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OF THE
**TWENTY-NINTH DELEGATED
GENERAL CONFERENCE**
OF THE
METHODIST EPISCOPAL CHURCH

HELD IN
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MAY 1—MAY 29, 1924

EDITED BY
REVEREND RAYMOND J. WADE, D.D.
Secretary of the General Conference

Board of Missions of The Methodist Church

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JOURNAL

OF THE

TWENTY-NINTH DELEGATED

GENERAL CONFERENCE

ORDER OF THE
GENERAL CONFERENCE

"RESOLVED, That the Secretary of the General Conference be authorized to edit the Journal of this Conference for publication; that he be authorized to make such verbal changes in the phraseology of the Journal as may be necessary to correctness and uniformity, but not so as to change the meaning of any action of the General Conference; and that the published copy, properly certified by him, be the Official Journal of this Conference."

JOURNAL, FIRST DAY.



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GENERAL CONFERENCE OFFICERS

BISHOPS

EARL CRANSTON	CHARLES B. MITCHELL
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RAYMOND J. WADE

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HARRY W. BURGAN	A. J. LOEPPERT

CHARLES D. WILSON

DELEGATED GENERAL CONFERENCES

Year	Place	Member- ship	Annual Confs.
1—1812	New York	90	8
2—1816	Baltimore	107	9
3—1820	Baltimore	93	9
4—1824	Baltimore	125	12
5—1828	Pittsburgh	176	17
6—1832	Philadelphia	197	19
7—1836	Cincinnati	150	22
8—1840	Baltimore	130	29
9—1844	New York	180	34
10—1848	Pittsburgh	134	23
11—1852	Boston	178	29
12—1856	Indianapolis	218	38
13—1860	Buffalo	221	47
14—1864	Philadelphia	216	49
15—1868	Chicago	232	55
16—1872	Brooklyn*	292	72
17—1876	Baltimore	365	80
18—1880	Cincinnati	399	95
19—1884	Philadelphia	417	96
20—1888	New York	463	111
21—1892	Omaha	504	113
22—1896	Cleveland	538	122
23—1900	Chicago†	714	122
24—1904	Los Angeles‡	704	130
25—1908	Baltimore	786	131
26—1912	Minneapolis	821	135
27—1916	Saratoga Springs, N. Y.	835	133
28—1920	Des Moines, Ia.	852	135
29—1924	Springfield, Mass.	858	135

*Lay Delegates first admitted.

†Ministerial and Lay Delegates equal in number.

‡Women admitted to membership.

DELEGATES BY CONFERENCES

List of Delegates and Reserve Delegates, Ministerial and Lay, Elected to the Twenty-ninth Delegated General Conference of the Methodist Episcopal Church, 1924. Arranged Alphabetically by Conferences, and giving Post Office Addresses, Appointments or Occupation; also Chairman, Number, and General Conference District of the Several Delegations.

N. B.—The Roman numerals after the name of the Conference indicate the General Conference District to which it belongs; the Arabic numerals, the number of delegates.

N. B.—Names of Laymen are invariably printed in **black face type**, and the names of Ministers in Roman. The number placed before the name of a delegate indicates the order of his election, Chairmanship indicated in parenthesis.

N. B.—Familiar abbreviations are used, such as

agt—Agent.	d. s.—District Supt.	p—Pastor.
atty—Attorney.	ed—Editor.	phy—Physician.
aud—Auditor	h. w.—Housewife.	pres—President.
ban—Banker.	ins—Insurance.	prof—Professor.
b. m.—Business Man.	mer—Merchant.	r. e.—Real Estate.
bd—Board.	mfr—Manufacturer.	sec—Secretary.
coll—College.	mgr—Manager.	supt—Superintendent.
cor—Corresponding.	miss—Missionary.	tea—Teacher.

ALABAMA CONFERENCE. VI. 2.

Delegates:—

John L. Brasher (chairman), pres. John Fletcher Collegè, University Park, Iowa.

Arthur D. Peck, aud., Box 346, Birmingham, Ala.

Reserves.—William Fielder, pres. John H. Snead Sem., Boaz, Ala. J. Theodore Johnson, atty., Oneonta, Ala.

ATLANTA. VII. 4.

Delegates:—

(2) James C. Arnold, sec., 391 N. Ashby St., Atlanta, Ga.

(2) John N. C. Coggin, sec., 100 Maryland Ave., N. E., Washington, D. C.

(1) Lorenzo H. King (chairman), ed., 631 Baronne St., New Orleans, La.

(1) Alonzo M. Wilkins, ban., 176 Auburn Ave., Atlanta, Ga.

Reserves.—(1) Nervey J. Crolley, p., 112 McDonough Boulevard, Atlanta, Ga. (1) Samuel Cunningham, r. e., 45½ Auburn Ave., Atlanta, Ga. (2) Daniel H. Stanton, p., 202 N. Ashby St., Atlanta, Ga. (2) Willie C. Strickland, tea., McDonough, Ga.

BALTIMORE. IV. 12.

Delegates:—

(2) Francis R. Bayley, d. s., 506 Eversham Ave., Baltimore, Md.

- (5) Harry W. Burgan, p., 95 College Ave., Annapolis, Md.
 (3) **George W. Crabbe**, supt. Md. Anti-Saloon League, American Bldg., Baltimore, Md.
 (2) **John W. Edel**, mer., 1217 Harford Ave., Baltimore, Md.
 (1) John R. Edwards (chairman), d. s., 4403 Iowa Ave., N. W., Washington, D. C.
 (3) J. Phelps Hand, p., 3402 Garrison Ave., Baltimore, Md.
 (4) **J. Fred Laise**, produce man, Bunker Hill, W. Va.
 (6) Benjamin W. Meeks, p., 144 Bedford St., Cumberland, Md.
 (5) **Jacob L. Nuber**, government official, Kenesaw Apt., Washington, D. C.
 (1) **Harry L. Price**, atty., New Amsterdam Bldg., Baltimore, Md.
 (6) **Mrs. Daniel B. Street**, general sec. deaconess W. H. M. S. and hospital work, Kenesaw Apt., Washington, D. C.
 (4) Edward L. Watson, p., 309 Woodlawn Road, Baltimore, Md.

Reserves.—(2) **Walter U. Causey**, mgr., Wash. Christian Advocate, Govans, Baltimore, Md. (3) James H. Hyatt, sec. Maryland Bible Soc., 9 E. Franklin St., Baltimore, Md. (2) Whitford L. McDowell, Bd. Home Miss., 500 Harvey St., Philadelphia, Pa. (1) James C. Nicholson, p., 3620 Connecticut Ave., Washington, D. C. (3) **George C. Shannon**, phy., 700 N. Fulton St., Baltimore, Md. (1) **Paul H. Stewart**, ins., Union Trust Bldg., Baltimore, Md.

BENGAL. XV. 2.

Delegates:—

Herbert W. Knight, phy., Cazenovia, N. Y.

David H. Manley (chairman), Treas. So. Asia Branch Bd. For. Miss., 3 Middleton St., Calcutta, India.

Reserves.—**Gerald Hart**, The Mint, Calcutta, India. Charles H. S. Koch, p., Silver City, New Mexico.

BLUE RIDGE-ATLANTIC. VI. 2.

Delegates:—

Maynard O. Fletcher (chairman), pres. Washington Collegiate Inst., Washington, N. C.

Robert C. Kennedy, bar., Bessemer City, N. C.

Reserves.—**Abraham S. Beaman**, p., Asheville, N. C. **William A. Pegram**, r. e., Winston-Salem, N. C.

BOMBAY. XV. 2.

Delegates:—

Mrs. Shantibai C. David, miss., Club Back Road, Byculla, Bombay, India.

William H. Stephens (chairman), d. s., Poona, India.

Reserves.—**Robert N. Duthie**, p., Kalyan, Bombay, India. Albert A. Parker, sec. Bd. of Sunday Schools, Jubbulpore, C. P.

CALIFORNIA. XIV. 12.

Delegates:—

(6) Adam C. Bane, p., 1420 Yosemite St., Stockton, Cal.

(5) **Howard M. Boys**, mgr. Meth. Book Concern, 5 City Hall Ave., San Francisco, Cal.

(2) Don O. Colegrove, p., 2525 Santa Clara Ave., Alameda, Cal.

(1) Edward P. Dennett (chairman), p., 2316 Dana St., Berkeley, Cal.

- (4) **Chauncey H. Dunn**, atty., Capital Nat'l. Bk. Bldg., Sacramento, Cal.
- (6) **William M. Hotle**, fruit grower, Sebastopol, Cal.
- (2) **Olin D. Jacoby**, ban., 418 Orchard St., Oakland, Cal.
- (5) **Herbert B. Johnson**, supt. Pacific Jap. Miss., P. O. Box 29, Berkeley, Cal.
- (3) **Frank O. Merritt**, atty., 85 Valdez Ave., San Francisco, Cal.
- (3) **John Stephens**, p., 389 Orchard St., Oakland, Cal.
- (4) **Claude B. Sylvester**, p., Modesto, Cal.
- (1) **Rolla V. Watt**, ins. mgr., 1 Baker St., San Francisco, Cal.

Reserves.—(2) **Lewis L. Dennett**, atty., 542 Virginia Ave., Modesto, Cal. (3) **Charles E. Irons**, p., Pacific Grove, Cal. (1) **Mrs. C. E. Piatt**, h.w., 2033 Hearst Ave., Berkeley, Cal. (3) **Percy F. Morris**, sales agt., 59 Domingo Ave., Berkeley, Cal. (2) **Alexander C. Stevens**, p., 21st and Capp Sts., San Francisco, Cal. (1) **James H. N. Williams**, p., 31 Church St., Santa Cruz, Cal.

CALIFORNIA GERMAN. XIII. 2.

Delegates:—

John H. Durbahn (chairman), d. s., 1063 N. Kingsley Drive, Los Angeles, Cal.

Herman F. Meyer, rancher, Anaheim, Cal.

Reserves.—**Justus Biedebach**, electrician, 560 Garfield Avenue, Pasadena, Cal. **Frederick Brinkmeyer**, p., 3482 Third Ave., Los Angeles, Cal.

CENTRAL ALABAMA. VII. 4.

Delegates:—

(1) **William J. Echols**, undertaker, 4th Ave. and 15th St., Birmingham, Ala.

(1) **Edward M. Jones** (chairman), Area Sec'y, 631 Baronne St., New Orleans, La.

(2) **George W. Lewis**, p., 1504 Brown St., Anniston, Ala.

(2) **John H. Redrick**, Box 327, Gadsden, Ala.

Reserves.—(1) **C. L. Dunn**, d. s., 614—8th Ave. N., Birmingham, Ala. (2) **Mrs. Beulah E. Moore**, tea., 1130 East St., Birmingham, Ala. (1) **T. R. Parker**, prof. A. & M. Institute, Normal, Ala. (2) **John L. Wilson**, p., 306 Warren St., Mobile, Ala.

CENTRAL CHINA. XIV. 2.

Delegates:—

Arthur J. Bowen (chairman), Pres. Univ. of Nanking, Nanking, China.

Ching F. Liu, Nanking, China.

Reserves.—**Wen T. Chiang**, Nanking, China. **Herman C. Steinheimer**, d. s., Nanking, China.

CENTRAL GERMAN. XIII. 4.

Delegates:—

(1) **L. Edmund Huber**, atty., United Bldg., Louisville, Ky.

(2) **Fred W. Mueller**, Bd. of Home Missions, 1701 Arch St., Philadelphia, Pa.

(1) **Oscar Rogatzky** (chairman), p., 3124 Jos. Compau Ave., Detroit, Mich.

(2) **Charles A. J. Walker**, atty., 905 First Natl. Bk. Bldg., Cincinnati, Ohio.

Reserves.—(1) **Charles E. Allinger**, mer., care of Strelinger Hdw. Co., Detroit, Mich. (1) August J. Bucher, ed., 420 Penn St., Cincinnati, Ohio. (2) **William J. Gelvin**, Trav. Salesman, Batesville, Ind. (2) John Mayer, d. s., 2217 East 80th St., Cleveland, Ohio.

CENTRAL ILLINOIS. X. 10.

Delegates:—

- (3) Joseph A. Chapman, p., 5th Ave. and 19th St., Rock Island, Ill.
- (4) William H. Craine, p., Monmouth, Ill.
- (3) **Mrs. Alice DuBois**, h.w., Grant Park, Ill.
- (5) **Henry B. Fisher**, Supt. of Schools, Streator, Ill.
- (1) **Achalis M. Legg**, mfr., Pontiac, Ill.
- (2) George H. McClung, p., 191 So. Chicago Ave., Kankakee, Ill.
- (1) William E. Shaw (chairman), p., 704 Hamilton Blvd., Peoria, Ill.
- (5) Frank E. Shult, d. s., 541 So. Greenwood Ave., Kankakee, Ill.
- (4) **Ed Torley**, mer., Monmouth, Ill.
- (2) **Edgar H. Wilson**, mfr., 714—19th St., Moline, Ill.

Reserves.—(1) Sanford P. Archer, d. s., 703 Atlantic Ave., Peoria, Ill. (1) **Roy Baker**, mer., Dwight, Ill. (3) **John Fling, Jr.**, atty., Wyoming, Ill. (2) **John B. Johnson**, farmer, Carthage, Ill. (2) John T. Jones, d. s., 1210—21st St., Rock Island, Ill. (3) Thomas E. Newland, p., Pontiac, Ill.

CENTRAL MISSOURI. VII. 4.

Delegates:—

- (1) Benjamin F. Abbott (chairman), p., 208 No. Leffingwell Ave., St. Louis, Mo.
- (2) Luther R. Grant, p., Springfield, Mo.
- (1) **Robert B. Hayes**, pres. Geo. R. Smith Coll., Sedalia, Mo.
- (2) **Albert C. Macclin**, ins., 3212 Pine St., St. Louis, Mo.

Reserves.—(1) Austin H. Higgs, d. s., Marshall, Mo. (2) Martin L. Mackay, p., Sedalia, Mo. (1) **Willis G. Mosely**, ins., 2118 Highland Ave., Kansas City, Mo. (2) **Lionel Turner**, tea., Marshall, Mo.

CENTRAL NEW YORK. III. 10.

Delegates:—

- (3) **Francis E. Baldwin**, mfr., care Thatcher Mfg. Co., Elmira, N. Y.
- (5) Lyford S. Boyd, d. s., 44 Elmwood Ave., Geneva, N. Y.
- (1) Wallace E. Brown (chairman), p., 141 Comstock Pl., Syracuse, N. Y.
- (5) **Everett W. Ferguson**, farmer, Seneca Castle, N. Y.
- (4) **Olin V. Jolley**, fruit grower, Sodus, RFD, N. Y.
- (2) Edmund M. Mills, sec. Permanent Fund, 101 Comstock Pl., Syracuse, N. Y.
- (1) **Mrs. Eloise H. Nottingham**, h.w., 601 University Ave., Syracuse, N. Y.
- (4) Howard L. Rixon, p., Onondaga Valley, N. Y.
- (2) **Henry A. Tuttle**, farmer, Dundee, N. Y.
- (3) Harry E. Woolever, ed., 100 Maryland Ave., N. E., Washington, D. C.

Reserves.—(2) Victor S. Britten, d. s., 229 Clarendon St., Syra-

cuse, N. Y. (1) **Howard B. Buell**, b. m., 2222 East Genesee St., Syracuse, N. Y. (1) **Charles E. Hamilton**, pres. Cazenovia Sem., Cazenovia, N. Y. (3) **Edwin G. Merring**, p., 424 W. Church St., Elmira, N. Y. (3) **John Maxwell**, mfr., Oneida, N. Y. (2) **Reuben L. Nye**, educator, Warner, N. Y.

CENTRAL PENNSYLVANIA. IV. 12.**Delegates:—**

- (4) **Herbert T. Ames**, atty., 338 High St., Williamsport, Pa.
- (5) **John H. Daugherty**, p., 457 Pine St., Williamsport, Pa.
- (4) **Simpson B. Evans**, p., 90 Diamond St., Newberry Sta., Williamsport, Pa.
- (3) **Horace L. Jacobs**, p., Clearfield, Pa.
- (5) **James W. Lowther**, ban., Bellwood, Pa.
- (2) **A. Lawrence Miller**, p., Lewiston, Pa.
- (3) **Harry B. Powell**, ban., Clearfield, Pa.
- (1) **Michael B. Rich**, mfr., Woolrich, Pa.
- (1) **James E. Skillington** (chairman), p., 1208—13th St., Altoona, Pa.
- (6) **Emory M. Stevens**, p., 227 Market St., Mifflinburg, Pa.
- (6) **Wat Tyler**, postal employee, Shamokin, Pa.
- (2) **James S. Williams**, accountant, Roaring Spring, Pa.

Reserves.—(1) **Sterling W. Dickson**, atty., Berwick, Pa. (2) **Edgar R. Heckman**, d. s., Harrisburg, Pa. (3) **Edwin A. Pyles**, d. s., Williamsport, Pa. (3) **Elias Z. Wallower**, promoter, Harrisburg, Pa. (1) **Alvin S. Williams**, p., Altoona, Pa. (2) **Mrs. William L. Woodcock**, h. w., Hollidaysburg, Pa.

CENTRAL PROVINCES. XV. 2.**Delegates:—**

David G. Abbott (chairman), d. s., Raipur, C. P., India.

Miss E. Lahuna Clinton, miss., Jubbulpore, C. P., India.

Reserves.—**C. F. Herman Guse**, d. s., Jubbulpore, C. P., India.
Mitthu L. Paul, tea., Narsingpur, C. P., India.

CENTRAL SWEDISH. X. 2.**Delegates:—**

William C. Bloomquist (chairman), d. s., 4610 No. Hermitage Ave., Chicago, Ill.

John A. Nylin, ban., 1420 Summerdale Ave., Chicago, Ill.

Reserves.—**Axel F. Benson**, phy., 1537 N. Mayfield Ave., Chicago, Ill. **Oscar G. Sandberg**, d. s., Falconer, N. Y.

CENTRAL TENNESSEE. VI. 2.**Delegates:—**

Horace L. Carter, mer., McMoresville, Tenn.

Edgar M. Nunally (chairman), p., McMoresville, Tenn.

Reserves.—**Caffey W. Clayton**, d. s., Lawrenceburg, Tenn. **Charles G. Dillard**, undertaker, Lafayette, RFD, Tenn.

CHICAGO GERMAN. XIII. 4.**Delegates:—**

(1) **Herman R. Boese**, atty., 956—40th St., Milwaukee, Wis.

(2) **Charles Buche**, P. O. official, 3637 North Lawndale Ave., Chicago, Ill.

(2) **William Esslinger**, d. s., 4334 Greenview Ave., Chicago, Ill.

(1) **A. J. Loeppert** (chairman), sec., 740 Rush St., Chicago, Ill.

Reserves.—(2) **Frederick Holtz**, retired mer., Columbus, Wis.
 (1) **J. A. Jandre**, d. s., 2318 Cold Spring Ave., Milwaukee, Wis.
 (2) **H. C. Loeppert**, p., 2038 Seminary Ave., Chicago, Ill. (1)
George Weinreich, bond salesman, 2510 Ballou St., Chicago, Ill.

CHILE. XIV. 2.**Delegates:**—

Earl A. Robinson, pres. Santiago Coll., Casilla 130 D, Santiago, Chile.

Moses S. Torregrosa (chairman), d. s., Casilla 1142, Santiago, Chile.

Reserves.—**Corwin F. Hartzell**, d. s., Casilla 3, Concepcion, Chile.
Carlos Standen, local preacher, Casilla 753, Valdivia, Chile.

COLORADO. XIV. 10.**Delegates:**—

(1) **John E. Chalmers**, supt. Power Co., Delta, Colo.

(3) **Ezra M. Cox**, p., Epworth Church, Denver, Colo.

(4) **John G. Crabbe**,¹ pres. Colo. State Teachers Coll., Greeley, Colo.

(3) **Alexander Lee Doud**, atty., 4065 E. 18th Ave., Denver, Colo.

(1) **David D. Forsyth** (chairman), sec. Bd., H. M. and Ch. Extension, 1701 Arch St., Philadelphia, Pa.

(5) **William L. Hartman**, atty., Pueblo, Colo.

(2) **George M. Henderson**, d. s., 824 N. Tejon St., Colorado Springs, Colo.

(4) **George L. Nuckolls**, p., Washington Park Ch., Denver, Colo.

(5) **William T. Scott**, p., Greeley, Colo.

(2) **Egbert B. Simmons**, YMCA sec., Colorado Springs, Colo.

Reserves.—(1) **Guy A. Adams**, abstractor, Boulder, Colo. (1)
Orrin W. Auman, d. s., 314 Guardian Trust Bldg., Denver, Colo.
 (2) **Charles W. Hancher**, field agt. Hospital Colorado Springs, Colo.
 (3) **Lincoln W. Markham**, abstractor, Lamar, Colo. (3) **Ora Miner**, prof. Iliff Sch. of Theo., Denver, Colo. (2) **Mrs. James E. Stubbs**, h.w., Fowler, Colo.

COLUMBIA RIVER. XV. 8.**Delegates:**—

(4) **William E. Armfield**, financial agt., 2227 Hamilton Ave., Spokane, Wash.

(2) **Ira R. Boyd**, dentist, Moscow, Idaho.

(1) **Robert Brumblay** (chairman), p., 212 E. Poplar St., Walla Walla, Wash.

(1) **David H. Cox**, loans, Walla Walla, Wash.

(3) **Heber M. Fried**, mer., Walnut Road, Opportunity, Wash.

(2) **Neil M. Jones**, d. s., 528 Peyton Blk., Spokane, Wash.

(3) **Robert Warner**, hospital supt., 715 Fourth Ave., Spokane, Wash.

(4) **George W. York**, apiarist, 1128 Glass Ave., Spokane, Wash.

Reserves.—(1) **R. L. Brainard**, ed., Kellogg, Idaho. (3) **Charles L. Chamberlin**, atty., Colfax, Wash. (1) **C. C. Curry**, d. s., 1019 W. Jackson St., Spokane, Wash. (2) **John Isenhart**, mer., Wenatchee, Wash. (2) **Harold O. Perry**, p., Moscow, Idaho.

¹Deceased.

DAKOTA. XII. 8.**Delegates:—**

- (3) **Byron A. Bobb**, phy., Mitchell, S. D.
- (3) **Orien E. Boyce**, p., Pierre, S. D.
- (1) **A. Clay Darling**, atty., Groton, S. D.
- (4) **William N. Deller**, p., Winner, S. D.
- (2) **Jacob M. Hunter**, p., Conde, S. D.
- (1) **Edward D. Kohlstedt** (chairman), coll. pres., Mitchell, S. D.
- (4) **George A. McKay**, farmer, Orient, S. D.
- (2) **Bert F. Myers**, farmer, Salem, S. D.

Reserves.—(2) **William E. Hartung**, p., Lead, S. D. (2) **Ulysses G. Johnson**, r. e., Redfield, S. D. (3) **Homer W. Minish**, p., Deadwood, S. D. (3) **Melvin Squire**, land and loans, Aberdeen, S. D. (1) **Andrew N. Van Camp**, atty., Highmore, S. D. (1) **Charles E. Wilcox**, p., Wagner, S. D.

DELAWARE. VI. 8.**Delegates:—**

- (3) **Frederick H. Butler**, sec. Colored Work Epworth League, 25 North 54th St., Philadelphia, Pa.
- (1) **William W. M. Henry**, phy., Dover, Del.
- (4) **Frederic S. Jewett**, oyster packer, St. Michaels, Md.
- (4) **Joseph E. A. Johns**, d. s., 607 Poplar Ave., Salisbury, Md.
- (2) **Thomas H. Kiah**, prin. P. A. Academy, Princess Anne, Md.
- (3) **James H. Lewis**, laborer, 1424 W. Park Ave., Philadelphia, Pa.
- (1) **Charles A. Tindley** (chairman), p., 1509 Christian St., Philadelphia, Pa.
- (2) **Herbert S. Wilson**, school supt., Upper Fairmount, Md.

Reserves.—(2) **Mrs. A. P. Camphor**, h.w., 31 Webster Place, Orange, N. J. (2) **John T. Fletcher**, d. s., 2315 West Oxford St., Philadelphia, Pa. (3) **David H. Hargis**, p., 2249 West Oxford St., Philadelphia, Pa. (1) **Horatio W. Jones**, waiter, Princess Anne, Md. (3) **George L. Waters**, mer., Bridgeville, Del. (1) **Thomas H. Woodley**, d. s., Bridgeville, Del.

DENMARK. II. 2.**Delegates:—**

S. N. Gaarde (chairman), d. s., King Georgvy 3, Copenhagen, Denmark.

Jens C. Nyberg, ed., Ostervoldgade 10, Copenhagen, Denmark.

Reserves.—**Christian Nielsen**, d. s., Vejle, Denmark. **Carl Thaarup**, mer., Frederikshavn, Denmark.

DES MOINES. IX. 12.**Delegates:—**

- (5) **Fred A. Bailey**, mer., Redfield, Ia.
- (6) **Walter G. Clark**, ban., Corydon, Ia.
- (4) **Edgar M. Evans**, d. s., 1018—25th St., Des Moines, Ia.
- (2) **Levi P. Goodwin**, p., Shenandoah, Ia.
- (5) **Ray E. Harvey**, p., 1616 Fifth Ave., Council Bluffs, Ia.
- (1) **John L. Hillman** (chairman), Coll. pres., Indianola, Ia.
- (1) **Aaron V. Proudfoot**, atty., Indianola, Ia.
- (4) **Simeon L. Rutt**, ban., Casey, Ia.
- (3) **Raymond M. Shipman**, p., 1610—8th St., Des Moines, Ia.

- (6) Frederick W. Simpson, p., Boone, Ia.
 (2) **William A. Turner**, atty., Clarinda, Ia.
 (3) **William P. Wortman**, ed., Malvern, Ia.
Reserves.—(1) **Mrs. Warren H. Burton**, h.w., Cambria, Ia.
 (3) George D. Crissman, d. s., Council Bluffs, Ia. (3) **Roy E. Downs**, ban., Osceola, Ia. (2) **J. Ernest Heaton**, Shannon City, Ia. (2) Ezekiel A. Moore, d. s., Clarinda, Ia. (1) David J. Shenton, p., Winterset, Ia.

DETROIT. XI. 16.**Delegates:—**

- (1) **Lewis B. Alger**, mfr., 1602 Edison Ave., Detroit, Mich.
 (8) **John Bastow**, wholesale hdw., Bay City, Mich.
 (5) **William J. Blood**, lumber, Owosso, Mich.
 (5) Edwin D. Dimond, d. s., 1714 Detroit St., Flint, Mich.
 (2) George Elliott (chairman), ed., 150 Fifth Ave., New York City.
 (6) **Arthur P. Eva**, mgr. Gas Co., Calumet, Mich.
 (4) Howard A. Field, p., 4341 Commonwealth Ave., Detroit, Mich.
 (3) Walter R. Fruit, p., Flint, Mich.
 (3) **Thomas O. Huckle**, publisher, Ypsilanti, Mich.
 (7) Dunning Idle, p., 212 Ellis St., Ypsilanti, Mich.
 (8) H. Addis Leeson, d. s., 1607 Brooklyn Ave., Ann Arbor, Mich.
 (7) **Levi A. Maynard**, ban., Kingston, Mich.
 (4) **Isaiah S. Morris**, phy., 1101-3 David Whitney Bldg., Detroit, Mich.
 (6) Ralph M. Pierce, p., 3300 Pingree Ave., Detroit, Mich.
 (1) Merton S. Rice, p., 59 Alger St., Detroit, Mich.
 (2) **Mrs. Peter F. Stair**, director Y. P.'s work for Detroit Area, 524 Thompson St., Ann Arbor, Mich.

Reserves:—(1) William G. Nixon, p., 4839 Dailey St., Detroit, Mich. (1) **Delmar D. Spellman**, photographer, 4838 Woodward Ave., Detroit, Mich. (2) **Judson E. Transue**, r. e. & ins., Flint, Mich. (2) Edgar J. Warren, d. s., 101 Josephine St., Detroit, Mich. (3) **Frederic H. Zeigen**, r. e., 253 W. Fort St., Detroit, Mich.

EAST GERMAN. XIII. 2.**Delegates:—**

John C. Frischkorn, credit-man, 188 Fountin St., New Haven, Conn.
 Henry Vollberg (chairman), d. s., 713 Garden St., Hoboken, N. J.
Reserves.—Carl Jordan, p., 407 Oak St., West Hoboken, N. J.
William J. Kurth, atty., 73 Tremont Ave., Boston, Mass.

EAST TENNESSEE. VI. 2.**Delegates:—**

Judson S. Hill (chairman), pres. Morristown Normal and Industrial Coll., Morristown, Tenn.
Mrs. Hattie R. Walker, h.w., 2 N Street, Morristown, Tenn.
Reserves.—**Mrs. Hattie B. Johnson**, h.w., 1001 McClellan St., Knoxville, Tenn. Garfield F. Tipton, p., 504 Lookout St., Chattanooga, Tenn.

EASTERN SOUTH AMERICA. XIV. 2.**Delegates:—**

H. C. Balloch (chairman), p., Medanos 1312, Montevideo, Uruguay.

J. Oscar Griot, congressman, Genal Farias 2825, Montevideo, Uruguay.

Reserves.—**Herbert P. Coates**, business, Calle Sarandi 469, Montevideo, Uruguay. **Charles W. Drees**, retired, Pedernera 156, Buenos Aires, Argentina.

EASTERN SWEDISH. I. 2.

Delegates:—

Charles A. Ogren, atty., 1344 Pacific St., Brooklyn, N. Y.
Edwin Stromberg (chairman), immigrant and port mission, 908 52d St., Brooklyn, N. Y.

Reserves.—**Emil Benson**, builder, 147 Verndale Ave., Providence, R. I. **Andrew J. Lofgren**, p., 491 Pine St., Providence, R. I.

ERIE. III. 10.

Delegates:—

- (2) **Henry H. Barr**, p., Grove City, Pa.
- (3) **Herbert G. Eaton**, Oil Refiner, Warren, Pa.
- (2) **William A. Elliott**, coll. prof., Meadville, Pa.
- (5) **John G. Ginader**, p., Emlenton, Pa.
- (1) **Fred W. Hixson** (chairman), coll. pres., Meadville, Pa.
- (5) **Francis A. Loveland**, tannery operator, Corry, Pa.
- (3) **Joseph A. Lyons**, p., Punxsutawney, Pa.
- (1) **Thomas C. Swarts**, asst. cash. bank, Brookville, Pa.
- (4) **Lloyd L. Swisher**, d. s., Meadville, Pa.
- (4) **Charles E. Welch**, mfr., Westfield, N. Y.

Reserves.—(1) **Samuel W. McDowell**, phy., Pittsville, Pa. (2) **Daniel A. Platt**, d. s., DuBois, Pa. (1) **Austin J. Rinker**, d. s., Jamestown, N. Y. (2) **George T. Weingartner**, atty., New Castle, Pa.

FINLAND. II. 2.

Delegates:—

Karl F. Holmstrom (chairman), d. s., Malm, Finland.
Yrjo Hyvari, typographer, Laivanvarustajank, 10 T., Helsingfors, Finland.

Reserves.—**Vaino K. Aulanko**, p., Kotka, Finland. **Otto W. Rajalinna**, conductor, Tampere, Finland.

FLORIDA. VII. 2.

Delegates:—

George W. Perkins, letter carrier, 920 N. Pleasant St., Gainesville, Fla.

James S. Todd (chairman), d. s., 1636 Davis St., Jacksonville, Fla.

Reserves.—**Richard H. Debose**, d. s., 539 Park Ave., Jacksonville, Fla. **James P. Patterson**, phy., 621 W. Beaver St., Jacksonville, Fla.

FOOCHOW. XIV. 4.

Delegates:—

(1) **Kuang I. Lin**, student Fukien Christian Uni., Foochow, China.

(2) **Sheng-Hua Lin**, student Fukien Christian Univ., Foochow, China.

(2) **Su-hua Ling**, d. s., Lungtien, via Foochow, China.

(1) **Ralph A. Ward** (chairman), asso. sec. China Bd. For. Miss., 150 Fifth Ave., New York City.

Reserves.—(1) John Gowdy, pres. Anglo-Chinese Coll., Foochow, China. (2) Caik-Ciu Hu, d. s., Foochow, China. (1) **Eu-Guiong Uong**, tea., Anglo-Chinese Coll., Foochow, China.

GENESEE. III. 12.

Delegates:—

- (4) Ray Allen, ex. sec. Gen. Wesleyan Sem., 177 Bryan St., Rochester, N. Y.
- (2) **Alton M. Blake**, retired mer., Naples, N. Y.
- (5) Robert E. Brown, p., 468 Richmond Ave., Buffalo, N. Y.
- (3) Samuel J. Clarkson, p., 590 Averill Ave., Rochester, N. Y.
- (6) Charles E. Guthrie, sec. Epworth League bd., 740 Rush St., Chicago, Ill.
- (6) **Frank L. Hall**, farmer, Williamsville, N. Y.
- (5) **Elton B. Holden**, farmer, Hilton, N. Y.
- (3) **Herbert P. Lausdale**, YMCA sec., Central YMCA, Rochester, N. Y.
- (1) **Louis M. Potter**, mfr., Hamburg, N. Y.
- (2) **Henry A. Reed**, p., Elma, N. Y.
- (4) **Charles W. Rowland**, frt. agt., 225 North 6th St., Olean, N. Y.
- (1) Charles D. Skinner (chairman), p., 214 Morris Ave., Buffalo, N. Y.

Reserves.—(3) **Herbert C. Allen**, lumber products, 369 Lafayette Ave., Buffalo, N. Y. (1) Louis B. Chaloux, p., 443 Porter Ave., Buffalo, N. Y. (2) Fred H. Coman, d. s., 9 Kay Terrace, Rochester, N. Y. (1) **Delano D. Cottrell**, retired, North Cohocton, N. Y. (3) E. Judson Rosengrant, d. s., 112 East Third St., Corning, N. Y. (2) **William E. Winger**, mfr., Warsaw, N. Y.

GEORGIA. VI. 2.

Delegates:—

- James B. Crippen (chairman), d. s., 63 Ponce de Leon Ave., Atlanta, Ga.
- Clarence A. Titus**, Dist. sales mgr., Atlanta Joint Terminal, Atlanta, Ga.

Reserves.—**Harbard H. Cook**, ins., 310 17th St., Columbus, Ga. Charles F. Hunter, p., 2747 2d Ave., Columbus, Ga.

GUJARAT. 2.

Delegates:—

- Royal D. Bisbee (chairman), d. s., Godhra, India.
- Rasul J. Makwan**, stenographer, Godhra, India.

Reserves.—Carl H. Conley, d. s., Nadiad, India. **Nanji J. Parmar**, stenographer, Baroda Camp, India.

GULF. VI. 2.

Delegates:—

- Russell T. Pynes (chairman), p., Marshall, Tex.
- Elwin C. Willard**, ban., Welsh, La.

Reserves.—Haughton K. Faulk, d. s., Lake Charles, La. **Mrs. H. H. E. Pohl**, h.w., Brownsville, RD 1, Tex.

HINGHWA. XIV. 4.

Delegates:—

- (1) **Mrs. Elizabeth F. Brewster** (chairman), miss. on furlough, 150 Fifth Ave., New York City.
- (1) F. Stanley Carson, miss., Hinghwa, Fukien, China.

- (2) **David Cheng**, tea., Hinghwa, Fukien, China.
 (2) **Huang Wen Hung**, vice-prin. Biblical School, Hinghwa, Fukien, China.

Reserves.—(1) **Deh L. Chua**, tea., Hinghwa, Fukien, China. (1) George W. Hollister, prin. Biblical School, Hinghwa, China. (2) **Ging B. Lau**, tea., Hinghwa, Fukien, China. (2) Go Teng Sui, d. s., Hankong, Fukien, China.

HOLSTON. VI. 6.**Delegates:—**

- (2) **Samuel C. Brown**, Judge, Athens, Tenn.
 (3) **John M. Emert**, p., 2543 Jefferson Ave., Knoxville, Tenn.
 (3) **William I. Marshall**, clerk, 2309 East 5th Ave., Knoxville, Tenn.
 (1) James M. Melear (chairman), ed., Athens, Tenn.
 (1) **Mrs. John A. Patten**, h.w., First Nat'l. Bank Bldg., Chattanooga, Tenn.
 (2) **William F. Pitts**, p., Athens, Tenn.

Reserves.—(2) **R. H. Burkhardt**, tea., Jonesboro, RFD, Tenn. (1) **James A. Fowler**, atty., 2301 North Broadway, Knoxville, Tenn. (3) **Henry M. Hawk**, d. s., Harriman, Tenn. (1) **Burton M. Martin**, Area sec., 840 Volunteer State Bldg., Chattanooga, Tenn. (3) **M. S. Roberts**, phy., 515 Washington Pike, Knoxville, Tenn. (2) **Oliver R. Tarwater**, p., Morristown, Tenn.

IDAHO. XV. 4.**Delegates:—**

- (2) **Walter W. Evans**, ban., Baker, Ore.
 (2) **Harry S. Hamilton**, p., Pocatello, Ida.
 (1) **Hans J. Roan**, ins., Boise, Ida.
 (1) **Charles W. Tenney** (chairman), coll. pres., Gooding, Ida.

Reserves.—(2) **Ira R. Aldrich**, d. s., La. Grande, Ore. (1) **J. A. Glendinning**, p., Boise, Ida. (2) **John W. Peter**, atty., Pocatello, Ida. (1) **C. E. B. Roberts**, loan agt., Gooding, Ida.

ILLINOIS. X. 16.**Delegates:—**

- (4) **James C. Baker**, p., Urbana, Ill.
 (2) **Ira B. Blackstock**, farm mgr., Springfield, Ill.
 (2) **William J. Davidson**, Univ. pres., Bloomington, Ill.
 (3) **Thomas N. Ewing**, p., Danville, Ill.
 (6) **Wilber D. Fairchild**, d. s., Mattoon, Ill.
 (8) **Ranmeus A. Gabbert**, contractor, Mattoon, Ill.
 (5) **Clarence C. Grimmett**, ban. and mer., Palmyra, Ill.
 (7) **Freeman A. Havighurst**, p., Springfield, Ill.
 (6) **Mrs. Emma A. Jerman**, h.w., Morrisonville, Ill.
 (1) **Herbert A. Keck** (chairman), p. 409 West Hill St., Champaign, Ill.
 (1) **Isaac A. Love**, atty., Danville, Ill.
 (8) **Frederic B. Madden**, p., Shelbyville, Ill.
 (4) **DeLafayette Musselman**, Business coll. pres., Quincy, Ill.
 (5) **Edwin G. Sandmeyer**, p., Urbana, Ill.
 (7) **Hershel R. Snavelly**, atty., Marshall, Ill.
 (3) **Henry S. Wiley**, lumberman, Buffalo, Ill.

Reserves.—(1) **Washington F. Engle**, Bloomington, Ill. (3) **Charles W. Groves**, Champaign, Ill. (1) **Francis A. McCarty**, p., Bloomington, Ill. (2) **Irving H. Neece**, phy., Decatur, Ill. (2)

Clarence D. Robertson, p., Jacksonville, Ill. (3) Edward V. Young, p., Bloomington, Ill.

INDIANA. XI. 14.**Delegates:—**

- (1) **Mrs. Hattie L. Asbury**, h.w., 1824 Ashland Ave., Indianapolis, Ind.
- (5) Charles E. Bacon, p., 3106 Capital Ave., Indianapolis, Ind.
- (6) **Earl R. Conder**, atty., State Savings and Trust Bldg., Indianapolis, Ind.
- (2) William B. Farmer, p., 1130 Pearl St., Columbus, Ind.
- (4) Morton A. Farr, d. s., 329 Woodrow Ave., New Albany, Ind.
- (7) Orren W. Fifer, p., 1241 N. New Jersey St., Indianapolis, Ind.
- (2) **Homer M. Frank**, ban., 325 Watt St., Jeffersonville, Ind.
- (3) **Charles C. Hull**, mfr., Connersville, Ind.
- (4) **T. Morton McDonald**, atty., Princeton, Ind.
- (3) John W. McFall, p., 118 W. 11th St., Connersville, Ind.
- (6) Charles H. Taylor, p., 2157 Park Ave., Indianapolis, Ind.
- (1) John M. Walker (chairman), d. s., Box 243, Rushville, Ind.
- (5) **J. Dwight Wetz**, mfr., Columbus, Ind.
- (7) **James B. Wilson**, atty., Bloomington, Ind.

Reserves.—(2) **Frank C. Baugh**, mer., Evansville, Ind. (2) William S. Bovard, sec. Bd. Sunday Schools, 58 E. Washington St., Chicago, Ill. (3) Alfred E. Craig, p., Evansville, Ind. (3) **E. E. Love**, mer., Worthington, Ind. (1) **T. W. Robinson**, farmer, Westport, Ind. (1) John S. Ward, d. s., 813 Adams Ave., Evansville, Ind.

IOWA. IX. 6.**Delegates:—**

- (3) William A. Longnecker, p., 726 Montgomery St., Knoxville, Ia.
- (2) Thomas Osborn, d. s., 204 N. Adams St., Mt. Pleasant, Ia.
- (2) **Elza E. Phelps**, bank cashier, 511 E. Monroe St., Mt. Pleasant, Ia.
- (1) **R. G. Popham**, atty., Marengo, Ia.
- (1) Ulysses S. Smith (chairman), 407 N. Main St., Mt. Pleasant, Ia.
- (3) **George E. Wahl**, factory supt., 514 High St., Burlington, Ia.

Reserves.—(1) **John Bradley**, farmer, Montezuma, Ia. (2) Charles B. Hankins, p., Newton, Ia. (1) Wilbur R. Keesey, d. s., Ottumwa, Ia. (2) **James B. Sneed**, bank cashier, Moravia, Ia.

ITALY. II. 2.**Delegates:—**

- Alfredo Tagliatalata, pres. Theo. Sem., 38 Via Firenze, Rome, Italy.
- Eduardo Tagliatalata**, uni. prof., Via Spallanzani 8, Rome, Italy.

Reserves.—Felice Dardi, p., Via Fabio Severo 6, Trieste, Italy.
Ersilia Santi, Portici, Villa Monaco, Naples, Italy.

KANSAS. VIII. 16.**Delegates:—**

- (7) **Benton L. Brockett**, lumber, Atchison, Kan.
- (4) Samuel L. Buckner, p., Junction City, Kan.
- (4) **Arthur S. Case**, book dealer, Independence, Kan.

- (8) **Omer O. Clark**, ban., Junction City, Kan.
- (6) **Fred L. Crabbe**, atty., Topeka, Kan.
- (8) **Wallace B. Fleming**, coll. pres., Baldwin City, Kan.
- (7) **Harry A. Gordon**, p., Independence, Kan.
- (5) **Henry O. Holter**, d. s., Ottawa, Kan.
- (6) **Christopher L. Hovgard**, p., Emporia, Kan.
- (2) **Wiley A. Keve**, p., Chanute, Kan.
- (1) **Edmund J. Kulp** (chairman), p., Topeka, Kan.
- (3) **O. Grant Markham**, coll. prof., Baldwin City, Kan.
- (2) **John Marshall**, justice Supreme Court, State House, Topeka, Kan.
- (5) **Mrs. James L. McCoy**, h.w., Coffeyville, Kan.
- (3) **Frank Neff**, p., Kansas City, Kan.
- (1) **J. Luther Taylor**, investments, Pittsburg, Kan.

Reserves.—(2) **Mrs. Anna S. Blatchley**, h.w., 725 S. Eddy St., Fort Scott, Kan. (1) **Thomas O. Cunningham**, miller, 623 Benton Blvd., Kansas City, Mo. (3) **William C. Hanson**, d. s., Pittsburg, Kan. (2) **Clyde W. Odom**, p., Atchison, Kan. (3) **Charles W. Squires**, mine opr., Galena, Kan. (1) **Gordon B. Thompson**, p., Coffeyville, Kan.

KENTUCKY. V. 4.

Delegates:—

- (2) **Alvis S. Bennett**, chairman, Compensation Bd., 415 Speed Bldg., Louisville, Ky.
- (1) **James D. Black**, atty., Barbourville, Ky.
- (1) **Ezra T. Franklin** (chairman), pres., Union Coll., Barbourville, Ky.
- (2) **Fred W. Harrop**, d. s., Covington, Ky.

Reserves.—(2) **Harry J. Brooking**, coal operator, Pineville, Ky. (1) **Edward P. Hall**, p., Harlan, Ky. (2) **Samuel K. Hunt**, d. s., 101 Short Street, Ashland, Ky. (1) **John Venn**, clerk, Ludlow, Ky.

KIANGSI. XIV. 2.

Delegates:—

William R. Johnson (chairman), prin. Nanchang Academy, Nanchang, China.

Ida Kahn, phy, Nanchang, China.

Reserves.—**Sally Chu**, educator, Baldwin School for Girls, Nanchang, China. **Lo Ren-yen**, ed., Shanghai, China.

KOREA. XIV. 4.

Delegates:—

- (1) **Hugh H. Cynn**, gen. sec. YMCA, Seoul, Korea.
- (1) **Usoon Kim** (chairman), d. s., Hongsyung, Korea.
- (2) **Charles D. Morris**, on furlough, 150 Fifth Ave., New York City.
- (2) **Chung I. Roe**, prof. Chosen Christian coll., Seidamun, Seoul, Korea.

Reserves.—(2) **Chang H. An**, p., Pyengyang, Korea. (1) **Syuk K. Dong**, p., Mukden, Manchuria. (1) **Tuk-su Kim**, prin. Kwang Sung High School, Pyengyang, Korea. (2) **Chang S. Yun**, tea., Yung Mung High School, Kongju, Korea.

LEXINGTON. VII. 6.

Delegates:—

- (3) **H. M. Carroll**, d. s., 128 W. 5th St., Lexington, Ky.

¹ Resigned.

- (3) **J. H. Carroll**, phy., 179 Cleveland Ave., Columbus, Ohio.
 (2) **William W. Cooke**, architect, 1828 Broadway, Gary, Ind.
 (1) **Mrs. C. D. C. Mebane**, h.w., 134 W. 8th St., Paris, Ky.
 (1) **J. B. Redmond** (chairman), p., 213 E. 50th St., Chicago, Ill.

(2) **E. A. White**, d. s., 870 Buena Vista Pl., Cincinnati, Ohio.

Reserves.—(2) **Dennis A. Bethea**, phy., 1102 E. Jackson St., Muncie, Ind. (1) **Richard A. Crolley**, clerk, 4019 Vincennes Ave., Chicago, Ill. (3) **Mark H. Gassaway**, 10622 Englewood Ave., Cleveland, Ohio.

LIBERIA. VI. 2.

Delegates:—

R. V. Richards (chairman), d. s., Chaplain Senate of Liberia, Monrovia, Liberia.

Hon. Philip Francis Simpson, agt. Spanish S. S. Co., Monrovia, Liberia.

Reserves.—**Mrs. Maria King**, Monrovia, Liberia. **James E. Padmore**, p., Monrovia, Liberia.

LINCOLN. VII. 2.

Delegates:—

D. G. Franklin (chairman), 611 E. Easton St., Tulsa, Okla.

Lawrence H. Lightner, ins., 2534 Marion St., Denver, Colo.

Reserves.—**Griffin G. Logan**, d. s., 1828 N. 22d St., Omaha, Neb. **John H. Stephens**, atty., Okmulgee, Okla.

LITTLE ROCK. VII. 4.

Delegates:—

(1) **James M. Cox** (chairman), pres. Philander Smith College, Little Rock, Ark.

(2) **Annie C. Freeman**, tea., Philander Smith College, 1236 W. 6th St., Pine Bluff, Ark.

(1) **Mrs. Hilda M. Nasmyth**, Supt. Adeline Smith Home, 1101 Izard St., Little Rock, Ark.

(2) **George T. Saxton**, d. s., 1015 Division St., Texarkana, Ark.

Reserves.—(2) **Benjamin Neal**, p., 109 North H St., Fort Smith, Ark. (1) **Ananias Neeley**, farmer, Sweet Home, Ark. (1) **William S. Sherrill**, p., 128 Robin St., Hot Springs, Ark. (2) **George C. Taylor**, Dean Philander Smith Coll., Little Rock, Ark.

LOUISIANA. VII. 8.

Delegates:—

(4) **William G. Alston**, d. s., 516 S. Claiborne St., New Orleans, La.

(3) **Fannie B. Cooper**, h.w., Harpe and Prieur Sts., New Orleans, La.

(4) **John L. Miller**, phy., Monroe, La.

(1) **Thomas F. Robinson** (chairman), p., 3309 Baronne St., New Orleans, La.

(2) **Calvin S. Stanley**, p., 4619 Willow St., New Orleans, La.

(1) **Thaddeus T. Taylor**, phy., Natchitoches, La.

(3) **John W. Turner**, p., 4607 S. Franklin St., New Orleans, La.

(2) **Andrew Welch**, ins., Napoleonville, La.

Reserves.—(2) **A. W. Brazier**, phy., New Orleans, La. (3) **Walter Scott Chinn**, p., Beaumont, Tex. (3) **Henry Hutchinson**, mechanic, Shreveport, La. (1) **James E. Rolax**, d. s., Shreveport, La. (1) **Frank B. Smith**, atty., New Orleans, La. (2) **Manasses R. Walker**, d. s., 2013 Iberville St., New Orleans, La.

LUCKNOW. 2.**Delegates:—**

J. R. Chitambar, prin. Christian Coll., Lucknow, India.

J. J. Cornelius, prof. Lucknow Univ., Lucknow, India.

Reserves.—Moolchand C. Biswas, tea, Lucknow, India. J. Waskom Pickett, d. s., Arrah, Bihar, India.

MAINE. I. 8.**Delegates:—**

(1) John M. Arters (chairman), d. s., Mountain View Park, South Portland, Me.

(3) **Clinton D. Baldwin**, pur. agt., Bangor & Aroostock RR Co., 132 Forest Ave., Bangor, Me.

(1) **G. P. Clifford**, dentist, 727 Congress St., Portland, Me.

(3) Alvin C. Goddard, p., 243 State St., Portland, Me.

(4) **Abram W. Harris**, cor. sec. Bd. of Education, 150 Fifth Ave., New York City.

(2) David B. Holt, d. s., 99 High St., Auburn, Me.

(4) Albert E. Morris, p., 160 Essex St., Bangor, Me.

(2) **Josiah W. Taylor**, educator, 29 Melville St., Augusta, Me.

Reserves.—(2) Arthur A. Callaghan, p., Kesar Falls, Me. (2) **Alvra W. Gregory**, clothing mer., Rockland, Me. (1) **Mrs. Jennie P. White**, h.w., Machias, Me. (1) Thomas Whiteside, d. s., 224 Essex St., Bangor, Me.

MALAYSIA. XV. 2.**Delegates:—**

Cheng Hoe Khoo, 26 Presgrave St., Penang, S. S.

Walter G. Parker (chairman), Conf. S. S. Sec., d. s., and school prin., on furlough, 150 Fifth Ave., New York City.

Reserves.—William T. Cherry, exec. sec. on furlough, 150 Fifth Ave., New York City. **E. T. MacIntyre**, phy., Kuala Lumpur, F. M. S.

MEXICO. XIV. 2.**Delegates:—**

Andres Osuna, mgr. Union Pub. House, Apartado 117 Bis., Mexico City, Mexico.

Epigenio Velasco (chairman), p., Apartado 159, Puebla, Pue., Mexico.

Reserves.—J P Hauser, d. s., Apartado 159, Puebla, Pue., Mexico. **Carlos Laguna**, prof., Apartado 55, Puebla, Pue., Mexico.

MICHIGAN. XI. 14.**Delegates:—**

(1) King D. Beach (chairman), p., 8 Barclay St. N. E., Grand Rapids, Mich.

(2) **Vernon R. Davy**, mer., Ewart, Mich.

(1) **Luren D. Dickinson**, ban., Charlotte, Mich.

(4) **Charles B. Dye**, ins., Traverse City, Mich.

(4) Clarence E. Hoag, p., Hastings, Mich.

(2) Hugh Kennedy, area sec., 34 E. Elizabeth St., Detroit, Mich.

(5) **Jacob Kindleberger**, mfr., Kalamazoo, RD 1, Mich.

(3) **James K. Miller**, bond mer., 301 Auburn Ave. S. E., Grand Rapids, Mich.

(5) William H. Phelps, ed. Mich. Advocate, 32 E. Elizabeth St., Detroit, Mich.

- (7) **Eugene H. Rider**, mfr., Sturgis, Mich.
- (3) **Robert J. Slee**, d. s., 616 Washington St., Traverse City, Mich.
- (6) **Carl H. Washburn**, mfr., 305 Grant Ave., Alma, Mich.
- (7) **John C. Willits**, d. s., Box 376, Saint Joseph, Mich.
- (6) **James R. Wooton**, p., 310 E. Green St., Marshall, Mich.

Reserves.—(1) **Ernest A. Balch**, prof. Kalamazoo Coll., 1917 Brintwood Ave., Kalamazoo, Mich. (2) **Marshall L. Cook**, ed., Hastings, Mich. (3) **Charles R. Culver**, ins., 105 Oakland St., St. Johns, Mich. (2) **Robert E. Meader**, p., Maple St., Battle Creek, Mich. (1) **Joseph B. Peatling**, p., Kalamazoo, Mich.

MINNESOTA. XII. 6.

Delegates:—

- (1) **John E. Bowes** (chairman), p., 12th and Minnesota Sts., St. Paul, Minn.
- (2) **Mrs. F. H. Davis**, h.w., Blue Earth, Minn.
- (3) **Ole J. Finstad**, atty., Windom, Minn.
- (2) **John W. Holland**, p., Victoria and Portland Sts., St. Paul, Minn.
- (1) **Carl F. Miller**, credit adjuster, 210 Otis Ave., St. Paul, Minn.
- (3) **Samuel L. Parish**, p., Winona, Minn.

Reserves.—(2) **Frank A. Cone**, d. s., 1335 W. Como-Phalen Ave., St. Paul, Minn. (1) **Frank Doran**, d. s., 1457 Blair St., St. Paul, Minn. (1) **Elmer E. Douglass**, Sta. agt., Madelia, Minn. (2) **H. W. Strickler**, ban., 2323 Como St., St. Paul, Minn.

MISSISSIPPI. VII. 6.

Delegates:—

- (2) **Malachi Collins**, educator, 2500—13th St., Meridian, Miss.
- (3) **Major T. J. Howard**, director rural work, Gammon Theo. Sem., Atlanta, Ga.
- (2) **Wiley L. Marshall**, p., Ocean Springs, Miss.
- (1) **Reuben H. McAllister**, bus. mgr. S. W. C. Advocate, 631 Baronne St., New Orleans, La.
- (1) **J. Beverly F. Shaw** (chairman), pres. Haven Institute, Meridian, Miss.
- (3) **Robert B. Williams**, ins., Bolton, Miss.

Reserves.—(1) **Louis K. Atwood**, atty., West Pearl St., Jackson, Miss. (3) **J. B. Brooks**, p., Edwards, Miss. (2) **James A. Lagrone**, laborer, Meridian, Miss. (1) **Delvin L. Morgan**, p., Meridian, Miss. (3) **Mrs. Mary L. Morrison**, tea., 225 W. Pascagoula St., Jackson, Miss. (2) **George W. Smith**, d. s., Brookhaven, Miss.

MISSOURI. VIII. 6.

Delegates:—

- (2) **Thomas E. Arnhold**, wholesale leather, Saint Joseph, Mo.
- (1) **John L. Beagler**, ban., Savannah, Mo.
- (2) **Edward J. Gale**, p., Cameron, Mo.
- (3) **Charles C. James**, p., Maryville, Mo.
- (1) **Emmitt L. Robison** (chairman), p., Trenton, Mo.
- (3) **Fred Wightman**, ban., Braymer, Mo.

Reserves.—(1) **Mrs. B. F. Jones**, h.w., Chillicothe, Mo. (1) **Hastings McNamee**, p., Tarkio, Mo. (2) **Jesse W. Miles**, salesman, Hale, Mo. (2) **Edward C. Morgan**, p., Memphis, Mo.

MONTANA. XV. 2.**Delegates:—**

Edgar E. Collins, atty., Billings, Mont.

Charles D. Crouch (chairman), supt. Billings Deaconess Hosp., Billings, Mont.

Reserves.—Miss Roxana Beck, prin. Montana Deaconess School, Helena, Mont. **Robert C. Edgington**, d. s., Billings, Mont.

NEBRASKA. IX: 18.**Delegates:—**

(5) **Clyde Clay Cissell**, area sec., 320 City Nat'l. bank, Omaha, Neb.

(4) **Frank Dafeo**, ban., Tecumseh, Neb.

(8) **Lotan R. DeWolf**, p., York, Neb.

(2) **John N. Dryden**, atty., Kearney, Neb.

(7) **William A. Fellers**, lumberman, Chester, Neb.

(9) **Carleton E. Freas**, mer., Beaver City, Neb.

(4) **James R. Gettys**, d. s., 524 E. 19th St., University Place, Neb.

(7) **Marvin E. Gilbert**, d. s., 820 No. Denver Ave., Hastings, Neb.

(8) **George H. Gray**, ban., Columbus, Neb.

(9) **A. Otis Hinson**, p., Norfolk, Neb.

(2) **Henry G. Langley**, p., Central City, Neb.

(1) **Titus Lowe** (chairman), sec. Bd. Foreign Miss., 150 Fifth Ave., New York City.

(6) **A. Allen Randall**, p., Rising City, Neb.

(3) **Charles H. Randall**, ban., Randolph, Neb.

(6) **Ernest S. Schiefelbein**, atty., Wahoo, Neb.

(3) **Isaac B. Schreckengast**, Chancellor Neb. Wesleyan Univ., University Place, Neb.

(5) **George W. Shultz**, mer., 1902 Wirt St., Omaha, Neb.

(1) **Miss Ella N. Watson**, Cor. Sec. Topeka Branch W. For. Miss. Soc., 1701 S. 17th St., Lincoln, Neb.

Reserves.—(2) **Elmer M. Avery**, Nat'l. Organizer Knife and Fork Clubs, 1823 "Q" St., University Place, Neb. (1) **Melville D. Cameron**, ban., care Peters Trust Co., Omaha, Neb. (2) **Bryant Howe**, d. s., Columbus, Neb. (3) **Emory D. Hull**, d. s., Norfolk, Neb. (1) **Oliver M. Keve**, d. s., Kearney, Neb. (3) **George M. Spurlock**, atty., York, Neb.

NEWARK. II. 10.**Delegates:—**

(4) **Fred Clare Baldwin**, d. s., 86 N. Arlington Ave., East Orange, N. J.

(1) **Morris S. Daniels**, mfr., Suffern, N. Y.

(1) **Dorr F. Diefendorf** (chairman), p., 351 William St., East Orange, N. J.

(3) **John E. Fisher**, ban., Cranford, N. J.

(2) **James R. Joy**, ed., 150 Fifth Ave., New York City.

(4) **George Rowland Munroe**, atty., 207 Market St., Newark, N. J.

(5) **Harry Y. Murkland**, p., 279 Park Ave., Orange, N. J.

(2) **George G. Vogel**, d. s., 366 Ridge St., Newark, N. J.

(3) **Wilbert Westcott**, p., 331 High St., Perth Amboy, N. J.

(5) **Mrs. May Leonard Woodruff**, h.w., Allendale, N. J.

Reserves.—(1) **Samuel Bingaman**, produce dealer, Plainfield, N. J. (2) **Stephen S. Day**, ins., Morristown, N. J. (1) **Herbert C. Lytle**, p., 60 W. Passaic Ave., Rutherford, N. J. (3) **James G.**

Patton, retired, Asbury Park, N. J. (3) **Thomas G. Spencer**, p., 322 Claremont Ave., Montclair, N. J. (2) **Charles C. Woodruff**, d. s., 390 Park Ave., Paterson, N. J.

NEW ENGLAND. I. 12.**Delegates:—**

- (3) **Edwin P. Bliss**, contractor, 170 Summer St., Malden, Mass.
 (5) **Miss Clementina Butler**, secretary, 581 Boylston St., Boston, Mass.
 (3) **James E. Coons**, d. s., 65 Beltram St., Malden, Mass.
 (1) **Frank C. Dunn**, mfr., Gardner, Mass.
 (1) **C. Oscar Ford** (chairman), d. s., 4 Harvard St., Springfield, Mass.
 (6) **L. O. Hartman**, ed. *Zion's Herald*, 581 Boylston St., Boston, Mass.
 (5) **George E. Heath**, p., 1 Powder House Terrace, West Somerville, Mass.
 (4) **Frank P. Luce**, mer., 70 Hanover St., Boston, Mass.
 (6) **Edgar C. Linn**, r. e., Brookline, Mass.
 (2) **Lemuel H. Murlin**, pres. Boston Univ., Boston, Mass.
 (2) **Howard W. Selby**, b. m., 33 Lyman St., Springfield, Mass.
 (4) **George H. Spencer**, sec. Mass. Bible Society, 41 Bromfield St., Boston, Mass.

Reserves.—(3) **Lawrence W. C. Emig**, p., 147 Main St., Melrose, Mass. (2) **Sam T. Emery**, ins., Newton Centre, Mass. (1) **J. Franklin Knotts**, p., 132 University Ave., Boston (32), Mass. (3) **E. H. Redstone**, librarian State House, Boston, Mass. (1) **William T. Rich**, mer., 20 Sargent St., Newton, Mass. (2) **Joseph M. Shepler**, d. s., 85 Washington Park, Newtonville, Mass.

NEW ENGLAND SOUTHERN. I. 8.**Delegates:—**

- (2) **James I. Bartholomew**, p., 313 High St., Pawtucket, R. I.
 (2) **Guy B. Dolbeare**, asst. treas. savings bank, 1661 Highland Ave., Norwich, Conn.
 (3) **John Goss**, mfr., 870 Bedford St., Fall River, Mass.
 (1) **Everett J. Horton**, flour mer., 1117 Turks Head Bldg., Providence, R. I.
 (1) **Ira W. LeBaron** (chairman), d. s., 493 Public St., Providence, R. I.
 (4) **Robert S. Moore**, p., 3 Wheeler Ave., Edgewood, R. I.
 (3) **Robert L. Roberts**, d. s., 35 Hedge St., Fairhaven, Mass.
 (4) **Benjamin F. Thurston**, journalist, 207 Thames St., Newport, R. I.

Reserves.—(1) **William H. Bath**, d. s., 56 Williams St., Norwich, Conn. (3) **Harrison T. Borden**, r. e., New Bedford, Mass. (2) **Robert A. Colpitts**, p., 410 Prospect St., Fall River, Mass. (3) **Joseph Cooper**, p., South Manchester, Conn. (2) **Harry B. MacKenzie**, motion picture proprietor, Mystic, Conn. (1) **Evan W. Thomas**, mfr., Brockton, Mass.

NEW HAMPSHIRE. I. 4.**Delegates:—**

- (2) **John Bishop**, 50 Lyndon St., Concord, N. H.
 (1) **Burt W. Gillette**, 32 Hamilton Ave., Haverhill, Mass.
 (1) **Hiram W. Hook**, p., 66 Webster St., Haverhill, Mass.
 (2) **W. B. Locke** (chairman), p., Lancaster, N. H.

Reserves.—(1) **James A. Beebe**, dean Boston School of Theology, Boston, Mass. (1) **J. M. Russell**, Somersworth, N. H. (2) **Harry**

B. Sandborn, r. r. man, Goffstown, N. H. (2) **E. S. Tasker**, p., Portsmouth, N. H.

NEW JERSEY. II. 10.

Delegates:—

- (5) **Harry P. Bennett**, circulation mgr., 66 Washington St., Long Branch, N. J.
- (4) **DeWitt C. Cobb**, p., 59 Atlantic Ave., North Long Branch, N. J.
- (1) **Alexander Corson** (chairman), d. s., 50 Hunter St., Woodbury, N. J.
- (2) **William J. Couse**, ban., 408 Asbury Ave., Asbury Park, N. J.
- (5) **Furman A. DeMaris**, p., 910 Grand Ave., Asbury Park, N. J.
- (3) **William E. Massey**, ban., Ocean City, N. J.
- (4) **Franklin B. Platt**, mfr., 28 Ninth Ave., Haddon Heights, N. J.
- (1) **Alvin C. Poffenberger**, hotel mgr., Hotel Dennis, Atlantic City, N. J.
- (2) **Harold P. Sloan**, p., 29 Mansion Ave., Haddonfield, N. J.
- (3) **Alfred Wagg**, d. s., 60 Broadway, Ocean Grove, N. J.

Reserves.—(2) **W. Holt Apgar**, atty., 36 East State St., Trenton, N. J. (2) **Herbert J. Belting**, d. s., 126 North Second St., Millville, N. J. (1) **Edgar Y. Dobbins**, mfr., 219 Pearl St., Camden, N. J. (3) **John D. F. Morgan**, printer, 37 North Third St., Camden, N. J. (1) **Melville E. Snyder**, d. s., 236 Chestnut Ave., Trenton, N. J. (3) **Edward A. Wells**, p., 240 John St., South Amboy, N. J.

NEW MEXICO. XIV. 2.

Delegates:—

S. Alonzo Bright (chairman), d. s., 608 North 11th St., Albuquerque, N. M.

Frank H. H. Roberts, coll. pres., 1015 Montana St., El Paso, Tex.

Reserves.—**H. O. Costales**, p., Albuquerque, N. M. **Reed Holloman**, atty., Santa Fe, N. M.

NEW YORK. II. 12.

Delegates:—

- (3) **Herbert Carl**, mer., Kingston, N. Y.
- (2) **H. Westlake Coons**, atty., Ellenville, N. Y.
- (5) **George M. Fowles**, Treas. Bd. For. Miss., 150 Fifth Ave., New York City.
- (2) **Allan MacRossie**, ed. dir. Gen. Conf. Commission on Courses of Study, 150 Fifth Ave., New York City.
- (3) **Wallace MacMullen**, d. s., 150 Fifth Ave., New York City.
- (4) **Chester A. Smith**, court stenographer, Peekskill, N. Y.
- (4) **Ralph W. Sockman**, p., 480 Park Ave., New York City.
- (5) **William J. Stitt**, mfr., 316 West 79th St., New York City.
- (1) **Ezra S. Tipple** (chairman), pres. Drew Theo. Sem., Madison, N. J.
- (6) **William H. Van Benschoten**, atty., 330 West 102nd St., New York City.
- (1) **Daniel W. Wilbur**, mer., Poughkeepsie, N. Y.
- (6) **Herbert E. Wright**, d. s., 146 Third St., Newburgh, N. Y.

Reserves.—(3) **Richard E. Bell**, p., 156 North Broadway, Yonkers, N. Y. (3) **Carl H. Fowler**, atty., 338 West 72nd St., New York

City. (1) George W. Grinton, d. s., 40 Franklin St., Kingston, N. Y. (1) **William E. Holloway**, gen. sec. Commission on Endowment, 9 West 91st St., New York City. (2) **E. P. V. Ritter**, r. e., Hotel Belmont, New York City. (2) Richard E. Wilson, p., Dobbs Ferry, N. Y.

NEW YORK EAST. II. 14.

Delegates:—

- (5) **Mrs. Horatio Berry**, h.w., 259A Clifton Place, Brooklyn, N. Y.
- (6) **Arthur J. Crawford**, laundry, St. Rowan's Place, New Haven, Conn.
- (7) **William M. Curtiss**, mfr., Derby, Conn.
- (7) Elmer A. Dent, area sec., 150 Fifth Ave., New York City.
- (1) David G. Downey (chairman), ed., 150 Fifth Ave., New York City.
- (5) Wallace H. Finch, p., 110 Main St., Stamford, Conn.
- (1) **Frank A. Horne**, warehousing, 161 Chambers St., New York City.
- (6) Abram S. Kavanagh, d. s., 59 Livingston St., Brooklyn, N. Y.
- (4) John W. Langdale, p., 962 Sterling Place, Brooklyn, N. Y.
- (2) **Joseph B. Morrell**, shipping, 39 Water St., New York City.
- (2) Frank Mason North, cor. sec., Bd. For. Miss., 150 Fifth Ave., New York City.
- (4) **Henry Wade Rogers**, U. S. Circuit Judge, 34 Gramercy Park, New York City.
- (3) **Alfred P. Sloan**, mfr., 141 Broadway, New York City.
- (3) William J. Thompson, prof. Drew Theo. Sem., Madison, N. J.

Reserves.—(1) Harry H. Beattys, p., 25 LeCount Place, New Rochelle, N. Y. (2) Harry B. Belcher, p., 22 Church St., Middletown, Conn. (3) George E. Bishop, p., 1018 Madison St., Brooklyn, N. Y. (3) **Joseph R. Ensign**, mfr., Simsbury, Conn. (1) **George S. Hawley**, mfr., Bridgeport, Conn. (2) **Frank M. Tichenor**, atty., 291 Broadway, New York City.

NORTH CAROLINA. VI. 4.

Delegates:—

- (1) Hugh L. Ashe (chairman), d. s., 403 Park Ave., Raleigh, N. C.
- (1) **James A. McRae**, Prin. High School, Reidsville, N. C.
- (2) Robert G. Morris, p., Gastonia, N. C.
- (2) **William B. Windsor**, educator, Greensboro, N. C.

Reserves.—(1) **William H. Bruce**, phy., Winston-Salem, N. C. (1) Peter J. Cook, d. s., High Point, N. C. (2) **Mrs. A. M. Erwin**, h.w., Mount Airy, N. C. (2) Robert W. Winchester, p., Greensboro, N. C.

NORTH CHINA. XIV. 6.

Delegates:—

- (2) George L. Davis (chairman), dist. missy., Peking, China.
- (1) Liu Fang, d. s., Peking, China.
- (3) **Yu Hsiang Feng**, general, Peking, China.
- (1) **Shih Chen Nien**, student sec., Peking, China.
- (3) Ch'ang T. Wang, evang. sec. China Jubilee, Shanghai, China.
- (2) **Jung Mao Yang**, tea., Tientsin, China.

Reserves.—(2) **Kuo Ch'ang Chao**, conf. sec. of Sunday Schools, Peking, China. (1) **Fu C. Chou**, tea., Tientsin, China. (3) **Mrs. Lang Ying L. Ch'ing**, phy. and h.w., Shanhaikuan, China. (1) **I. Hsin Liu**, supervisor Meth. Schools, Peking, China. (3) **Carl A. Felt**, pres. Peking Theo. Sem., Peking, China. (2) **Jung T. Wen**, d. s., Taian, Shantung, China.

NORTH DAKOTA. XII. 6.**Delegates:—**

- (3) **William C. Fawcett**, phy., Starkweather, N. D.
- (2) **Samuel F. Halfyard**, p., Bismarck, N. D.
- (3) **H. Styles Harriss**, d. s., Bismarck, N. D.
- (2) **R. S. Johnstone**, ban., Mandan, N. D.
- (1) **Charles A. Pollock** (chairman), atty., Fargo, N. D.
- (1) **John S. Wilds**, p., Valley City, N. D.

Reserves.—(1) **Edward P. Robertson**, coll. pres., Grand Forks, N. D. (1) **Anna B. Sage**, h.w., Page, N. D. (2) **Howard E. Simpson**, Prof. N. D. U., Grand Forks, N. D. (3) **W. M. Smart**, Minot, N. D. (2) **Charles L. Wallace**, p., Jamestown, N. D. (3) **G. Leroy White**, p., Minot, N. D.

NORTH GERMANY. XIII. 4.**Delegates:—**

- (2) **Otto Goericke**, mer., Radebeul b. Dresden, Kronprinzstrabe 23, Germany.
- (1) **F. H. Otto Melle** (chairman), Director, Frankfort on the Main, Ginnheimerlandstr. 180, Germany.
- (2) **Hermann G. W. Meyer**, d. s., Chemnitz i/Saxony, Gravelottestr. 7, Germany.
- (1) **Heinrich T. Stahl**, director, Oberzwehren b. Kassel, Germany.

Reserves.—(1) **Heinrich H. Ruck**, mer., Hamburg 30. Breitenfelderstrabe 38, Germany. (1) **Heinrich Schaedel**, director, Klosterlausnitz i/Thur., Germany. (2) **Johannes Johs. Schmidt**, mer., Berlin-Schoneberg, Wexstrabe 60, Germany. (2) **Hermann E. Zeuner**, d. s., Greiz i/Vogtland, Gutenbergstr. 1, Germany.

NORTH INDIA. XV. 4.**Delegates:—**

- (1) **Brenton T. Badley** (chairman), exec. sec. India Centenary Movement, 3 Middleton St., Calcutta, India.
- (2) **David M. Butler**, d. s., Chandausi, U. P., India.
- (1) **James H. Hakeem**, accountant, Chaupula, Bareilly, India.
- (2) **Harris L. Phillips**, tea., Lucknow, India.

Reserves.—(1) **Samuel Edwards**, clerk, Lucknow, India. (1) **E. Stanley Jones**, miss. on furlough, 150 Fifth Ave., New York City. (2) **Nathaniel Jordan**, prin. Parker High School, Moradabad, India. (2) **John N. West**, d. s., (on furlough), Delaware, Ohio.

NORTH INDIANA. XI. 14.**Delegates:—**

- (7) **William T. Arnold**, d. s., 401 W. Howard St., Muncie, Ind.
- (2) **Francis E. Bowser**, atty., Warsaw, Ind.
- (3) **James Burrows**, mayor, 1523 So. Washington St., Kokomo, Ind.
- (6) **George R. Grose**, pres. DePauw Univ., Greencastle, Ind.

- (1) **Mrs. Orah T. Hilkert**, cor. sec. W. H. M. S., 1830 High St., Logansport, Ind.
- (5) **Mrs. M. Josie Nelson**, ed. Pythian Guest, Union City, Ind.
- (7) **Jay F. Olinger**, farmer, Auburn, R. F. D. 3, Ind.
- (4) John W. Potter, p., 326 East Wayne St., Fort Wayne, Ind.
- (6) **Arthur H. Sapp**, atty., Huntington, Ind.
- (5) Charles H. Smith, d. s., 1139 South 8th St., Goshen, Ind.
- (4) **Elwood Starbuck**, commercial traveler, 1218 Packard Ave., Fort Wayne, Ind.
- (3) Fred F. Thornburg, p., Kokomo, Ind.
- (2) Raymond J. Wade, cor. sec. Com. on Conservation and Advance, 740 Rush Street, Chicago, Ill.
- (1) Warren W. Wiant* (chairman), p., 301 Edgewater Drive, Mishawaka, Ind.

Reserves.—(3) **Charles W. Beecher**, ban., Peru Trust Co., Peru, Ind. (1) **Ozro N. Cranor**, atty., Albany, Ind. (2) Emory M. Dunbar, p., Union City, Ind. (1) J. Ira Jones, p., Logansport, Ind. (3) Wallace W. Martin, d. s., 915 West Wayne St., Fort Wayne, Ind. (2) **George R. Osborne**, mfr., Marion, Ind.

NORTH MONTANA. XV. 2.

Delegates:—

Philo W. Haynes (chairman), p., Lock Box 237, Cascade, Mont.
Vernon E. Lewis, atty. and State Senator, Fort Benton, Mont.

Reserves.—**Miss E. Augusta Ariss**, supt. Deaconess Hospital, Great Falls, Mont. Charles G. Cole, d. s., Havre, Mont.

NORTH-EAST OHIO. V. 24.

Delegates:—

- (5) Foster C. Anderson, 138 W. 2nd St., Mansfield, Ohio.
- (4) **Frank A. Arter**, retired b.m., 611 Guardian Bldg., Cleveland, Ohio.
- (9) **Edwin G. Beal**, ban., 231 S. Poplar St., Bucyrus, Ohio.
- (8) **Ross P. Buchanan**, State Rep., Carrollton, Ohio.
- (3) **J. Frank Burke**, Senator, 257 Washington Ave., Elyria, Ohio.
- (5) **Frank Crook**, mer., 119 W. 5th St., East Liverpool, Ohio.
- (6) Albert E. Day, p., 1215 Woodland Ave. N. W., Canton, Ohio.
- (1) **John A. Fithian**, atty., 30 W. Florida Ave., Youngstown, Ohio.
- (1) Marcellus B. Fuller (chairman), p., 1337 Summit Ave., Lakewood, Ohio.
- (3) Wilbur E. Hammaker, p., 283 W. Madison Ave., Youngstown, Ohio.
- (12) Howard K. Hilberry, d. s., 426 North St., Steubenville, Ohio.
- (10) **Arthur L. Hoover**, mfr., Milan, Ohio.
- (7) **Mrs. Fred I. Johnson**, h.w., 289 15th Ave., Columbus, Ohio.
- (2) Edwin Kirby, p., 306 East Ave., Elyria, Ohio.
- (6) **John C. Lowe**, mfr., 1864 E. 97th St., Cleveland, Ohio.
- (7) Frank W. Luce, p., 217 N. 7th St., Cambridge, Ohio.
- (4) Battelle McCarty, p., 14037 Euclid Ave., East Cleveland, Ohio.
- (11) William H. McMaster, pres. Mt. Union Coll., 1304 S. Union Ave., Alliance, Ohio.
- (12) **Edwin S. Nail**, ins. and ban., Mansfield, Ohio.

- (8) Sheridan B. Salmon, p., 213 Scott St., Warren, Ohio.
 (11) **John H. Seiler**, phy., Box 427, Akron, Ohio.
 (9) **John J. Wallace**, ed., Pittsburgh Advocate, 524 Penn Ave., Pittsburgh, Pa.
 (2) **Charles E. Way**, ins., 980 Bailey Ave., Akron, Ohio.
 (10) **John I. Wean**, p., 114 W. Park Ave., Niles, Ohio.

Reserves.—(2) **Freud I. Johnson**, area sec., 515 Clinton Bldg., Columbus, Ohio. (1) **Charles E. Knapp**, State Rep., Lodi, Ohio. (1) **Isaac E. Miller**, d. s., 791 The Arcade, Cleveland, Ohio. (3) **Willis H. Ramsey**, mfr., Alliance, Ohio. (3) **John S. Secrest**, d. s., Akron, Ohio. (2) **Homer C. Smith**, mer., Ashtabula, Ohio.

NORTHERN GERMAN. XIII. 2.

Delegates:—

- Charles W. Eichhorn**, mgr. wholesale hdw., 759 East 5th St., St. Paul, Minn.
William F. Koerner (chairman), d. s., 1204 Selby Ave., St. Paul, Minn.

Reserves.—**Christian Hohn**, p., New Ulm, Minn. **George F. Reineke**, phy., New Ulm, Minn.

NORTHERN MINNESOTA. XII. 8.

Delegates:—

- (2) **Lucius H. Bugbee**, p., Cor. Groveland, Hennepin and Lyndale Avenues, Minneapolis, Minn.
 (4) **John C. Craig**, d. s., 1464 Blair St., St. Paul, Minn.
 (3) **Joseph B. Hingeley** (chairman), cor. sec. Bd. Conf. Claimants, 58 East Washington St., Chicago, Ill.
 (3) **Joseph H. Morton**, b. m., 800 Builders Exchange, Minneapolis, Minn.
 (1) **Charles N. Pace**, p., 120 W. 3rd St., Duluth, Minn.
 (4) **Adolph M. Peterson**, atty., Coleraine, Minn.
 (1) **William W. Sivright**, mer., Hutchinson, Minn.
 (2) **Joseph S. Ulland**, ban., Fergus Falls, Minn.

Reserves.—(1) **James B. Bradshaw**, mer., Minneapolis, Minn. (1) **Milton P. Burns**, supt. Dept. Cities Bd. Home Miss. and Ch. Exten., 1701 Arch St., Philadelphia, Pa. (2) **Emil H. Denu**, b. m., Bemidji, Minn. (3) **Mrs. Frederick F. Lindsay**, Nat'l. Officer Woman's For. Miss. Soc., 25 Seymour St. S. E., Minneapolis, Minn. (3) **Arthur H. McKee**, d. s., 427 Manhattan Bldg., Duluth, Minn. (2) **Roy L. Smith**, p., 215 W. Rustic Lodge, Minneapolis, Minn.

NORTHERN NEW YORK. III. 8.

Delegates:—

- (4) **William M. Caldwell**, d. s., 327 West Thomas St., Rome, N. Y.
 (3) **Arthur P. Clark**, phy., Morgan St., Ilion, N. Y.
 (3) **Aaron B. Corbin**, p., New Hartford, N. Y.
 (1) **Samuel J. Greenfield** (chairman), sec., 1558 Kimble St., Utica, N. Y.
 (2) **Milton W. Holt**, factory mgr., Lowville, N. Y.
 (4) **William S. H. Keefe**, elec. engr., Fort Covington, N. Y.
 (2) **William D. Marsh**, d. s., 52 Bay St., Potsdam, N. Y.
 (1) **Edwin R. Redhead**, paper mfr., Fulton, N. Y.

Reserves.—(1) **William T. Conkling**, mer., Earlville, N. Y. (2) **Fred K. Felshaw**, atty., Antwerp, N. Y. (1) **William P. Garrett**, p., Moira, N. Y. (3) **J. C. O'Brien**, Potsdam, N. Y. (2) **George F. Shepherd**, p., Watertown, N. Y.

NORTHERN SWEDISH. XII. 2.**Delegates:—**

Erick W. Johnson, grocer, 923 Fulton St. S. E., Minneapolis, Minn.

K. M. Wilkins (chairman), p., 412 Oak St., Marquette, Mich.

Reserves.—**Andrew Alm**, ban., Luck, Wis. **Gustav Erickson**, p., 1515 Tenth Ave. S., Minneapolis, Minn.

NORTHWEST GERMAN. XIII. 2.**Delegates:—**

Paul M. Griesemer, ban., Klemme, Ia.

Frederick H. Thiel (chairman), d. s., Charles City, Ia.

Reserves.—**Samuel C. Steinbrenner**, p., LeMars, Ia. **August W. Zratsky**, mfr., LaCrosse, Wis.

NORTHWEST INDIA. XV. 2.**Delegates:—**

Floyd C. Aldrich (chairman), miss. on furlough, 241 W. Lincoln Ave., Delaware, Ohio.

Samuel Singh, Meerut, India.

Reserves.—**Benson Baker**, d. s., Meerut, India. **Walter H. Sinclair**, mgr., care of Thos. Cook & Sons, Delhi, India.

NORTHWEST INDIANA. XI. 8.**Delegates:—**

(3) **Bert D. Beck**, p., 111 E. Tutt St., South Bend, Ind.

(2) **William M. Blanchard**, coll. prof., Greencastle, Ind.

(3) **Mrs. Ida H. Clyne**, h.w., Monticello, Ind.

(1) **Frank K. Dougherty** (chairman), d. s., 1611 Ferry St., LaFayette, Ind.

(1) **C. Oliver Holmes**, ban., 1112 Broadway, Gary, Ind.

(4) **William E. McKenzie**, d. s., 319 No. Taylor St., South Bend, Ind.

(4) **David P. Simison**, grain mer., Romney, Ind.

(2) **Thomas F. Williams**, p., 404 N. Sixth St., LaFayette, Ind.

Reserves.—(2) **Frank L. Hovis**, p., 2916 Rader St., Indianapolis, Ind. (1) **Judson J. Hunt**, ban., Rensselaer, Ind. (3) **William A. McBeth**, coll. prof., 1905 No. Eighth St., Terre Haute, Ind. (2) **Mrs. Alice G. Ross**, h.w., Crawfordsville, Ind. (1) **Alfred S. Warriner**, p., Clinton, Ind.

NORTHWEST IOWA. IX. 10.**Delegates:—**

(5) **Orville M. Bond**, d. s., Fort Dodge, Ia.

(2) **Hubert E. Hutchinson**, d. s., 1717 Jackson St., Sioux City, Ia.

(2) **Edgar A. Morling**, atty., Emmetsburg, Ia.

(4) **Frank E. Mossman**, coll. pres., Sioux City, Ia.

(3) **Edward W. Oates**, mer., Storm Lake, Ia.

(1) **David P. Smith**, ins. agt., Fort Dodge, Ia.

(4) **Roy J. Sweet**, ban., Mapleton, Ia.

(3) **Frederick C. Taylor**, p., 3811 Garretson Ave., Sioux City, Ia.

(5) **Fred T. Tompkins**, ins. agt., Spirit Lake, Ia.

(1) **John B. Walker** (chairman), p., Clarion, Ia.

Reserves.—(2) **N. C. Bahnson**, farmer, Inwood, Ia. (1) **Otto F. Bartz**, ed., Sheldon, Ia. (2) **Herbert Clegg**, p., Storm Lake, Ia.

(1) Frederick B. Nixon, d. s., Sioux City, Ia. (3) **Roy Webb**, farmer, Spencer, Ia.

NORTHWEST KANSAS. VII. 8.

Delegates:—

- (2) Larkin B. Bowers, pres. K. W. U., Salina, Kan.
- (1) Lawrence E. Cooke (chairman), p., Concordia, Kan.
- (1) **Charles F. McAdams**, ban., Salina, Kan.
- (4) John A. Plantz, d. s., Colby, Kan.
- (4) **J. C. Ruppenthal**, atty., Russell, Kan.
- (3) **Mrs. Lulu Scott**, h.w., Tescott, Kan.
- (3) J. B. Sites, p., Oakley, Kan.
- (2) **L. J. Willits**, ban., St. Francis, Kan.

Reserves.—(3) Carl P. Eklund, evangelist, Lindsborg, Kan. (1) **C. A. Kemp**, ban., Winona, Kan. (2) **W. A. Lewis**, pres., State Normal, Hays, Kan. (2) John R. McFadden, p., Salina, Kan. (3) **William P. Palmer**, Jewell City, Kan. (1) M. L. Wickman, p., Colby, Kan.

NORTHWEST NEBRASKA. IX. 2.

Delegates:—

Edward C. Fintel (chairman), d. s., Alliance, Neb.
Charles E. Swanson, ban., Valentine, Neb.

Reserves.—Albert H. Hanscom, p., Scottsbluff, Neb. **Mrs. Stephen K. Warrack**, h.w., Scottsbluff, Neb.

NORWAY. II. 2.

Delegates:—

Einar Karlsen (chairman), pres. Theo. School, 28-30 St. Olavs-gate, Kristiania, Norway.

Hans Landem, reviser, Fredriksstad, Norway.

Reserves.—Julius Holstad, p., 53 Gronlandsleret, Kristiania, Norway. **Peder Pytte**, farmer, Vittingfos, Norway.

NORWEGIAN AND DANISH. X. 2.

Delegates:—

Thor H. Loberg, Foreign cor. Internat'l Harvester Co., 811 Lincoln St., Evanston, Ill.

Peter M. Peterson (chairman), ed., 740 Rush St., Chicago, Ill.

Reserves.—**John Sakrison**, ban., Deer Park, Wis. Carl W. Schevenius, d. s., 816 Clark St., Evanston, Ill.

OHIO. V. 12.

Delegates:—

- (3) Thomas H. Campbell, d. s., 3655 Medbrook Way, Columbus, Ohio.
- (1) Charles E. Chandler (chairman), p., 88 N. 5th St., Newark, Ohio.
- (2) **Ernest H. Cherrington**, ed., Westerville, Ohio.
- (5) Charles E. Hill, field sec., Box 682, Columbus, Ohio.
- (6) John W. Hoffman, pres. Ohio Wesleyan Univ., Delaware, Ohio.
- (4) **Thomas A. Jenkins**, atty., Ironton, Ohio.
- (3) **Charles C. Miller**, supt. Public Schools, Lancaster, Ohio.
- (2) Levi C. Sparks, d. s., 232 South 18th St., Columbus, Ohio.
- (4) Edward R. Stafford, p., Worthington, Ohio.
- (1) **Mrs. O. N. Townsend**, h.w., Zanesville, Ohio.
- (5) **James A. White**, 811 Outlook Bldg., Columbus, Ohio.
- (6) **Allen T. Williamson**, atty., Marietta, Ohio.

Reserves.—(3) James W. Blair, p., Logan, Ohio. (3) **Bert Gill**, Ry. YMCA sec., Columbus, Ohio. (2) William C. Hartinger, p., 980 Bryden Road, Columbus, Ohio. (1) **Frank W. Hoe**, mer. broker, 212 Clinton Bldg., Columbus, Ohio. (2) **James A. Huston**, b. m., Granville, Ohio. (1) Postle E. White, p., 698 Oakwood Ave., Columbus, Ohio.

OKLAHOMA. VIII. 10.**Delegates:**—

- (3) Josiah W. Abel, p., 11th and Boulder Sts., Tulsa, Okla.
- (5) **Mrs. J. W. Baker**, h.w., Lawton, Okla.
- (4) **M. E. Batten**, oil, Enid, Okla.
- (2) Charles L. DeBow, p., 131 West Fourth St., Oklahoma City, Okla.
- (1) Jean L. LaGrone (chairman), d. s., 130 Center St., Alva, Okla.
- (2) **F. W. Lintz**, mer., Guthrie, Okla.
- (1) **W. M. Short**, atty., Ft. Worth, Tex.
- (4) Fred M. Stephenson, fiscal agt., 1835 W. 14th St., Oklahoma City, Okla.
- (3) **Mrs. J. B. Thoburn**, h. w., Oklahoma City, Okla.
- (5) Howard Thomison, d. s., 816 Avenue C, Lawton, Okla.

Reserves.—(2) **R. T. Fuller**, phy., Bartlesville, Okla. (2) Otho B. Morris, p., Bartlesville, Okla. (3) **E. T. Neibling**, mer., Broken Arrow, Okla. (1) Louis M. Potts, d. s., 124 W. 17th St., Oklahoma City, Okla. (1) **F. C. Thompson**, r. e., Tulsa, Okla.

OREGON. XV. 8.**Delegates:**—

- (2) **Roy B. Cox**, mer., Oregon City, Ore.
- (3) **Mrs. Matt S. Hughes**, h.w., 687 E. 16th St. N., Portland, Ore.
- (3) Joseph Knotts, p., 129 S. Main St., Roseburg, Ore.
- (1) **William H. Pollard**, phy., Springfield, Ore.
- (2) John C. Spencer, p., 566 E. 58th St. N., Portland, Ore.
- (4) **B. L. Steeves**, phy., Bk. of Commerce Bldg., Salem, Ore.
- (1) Clarence T. Wilson (chairman), Sec. Bd. Prohibition and Pub. Mor., Washington, D. C.
- (4) William W. Youngson, d. s., Artisans Bldg., Portland, Ore.

Reserves.—(2) **Oscar C. Bortzmeyer**, bonds and securities, Consolidated Securities Bldg., Portland, Ore. (1) Carl G. Doney, pres. Willamette Univ., Salem, Ore. (1) **James O. Gibson**, grocer, Bend, Ore. (2) Ernest E. Gilbert, d. s., 945 N. Summer St., Salem, Ore. (3) William S. Gordon, p., Dallas, Ore. (3) **G. W. Gregg**, phy., Ashland, Ore.

PACIFIC GERMAN. XIII. 2.**Delegates:**—

- Fred H. Luecke (chairman), p., 266 East 53rd St., Portland, Ore.
- Louis Schumacher**, b. m., 234 Third St., Portland, Ore.

Reserves.—**Emmanuel Haerle**, farmer, Newberg, Ore. August J. Weigle, d. s., Ridgefield, Wash.

PHILADELPHIA. IV. 14.**Delegates:**—

- (2) **Clarence D. Antrim**, pres. Lyceum Bureau, 1947 North 13th St., Philadelphia, Pa.
- (7) **Solon D. Bausher**, mfr., 925 Center Ave., Reading, Pa.

- (5) Charles M. Boswell, cor. sec. M. E. Hospital, 20 North 50th St., Philadelphia, Pa.
- (3) **A. M. Breneman**, mer., 213 North West End Ave., Lancaster, Pa.
- (2) **G. Bickley Burns**, d. s., 4815 Warrington Ave., Philadelphia, Pa.
- (6) **Charles F. Eggleston**, atty., Glenolden, Pa.
- (7) **William H. Ford**, p., 4917 North 12th St., Philadelphia, Pa.
- (1) **W. H. G. Gould**, atty., 149 Cricket Ave., Ardmore, Pa.
- (1) **George W. Henson** (chairman), d. s., 1019 69th Ave., Philadelphia, Pa.
- (4) **Miss Susan C. Lodge**, sec. Home Base Phila. Branch W. F. M. S., 85 West LaCrosse Ave., Landsdowne, Pa.
- (6) **Edward S. Ninde**, p., 336 West Miner St., West Chester, Pa.
- (4) **Charles W. Straw**, d. s., 4617 Griscom St., Philadelphia, Pa.
- (3) **John G. Wilson**, d. s., 5318 Gainor Road, Philadelphia, Pa.
- (5) **Isaac C. Yocum**, r. e., Swarthmore, Del. Co., Pa.

Reserves.—(1) **Edward A. Bawden**, p., 401 Garfield Sq., Pottsville, Pa. (1) **John M. Doran**, R. R. coal agt., 1617 North 55th St., Philadelphia, Pa. (3) **Thomas R. Fort, Jr.**, mer., 503-505 Ludlow St., Philadelphia, Pa. (3) **William E. P. Haas**, p., 5335 Catherine St., Philadelphia, Pa. (2) **W. W. Mast**, mer., Coatesville, Pa. (2) **John Watchorn**, p., 7099 York Road, Philadelphia, Pa.

PHILIPPINE ISLANDS. XV. 4.

Delegates:—

- (2) **Dionisio D. Alejandro**, p., Manila, P. I.
- (2) **Jorge Bocobo**, atty., Manila, P. I.
- (1) **Joshua F. Cottingham** (chairman), miss. on furlough, 150 Fifth Ave., New York City.
- (2) **Felecisimo Marquez**, atty., Manila, P. I.

Reserves.—(1) **Miss Marguerite M. Decker**, miss., Manila, P. I. (1) **Filomeno Galang**, p., Manila, P. I. (2) **Macaria Garcia**, phy., Manila, P. I. (2) **Marvin A. Rader**, miss. on furlough, San Francisco, Cal.

PITTSBURGH. IV. 12.

Delegates:—

- (4) **Wilhelm F. Alten**, ins. and r. e., Monongahela City, Pa.
- (6) **William A. Arnold**, phy., 410 Morewood Ave., Pittsburgh, Pa.
- (1) **William F. Conner** (chairman), d. s., King Edward Apts., Pittsburgh, Pa.
- (3) **Albert Gaddis**, farmer and ban., Uniontown, Pa.
- (2) **Charles P. Howe**, ed., Tarentum, Pa.
- (5) **John F. Jose**, p., 6614 Meadow St., Pittsburgh, Pa.
- (6) **Daniel L. Marsh**, p. and supt. of the Meth. Epis. Ch. Union, Seventh Ave. and Smithfield St., Pittsburgh, Pa.
- (5) **P. W. Morgan**, ban., Wilmerding, Pa.
- (1) **William H. Pratt**, atty., 7715 Kelly St., Pittsburgh, Pa.
- (4) **Frederick A. Richards**, field sec., Bd. Stewards, East McKeesport, Pa.
- (3) **Homer D. Whitfield**, p., Crafton, Pa.
- (2) **Benjamin B. Wolf**, d. s., 7810 Kelly St., Pittsburgh, Pa.

Reserves.—(2) **S. Wakefield Bierer**, atty., Greensburg, Pa. (1) **Richard B. Cuthbert**, p., Washington, Pa. (3) **William T. For-**

rester, stationery and office supplies, McKeesport, Pa. (1) **Elmer L. Kidney**, atty., Berger Bldg., Pittsburgh, Pa. (2) James V. Wright, p., Butler, Pa.

PUGET SOUND. XV. 8.**Delegates:—**

- (2) George W. Frame, d. s., 1311 Grant St., Bellingham, Wash.
- (1) Robert C. Hartley (chairman), supt. Loggers Activities, 409 West 6th St., Aberdeen, Wash.
- (3) **Frederick A. Hazeltine**, journalist, South Bend, Wash.
- (3) Thomas W. Lane, p., Puyallup, Wash.
- (2) **Clint W. Lee**, printer, 1515 Fifth Ave., Seattle, Wash.
- (4) **Elijah P. McFall**, auto dealer, Everett, Wash.
- (1) **Dix H. Rowland**, atty., 623 N. Ainsworth Ave., Tacoma, Wash.
- (4) Edward H. Todd, pres. Coll. of Puget Sound, Tacoma, Wash.

Reserves.—(2) **Harry L. Brown**, mfr., care Oriol Candy Co., Tacoma, Wash. (1) **Lafayette L. Bush**, educator, Bay Center, Wash. (2) Everett M. Hill, d. s., 625 Anderson St., Tacoma, Wash. (1) James E. Milligan, p., 1610 Fifth Ave., Seattle, Wash. (3) **Will D. Pratt**, asst. postmaster, Bellingham, Wash. (3) Robert J. Reid, p., 2615 Oaks Ave., Everett, Wash.

ROCK RIVER. X. 16.**Delegates:—**

- (6) Charles K. Carpenter, d. s., Baileyville, Ill.
- (4) **Hubert A. Clark**, ins., Princeton, Ill.
- (4) Jesse S. Dancy, p., 215 No. Court St., Rockford, Ill.
- (2) **George W. Dixon**, transportation, 425 So. Wells St., Chicago, Ill.
- (5) Thomas K. Gale, d. s., 504 Lee St., Evanston, Ill.
- (1) **H. L. Guyer**, mer., Polo, Ill.
- (6) **Henry S. Henschen**, ban., 4224 Hazel Ave., Chicago, Ill.
- (3) **James A. James**, educator, Evanston, Ill.
- (8) **James M. Kittleman**, mer., 3445 Home Ave., Berwyn, Ill.
- (8) J. Hastie Odgers, d. s., 77 West Washington St., Chicago, Ill.
- (5) **Edward Carlton Page**, educator, DeKalb, Ill.
- (7) **Miss Emma A. Robinson**, supt. Junior League, 9648 Vanderpool Ave., Chicago, Ill.
- (3) Fred D. Stone, d. s., 77 West Washington St., Chicago, Ill.
- (7) Charles M. Stuart, pres. Garrett Biblical Inst., 621 Foster St., Evanston, Ill.
- (1) John Thompson (chairman), p., 77 West Washington St., Chicago, Ill.
- (2) W. R. Wedderspoon, p., 4611 Ellis Ave., Chicago, Ill.

Reserves.—(1) **Thomas F. Holgate**, educator, 617 Library Place, Evanston, Ill. (1) H. V. Holt, p., 5249 Kenmore Ave., Chicago, Ill. (2) **Irving Kelley**, 740 Rush St., Chicago, Ill. (3) **L. T. M. Slocum**, mer., 225 State St., Chicago, Ill. (3) E. F. Tittle, p., 1745 Chicago Ave., Evanston, Ill. (2) C. D. Wilson, p., 15515 Lexington Ave., Harvey, Ill.

SAINT JOHNS RIVER. VI. 2.**Delegates:—**

- Richard N. Merrill (chairman), p., 326 N. E. Second Ave., Miami, Fla.
- L. M. Parker**, atty., St. Cloud, Fla.

Reserves.—George W. Guard, retired builder, Daytona Beach, Fla. John J. Treadwell, d. s., St. Augustine, Fla.

SAINT-LOUIS. VIII. 8.**Delegates:—**

- (2) **John W. Boyd**, miller, Webb City, Mo.
- (2) **Henry B. Foster**, p., 401 Spruce St., Kansas City, Mo.
- (4) **William C. Hays**, mer., Amity, Ark.
- (1) **James H. Hoskins**, broker, 506 Merchants Laclede Bldg., St. Louis, Mo.
- (1) **Harvey A. Jones** (chairman), p., 505 N. 17th St., Fort Smith, Ark.
- (4) **William W. King**, d. s., 3733 Warwick Blvd., Kansas City, Mo.
- (3) **Samuel M. Konizeski**, mgr. Book Concern, 1211 McGee St., Kansas City, Mo.
- (3) **William R. McCormack**, p., 606 S. Jefferson St., Springfield, Mo.

Reserves.—(1) **Stephen B. Campbell**, area sec., 702 Title Guarantee Bldg., St. Louis, Mo. (2) **Mrs. George Dean**, h.w., Rolla, Mo. (3) **James F. King**, d. s., Seargent St., Joplin, Mo. (2) **William R. Nelson**, p., 123 W. Fourth St., Sedalia, Mo. (3) **C. A. A. Sleeth**, r. e., Butler, Mo. (1) **John A. Taylor**, 8085 Boulevard, Springfield, Mo.

SAINT LOUIS GERMAN. XIII. 4.**Delegates:—**

- (2) **Fred W. Kottmeier**, factory supt., 2214 D Street, Granite City, Ill.
- (1) **George J. Risto**, sales mgr., 2020 Grove Ave., Quincy, Ill.
- (2) **Fred W. Wahl**, p., 2607 No. 19th St., St. Louis, Mo.
- (1) **Eugene Weiffenbach** (chairman), Dean Central Wesleyan Coll., Warrenton, Mo.

Reserves.—(2) **William F. Isler**, p., 4311 Page Blvd., St. Louis, Mo. (2) **Robert F. Lischer**, phy., Mascoutah, Ill. (1) **Charles Maull**, mfr., 336 Woodlawn Ave., Kirkwood, Mo. (1) **David S. Wahl**, d. s., Edwardsville, Ill.

SAVANNAH. VII. 2.**Delegates:—**

J. S. Stripling (chairman), d. s., Millen, Ga.

¹**Melvin E. Summers**, postal clerk, 840 Gwinnett St., Augusta, Ga.

Reserves.—**Mrs. Bessie C. Daughtry**, stenographer, 1413 Lee Street, Brunswick, Ga. ¹**J. A. Richie**, p., 508 West Park Ave., Savannah, Ga.

SOUTH CAROLINA. VI. 8.**Delegates:—**

- (2) **Charles W. Caldwell**, R. R. mail clerk, Orangeburg, S. C.
- (3) **Robert F. Harrington**, p., 19 South Coit St., Florence, S. C.
- (1) **Arthur R. Howard** (chairman), d. s., Sumter, S. C.
- (4) **Samuel J. McDonald**, R. R. mail clerk, Sumter, S. C.
- (2) **John W. Moultrie**, area sec., Sumter, S. C.
- (4) **James F. Page**, d. s., 301 N. Coit St., Florence, S. C.
- (1) **Joseph B. Randolph**, pres. Clafin Coll., Orangeburg, S. C.
- (3) **Edward J. Sawyer**, atty., Bennettsville, S. C.

¹Deceased.

Reserves.—(2) **Daisy M. Bulkley**, field sec. Woman's Home Miss. Soc., Camden, S. C. (3) **Charles C. Clark**, p., Allendale, S. C. (3) **James R. Levy**, phy., Florence, S. C. (2) **John C. Martin**, d. s., Greenville, S. C. (1) **Thaddens Pinckney**, tea., St. George, S. C. (1) **John B. Taylor**, p., Bennettsville, S. C.

SOUTH GERMANY. XIII. 4.

Delegates:—

- (2) **Eugen A. Barth**, mer., Lindenspurstr. 15, Stuttgart, Germany.
- (1) **Ernst G. Bek**, mfr., Schwarzwaldstr. 7, Pforzheim, Germany.
- (2) **Dr. Emil Luering**, prof., Ginnheiner Landstrasse 176, Frankfurt a. M., Germany.
- (1) **Karl Ulrich** (chairman), d. s., Kurhaus Teuchelwald, Freudenstadt, Germany.

Reserves.—(2) **Immanuel Mann**, mer., Sonnenberg, Pforzheim, Germany. (2) **August Rücker**, p., Karlstr. 49b, Karlsruhe, Germany. (1) **Martin J. Weber**, mfr., Gunthersburgallee 92, Frankfurt a. M., Germany. (1) **Richard Wobith**, d. s., Reinsburgstr. 182, Stuttgart, Germany.

SOUTH INDIA. XV. 2.

Delegates:—

Ongole David (chairman), p., Hyderabad, Deccan, India.

Mrs. Sarah T. Parker, miss., Hyderabad, Deccan, India.

Reserves.—**Alvin B. Coates**, miss. on furlough, 726 Savannah Ave., Wilkinsburg, Pa. **Miss Margaret Morgan**, miss., Hyderabad, Deccan, India.

SOUTHERN CALIFORNIA. XIV. 16.

Delegates:—

- (8) **George B. Cliff**, p., 126 W. Olive St., Redlands, Cal.
- (7) **Wilbur L. Y. Davis**, d. s., 1125 So. Fair Oaks, Pasadena, Cal.
- (6) **Lincoln A. Ferris**, p., 204 East Ivy St., San Diego, Cal.
- (4) **Elmer E. Helms**, p., 3945 Ingraham St., Los Angeles, Cal.
- (4) **George E. Hume**, ban., care of California Bank, Van Nuys, Cal.
- (2) **Mrs. S. F. Johnson**, branch sec. Woman's For. Miss. Soc., 681 Locust St., Pasadena, Cal.
- (1) **Francis M. Larkin** (chairman), ed., 3 City Hall Ave., San Francisco, Cal.
- (1) **Mrs. Mary Martin Northrup**, field sec. Woman's For. Miss. Soc., 735 N. Los Robles Ave., Pasadena, Cal.
- (5) **G. Bromley Oxnham**, p., 1047 So. Hill St., Los Angeles, Cal.
- (7) **James W. Patterson**, undertaker, 555 Locust Ave., Long Beach, Cal.
- (2) **Merle N. Smith**, p., N. Los Robles Ave., Pasadena, Cal.
- (3) **Frank G. H. Stevens**, p., 1541 "N" Street, Fresno, Cal.
- (3) **Frank Paul Taggart**, auto dealer, 131 W. Commonwealth, Fullerton, Cal.
- (8) **John H. Turner**, horticulturist, 170 Gale Hill Ave., Lindsay, Cal.
- (6) **Rufus B. von KleinSmid**, pres. Univ. So. Cal., 3551 University Ave., Los Angeles, Cal.
- (5) **A. M. Wilkinson**, phy., Douglas, Ariz.

Reserves.—(1) **E. P. Clark**, publisher, Riverside, Cal. (3) **Chester I. Harding**, mer., Alhambra, Cal. (2) **John Oliver**, p.,

135 No. Friends Ave., Whittier, Cal. (2) **Charles F. Reiche**, atty., 808 Bank Italy Bldg., Los Angeles, Cal. (3) Andrew W. Shamel, p., Huntington Beach, Cal. (1) George A. Warmer, p., 1721 Truxton St., Bakersfield, Cal.

SOUTHERN GERMAN. XIII. 2.**Delegates:—**

Benjamin E. Breihan (chairman), d. s., 1205 Wyoming St., San Antonio, Tex.

Charles F. Schmidt, tea., 1120 West 5th St., Brenham, Tex.

Reserves.—Alonzo A. Leifeste, d. s., 811 West Fourth St., Brenham, Tex. **James R. Meyers**, mfr., 5521 Prytania St., New Orleans, La.

SOUTHERN ILLINOIS. X. 10.**Delegates:—**

(4) **Mrs. Etta Root Edwards**, h.w., Pinckneyville, Ill.

(4) George R. Goodman, d. s., East St. Louis, Route 5, Ill.

(2) Claude C. Hall, d. s., Mt. Vernon, Ill.

(1) Cameron Harmon (chairman), pres. McKendree Coll., Lebanon, Ill.

(3) Otto L. Markman, p., Benton, Ill.

(1) **Henry C. Mitchell**, phy., Carbondale, Ill.

(3) **Norman H. Moss**, atty., Mt. Vernon, Ill.

(5) Charles L. Peterson, p., Mt. Vernon, Ill.

(2) **John B. Stout**, ed., Lawrenceville, Ill.

(5) **Sky B. Vaughan**, salesman, Greenville, Ill.

Reserves.—(2) John W. Cummins, p., Marion, Ill. (3) **Edward W. Fiengenbaum**, phy., Edwardsville, Ill. (2) **Robert H. Harding**, r. e., East St. Louis, Ill. (3) Melvin H. Loar, d. s., Carbondale, Ill. (1) Resso Robertson, p., Lawrenceville, Ill. (1) **Elbert B. Vandervort**, atty., Salem, Ill.

SOUTHWEST KANSAS. VIII. 10.**Delegates:—**

(2) **A. G. Burton**, farmer, Peabody, Kan.

(3) **Wayne M. Campbell**, abstractor and ins., Garden City, Kan.

(5) **Warren C. Detter**, farmer, Nickerson, Kan.

(2) Rufus L. George, d. s., Wichita, Kan.

(1) Innis D. Harris (chairman), p., Winfield, Kan.

(3) Albert E. Henry, p., Hutchinson, Kan.

(5) Albert E. Kirk, pres. Southwestern Coll., Winfield, Kan.

(4) Charles A. Kitch, p., Eldorado, Kan.

(1) **A. O. Rorabaugh**, mer., Wichita, Kan.

(4) **M. Madeline Southard**, lay evangelist, Winfield, Kan.

Reserves.—(3) **Mrs. John Cragun**, h.w., Kingman, Kan. (1) **T. J. Davis**, local preacher, Towanda, Kan. (1) Charles D. Hestwood, p., Wellington, Kan. (2) **O. L. Lennon**, r. e., Ness City, Kan. (2) Samuel W. Van Cleve, p., McPherson, Kan.

SWEDEN. II. 6.**Delegates:—**

(1) A. Theodor Arvidson (chairman), p., Sigtunagatan 5, Stockholm, Sweden.

(2) **Randolf Eimir**, prof. Phil. Mag., Kristinehamn, Sweden.

(2) Axel B. Engstrom, d. s., Stocksund, Sweden.

(1) **Anders O. Hjalmar**, master pilot, Halsingborg, Sweden.

- (3) **K. G. Karlsson**, sec., Birger Jarlsgatan 94, Stockholm, Sweden.
 (3) August V. Norman, d. s., 29 Karl Gustafsgatan, Goteborg, Sweden.

Reserves.—(2) **John E. Borjesson**, mgr., N. Fogelbergsgatan 3, Goteborg, Sweden. (3) **J. Adolf Fogelqvist**, mgr., Norrkoping, Sweden. (2) Gustaf L. Lennarth, p., Petrograd, Russia. (3) Herman Rabe, d. s., Linkoping, Sweden. (1) Hjalmar Stromberg, Sunday School sec., Jonkoping, Sweden. (1) **C. Arvid Safwenberg**, mer., Upsala, Sweden.

SWITZERLAND. II. 2.

Delegates:—

Gottfried Frei, prof., Muhlebachstrasse 148, Zurich, Switzerland.

Alfred Honegger (chairman), d. s., Viktoriastrasse 102, Bern, Switzerland.

Reserves.—**Ernst Furrer**, official, Schoenbergweg 5, Bern, Switzerland. Gustav A. Marquardt, d. s., Winterthurerstrasse 39, Zurich 6, Switzerland.

TENNESSEE. VII. 4.

Delegates:—

(1) **W. E. A. Forde**, phy., 714½ Cedar St., Nashville, Tenn.

(2) **William D. Hawkins**, cashier, People's Bank, Nashville, Tenn.

(1) Joseph C. Sherrill (chairman), area sec., 124½ E. 9th St., Chattanooga, Tenn.

(2) Samuel M. Strayhorne, p., 1207 Edgehill St., Nashville, Tenn.

Reserves.—(1) Daniel T. Burch, p., 73 Wharf Ave., Nashville, Tenn. (1) **William M. Copeland**, r. e., 410 Cedar St., Nashville, Tenn. (2) John H. Ellis, p., 911 First Ave., So., Nashville, Tenn. (2) **Silas Millon**, cotton sampler, 650 Provine St., Memphis, Tenn.

TEXAS. VII. 6.

Delegates:—

(1) Matthew W. Dogan (chairman), pres. Wiley Coll., Marshall, Tex.

(2) Willis J. King, prof. Gammon Theo. Sem., So. Atlanta, Ga.

(3) **Theodore W. Patrick**, letter carrier, 912—28th St., Galveston, Tex.

(1) **James L. Robinson**, druggist, Orange, Box 192, Tex.

(2) **Mrs. Rosa Simpson**, deaconess, 404 Carter St., Marshall, Tex.

(3) Joshua O. Williams, p., 405 Carter St., Marshall, Tex.

Reserves.—(1) **C. A. Barrett**, tea., Texarkana, Tex. (1) A. W. Carr, d. s., 807½ Prairie Ave., Houston, Tex. (3) William A. Fortson, p., 1620 Pannell St., Houston, Tex. (2) **Mrs. Edward H. Holden**, h.w., 201 Moore St., Marshall, Tex. (2) Edward W. Kelly, p., 912—28th St., Galveston, Tex. (3) **Henry B. Pemberton**, tea., Marshall, Tex.

TROY. I. 12.

Delegates:—

(6) Albert D. Angell, p., Schenectady, N. Y.

(4) Fred L. Decker, p., Gloversville, N. Y.

- (1) George C. Douglass (chairman), d. s., 183 Pawling Ave., Troy, N. Y.
- (6) **Frank C. Dyer**, judge, Salisbury, Vt.
- (5) Philip L. Frick, p., Schenectady, N. Y.
- (2) **James A. Hays**, ins., Amsterdam, N. Y.
- (3) Alfred J. Higgins, d. s., 830 Lancaster St., Albany, N. Y.
- (5) **Lewie D. Humphrey**, foreman, Saratoga Springs, N. Y.
- (4) **Henry T. Noyes**, mer., Gloversville, N. Y.
- (1) **Frank H. Ryder**, mfr., Cobleskill, N. Y.
- (3) **Frank S. Smith**, YMCA sec., Plattsburg, N. Y.
- (2) George K. Statham, d. s., 54 Crescent St., Rutland, Vt.

Reserves.—(3) **Charles A. Hagaman**, baker, 883 Madison Ave., Albany, N. Y. (3) Charles O. Judkins, p., Glens Falls, N. Y. (2) **Merritt B. Morgan**, retired, Bennington, Vt. (1) **Louis F. Nielson**, engineer, Schenectady, N. Y. (2) Homer F. Titus, d. s., 92 Brinkerhoff St., Plattsburg, N. Y. (1) Eugene Wiseman, p., Troy, N. Y.

UPPER IOWA. IX. 10.

Delegates:—

- (2) **John W. Arbuckle**, atty., 519 E. Park Ave., Waterloo, Ia.
- (1) **Samuel G. Armstrong**, mer., 1008 Grand Ave., Cedar Rapids, Ia.
- (5) Frank W. Court, p., 1321 Brady St., Davenport, Ia.
- (2) Sylvester E. Ellis, p., Mount Vernon, Ia.
- (4) **Mrs. Laura M. Gould**, h.w., Anamosa, Ia.
- (3) Wilfred C. Keeler, p., Iowa City, Ia.
- (1) Edmund J. Lockwood (chairman), d. s., 211 Irving St., Waterloo, Ia.
- (5) **Samuel W. Mercer**, mfr., Iowa City, Ia.
- (3) **William F. Muse**, ed., 22 River Heights, Mason City, Ia.
- (4) Earl A. Roadman, prof. Upper Ia. Univ., Fayette, Ia.

Reserves.—(1) Frank Cole, d. s., 1800 Park Ave., Cedar Rapids, Ia. (3) William G. Crowder, p., Hampton, Ia. (1) **John F. Holden**, ban., Plymouth, Ia. (2) **Hugh Mossman**, atty., Vinton, Ia. (3) **Fred W. Moulton**, lumber dealer, Osage, Ia. (2) James P. Van Horn, pres. Upper Ia. Univ., Fayette, Ia.

UPPER MISSISSIPPI. VI. 6.

Delegates:—

- (3) Normal R. Clay, p., Amory, Miss.
- (1) **Matthew S. Davage**, coll. pres., Holly Springs, Miss.
- (1) James W. Golden (chairman), area evangelist, Greenwood, Miss.
- (2) **Ephraim H. McKissack**, b. m., Holly Springs, Miss.
- (3) **Robert L. Williams**, ins., Lexington, Miss.
- (2) Buford F. Woolfolk, p., Tupelo, Miss.

Reserves.—(2) **Sandy H. Clay**, farmer, Muldon, Miss. (3) **Mrs. Mattie E. Ferguson**, h.w., Columbus, Miss. (3) William H. Golden, p., Okolona, Miss. (1) Frank H. Henry, p., Clarksdale, Miss. (1) **Mrs. Candice A. Williams**, tea., Durant, Miss. (2) Jesse W. Winbush, p., Corinth, Miss.

VERMONT. I. 4.

Delegates:—

- (1) **S. D. Atwood**, retired, St. Johnsbury, Vt.
- (2) **Sanford A. Daniels**, postmaster, Brattleboro, Vt.

(2) Edwin W. Sharp, d. s., 23 Summer St., St. Johnsbury, Vt.

(1) Oscar B. Wells (chairman), p., Essex Junction, Vt.

Reserves.—(2) **A. G. Owen**, ban., Barton, Vt. (1) George H. Redding, p., Montpelier, Vt. (1) **Mrs. Lula L. Stevenson**, h.w., 76 Upper Welden St., St. Albans, Vt. (2) Ralph Stoodly, p., St. Johnsbury, Vt.

WASHINGTON. VI. 8.

Delegates:—

(3) **George T. Beason**, govt. employee, 2822 Dunbarton Ave., Washington, D. C.

(2) William A. C. Hughes, field agt. Bd. Home Miss., 1701 Arch St., Philadelphia, Pa.

(2) **Julius H. Love**, atty., Montgomery, W. Va.

(1) Ernest Lyon (chairman), p., 828 N. Casey St., Baltimore, Md.

(4) Albert J. Mitchell, p., 31—2nd St., Annapolis, Md.

(4) **Helen J. Muse**, h.w., 507 Lanvale St., Baltimore, Md.

(3) McHenry J. Naylor, d. s., 1206 Penn St., Sharpsburg, Pa.

(1) **Irvine Garland Penn**, sec. Bd. Ed. for Negroes, 420 Plum St., Cincinnati, Ohio.

Reserves.—(2) John W. E. Bowen, vice pres. Gammon Sem., South Atlanta, Ga. (1) **Arthur E. Briscoe**, atty., Baltimore, Md. (4) **Isaac Mart Carper**, b. m., Charleston, W. Va. (2) **William H. Jackson**, pharmacist, Washington, D. C. (3) **Jane C. Lowe**, field agt. W. H. M. S., Wheeling, W. Va. (3) John W. Waters, p., 332—4th St., S. E., Washington, D. C. (1) Ernest S. Williams, d. s., 2374 McCulloh St., Baltimore, Md.

WEST CHINA. XIV. 2.

Delegates:—

Jacob F. Peat, d. s., on furlough, Chungking, West China, 1648 Hower Ave., Cleveland, Ohio.

Roger Rahn, Chungking, West China.

Reserves.—C. B. Rape, Chungking, West China. **James Lien**, Chungking, West China.

WEST GERMAN. XIII. 4.

Delegates:—

(2) Matthew Herrmann, d. s., 1736 L St., Lincoln, Neb.

(1) **George L. Kleinschmidt**, mgr. Book Concern, Kansas City, Mo.

(2) **Adam Mehler**, ban., Bazine, Kan.

(1) David W. Smith (chairman), d. s., care of Meth. Book Concern, Kansas City, Mo.

Reserves.—(2) Samuel Buechner, p., Lincoln, Neb. (1) Otto E. Kriege, coll. pres., Warrenton, Mo. (1) **Oswald H. Magaret**, phy., Papillion, Neb. (2) **H. J. Steffen**, farmer, Ellinwood, Kan.

WEST OHIO. V. 20.

Delegates:—

(7) **Horatio S. Bradley**, mfr., 1576 E. High St., Springfield, Ohio.

(3) Valorous F. Brown, p., 234 East Main St., Xenia, Ohio.

(9) **Frank M. Clevenger**, judge, Wilmington, Ohio.

(8) Roy B. Coleman, p., Arcadia, Ohio.

(4) **Charles A. Collin**, publisher, 2468 Putnam St., Toledo, Ohio.

- (2) **Thomas H. Darby**, judge C. P. Court, Erie Ave., Cincinnati, Ohio.
 - (6) **Eby G. Eikenberry**, mer., Camden, Ohio.
 - (1) **Mrs. W. H. C. Goode**, h.w., Sidney, Ohio.
 - (2) Calvin W. Horn, p., 633 Valley St., Dayton, Ohio.
 - (3) **Arthur B. Jones**, supt. "Lakeside," Lakeside, Ohio.
 - (10) **John M. Killits**, judge Fed. Court, Toledo, Ohio.
 - (6) Arba Martin, p., 2418 Ashland Ave., Cincinnati, Ohio.
 - (10) James F. Olive, d. s., Defiance, Ohio.
 - (7) Albert E. Smith, coll. pres., Ada, Ohio.
 - (1) Jesse Swank (chairman), p., Marion, Ohio.
 - (9) Francis M. Swinehart, p., Findlay, Ohio.
 - (4) Aaron S. Watkins, p., 4645 N. Edgewood Ave., Cincinnati, Ohio.
 - (5) Edward S. Weaver, d. s., Nicholas Bldg., Toledo, Ohio.
 - (8) **Allen B. Whitney**, ban., 476 S. Sandusky St., Upper Sandusky, Ohio.
 - (5) **Earl D. Willson**, bank cashier, Wauseon, Ohio.
- Reserves.**—(2) **E. Dow Bancroft**, religious work and farmer, 127 W. Court St., Urbana, Ohio. (2) Elwood O. Crist, d. s., 930 Five Oaks, Dayton, Ohio. (3) David F. Helms, endowment sec., 726 Brice Ave., Lima, Ohio. (1) Benjamin F. Reading, p., 711 Euclid Ave., Toledo, Ohio. (3) **Jacob A. Shawan**, educator, De Graffe, Ohio. (1) **Paul L. Vogt**, supt. rural work, 1143 Richie Ave., Lima, Ohio.

WEST TEXAS. VII. 4.**Delegates:—**

- (1) Robert N. Brooks (chairman), pres. Samuel Huston Coll., Austin, Tex.
- (1) **William D. Kirkpatrick**, U. S. inspector, 1108 New York Ave., Fort Worth, Tex.
- (2) Lazarus H. Richardson, p., 130 N. Mesquit St., San Antonio, Tex.
- (2) **Mrs. Dorcas N. Swann**, tea., 560 Cameron St., Victoria, Tex.

Reserves.—(1) **Robert A. Atkinson**, tea., Lockhart, Tex. (2) **William M. Gordon**, ins., 2549 Elm St., Dallas, Tex. (1) John W. Warren, d. s., 2809 Cochran St., Dallas, Tex. (2) John W. Weakley, p., 408 South Polaris St., San Antonio, Tex.

WEST VIRGINIA. IV. 12.**Delegates:—**

- (4) Clarence E. Allen, p., Wheeling, Box 62, W. Va.
- (1) James W. Engle (chairman), p., Buckhannon, W. Va.
- (3) **Charles W. Evans**, ins., 513 Fairmont Ave., Fairmont, W. Va.
- (2) Smith B. Hart, p., Weston, W. Va.
- (2) **Clarence D. Howard**, lumber dealer, Cowen, W. Va.
- (6) Harry C. Howard, p., 1000 Juliana St., Parkersburg, W. Va.
- (5) Roy McCuskey, d. s., 67 Washington Blvd., Parkersburg, W. Va.
- (4) **Riley B. Nay**, mer., 400 South Penn St., Wheeling, W. Va.
- (6) **William H. Newcomb**, mer., 502 Eleventh Ave., Huntington, W. Va.
- (5) **Sherman L. Richards**, lumber dealer, 440 Main Ave., Weston, W. Va.
- (3) Daniel Westfall, bus. mgr. Pitts. Advocate, 524 Penn Ave., Pittsburgh, Pa.

- (1) **William T. Williamson**, supt. Tel. Co., 1122 Quarrier St., Charleston, W. Va.

Reserves.—(2) Rufus G. Backus, d. s., Ninth Ave., Huntington, W. Va. (3) **Alvaroe G. Hughes**, atty., Kingwood, W. Va. (1) **William H. Rardin**, atty., Beckley, W. Va. (2) **Laurence S. Schwenck**, atty., Mannington, W. Va. (1) **Jefferson B. Workman**, d. s., Buckhannon, W. Va.

WEST WISCONSIN. XII. 8.

Delegates:—

- (2) **Lawrence S. Coe**, atty., Rice Lake, Wis.
 (1) **Edwin C. Dixon** (chairman), p., La Crosse, Wis.
 (3) **Frederick W. Harris**, p., Platteville, Wis.
 (4) **Herman T. Lange**, wholesale grocer, Eau Claire, Wis.
 (2) **William W. Moore**, p., Baraboo, Wis.
 (1) **Adolphus P. Nelson**, ban., Grantsburg, Wis.
 (3) **T. Fred Risley**, clothier, Baraboo, Wis.
 (4) **George H. Willett**, p., Tomah, Wis.

Reserves.—(3) **A. P. Andrus**, phy., Ashland, Wis. (2) **Edward W. Blakeman**, p., Madison, Wis. (1) **Ruluf A. Chase**, d. s., 937 East Gorham St., Madison, Wis. (3) **Fred J. Jordan**, p., Marshfield, Wis. (1) **Otto M. Schlabach**, atty., La Crosse, Wis. (2) **Mrs. Wilbur F. Tomlinson**, h.w., Eau Claire, Wis.

WESTERN NORWEGIAN-DANISH. XV. 2.

Delegates:—

Robert P. Petersen (chairman), d. s., 754—14th St., San Francisco, Cal.

O. A. Wigen, undertaker, 5517—22nd Ave., Seattle, Wash.

Reserves.—**G. Hansen**, contractor, 1414 So. Vermont Ave., Los Angeles, Cal. **Nels L. Hansen**, p., 1010 So. 16th St., Tacoma, Wash.

WESTERN SWEDISH. VIII. 2.

Delegates:—

Miss Winnie M. Gabrielson, miss., Polk, Neb.

Karl A. Stromberg (chairman), p., 811 No. 19th St., Omaha, Neb.

Reserves.—**Edwin Sahlen**, d. s., Stromsburg, Neb. **Carl E. Wistrom**, farmer, Oakland, RD 4, Neb.

WILMINGTON. IV. 8.

Delegates:—

— (1) **George T. Alderson** (chairman), p., 222 Walnut St., Wilmington, Del.

(3) **Theodore F. Beauchamp**, p., Selbyville, Del.

(2) **Edward H. Dashiell**, d. s., Salisbury, Md.

(3) **Orlando Harrison**, nurseryman, Berlin, Md.

(2) **William H. Jones**, rural mail carrier, Sudlersville, Md.

(4) **Frank C. MacSorley**, p., Federalsburg, Md.

(1) **Isaac Elmer Perry**, coal dealer, Wilmington, Del.

(4) **Thomas N. Rawlins**, retired educator, Seaford, Del.

Reserves.—(1) **James W. Colona**, d. s., 2310 Market St., Wilmington, Del. (3) **Henry C. Conrad**, atty., Georgetown, Del. (3) **Walter E. Gunby**, d. s., Dover, Del. (1) **Walter O. Hoffecker**, canner, Smyrna, Del. (2) **Omar E. Jones**, d. s., Middletown, Del. (2) **Edward P. Wyatt**, ins., Chrisfield, Md.

WISCONSIN. XII. 8.

Delegates:—

- (2) **Richard Evans**, p., 306 Franklin St., Wausau, Wis.

- (1) William P. Leek (chairman), d. s., 13 Woodland Ave., Fond du Lac, Wis.
 (3) Samuel Plantz, pres. Lawrence Coll., 545 Union St., Appleton, Wis.
 (2) Judson E. Rosebush, mfr., Appleton, Wis.
 (3) Miss Alice Stearns, h.w., R. F. D. 4, Waupun, Wis.
 (4) Frederick J. Turner, d. s., 485 N. Chatham St., Janesville, Wis.
 (4) Charles E. Turnock,* b. m., 364 Park Ave., Kenosha, Wis.
 (1) Walter S. Watson, tea., Whitewater, Wis.

Reserves.—(3) Anthony J. Benjamin, ed., Milwaukee, Wis. (3) Thomas Gardner, local preacher, 126—25th St., Milwaukee, Wis.
 (1) Eusebius B. Garton, mfr., 1230 N. 7th St., Sheboygan, Wis.
 (2) Emory E. Lampert, b. m., Neenah, Wis. (1) Harland C. Logan, d. s., 231—17th St., Milwaukee, Wis. (2) Robert B. Stansell, p., Milwaukee, Wis.

WYOMING. III. 10.

Delegates:—

- (5) Albert S. Andrews, atty., 212 Front St., Owego, N. Y.
 (3) George M. Bell, d. s., 248 No. College Ave., Kingston, Pa.
 (1) Aaron V. Bower, atty., Connell Bldg., Scranton, Pa.
 (5) George S. Connell, d. s., 363 Conklin Ave., Binghamton, N. Y.
 (4) Moses S. Godshall, d. s., 350 Chestnut St., Oneonta, N. Y.
 (2) Joseph M. M. Gray, p., 718 Linden St., Scranton, Pa.
 (2) Samuel H. Hicks, b. m., 253 Maple St., Kingston, Pa.
 (4) Frank L. Howard, ban., First Nat'l. Bk. Bldg., Waverly, N. Y.
 (3) Derr W. McLaury, state official, Milford, N. Y.
 (1) John H. Race, pub. agt., Meth. Book Concern, 420 Plum St., Cincinnati, Ohio.

Reserves.—(3) Harry J. Hebel, b. m., 261 Brown St., Wilkesbarre, Pa. (3) Edward A. Martin, d. s., 919 Sunset Ave., Scranton, Pa. (2) Leonard C. Murdock, area sec., 1701 Arch St., Philadelphia, Pa. (1) John W. Nicholson, p., 1643 Monsey Ave., Scranton, Pa. (1) A. H. Price, Endicott, N. Y. (2) W. H. Stone, Waverly, Pa.

WYOMING STATE. XIV. 2.

Delegates:—

Edwin Bowling (chairman), p., Basin, Wyo.

Judson A. Mentzer, dentist, Thermopolis, Wyo.

Reserves.—Guy E. Konkell, p., Cheyenne, Wyo. Aven Nelson, prof. Univ. of Wyo., Laramie, Wyo.

YENPING. XIV. 2.

Delegates:—

Tzu Kang Ch'en, tea., Yenping Middle School, Yenping, Fukien, China.

Ju Chen Su (chairman), dean Yenping Bible School, Yenping, Fukien, China.

Reserves.—Te C. Hung, d. s., Yenping, Fukien, China. Chao J. Ts'ai, phy., Yenping, Fukien, China.

Rev. Gideon F. Draper, representative of the JAPANESE METH-
 ODIST COUNCIL.

*Conditional Delegate or first Reserve.

ALPHABETICAL LIST OF DELEGATES

(Names of Lay Delegates invariably printed in **Bold-face**.)

Names.	Conferences.
Abbott, Benjamin F.....	Central Missouri.
Abbott, David G.	Central Provinces.
Abel, Josiah W.	Oklahoma.
Alderson, George T.....	Wilmington.
Aldrich, Floyd C.	Northwest India.
Alejandro, Dionisio D.....	Philippine Islands.
Alger, Lewis B.	Detroit.
Allen, Clarence E.	West Virginia.
Allen, Ray.....	Genesee.
Alston, William G.	Louisiana.
Alten, Wilhelm F.	Pittsburgh.
Ames, Herbert T.	Central Pennsylvania.
Anderson, Foster C.	North-East Ohio.
Andrews, Albert S.	Wyoming.
Angell, Albert D.....	Troy.
Antrim, Clarence D.	Philadelphia.
Arbuckle, John W.	Upper Iowa.
Armfield, William E.	Columbia River.
Armstrong, Samuel G.	Upper Iowa.
Arnhold, Thomas E.	Missouri.
Arnold, James C.	Atlanta.
Arnold, William A.	Pittsburgh.
Arnold, William T.....	North Indiana.
Arter, Frank A.	North-East Ohio.
Arters, John M.....	Maine.
Arvidson, A. Theodor.....	Sweden.
Asbury, Mrs. Hattie L.	Indiana.
Ashe, Hugh L.	North Carolina.
Atwood, S. D.	Vermont.
Bacon, Charles E.	Indiana.
Badley, Brenton T.	North India.
Bailey, Fred A.	Des Moines.
Baker, James C.	Illinois.
Baker, Mrs. J. W.	Oklahoma.
Baldwin, Clinton D.	Maine.
Baldwin, Francis E.	Central New York.
Baldwin, Fred Clare.....	Newark.
Balloch, H. C.....	Eastern South America.
Bane, Adam C.	California.
Barr, Henry H.....	Erie.
Barth, Eugen A.	South Germany.
Bartholomew, James I.....	New England Southern.
Bastow, John.	Detroit.
Batten, M. E.	Oklahoma.
Bausher, Solon D.	Philadelphia.
Bayley, Francis R.....	Baltimore.
Beach, King D.	Michigan.

Beagler, John L.	Missouri.
Beal, Edwin G.	North-East Ohio.
Beason, George T.	Washington.
Beauchamp, Theodore F.	Wilmington.
Beck, Bert D.	Northwest Indiana.
Bek, Ernst G.	South Germany.
Bell, George M.	Wyoming.
Bennett, Alvis S.	Kentucky.
Bennett, Harry P.	New Jersey.
Berry, Mrs. Horatio.	New York East.
Bisbee, Royal D.	Gujarat.
Bishop, John	New Hampshire.
Black, James D.	Kentucky.
Blackstock, Ira B.	Illinois.
Blake, Alton M.	Genesee.
Blanchard, William M.	Northwest Indiana.
Bliss, Edwin P.	New England.
Blood, William J.	Detroit.
Bloomquist, William C.	Central Swedish.
Bobb, Byron A.	Dakota.
Bocobo, Jorge	Philippine Islands.
Boese, Herman R.	Chicago German.
Bond, Orville M.	Northwest Iowa.
Boswell, Charles M.	Philadelphia.
Bowen, Arthur J.	Central China.
Bower, Aaron V.	Wyoming.
Bowers, Larkin B.	Northwest Kansas.
Bowes, John E.	Minnesota.
Bowling, Edwin	Wyoming State.
Bowser, Francis E.	North Indiana.
Boyce, Orien E.	Dakota.
Boyd, Ira R.	Columbia River.
Boyd, John W.	Saint Louis.
Boyd, Lyford S.	Central New York.
Boys, Howard M.	California.
Bradley, Horatio S.	West Ohio.
Brasher, John L.	Alabama.
Breihan, Benjamin E.	Southern German.
Breneman, A. M.	Philadelphia.
Brewster, Mrs. Elizabeth F.	Hingham.
Bright, S. Alonzo.	New Mexico.
Brockett, Benton L.	Kansas.
Brooks, Robert N.	West Texas.
Brown, Robert E.	Genesee.
Brown, Samuel C.	Holston.
Brown, Valorous F.	West Ohio.
Brown, Wallace E.	Central New York.
Brumblay, Robert.	Columbia River.
Buchanan, Ross P.	North-East Ohio.
Buche, Charles.	Chicago German.
Buckner, Samuel L.	Kansas.
Bugbee, Lucius H.	Northern Minnesota.
Burgan, Harry W.	Baltimore.
Burke, J. Frank.	North-East Ohio.
Burns, G. Bickley.	Philadelphia.
Burrows, James	North Indiana.
Burton, A. G.	Southwest Kansas.
Butler, David M.	North India.
Butler, Frederick H.	Delaware.
Butler, Miss Clementina.	New England.

Caldwell, Charles W.	South Carolina.
Caldwell, William M.	Northern New York.
Campbell, Thomas H.	Ohio.
Campbell, Wayne M.	Southwest Kansas.
Carl, Herbert	New York.
Carpenter, Charles K.	Rock River.
Carroll, Joseph S.	Lexington.
Carroll, H. M.	Lexington.
Carson, F. Stanley	Hinghwa.
Carter, Horace L.	Central Tennessee.
Case, Arthur S.	Kansas.
Chalmers, John E.	Colorado.
Chandler, Charles E.	Ohio.
Chapman, Joseph A.	Central Illinois.
Cheng, David	Hinghwa.
Ch'en, Tzu Kang	Yenping.
Cherrington, Ernest H.	Ohio.
Chitambar, Jashwant R.	Lucknow.
Cissell, Clyde Clay	Nebraska.
Clark, Hubert A.	Rock River.
Clark, Arthur P.	Northern New York.
Clark, Omer O.	Kansas.
Clark, Walter G.	Des Moines.
Clarkson, Samuel J.	Genesee.
Clay, Normal R.	Upper Mississippi.
Clevenger, Frank M.	West Ohio.
Cliff, George B.	Southern California.
Clifford, G. P.	Maine.
Clinton, Miss E. Lahuna	Central Provinces.
Clyne, Mrs. Ida H.	Northwest Indiana.
Cobb, DeWitt C.	New Jersey.
Coe, Lawrence S.	West Wisconsin.
Coggin, John N. C.	Atlanta.
Colegrove, Don O.	California.
Coleman, Roy B.	West Ohio.
Collia, Charles A.	West Ohio.
Collins, Edgar E.	Montana.
Collins, Malachi	Mississippi.
Conder, Earl R.	Indiana.
Connell, George S.	Wyoming.
Conner, William F.	Pittsburgh.
Cooke, William W.	Lexington.
Cooke, Lawrence E.	Northwest Kansas.
Coons, H. Westlake	New York.
Coons, James E.	New England.
Cooper, Fannie B.	Louisiana.
Corbin, Aaron B.	Northern New York.
Cornelius, John J.	Lucknow.
Corson, Alexander	New Jersey.
Cottingham, Joshua F.	Philippine Islands.
Court, Frank W.	Upper Iowa.
Couse, William J.	New Jersey.
Cox, David H.	Columbia River.
Cox, Ezra M.	Colorado.
Cox, James M.	Little Rock.
Cox, Roy B.	Oregon.
Crabbe, Fred L.	Kansas.
Crabbe, George W.	Baltimore.
¹Crabbe, John Grant	Colorado.

¹Deceased.

Craig, John C.	Northern Minnesota.
Craine, William H.	Central Illinois.
Crawford, Arthur J.	New York East.
Crippen, James B.	Georgia.
Crook, Frank.	North-East Ohio.
Crouch, Charles D.	Montana.
Curtiss, William M.	New York East.
Cynn, Hugh H.	Korea.
Dafoe, Frank.	Nebraska.
Dancey, Jesse S.	Rock River.
Daniels, Morris S.	Newark.
Daniels, Sanford A.	Vermont.
Darby, Thomas H.	West Ohio.
Darling, A. Clay.	Dakota.
Dashiell, Edward H.	Wilmington.
Daugherty, John H.	Central Pennsylvania.
Davage, Matthew S.	Upper Mississippi.
David, Ongole	South India.
David, Mrs. Shantibai C.	Bombay.
Davidson, William J.	Illinois.
Davis, Mrs. F. H.	Minnesota.
Davis, George L.	North China.
Davis, Wilbur L. Y.	Southern California.
Davy, Vernon R.	Michigan.
Day, Albert E.	North-East Ohio.
DeBow, Charles L.	Oklahoma.
Decker, Fred L.	Troy.
Deller, William N.	Dakota.
DeMaris, Furman A.	New Jersey.
Dennett, Edward P.	California.
Dent, Elmer A.	New York East.
Detter, Warren C.	Southwest Kansas.
DeWolf, Lotan R.	Nebraska.
Dickinson, Luren D.	Michigan.
Diefendorf, Dorr F.	Newark.
Dimond, Edwin D.	Detroit.
Dixon, Edwin C.	West Wisconsin.
Dixon, George W.	Rock River.
Dogan, Matthew W.	Texas.
Dolbeare, Guy B.	New England Southern.
Doud, Alexander Lee.	Colorado.
Dougherty, Frank K.	Northwest Indiana.
Douglass, George C.	Troy.
Downey, David G.	New York East.
Dryden, John N.	Nebraska.
DuBois, Mrs. Alice.	Central Illinois.
Dunn, Chauncey H.	California.
Dunn, Frank C.	New England.
Durbahn, John H.	California German.
Dye, Charles B.	Michigan.
Dyer, Frank C.	Troy.
Eaton, Herbert G.	Erie.
Echols, William J.	Central Alabama.
Edel, John W.	Baltimore.
Edwards, John R.	Baltimore.
Edwards, Mrs. Etta R.	Southern Illinois.
Eggleston, Charles F.	Philadelphia.
Eichhorn, Charles W.	Northern German.

Eikenberry, Eby G.	West Ohio.
Eimir, Randolph	Sweden.
Elliott, George	Detroit.
Elliott, William A.	Erie.
Ellis, Sylvester E.	Upper Iowa.
Emert, John M.	Holston.
Engle, James W.	West Virginia.
Engstrom, Axel B.	Sweden.
Esslinger, William	Chicago German.
Eva, Arthur P.	Detroit.
Evans, Charles W.	West Virginia.
Evans, Edgar M.	Des Moines.
Evans, Richard	Wisconsin.
Evans, Simpson B.	Central Pennsylvania.
Evans, Walter W.	Idaho.
Ewing, Thomas N.	Illinois.
Fairchild, Wilber D.	Illinois.
Farmer, William B.	Indiana.
Farr, Morton A.	Indiana.
Fawcett, William C.	North Dakota.
Fellers, William A.	Nebraska.
Feng, Yu Hsiang	North China.
Ferguson, Everett W.	Central New York.
Ferris, Lincoln A.	Southern California.
Field, Howard A.	Detroit.
Fifer, Orien W.	Indiana.
Finch, Wallace H.	New York East.
Finstad, Ole J.	Minnesota.
Fintel, Edward C.	Northwest Nebraska.
Fisher, Henry B.	Central Illinois.
Fisher, John E.	Newark.
Fithian, John A.	North-East Ohio.
Fleming, Wallace B.	Kansas.
Fletcher, Maynard O.	Blue Ridge-Atlantic.
Ford, C. Oscar	New England.
Ford, William H.	Philadelphia.
Forde, W. E. A.	Tennessee.
Forsyth, David D.	Colorado.
Foster, Henry B.	Saint Louis.
Fowles, George M.	New York.
Frame, George W.	Puget Sound.
Frank, Homer M.	Indiana.
Franklin, D. G.	Lincoln.
Franklin, Ezra T.	Kentucky.
Freas, Carleton E.	Nebraska.
Freeman, Annie C.	Little Rock.
Frei, Gottfried	Switzerland.
Frick, Philip L.	Troy.
Fried, Heber M.	Columbia River.
Frischkorn, John C.	East German.
Fruit, Walter R.	Detroit.
Fuller, Marcellus B.	North-East Ohio.
Gaarde, S. N.	Denmark.
Gabbert, Raumleus A.	Illinois.
Gabrielson, Winnie M.	Western Swedish.
Gaddis, Albert	Pittsburgh.
Gale, Edward J.	Missouri.
Gale, Thomas K.	Rock River.

George, Rufus L.....	Southwest Kansas.
Gettys, James R.	Nebraska.
Gilbert, Marvin E.	Nebraska.
Gillette, B. W.	New Hampshire.
Ginader, John G.	Erie.
Goddard, Alvin C.....	Maine.
Godshall, Moses S.	Wyoming.
Goericke, Otto	North Germany.
Golden, James W.	Upper Mississippi.
Goode, Mrs. W. H. C.	West Ohio.
Goodman, George R.	Southern Illinois.
Goodwin, Levi P.	Des Moines.
Gordon, Harry A.....	Kansas.
Goss, John	New England Southern.
Gould, Mrs. Laura M.	Upper Iowa.
Gould, W. H. G.	Philadelphia.
Grant, Luther R.....	Central Missouri.
Gray, George H.	Nebraska.
Gray, Joseph M. M.....	Wyoming.
Greenfield, Samuel J.....	Northern New York.
Grieseimer, Paul M.	Northwest German.
Grimmett, Clarence C.	Illinois.
Griot, J. Oscar	Eastern South America.
Grose, George R.....	North Indiana.
Guthrie, Charles E.	Genesee.
Guyer, H. L.	Rock River.
Hakeem, James H.	North India.
Halfyard, Samuel F.	North Dakota.
Hall, Claude C.	Southern Illinois.
Hall, Frank L.	Genesee.
Hamilton, Harry S.	Idaho.
Hammaker, Wilbur E.	North-East Ohio.
Hand, J. Phelps.....	Baltimore.
Harmon, Cameron.....	Southern Illinois.
Harrington, Robert F.	South Carolina.
Harris, Abram W.	Maine.
Harris, Frederick W.	West Wisconsin.
Harris, Innis D.....	Southwest Kansas.
Harrison, Orlando	Wilmington.
Harriss, H. Styles.....	North Dakota.
Harrop, Fred W.	Kentucky.
Hart, Smith B.	West Virginia.
Hartley, Robert C.	Puget Sound.
Hartman, L. O.....	New England.
Hartman, William L.	Colorado.
Harvey, Ray E.	Des Moines.
Havighurst, Freeman A.	Illinois.
Hawkins, William D.	Tennessee.
Hayes, Robert B.	Central Missouri.
Haynes, Philo W.	North Montana.
Hays, James A.	Troy.
Hays, William C.	Saint Louis.
Hazeltine, Frederick A.	Puget Sound.
Heath, G. E.....	New England.
Helms, Elmer E.	Southern California.
Henderson, George M.	Colorado.
Henry, Albert E.....	Southwest Kansas.
Henry, William W. M.	Delaware.
Henschen, Henry S.	Rock River.

Henson, George W.	Philadelphia.
Herrmann, Matthew	West German.
Hicks, Samuel H.	Wyoming.
Higgins, Alfred J.	Troy.
Hilberry, Howard K.	North-East Ohio.
Hilkert, Mrs. Oran T.	North Indiana.
Hill, Charles E.	Ohio.
Hill, Judson S.	East Tennessee.
Hillman, John L.	Des Moines.
Hingeley, Joseph B.	Northern Minnesota.
Hinson, A. Otis.	Nebraska.
Hixson, Fred W.	Erle.
Hjalmar, A. O.	Sweden.
Hoag, Clarence E.	Michigan.
Hoffman, John W.	Ohio.
Holden, Elton B.	Genesee.
Holland, John W.	Minnesota.
Holmes, C. Oliver	Northwest Indiana.
Holmstrom, Karl F.	Finland.
Holt, David B.	Maine.
Holt, Milton W.	Northern New York.
Holter, Henry O.	Kansas.
Honegger, Alfred.	Switzerland.
Hook, H. W.	New Hampshire.
Hoover, Arthur L.	North-East Ohio.
Horn, Calvin W.	West Ohio.
Horne, Frank A.	New York East.
Horton, Everett J.	New England Southern.
Hoskins, James H.	Saint Louis.
Hotle, William M.	California.
Hovgard, Christopher L.	Kansas.
Howard, Arthur R.	South Carolina.
Howard, Clarence D.	West Virginia.
Howard, Frank L.	Wyoming.
Howard, Harry C.	West Virginia.
Howard, Major T. J.	Mississippi.
Howe, Charles P.	Pittsburgh.
Huber, L. Edmund	Central German.
Huckle, Thomas O.	Detroit.
Hughes, Mrs. Matt S.	Oregon.
Hughes, William A. C.	Washington.
Hull, Charles C.	Indiana.
Hume, George E.	Southern California.
Humphrey, Lewie D.	Troy.
Hung, Huang Wen.	Hinghwa.
Hunter, Jacob M.	Dakota.
Hutchinson, Hubert E.	Northwest Iowa.
Hyvari, Yrjo.	Finland.
Idle, Dunning...	Detroit.
Jacobs, Horace L.	Central Pennsylvania.
Jacoby, Olin D.	California.
James, Charles C.	Missouri.
James, James A.	Rock River.
Jenkins, Thomas A.	Ohio.
Jerman, Mrs. Emma A.	Illinois.
Jewett, Frederic S.	Delaware.
Johns, Joseph E. A.	Delaware.

Johnson, Erick W.	Northern Swedish.
Johnson, Mrs. Friend I.	North-East Ohio.
Johnson, Herbert B.	California.
Johnson, Mrs. S. F.	Southern California.
Johnson, William R.	Kiangsi.
Johnstone, R. S.	North Dakota.
Jolley, Olin V.	Central New York.
Jones, Arthur B.	West Ohio.
Jones, Edward M.	Central Alabama.
Jones, Harvey A.	Saint Louis.
Jones, Neil M.	Columbia River.
Jones, William H.	Wilmington.
Jose, John F.	Pittsburgh.
Joy, James R.	Newark.
Kahn, Ida.	Kiangsi.
Karlsen, Einar.	Norway.
Karlsson, K. G.	Sweden.
Kavanagh, Abram S.	New York East.
Keefe, William S. H.	Northern New York.
Keck, Herbert A.	Illinois.
Keeler, Wilfred C.	Upper Iowa.
Kennedy, Hugh.	Michigan.
Kennedy, Robert C.	Blue Ridge-Atlantic.
Keve, Wiley A.	Kansas.
Khoo, Cheng Hoe.	Malaysia.
Kiah, Thomas H.	Delaware.
Killits, John M.	West Ohio.
Kim, Usoon.	Korea.
Kindleberger, Jacob.	Michigan.
King, Lorenzo H.	Atlanta.
King, Willis J.	Texas.
King, William W.	Saint Louis.
Kirby, Edwin.	North-East Ohio.
Kirk, Albert E.	Southwest Kansas.
Kirkpatrick, William D.	West Texas.
Kitch, Charles A.	Southwest Kansas.
Kittleman, James M.	Rock River.
Kleinschmidt, George L.	West German.
Knight, Herbert W.	Bengal.
Knotts, Joseph.	Oregon.
Koerner, William F.	Northern German.
Kohlstedt, Edward D.	Dakota.
Konizeski, Samuel M.	Saint Louis.
Kottmeier, Fred W.	Saint Louis German.
Kulp, Edmund J.	Kansas.
LaGrone, Jean L.	Oklahoma.
Laise, J. Fred.	Baltimore.
Landem, Hans.	Norway.
Lane, Thomas W.	Puget Sound.
Langdale, John W.	New York East.
Lange, Herman T.	West Wisconsin.
Langley, Henry G.	Nebraska.
Lansdale, Herbert P.	Genesee.
Larkin, Francis M.	Southern California.
LeBaron, Ira W.	New England Southern.
Lee, Clint W.	Puget Sound.
Leek, William P.	Wisconsin.
Leeson, H. Addis.	Detroit.

Legg, Achalis M.	Central Illinois.
Lewis, George W.	Central Alabama.
Lewis, James H.	Delaware.
Lewis, Vernon E.	North Montana.
Lightner, L. H.	Lincoln.
Lin, Kuang I.	Foochow.
Lin, Sheng Hua	Foochow.
Ling, Su-hua	Foochow.
Linn, E. C.	New England.
Lintz, F. W.	Oklahoma.
Liu, Ching F.	Central China.
Liu Fang	North China.
Loberg, Thor H.	Norwegian-Danish.
Locke, W. B.	New Hampshire.
Lockwood, Edmund J.	Upper Iowa.
Lodge, Miss Susan C.	Philadelphia.
Loeppert, A. J.	Chicago German.
Longnecker, William A.	Iowa.
Love, Isaac A.	Illinois.
Love, Julius H.	Washington.
Loveland, Frank A.	Erie.
Lowe, John C.	North-East Ohio.
Lowe, Titus	Nebraska.
Lowther, James W.	Central Pennsylvania.
Luce, Francis P.	New England.
Luce, Frank W.	North-East Ohio.
Luecke, Fred H.	Pacific German.
Luering, Eml.	South Germany.
Lyon, Ernest	Washington.
Lyons, Joseph A.	Erie.
Maclin, Albert C.	Central Missouri.
MacMullen, Wallace	New York.
MacRossie, Allan	New York.
MacSorley, Frank C.	Wilmington.
Madden, Frederic B.	Illinois.
Makwan, Rasul J.	Gujarat.
Manley, David H.	Bengal.
Markham, O. Grant	Kansas.
Markman, Otto L.	Southern Illinois.
Marquez, Felecisimo	Philippine Islands.
Marsh, Daniel L.	Pittsburgh.
Marsh, William D.	Northern New York.
Marshall, John	Kansas.
Marshall, Wiley L.	Mississippi.
Marshall, William I.	Holston.
Martin, Arba	West Ohio.
Massey, William E.	New Jersey.
Maynard, Levi A.	Detroit.
McAdams, Charles F.	Northwest Kansas.
McAllister, Reuben H.	Mississippi.
McCarty, Battelle	North-East Ohio.
McClung, George H.	Central Illinois.
McCormack, William R.	Saint Louis.
McCoy, Mrs. James L.	Kansas.
McCuskey, Roy	West Virginia.
McDonald, Samuel J.	South Carolina.
McDonald, T. Morton	Indiana.
McFall, Elijah P.	Puget Sound.
McFall, John W.	Indiana.

McKay, George A.	Dakota.
McKenzie, William E.	Northwest Indiana.
McKissack, Ephraim H.	Upper Mississippi.
McLaury, Dorr W.	Wyoming.
McMaster, William H.	North-East Ohio.
McRae, James A.	North Carolina.
Mebane, Mrs. C. D. C.	Lexington.
Meeks, Benjamin W.	Baltimore.
Mehler, Adam	West German.
Melear, James M.	Holston.
Melle, F. H. Otto.	North Germany.
Mentzer, Judson A.	Wyoming State.
Mercer, Samuel W.	Upper Iowa.
Merrill, Richard N.	Saint Johns River.
Merritt, Frank O.	California.
Meyer, Herman F.	California German.
Meyer, Hermann G. W.	North Germany.
Miller, A. Lawrence.	Central Pennsylvania.
Miller, Charles C.	Ohio.
Miller, Carl F.	Minnesota.
Miller, James K.	Michigan.
Miller, John L.	Louisiana.
Mills, Edmund M.	Central New York.
Mitchell, Albert J.	Washington.
Mitchell, Henry C.	Southern Illinois.
Moore, Robert S.	New England Southern.
Moore, William W.	West Wisconsin.
Morgan, P. W.	Pittsburgh.
Morling, Edgar A.	Northwest Iowa.
Morrell, Joseph B.	New York East.
Morris, Albert E.	Maine.
Morris, Charles D.	Korea.
Morris, Isaiah S.	Detroit.
Morris, Robert G.	North Carolina.
Morton, Joseph H.	Northern Minnesota.
Moss, Norman H.	Southern Illinois.
Mossman, Frank E.	Northwest Iowa.
Moultrie, John W.	South Carolina.
Mueller, Frederick W.	Central German.
Munroe, George Rowland.	Newark.
Murkland, Harry Y.	Newark.
Murlin, Lemuel H.	New England.
Muse, Helen J.	Washington.
Muse, William F.	Upper Iowa.
Musselman, DeLafayette.	Illinois.
Myers, Bert F.	Dakota.
Nail, Edwin S.	North-East Ohio.
Nasmyth, Hilda M.	Little Rock.
Nay, Riley B.	West Virginia.
Naylor, McHenry J.	Washington.
Neff, Frank	Kansas.
Nelson, Adolphus P.	West Wisconsin.
Nelson, Mrs. M. Josie.	North Indiana.
Newcomb, William H.	West Virginia.
Nien Shih Chen.	North China.
Ninde, Edward S.	Philadelphia.
Norman, August V.	Sweden.
North, Frank Mason.	New York East.
Northrup, Mrs. Mary M.	Southern California.

Nottingham, Mrs. Eloise H.	Central New York.
Neyes, Henry T.	Troy.
Nuber, Jacob L.	Baltimore.
Nuckolls, George L.	Colorado.
Nunally, Edgar M.	Central Tennessee.
Nyberg, Jens C.	Denmark.
Nylin, John A.	Central Swedish.
Oates, E. W.	Northwest Iowa.
Odgers, J. Hastie.	Rock River.
Ogren, Charles A.	Eastern Swedish.
Olinger, Jay F.	North Indiana.
Olive, James F.	West Ohio.
Osborn, Thomas.	Iowa.
Osuna, Andres.	Mexico.
Oxnam, G. Bromley.	Southern California.
Pace, Charles N.	Northern Minnesota.
Page, Edward Carlton.	Rock River.
Page, James F.	South Carolina.
Parish, Samuel L.	Minnesota.
Parker, Lester M.	Saint Johns River.
Parker, Mrs. Sarah T.	South India.
Parker, Walter G.	Malaysia.
Patrick, Theodore W.	Texas.
Patten, Mrs. John A.	Holston.
Patterson, James W.	Southern California.
Peat, Jacob F.	West China.
Peck, Arthur D.	Alabama.
Penn, Irvine Garland.	Washington.
Perkins, George W.	Florida.
Perry, Isaac Elmer.	Wilmington.
Petersen, Robert P.	Western Norw.-Danish.
Peterson, Adolph M.	Northern Minnesota.
Peterson, Charles L.	Southern Illinois.
Peterson, Peter M.	Norwegian and Danish.
Phelps, Elza E.	Iowa.
Phelps, William H.	Michigan.
Phillips, Harris L.	North India.
Pierce, Ralph M.	Detroit.
Pitts, William F.	Holston.
Plantz, John A.	Northwest Kansas.
Plantz, Samuel.	Wisconsin.
Platt, Franklin B.	New Jersey.
Poffenberger, Alvin C.	New Jersey.
Pollard, William H.	Oregon.
Pollock, Charles A.	North Dakota.
Popham, R. G.	Iowa.
Potter, John W.	North Indiana.
Potter, Louis M.	Genesee.
Powell, Harry B.	Central Pennsylvania.
Pratt, William H.	Pittsburgh.
Price, Harry L.	Baltimore.
Proudfoot, Aaron V.	Des Moines.
Pynes, Russell T.	Gulf.
Race, John H.	Wyoming.
Rahn, Roger	West China.
Randall, A. Allen.	Nebraska.
Randall, Charles H.	Nebraska.

Randolph, Joseph B.	South Carolina.
Rawlins, Thomas N.	Wilmington.
Redhead, Edwin R.	Northern New York.
Redmond, J. B.	Lexington.
Redrick, John H.	Central Alabama.
Reed, Henry A.	Genesee.
Rice, Merton S.	Detroit.
Rich, Michael B.	Central Pennsylvania.
Richards, Frederick A.	Pittsburgh.
Richards, R. V.	Liberia.
Richards, Sherman L.	West Virginia.
Richardson, Lazarus H.	West Texas.
Rider, Eugene H.	Michigan.
Risley, T. Fred.	West Wisconsin.
Risto, George J.	Saint Louis German.
Rixon, Howard L.	Central New York.
Roadman, Earl A.	Upper Iowa.
Roan, Hans J.	Idaho.
Roberts, Frank H. H.	New Mexico.
Roberts, Robert L.	New England Southern.
Robinson, Earl A.	Chile.
Robinson, Miss Emma A.	Rock River.
Robinson, James L.	Texas.
Robinson, Thomas F.	Louisiana.
Robison, Emmitt L.	Missouri.
Roe, Chung I.	Korea.
Rogatzky, Oscar.	Central German.
Rogers, Henry Wade.	New York East.
Rorabaugh, A. O.	Southwest Kansas.
Rosebush, Judson E.	Wisconsin.
Rowland, Charles W.	Genesee.
Rowland, Dix H.	Puget Sound.
Ruppenthal, J. C.	Northwest Kansas.
Rutt, Simeon L.	Des Moines.
Ryder, Frank H.	Troy.
Salmon, Sheridan B.	North-East Ohio.
Sandmeyer, Edwin G.	Illinois.
Sapp, Arthur H.	North Indiana.
Sawyer, Edward J.	South Carolina.
Saxton, George T.	Little Rock.
Schiefelbein, Ernest S.	Nebraska.
Schmidt, Charles F.	Southern German.
Schreckengast, Isaac B.	Nebraska.
Schumacher, Louis.	Pacific German.
Scott, Mrs. Lulu.	Northwest Kansas.
Scott, William T.	Colorado.
Seller, John H.	North-East Ohio.
Selby, Howard W.	New England.
Sharp, Edwin W.	Vermont.
Shaw, J. Beverly F.	Mississippi.
Shaw, William E.	Central Illinois.
Sherrill, Joseph C.	Tennessee.
Shipman, Raymond M.	Des Moines.
Short, W. M.	Oklahoma.
Shult, Frank E.	Central Illinois.
Shultz, George W.	Nebraska.
Simison, David P.	Northwest Indiana.
Simmons, Egbert B.	Colorado.
Simpson, Frederick W.	Des Moines.

Simpson, Hon. Philip Francis	Liberia.
Simpson, Mrs. Rosa	Texas.
Singh, Samuel	Northwest India.
Sites, J. B.....	Northwest Kansas.
Sivright, William W.	Northern Minnesota.
Skillington, James E.....	Central Pennsylvania.
Skinner, Charles D.	Genesee.
Slee, Robert J.	Michigan.
Sloan, Alfred P.	New York East.
Sloan, Harold P.....	New Jersey.
Smith, Albert E.	West Ohio.
Smith, Charles H.....	North Indiana.
Smith, Chester A.	New York.
Smith, David P.	Northwest Iowa.
Smith, David W.	West German.
Smith, Frank S.	Troy.
Smith, Merle N.	Southern California.
Smith, Ulysses S.	Iowa.
Snavely, Hershel R.	Illinois.
Sockman, Ralph W.....	New York.
Southard, M. Madeline	Southwest Kansas.
Sparks, Levi C.	Ohio.
Spencer, George H.	New England.
Spencer, John C.	Oregon.
Stafford, Edward R.	Ohio.
Stair, Mrs. Peter F.	Detroit.
Stanley, Calvin S.	Louisiana.
Starbuck, Elwood	North Indiana.
Statham, George K.....	Troy.
Stearns, Miss Alice	Wisconsin.
Steeves, B. L.	Oregon.
Stehl, Heinrich T.	North Germany.
Stephens, John.....	California.
Stephens, William H.	Bombay.
Stephenson, Fred M.	Oklahoma.
Stevens, Emory M.....	Central Pennsylvania.
Stevens, Frank G. H.	Southern California.
Stitt, William J.	New York.
Stone, Fred D.	Rock River.
Stout, John B.	Southern Illinois.
Straw, Charles W.....	Philadelphia.
Strayhorne, Samuel M.....	Tennessee.
Street, Mrs. Daniel B.	Baltimore.
Stripling, J. S.	Savannah.
Stromberg, Edwin.....	Eastern Swedish.
Stromberg, Karl A.	Western Swedish.
Stuart, Charles M.	Rock River.
Su, Ju Chen.....	Yenping.
Summers, Melvin E. ¹	Savannah.
Swank, Jesse.....	West Ohio.
Swann, Mrs. Dorcas N.	West Texas.
Swanson, Charles E.	Northwest Nebraska.
Swarts, Thomas C.	Erie.
Sweet, Roy J.	Northwest Iowa.
Swinehart, Francis M.	West Ohio.
Swisher, Lloyd L.	Erie.
Sylvester, Claude B.	California.

¹Deceased.

Taggart, Frank Paul	Southern California.
Taglialatela, Alfredo	Italy.
Taglialatela, Eduardo	Italy.
Taylor, Charles H.	Indiana.
Taylor, Frederick C.	Northwest Iowa.
Taylor, J. Luther	Kansas.
Taylor, Josiah W.	Maine.
Taylor, Thaddeus T.	Louisiana.
Tenney, Charles W.	Idaho.
Thiel, Frederick H.	Northwest German.
Thoburn, Mrs. J. B.	Oklahoma.
Thomison, Howard	Oklahoma.
Thompson, John	Rock River.
Thompson, William J.	New York East.
Thornburg, Fred F.	North Indiana.
Thurston, Benjamin F.	New England Southern.
Tindley, Charles A.	Delaware.
Tipple, Ezra S.	New York.
Titus, Clarence A.	Georgia.
Todd, Edward H.	Puget Sound.
Todd, James S.	Florida.
Tompkins, Fred T.	Northwest Iowa.
Torley, Ed.	Central Illinois.
Torregrosa, Moises S.	Chile.
Townsend, Mrs. O. N.	Ohio.
Turner, Frederick J.	Wisconsin.
Turner, John H.	Southern California.
Turner, J. W.	Louisiana.
Turner, William A.	Des Moines.
Turnock, Charles E.	Wisconsin.
Tuttle, Henry A.	Central New York.
Tyler, Wat	Central Pennsylvania.
Ulland, Joseph S.	Northern Minnesota.
Ulrich, Karl	South Germany.
Van Benschoten, William H.	New York.
Vaughan, Sky E.	Southern Illinois.
Velasco, Epigenio	Mexico.
Vogel, George G.	Newark.
Vollberg, Henry	East German.
Von KleinSmid, Rufus B.	Southern California.
Wade, Raymond J.	North Indiana.
Wagg, Alfred	New Jersey.
Wahl, Fred W.	Saint Louis German.
Wahl, George E.	Iowa.
Walker, Charles A. J.	Central German.
Walker, Mrs. Hattie R.	East Tennessee.
Walker, John B.	Northwest Iowa.
Walker, John M.	Indiana.
Wallace, John J.	North-East Ohio.
Wang, Ch'ang T.	North China.
Ward, Ralph A.	Foochow.
Warner, Robert	Columbia River.
Washburne, Carl H.	Michigan.
Watkins, Aaron S.	West Ohio.
Watson, Edward L.	Baltimore.
Watson, Miss Ella N.	Nebraska.
Watson, Walter S.	Wisconsin.
Watt, Rolla V.	California.

Way, Charles E.	North-East Ohio.
Wean, John I.	North-East Ohio.
Weaver, Edward S.	West Ohio.
Wedderspoon, W. R.	Rock River.
Weiffenbach, Eugene	Saint Louis German.
Welch, Andrew	Louisiana.
Welch, Charles E.	Erie.
Wells, Oscar B.	Vermont.
Westcott, Wilbert	Newark.
Westfall, Daniel	West Virginia.
Wetz, J. Dwight	Indiana.
White, E. A.	Lexington.
White, James A.	Ohio.
Whitfield, Homer D.	Pittsburgh.
Whitney, Allen B.	West Ohio.
Wiant, Warren W.	North Indiana.
Wiggen, O. A.	Western Norw.-Danish.
Wightman, Fred	Missouri.
Wilbur, Daniel W.	New York.
Wilds, John S.	North Dakota.
Wiley, Henry S.	Illinois.
Wilkins, Alonzo M.	Atlanta.
Wilkins, K. M.	Northern Swedish.
Wilkinson, A. M.	Southern California.
Willard, Elwin C.	Gulf.
Willett, George H.	West Wisconsin.
Williams, James S.	Central Pennsylvania.
Williams, Joshua O.	Texas.
Williams, Robert B.	Mississippi.
Williams, Robert L.	Upper Mississippi.
Williams, Thomas F.	Northwest Indiana.
Williamson, Allen T.	Ohio.
Williamson, William T.	West Virginia.
Willits, John C.	Michigan.
Willits, L. J.	Northwest Kansas.
Willson, Earl D.	West Ohio.
Wilson, Clarence T.	Oregon.
Wilson, Edgar H.	Central Illinois.
Wilson, Herbert S.	Delaware.
Wilson, James B.	Indiana.
Wilson, John G.	Philadelphia.
Windsor, William B.	North Carolina.
Wolf, Benjamin B.	Pittsburgh.
Woodruff, Mrs. May Leonard	Newark.
Woolever, Harry E.	Central New York.
Woolfolk, Buford F.	Upper Mississippi.
Wooton, James R.	Michigan.
Wortman, William P.	Des Moines.
Wright, Herbert E.	New York.
Yang, Jung Mao	North China.
Yocum, Isaac C.	Philadelphia.
York, George W.	Columbia River.
Youngson, William W.	Oregon.

ALPHABETICAL LIST OF RESERVE DELEGATES

Names.	Conferences.
Adams, Guy A.	Colorado.
Aldrich, Ira R.	Idaho.
Allen, Herbert C.	Genesee.
Allinger, Charles E.	Central German.
Alm, Andrew	Northern Swedish.
An, Chang Ho	Korea.
Andrus, A. P.	West Wisconsin.
Apgar, W. Holt	New Jersey.
Archer, Sanford P.	Central Illinois
Ariss, E. Augusta	North Montana.
Atkinson, Robert A.	West Texas.
Atwood, Louis K.	Mississippi.
Aulanko, Vaino K.	Finland.
Auman, Orrin W.	Colorado.
Avery, Elmer M.	Nebraska.
Backus, Rufus G.	West Virginia.
Bahnon, N. C.	Northwest Iowa.
Baker, Benson	Northwest India.
Baker, Roy	Central Illinois.
Balch, Ernest A.	Michigan.
Bancroft, E. Dow	West Ohio.
Barrett, C. A.	Texas.
Bartz, Otto F.	Northwest Iowa.
Bath, William H.	New England Southern.
Baugh, Frank C.	Indiana.
Bawden, Edward A.	Philadelphia.
Beaman, Abraham S.	Blue Ridge-Atlantic.
Beattys, Harry H.	New York East.
Beck, Miss Roxana	Montana.
Beebe, James A.	New Hampshire.
Beecher, Charles W.	North Indiana.
Belcher, Harry B.	New York East.
Bell, Richard E.	New York.
Belting, Herbert J.	New Jersey.
Benjamin, Anthony J.	Wisconsin.
Benson, Axel F.	Central Swedish.
Benson, Emil	Eastern Swedish.
Bethea, Dennis A.	Lexington.
Biedebach, Justus	California German.
Bierer, S. Wakefield	Pittsburgh.
Bingaman, Samuel	Newark.
Bishop, George E.	New York East.
Biswas, Moolchand C.	Lucknow.
Blair, James W.	Ohio.
Blakeman, Edward W.	West Wisconsin.
Blatchley, Mrs. Anna S.	Kansas.
Borden, Harrison T.	New England Southern.
Borjesson, John E.	Sweden.
Bortzmeier, Oscar C.	Oregon.

Bovard, William S.	Indiana.
Bowen, John W. E.	Washington.
Bradley, John	Iowa.
Bradshaw, James B.	Northern Minnesota.
Brainard, R. L.	Columbia River.
Braizer, A. W.	Louisiana.
Brinkmeyer, Frederick	California German.
Briscoe, Arthur E.	Washington.
Britten, Victor S.	Central New York.
Brooking, Harry J.	Kentucky.
Brooks, J. B.	Mississippi.
Brown, Harry L.	Puget Sound.
Bruce, William H.	North Carolina.
Bucher, August J.	Central German.
Buechner, Samuel	West German.
Buell, Howard B.	Central New York.
Bulkley, Daisy M.	South Carolina.
Burch, Daniel T.	Tennessee.
Burkhart, R. H.	Holston.
Burns, Milton P.	Northern Minnesota.
Burton, Mrs. Warren H.	Des Moines.
Bush, Lafayette L.	Puget Sound.
Callaghan, Arthur A.	Maine.
Cameron, Melville D.	Nebraska.
Campbell, Stephen B.	Saint Louis.
Camphor, Mrs. A. P.	Delaware.
Carper, Isaac Mart.	Washington.
Carr, A. W.	Texas.
Causey, Walter U.	Baltimore.
Chaloux, Louis B.	Genesee.
Chamberlain, Charles L.	Columbia River.
Chao, Kuo Ch'ang.	North China.
Chase, Ruluf A.	West Wisconsin.
Cherry, William T.	Malaysia.
Chiang, Wen T.	Central China.
Ch'ing, Mrs. Lan Ying L.	North China.
Chinn, Walter Scott	Louisiana.
Chou, Fu C.	North China.
Chu, Sally.	Kiangsi.
Chua, Deh L.	Hinghwa.
Clark, Charles C.	South Carolina.
Clark, E. P.	Southern California.
Clay, Sandy H.	Upper Mississippi.
Clayton, Caffey W.	Central Tennessee.
Clegg, Herbert	Northwest Iowa.
Coates, Alvin B.	South India.
Coates, Herbert P.	Eastern South America.
Cole, Charles G.	North Montana.
Cole, Frank	Upper Iowa.
Colona, James W.	Wilmington.
Colpitts, Robert A.	New England Southern.
Coman, Fred H.	Genesee.
Cone, Frank A.	Minnesota.
Conkling, William T.	Northern New York.
Conley, Carl H.	Gujarat.
Conrad, Henry C.	Wilmington.
Cook, Harbard H.	Georgia.
Cook, Marshall L.	Michigan.
Cook, Peter J.	North Carolina.

Cooper, Joseph	New England Southern.
Copeland, William M.	Tennessee.
Costales, H. O.	New Mexico.
Cottrell, Delano D.	Genesee.
Cragun, Mrs. John	Southwest Kansas.
Craig, Alfred E.	Indiana.
Cranor, Ozro N.	North Indiana.
Crissman, George D.	Des Moines.
Crist, Elwood O.	West Ohio.
Crolley, Nervey J.	Atlanta.
Crolley, Richard A.	Lexington.
Crowder, William G.	Upper Iowa.
Culver, Charles R.	Michigan.
Cummins, John W.	Southern Illinois.
Cunningham, Samuel	Atlanta.
Cunningham, Thomas O.	Kansas.
Curry, C. C.	Columbia River.
Cuthbert, Richard B.	Pittsburgh.
Dardi, Felice	Italy.
Daughtry, Mrs. Bessie C.	Savannah.
Davis, T. J.	Southwest Kansas.
Day, Stephen S.	Newark.
Dean, Mrs. George	Saint Louis.
Debose, Richard H.	Florida.
Decker, Miss Marguerite M.	Philippine Islands.
Dennett, Lewis L.	California.
Denu, Emil H.	Northern Minnesota.
Dickson, Sterling W.	Central Pennsylvania.
Dillard, Charles G.	Central Tennessee.
Dobbins, Edgar Y.	New Jersey.
Doney, Carl G.	Oregon.
Dong, Syuk Kiu	Korea.
Doran, Frank	Minnesota.
Doran, John M.	Philadelphia.
Douglass, Elmer E.	Minnesota.
Downs, Roy E.	Des Moines.
Drees, Charles W.	Eastern South America.
Dunbar, Emory M.	North Indiana.
Dunn, C. L.	Central Alabama.
Duthie, Robert N.	Bombay.
Edgington, Robert C.	Montana.
Edwards, Samuel	North India.
Eklund, Carl P.	Northwest Kansas.
Ellis, John H.	Tennessee.
Emery, Sam T.	New England.
Emig, Lawrence W. C.	New England.
Engle, Washington F.	Illinois.
Ensign, Joseph R.	New York East.
Erickson, Gustav	Northern Swedish.
Erwin, Mrs. A. M.	North Carolina.
Faulk, Haughton K.	Gulf.
Felshaw, Fred K.	Northern New York.
Felt, Carl A.	North China.
Ferguson, Mrs. Mattie E.	Upper Mississippi.
Fielder, William	Alabama.
Fiegenbaum, Edward W.	Southern Illinois.

Fletcher, John T.	Delaware.
Fling, John, Jr.	Central Illinois.
Fogelqvist, J. Adolf.	Sweden.)
Forrester, William T.	Pittsburgh.
Fort, Thomas R., Jr.	Philadelphia.
Fortson, William A.	Texas.
Fowler, Carl H.	New York.
Fowler, James A.	Holston.
Fuller, R. T.	Oklahoma.
Furrer, Ernst.	Switzerland.
Galang, Filomeno	Philippine Islands.
Garcia, Macaria	Philippine Islands.
Gardner, Thomas.	Wisconsin.
Garrett, William P.	Northern New York.
Garton, Eusebius E.	Wisconsin.
Gassaway, Mark H.	Lexington.
Gelvin, William J.	Central German.
Gibson, James O.	Oregon.
Gilbert, Ernest E.	Oregon.
Gill, Bert.	Ohio.
Glendinning, J. A.	Idaho.
Golden, William H.	Upper Mississippi.
Gordon, William M.	West Texas.
Gordon, William S.	Oregon.
Gowdy, John	Foochow.
Gregg, G. W.	Oregon.
Gregory, Alva W.	Maine.
Grinton, George W.	New York.
Groves, Charles W.	Illinois.
Guard, George W.	Saint Johns River.
Gunby, Walter E.	Wilmington.
Guse, C. F. Herman.	Central Provinces.
Haas, William E. P.	Philadelphia.
Haerle, Emmanuel.	Pacific German.
Hagaman, Charles A.	Troy.
Hall, Edward P.	Kentucky.
Hamilton, Charles E.	Central New York.
Hancher, Charles W.	Colorado.
Hankins, Charles B.	Iowa.
Hanscom, Albert H.	Northwest Nebraska.
Hansen, G.	Western Norw.-Danish.
Hansen, Nels L.	Western Norw.-Danish.
Hanson, William C.	Kansas.
Harding, Chester I.	Southern California.
Harding, Robert H.	Southern Illinois.
Hargis, David H.	Delaware.
Hart, Gerald.	Bengal.
Hartinger, William C.	Ohio.
Hartung, William E.	Dakota.
Hartzell, Corwin F.	Chile.
Hauser, J P.	Mexico.
Hawk, Henry M.	Holston.
Hawley, George S.	New York East.
Heaton, J. Ernest.	Des Moines.
Hebel, Harry J.	Wyoming.
Heckman, Edgar R.	Central Pennsylvania.
Helms, David F.	West Ohio.
Henry, Frank H.	Upper Mississippi.

Hestwood, Charles D.	Southwest Kansas.
Higgs, Austin H.	Central Missouri.
Hill, Everett M.	Puget Sound.
Hoe, Frank W.	Ohio.
Hoffecker, Walter O.	Wilmington.
Hohn, Christian.	Northern German.
Holden, Mrs. Edward H.	Texas.
Holden, John F.	Upper Iowa.
Holgate, Thomas F.	Rock River.
Hollister, George W.	Hingham.
Holloman, Reed.	New Mexico.
Holloway, William E.	New York.
Holstad, Julius.	Norway.
Holt, H. V.	Rock River.
Holtz, Frederick.	Chicago German.
Hovis, Frank L.	Northwest Indiana.
Howe, Bryant.	Nebraska.
Hu, Caik-Ciu.	Foochow.
Hughes, Alvaroe G.	West Virginia.
Hull, Emory D.	Nebraska.
Hung, Te C.	Yenping.
Hunt, Judson J.	Northwest Indiana.
Hunt, Samuel K.	Kentucky.
Hunter, Charles F.	Georgia.
Huston, James A.	Ohio.
Hutchinson, Henry.	Louisiana.
Hyatt, James H.	Baltimore.
Irons, Charles E.	California.
Isenhardt, John.	Columbia River.
Isler, William F.	Saint Louis German.
Jackson, William H.	Washington.
Jandre, J. A.	Chicago German.
Johnson, Friend I.	North-East Ohio.
Johnson, Mrs. Hattie B.	East Tennessee.
Johnson, John B.	Central Illinois.
Johnson, J. Theodore.	Alabama.
Johnson, Ulysses G.	Dakota.
Jones, Horatio W.	Delaware.
Jones, Mrs. B. F.	Missouri.
Jones, J. Ira.	North Indiana.
Jones, E. Stanley.	North India.
Jones, John T.	Central Illinois.
Jones, Omar E.	Wilmington.
Jordan, Carl.	East German.
Jordan, Fred J.	West Wisconsin.
Jordan, Nathaniel.	North India.
Judkins, Charles O.	Troy.
Keesey, Wilbur R.	Iowa.
Kelley, Edward W.	Texas.
Kelley, Irving.	Rock River.
Kemp, C. A.	Northwest Kansas.
Keve, Oliver M.	Nebraska.
Kidney, Elmer L.	Pittsburgh.
Kim Tuk-su.	Korea.
King, James F.	Saint Louis.
King, Mrs. Maria.	Liberia.

Knapp, Charles E.	North-East Ohio.
Knotts, J. Franklin.....	New England.
Koch, Charles H. S.	Bengal.
Konkel, Guy E.	Wyoming State.
Kriege, Otto E.	West German.
Kurth, William J.	East German.
Lagrone, James A.	Mississippi.
Laguna, Carlos	Mexico.
Lampert, Emory E.	Wisconsin.
Lau, Ging B.	Hingwa.
Lennarth, Gustaf L.	Sweden.
Lennon, O. L.	Southwest Kansas.
Leifeste, Alonzo A.	Southern German.
Levy, James R.	South Carolina.
Lewis, W. A.	Northwest Kansas.
Lien, James	West China.
Lindsay, Mrs. Frederick F.	Northern Minnesota.
Lischer, Robert F.	Saint Louis German.
Liu, I Hsin	North China.
Loar, Melvin H.	Southern Illinois.
Loeppert, H. C.	Chicago German.
Lofgren, Andrew J.....	Eastern Swedish.
Logan, Griffin G.	Lincoln.
Logan, Harland C.	Wisconsin.
Love, E. E.	Indiana.
Lowe, Jane C.	Washington.
Lytle, Herbert C.	Newark.
MacIntyre, E. T.	Malaysia.
Mackay, Martin L.....	Central Missouri.
MacKenzie, Harry B.	New England Southern.
Magaret, Oswald H.	West German.
Mann, Immanuel	South Germany.
Markham, Lincoln W.	Colorado.
Marquardt, Gustav A.	Switzerland.
Martin, Burton M.	Holston.
Martin, Edward A.....	Wyoming.
Martin, John C.	South Carolina.
Martin, Wallace W.....	North Indiana.
Mast, W. W.	Philadelphia.
Maul, Charles	Saint Louis German.
Maxwell, John	Central New York.
Mayer, John.....	Central German.
McBeth, William A.	Northwest Indiana.
McCarty, Francis A.	Illinois.
McDowell, Samuel W.	Erie.
McDowell, Whitford L.....	Baltimore.
McFadden, John R.....	Northwest Kansas.
McKee, Arthur H.	Northern Minnesota.
McNamee, Hastings.....	Missouri.
Meader, Robert E.	Michigan.
Merring, Edwin G.	Central New York.
Meyers, James R.	Southern German.
Miles, Jesse W.	Missouri.
Miller, Isaac E.	North-East Ohio.
Milligan, James E.	Puget Sound.
Millon, Silas	Tennessee.
Miner, Ora.....	Colorado.

Minish, Homer W.	Dakota.
Moore, Mrs Beulah E.	Central Alabama.
Moore, Ezekiel A.	Des Moines.
Morgan, Delvin L.	Mississippi.
Morgan, Edward C.	Missouri.
Morgan, John D. F.	New Jersey.
Morgan, Miss Margaret	South India.
Morgan, Merritt B.	Troy.
Morris, Otho B.	Oklahoma.
Morris, Percy F.	California.
Morrison, Mrs. Mary L.	Mississippi.
Mosely, Willis G.	Central Missouri.
Mossman, Hugh	Upper Iowa.
Moulton, Fred W.	Upper Iowa.
Murdock, Leonard C.	Wyoming.
Neal, Benjamin F.	Little Rock.
Neece, Irving H.	Illinois.
Neeley, Ananias	Little Rock.
Neibling, E. T.	Oklahoma.
Nelson, Aven	Wyoming State.
Nelson, William R.	Saint Louis.
Newland, Thomas E.	Central Illinois.
Nicholson, James C.	Baltimore.
Nicholson, John W.	Wyoming.
Nielsen, Christian	Denmark.
Nielson, Louis F.	Troy.
Nixon, Frederick B.	Northwest Iowa.
Nixon, William G.	Detroit.
Nye, Reuben L.	Central New York.
O'Brien, J. C.	Northern New York.
Odom, Clyde W.	Kansas.
Oliver, John	Southern California.
Osborne, George R.	North Indiana.
Owen, A. G.	Vermont.
Padmore, James E.	Liberia.
Palmer, William P.	Northwest Kansas.
Parker, Albert A.	Bombay.
Parker, T. R.	Central Alabama.
Parmar, Nanji J.	Gujarat.
Patterson, James P.	Florida.
Patton, James G.	Newark.
Paul, Mitthu L.	Central Provinces.
Peatling, Joseph B.	Michigan.
Pegram, William A.	Blue Ridge-Atlantic.
Pemberton, Henry B.	Texas.
Perry, Harold O.	Columbia River.
Peter, John W.	Idaho.
Piatt, Mrs. C. E.	California.
Pickett, J. Waskom	Lucknow.
Pinckney, Thaddeus	South Carolina.
Platt, Daniel A.	Erie.
Pohl, Mrs. H. H. E.	Gulf.
Potts, Louis M.	Oklahoma.
Pratt, Will D.	Puget Sound.
Price, A. H.	Wyoming.
Pyles, Edwin A.	Central Pennsylvania.
Pytte, Peder	Norway.

Rabe, Herman.....	Sweden.
Rader, Marvin A.....	Philippine Islands.
Rajalinna, Otto W.	Finland.
Ramsay, Willis H.	North-East Ohio.
Rape, C. B.	West China.
Rardin, William H.	West Virginia.
Reading, Benjamin F.	West Ohio.
Redding, George H.....	Vermont.
Redstone, E. H.	New England.
Reiche, Charles F.	Southern California.
Reid, Robert J.	Puget Sound.
Reineke, George F.	Northern German.
Ren-yen Lo.....	Kiangsi.
Rich, William T.	New England.
Richie, J. A. ¹	Savannah.
Rinker, Austin J.	Erie.
Ritter, E. P. V.	New York.
Roberts, C. E. B.	Idaho.
Roberts, M. S.	Holston.
Robertson, Clarence D.	Illinois.
Robertson, Edward P.	North Dakota.
Robertson, Ressho.....	Southern Illinois.
Robinson, T. W.	Indiana.
Rolax, James E.	Louisiana.
Rosengrant, E. Judson.....	Genesee.
Ross, Mrs. Alice G.	Northwest Indiana.
Ruck, Heinrich H.	North Germany.
Ruecker, August.....	South Germany.
Russell, Javan M.	New Hampshire.
Safwenberg, C. Arvid	Sweden.
Sage, Mrs. Anna B.	North Dakota.
Sahlen, Edwin.....	Western Swedish.
Sakrison, John	Norwegian and Danish.
Sandberg, Oscar G.	Central Swedish.
Sandborn, Harry B.	New Hampshire.
Santi, Ersilia	Italy.
Schaedel, Heinrich.....	North Germany.
Schevenius, Carl W.	Norwegian and Danish.
Schlabach, Otto M.	West Wisconsin.
Schmidt, Johannes Johs	North Germany.
Schwenck, Laurence S.	West Virginia.
Secrest, John S.	North-East Ohio.
Shamel, Andrew W.	Southern California.
Shannon, George C.	Baltimore.
Shawan, Jacob A.	West Ohio.
Shenton, David J.	Des Moines.
Shepherd, George F.....	Northern New York.
Shepler, Joseph M.	New England.
Sherrill, William S.	Little Rock.
Simpson, Howard E.	North Dakota.
Sinclair, Walter H.	Northwest India.
Sleeth, C. A. A.	Saint Louis.
Slocum, L. T. M.	Rock River.
Smart, W. M.	North Dakota.
Smith, Frank B.	Louisiana.
Smith, George W.	Mississippi.
Smith, Homer C.	North-East Ohio.
Smith, Roy L.	Northern Minnesota.

¹Deceased.

Sneed, J. B.	Iowa.
Snyder, Mellville E.....	New Jersey.
Spellman, Delmar D.	Detroit.
Spencer, Thomas G.....	Newark.
Spurlock, George M.	Nebraska.
Squire, Melvin	Dakota.
Squires, Charles W.	Kansas.
Standen, Carlos	Chile.
Stansell, Robert B.	Wisconsin.
Stanton, Daniel H.	Atlanta.
Steffen, H. J.	West German.
Steinbrenner, Samuel C.	Northwest German.
Steinheimer, Herman C.....	Central China.
Stephens, John H.	Lincoln.
Stevens, Alexander C.	California.
Stevenson, Mrs. Lula L.	Vermont.
Stewart, Paul H.	Baltimore.
Stone, W. H.	Wyoming.
Stoody, Ralph	Vermont.
Strickland, Willie C.	Atlanta.
Strickler, H. W.	Minnesota.
Stromberg, Hjalmar.....	Sweden.
Stubbs, Mrs. James E.	Colorado.
Sui, Go Teng.....	Hinghwa.
Tarwater, Oliver R.....	Holston.
Tasker, Edwin S.	New Hampshire.
Taylor, George C.	Little Rock.
Taylor, John A.	Saint Louis.
Taylor, John B.	South Carolina.
Thaarup, Carl	Denmark.
Thomas, Evan W.	New Jersey.
Thompson, F. C.	Oklahoma.
Thompson, Gordon B.....	Kansas.
Tichenor, Frank M.	New York East.
Tipton, Garfield F.	East Tennessee.
Tittle, E. F.	Rock River.
Titus, Homer F.....	Troy.
Tomlinson, Mrs. Wilbur F.	West Wisconsin.
Transue, Judson E.	Detroit.
Treadwell, John J.	Saint Johns River.
Ts'ai, Chao J.	Yenping.
Turner, Lionel	Central Missouri.
Uong, Eu-guong	Foochow.
Van Camp, Andrew N.	Dakota.
Van Cleve, Samuel W.....	Southwest Kansas.
Vandervort, Elbert B.	Southern Illinois.
Van Horn, James P.	Upper Iowa.
Venn, John	Kentucky.
Vogt, Paul L.	West Ohio.
Wahl, David S.	Saint Louis German.
Walker, Manasses R.	Louisiana.
Wallace, Charles L.	North Dakota.
Wallower, Elias Z.	Central Pennsylvania.
Ward, John S.	Indiana.
Warmer, George A.	Southern California.
Warrack, Mrs. Stephen K.	Northwest Nebraska.

Warren, Edgar J.	Detroit.
Warren, John W.	West Texas.
Warriner, Alfred S.	Northwest Indiana.
Watchorn, John	Philadelphia.
Waters, George L.	Delaware.
Waters, John W.	Washington.
Weakley, John W.	West Texas.
Webb, Roy	Northwest Iowa.
Weber, Martin J.	South Germany.
Weigle, August J.	Pacific German.
Weingartner, George T.	Erie.
Weinreich, George	Chicago German.
Wells, Edward A.	New Jersey.
Wen, Jung T.	North China.
West, John N.	North India.
White, G. Leroy.	North Dakota.
White, Mrs. Jennie P.	Maine.
White, Postle E.	Ohio.
Whiteside, Thomas	Maine.
Wickman, M. L.	Northwest Kansas.
Wilcox, Charles E.	Dakota.
Williams, Alvin S.	Central Pennsylvania.
Williams, Mrs. Candice A.	Upper Mississippi.
Williams, Ernest S.	Washington.
Williams, James H. N.	California.
Wilson, C. D.	Rock River.
Wilson, John L.	Central Alabama.
Wilson, Richard E.	New York.
Winbush, Jesse W.	Upper Mississippi.
Winchester, Robert W.	North Carolina.
Winger, William E.	Genesee.
Wiseman, Eugene	Troy.
Wistrom, Carl E.	Western Swedish.
Wobith, Richard.	South Germany.
Woodcock, Mrs. William L.	Central Pennsylvania.
Woodley, Thomas H.	Delaware.
Woodruff, Charles C.	Newark.
Workman, Jefferson B.	West Virginia.
Wright, James V.	Pittsburgh.
Wyatt, Edward P.	Wilmington.
Yun, Chang S.	Korea.
Young, Edward V.	Illinois.
Zeigen, Frederic H.	Detroit.
Zeuner, Hermann E.	North Germany.
Zratsky, August W.	Northwest German.

GENERAL CONFERENCE DISTRICTS

The General Conference Districts were abolished by the acceptance on May 29 of the report of the Commission on Areas and Districts. The names of delegates are not listed by General Conference Districts but the composition of the General Conference Districts in the previous quadrennium is indicated, as also the names of the chairman and secretary of the several General Conference Districts as organized at the General Conference for the 1924 session.

GENERAL CONFERENCE DISTRICT ORGANIZATIONS

- DISTRICT No. 1.
G. C. Douglass, *Chairman*, Troy.
J. M. Arters, *Secretary*, Maine.
- DISTRICT No. 2.
D. F. Diefendorf, *Chairman*, Newark.
William J. Stitt, *Secretary*, New York
- DISTRICT No. 3.
F. W. Hixson, *Chairman*, Erie.
Ray Allen, *Secretary*, Genesee.
- DISTRICT No. 4.
John G. Wilson, *Chairman*, Philadelphia.
Daniel L. Marsh, *Secretary*, Pittsburgh.
- DISTRICT No. 5.
Jesse Swank, *Chairman*, West Ohio.
John H. Seiler, *Secretary*, North-East Ohio.
- DISTRICT No. 6.
R. N. Merrill, *Chairman*, Saint Johns River.
Robert G. Morris, *Secretary*, North Carolina.
- DISTRICT No. 7.
E. H. McKissack, *Chairman*, Upper Mississippi.
J. C. Arnold, *Secretary*, Atlanta.
- DISTRICT No. 8.
Edmund J. Kulp, *Chairman*, Kansas.
A. E. Henry, *Secretary*, Southwest Kansas.
- DISTRICT No. 9.
Clyde Clay Cissell, *Chairman*, Nebraska.
H. E. Hutchinson, *Secretary*, Northwest Iowa.
- DISTRICT No. 10.
George W. Dixon, *Chairman*, Rock River.
Ira B. Blackstock, *Vice Chairman*, Illinois.
J. B. Stout, *Secretary*, Southern Illinois.
- DISTRICT No. 11.
George Elliott, *Chairman*, Detroit.
J. M. Walker, *Secretary*, Indiana.
- DISTRICT No. 12.
Chas. A. Pollock, *Chairman*, North Dakota.
C. N. Pace, *Secretary*, Northern Minnesota.
- DISTRICT No. 13.
F. W. Mueller, *Chairman*, Central German.
Chas. Buche, *Secretary*, Chicago German.
- DISTRICT No. 14.
D. D. Forsyth, *Chairman*, Colorado.
O. D. Jacoby, *Secretary*, California.
- DISTRICT No. 15.
R. C. Hartley, *Chairman*, Puget Sound.
C. W. Tenney, *Secretary*, Idaho.

STANDING COMMITTEES

(Names of Lay Delegates are invariably printed in **bold face**.)

COMMITTEE ON EPISCOPACY

DAVID G. DOWNEY, *Chairman*; **James R. Joy**, *Secretary*; E. D. KOHLSTEDT, *Vice Chairman*; **I. Garland Penn**, *Assistant Secretary*.

SUB-COMMITTEES

1. *Episcopal Residences*:
JOHN R. EDWARDS, *chairman*; W. E. SHAW, *secretary*.
2. *Assignments*:
Rolla V. Watt, *chairman*; E. J. LOCKWOOD, *secretary*.
3. *Administration and Effectiveness*:
SAMUEL PLANTZ, *chairman*; J. M. ARTERS, *secretary*.
4. *General Reference and Area Supervision*:
F. M. LARKIN, *chairman*; **Mrs. W. H. C. Goode**, *secretary*.
5. *Episcopal Tenure*:
ROBERT BRUMBLAY, *chairman*; **C. A. Ogren**, *secretary*.
6. *Bishops for Races, Languages and Mission Fields*:
E. D. KOHLSTEDT, *chairman*; W. A. C. HUGHES, *secretary*.

Alabama.....	Arthur D. Peck , William Fielder
Atlanta.....	Lorenzo H. King, Alonzo M. Wilkins
Baltimore.....	John R. Edwards, H. L. Price
Bengal.....	Herbert W. Knight , D. H. Manley
Blue Ridge-Atlantic.....	Maynard O. Fletcher, Robert C. Kennedy
Bombay.....	Mrs. Shantibai C. David , W. H. Stephens
California.....	Edward P. Dennett, Rolla V. Watt
California German.....	John H. Durbahn, Herman F. Meyer
Central Alabama.....	William J. Echols , Edward M. Jones
Central China.....	Arthur J. Bowen, Ching F. Liu
Central German.....	L. Edmund Huber , Oscar Rogatzky
Central Illinois.....	Achalis M. Legg , William E. Shaw
Central Missouri.....	Benjamin F. Abbott, Robert B. Hayes
Central New York.....	Francis E. Baldwin , Wallace E. Brown
Central Pennsylvania.....	Michael B. Rich , James E. Skillington
Central Provinces.....	David G. Abbott, Miss E. Lahuna Clinton
Central Swedish.....	William C. Bloomquist, John A. Nylin
Central Tennessee.....	Horace L. Carter , Edgar M. Nunally
Chicago German.....	Herman R. Boese , A. J. Loepfert
Chile.....	Earl A. Robinson , Moises S. Torregrosa
Colorado.....	David D. Forsyth, William L. Hartman
Columbia River.....	Robert Brumblay, David H. Cox
Dakota.....	A. Clay Darling , Edward D. Kohlstedt
Delaware.....	Charles A. Tindley, Herbert S. Wilson
Denmark.....	S. N. Gaarde, Carl Thaarup
Des Moines.....	John L. Hillman, Aaron V. Proudfoot
Detroit.....	Lewis B. Alger , Merton S. Rice
East German.....	W. J. Kurth , Henry Vollberg

East Tennessee.....	Judson S. Hill, Mrs. Hattie R. Walker
Eastern South America.....	Henry C. Balloch, J. Oscar Griot
Eastern Swedish.....	Charles A. Ogren , Edwin Stromberg
Erie.....	Fred W. Hixson, Thomas C. Swarts
Finland.....	Karl F. Holmstrom, Yrjo Hyvari
Florida.....	George W. Perkins , James S. Todd
Foochow.....	S. H. Lin , Ralph A. Ward
Genesee.....	Louis M. Potter , Charles D. Skinner
Georgia.....	James B. Crippen, Clarence A. Titus
Gujarat.....	Royal D. Bisbee, Nanji J. Parmar
Gulf.....	Russell T. Pynes, E. C. Willard
Hinghwa.....	Mrs. Elizabeth F. Brewster , F. Stanley Carson
Holston.....	James M. Melear, Mrs. John A. Patten
Idaho.....	Hans J. Roan , Charles W. Tenney
Illinois.....	Herbert A. Keck, Isaac A. Love
Indiana.....	John M. Walker, J. Dwight Wetz
Iowa.....	J. B. Sneed , Ulysses S. Smith
Italy.....	Alfredo Tagliatalata, Ersilia Santi
Kansas.....	Edmund J. Kulp, J. Luther Taylor
Kentucky.....	James D. Black , Ezra T. Franklin
Kiangsi.....	William R. Johnson, Dr. Ida Kahn
Korea.....	Hugh H. Cynn , Usoon Kim
Lexington.....	J. B. Redmond, Mrs. C. D. C. Mebane
Liberia.....	R. V. Richards, Philip Francis Simpson
Lincoln.....	D. G. Franklin, L. H. Lightner
Little Rock.....	James M. Cox, Hilda M. Nasmyth
Louisiana.....	Thomas F. Robinson, Thaddeus T. Taylor
Lucknow.....	Jashwant R. Chitambar, John J. Cornelius
Maine.....	John M. Arters, Gerald P. Clifford
Malaysia.....	Cheng Hoe Khoo , Walter G. Parker
Mexico.....	Andres Osuna , Epigmenio Velasco
Michigan.....	King D. Beach, Luren D. Dickinson
Minnesota.....	John E. Bowes, Carl F. Miller
Mississippi.....	Reuben H. McAllister , J. Beverly F. Shaw
Missouri.....	John L. Beaghtler , Emmitt L. Robison
Montana.....	Edgar E. Collins , Charles D. Crouch
Nebraska.....	Titus Lowe, Miss Ella N. Watson
Newark.....	Dorr F. Diefendorf, James R. Joy
New England.....	Frank C. Dunn , C. Oscar Ford
New England Southern.....	Everett J. Horton , Ira W. LeBaron
New Hampshire.....	Burt W. Gillette , William B. Locke
New Jersey.....	Alexander Corson, Alvin C. Poffenberger
New Mexico.....	S. Alonzo Bright, Frank H. H. Roberts
New York.....	Ezra S. Tipple, Daniel W. Wilbur
New York East.....	David G. Downey, Frank A. Horne
North Carolina.....	H. L. Ashe, Prof. J. A. McRae
North China.....	George L. Davis, I. Hsin Liu
North Dakota.....	Charles A. Pollock , John S. Wilds
North Germany.....	F. H. Otto Melle, Heinrich T. Stehl
North India.....	Brenton T. Badley, Harris L. Phillips
North Indiana.....	Francis E. Bowser , Warren W. Wiant
North Montana.....	Philo W. Haynes, Vernon E. Lewis
North-East Ohio.....	John A. Fithian , Marcellus B. Fuller
Northern German.....	Charles W. Eichhorn , William F. Koerner
Northern Minnesota.....	Charles N. Pace, Joseph S. Ulland
Northern New York.....	Edwin R. Redhead , William D. Marsh
Northern Swedish.....	Erick W. Johnson , K. M. Wilkins
Northwest German.....	Paul M. Griesemer , Frederick H. Thiel
Northwest India.....	Floyd C. Aldrich, Walter H. Sinclair
Northwest Indiana.....	Frank K. Dougherty, C. Oliver Holmes

Northwest Iowa.....	David P. Smith , John B. Walker
Northwest Kansas.....	Lawrence E. Cooke, Charles F. McAdams
Northwest Nebraska....	Edward C. Fintel, Charles E. Swanson
Norway.....	Einar Karlsen, Hans Landem
Norwegian and Danish.....	Peter M. Peterson, John Sakrison
Ohio.....	Charles E. Chandler, Mrs. O. N. Townsend
Oklahoma.....	Jean L. LaGrone, Mrs. J. B. Thoburn
Oregon.....	William H. Pollard , Clarence T. Wilson
Pacific German.....	Fred H. Luecke, Louis Schumacher
Philadelphia.....	W. H. G. Gould , George W. Henson
Philippine Islands.....	Jorge Bocobo , Joshua F. Cottingham
Pittsburgh.....	William F. Conner, William H. Pratt
Puget Sound.....	Robert C. Hartley, Frederick A. Hazeltine
Rock River.....	George W. Dixon , John Thompson
Saint Johns River.....	Richard N. Merrill, Lester M. Parker
Saint Louis.....	J. H. Hoskins , William W. King
Saint Louis German.....	George J. Risto , Fred W. Wahl
Savannah.....	J. S. Stripling, Mrs. Bessie C. Daughtry
South Carolina.....	Arthur R. Howard, J. B. Randolph
South Germany.....	Ernst G. Bek , Karl Ulrich
South India.....	Ongole David, Mrs. Sarah T. Parker
Southern California..	Francis M. Larkin, Mrs. Mary M. Northrup
Southern German.....	Benjamin E. Breihan, C. F. Schmidt
Southern Illinois.....	Cameron Harmon, Henry C. Mitchell
Southwest Kansas.....	Innis D. Harris, A. O. Rorabaugh
Sweden.....	A. Theodor Arvidson, John E. Borjesson
Switzerland.....	Gottfried Frei , Alfred Honegger
Tennessee.....	W. E. A. Forde , Joseph C. Sherrill
Texas.....	Matthew W. Dogan, James L. Robinson
Troy.....	George C. Douglass, Frank H. Ryder
Upper Iowa.....	Samuel G. Armstrong , Edmund J. Lockwood
Upper Mississippi.....	Matthew S. Davage , James W. Golden
Vermont.....	Sanford A. Daniels , Oscar B. Wells
Washington.....	Irvine Garland Penn , William A. C. Hughes
West China.....	Roger Rahn , J. F. Peat
West German.....	George L. Kleinschmidt , David W. Smith
West Ohio.....	Mrs. W. H. C. Goode , Jesse Swank
West Texas.....	Robert N. Brooks, William D. Kirkpatrick
West Virginia.....	James W. Engle, William T. Williamson
West Wisconsin.....	Edwin C. Dixon, Otto M. Schlabach
Western Norwegian-Danish....	Robert P. Petersen, O. A. Wiggen
Western Swedish.....	Miss Winnie M. Gabrielson , Karl A. Stromberg
Wilmington.....	George T. Alderson, Walter O. Hoffecker
Wisconsin.....	Samuel Plantz, W. S. Watson
Wyoming.....	Aaron V. Bower , John H. Race
Wyoming State.....	Edwin Bowling, Judson A. Mentzer
Yenping.....	Tzu Kang Ch'en , Ju Chen Su

COMMITTEE ON JUDICIARY

Henry Wade Rogers (New York East), *Chairman*; **Dix H. Rowland** (Puget Sound), *Secretary*.

District-No.

- I. J. I. Bartholomew, New England Southern Conference.
- II. **Henry Wade Rogers**, New York East Conference.
- III. Ray Allen, Genesee Conference.
- IV. **Charles F. Eggleston**, Philadelphia Conference.
- V. **F. M. Clevenger**, West Ohio Conference.

- VI. **E. J. Sawyer**, South Carolina Conference.
- VII. **W. D. Hawkins**, Tennessee Conference.
- VIII. **John Marshall**, Kansas Conference.
- IX. **E. A. Morling**, Northwest Iowa Conference.
- X. **H. R. Snavely**, Illinois Conference.
- XI. **Earl R. Conder**, Indiana Conference.
- XII. **C. A. Pollock**, North Dakota Conference.
- XIII. **Herman R. Boese**, Chicago German Conference.
- XIV. **A. L. Doud**, Colorado Conference.
- XV. **Dix H. Rowland**, Puget Sound Conference.

ADDITIONAL MEMBERS

C. E. Bacon, Indiana Conference; J. J. Wallace, North-East Ohio Conference; J. R. Edwards, Baltimore Conference; H. B. Johnson, California Conference.

COMMITTEE ON ITINERANCY

HORACE L. JACOBS, *Chairman*; FRANCIS R. BAYLEY, *Vice Chairman*;
S. M. Kenizeski, *Secretary*.

SUB-COMMITTEES

1. *Pastors*:

J. M. M. GRAY, *chairman*; EDWARD J. GALE, *secretary*.

2. *District Superintendents*:

WALLACE MACMULLEN, *chairman*; ALBERT E. HYNRY, *vice chairman*;
BERT D. BECK, *secretary*.

3. *Conference Claimants*:

SAMUEL J. GREENFIELD, *chairman*; **George E. Hume**, *secretary*.

4. *Local Ministers*:

M. Madeline Southard, *chairman*; **Homer M. Frank**, *secretary*.

Alabama.....John L. Brasher, **Arthur D. Peck**
 Atlanta.....**James C. Arnold**, John N. C. Coggin
 Baltimore.....Francis R. Bayley, **J. Fred Laise**
 Bengal.....**Herbert W. Knight**, D. H. Manley
 Blue Ridge-Atlantic.....Maynard O. Fletcher, **Robert C. Kennedy**
 Bombay.....**Mrs. Shantibai C. David**, W. H. Stephens
 California.....**William M. Hotle**, John Stephens
 California German.....John H. Durbahn, **Herman F. Meyer**
 Central Alabama.....George W. Lewis, **John H. Redrick**
 Central China.....Arthur J. Bowen, **Ching F. Liu**
 Central German.....**L. Edmund Huber**, Fred W. Mueller
 Central Illinois.....Joseph A. Chapman, **Edgar H. Wilson**
 Central Missouri.....Benjamin F. Abbott, **Albert C. Maclin**
 Central New York.....Howard L. Rixon, **Henry A. Tuttle**
 Central Pennsylvania.....Horace L. Jacobs, **James S. Williams**
 Central Provinces....David G. Abbott, **Miss E. Lahuna Clinton**
 Central Swedish.....William C. Bloomquist, **John A. Nylin**
 Central Tennessee.....**Horace L. Carter**, Edgar M. Nunally
 Chicago German.....**Charles Buche**, A. J. Loeppert
 Chile.....**Earl A. Robinson**, Moises S. Torregrosa
 Colorado.....George M. Henderson, **Egbert B. Simmons**
 Columbia River.....**Ira R. Boyd**, Neil M. Jones

Dakota.....	Byron A. Bobb , Orien E. Boyce
Delaware.....	Thomas H. Kiah, Herbert S. Wilson
Denmark.....	S. N. Gaarde, Carl Thaarup
Des Moines.....	Ray E. Harvey, William A. Turner
Detroit.....	Dunning Idle, Mrs. Peter F. Stair
East German.....	John C. Frischkorn , Henry Vollberg
East Tennessee.....	Judson S. Hill, Mrs. Hattie R. Walker
Eastern South America.....	Juan E. Gattinoai, J. Oscar Griot
Eastern Swedish.....	Charles A. Ogren , Edwin Stromberg
Erie.....	Herbert G. Eaton , Lloyd L. Swisher
Finland.....	Karl F. Holmstrom, Yrjo Hyvari
Florida.....	George W. Perkins , James S. Todd
Foochow.....	Su-hua Ling, K. I. Lin
Genesee.....	Robert E. Brown, Frank L. Hall
Georgia.....	James B. Crippen, Clarence A. Titus
Gujarat.....	Royal D. Bisbee, Rasul J. Makwan
Gulf.....	Russell T. Pynes, E. C. Willard
Hinghwa.....	F. Stanley Carson, David Cheng
Holston.....	Samuel C. Brown , John M. Emert
Idaho.....	Hans J. Roan , Charles W. Tenney
Illinois.....	Wilber D. Fairchild, C. C. Grimmett
Indiana.....	Morton A. Farr, Homer M. Frank
Iowa.....	Thomas Osborn, Elza E. Phelps
Italy.....	Alfredo Tagliatela, Eduardo Tagliatela
Kansas.....	Samuel L. Buckner, Arthur S. Case
Kentucky.....	Alvis S. Bennett , Fred W. Harrop
Kiangsi.....	William R. Johnson, Dr. Ida Kahn
Korea.....	Tuk-su Kim , Charles D. Morris
Lexington.....	E. A. White, William W. Cooke
Liberia.....	R. V. Richards, Philip Francis Simpson
Lincoln.....	D. G. Franklin, L. H. Lightner
Little Rock.....	Annie C. Freeman , George T. Saxton
Louisiana.....	Mrs. Fannie B. Cooper , John W. Turner
Lucknow.....	Jashwant R. Chitambar, John J. Cornelius
Maine.....	Clinton D. Baldwin , David B. Holt
Malaysia.....	Cheng Hoe Khoo , Walter G. Parker
Mexico.....	Andres Osuna , Epigenio Velasco
Michigan.....	Charles B. Dye , John C. Willets
Minnesota.....	Mrs. F. H. Davis , John W. Holland
Mississippi.....	Major T. J. Howard, Robert B. Williams
Missouri.....	Thomas E. Arnhold , Edward J. Gale
Montana.....	Edgar E. Collins , Charles D. Crouch
Nebraska.....	William A. Fellers , James R. Gettys
Newark.....	George G. Vogel, Mrs. May Leonard Woodruff
New England.....	James E. Coons, Frank P. Luce
New England Southern.....	John Goss , Robert L. Roberts
New Hampshire.....	Burt W. Gillette , William B. Locke
New Jersey.....	William J. Couse , Alfred Wagg
New Mexico.....	S. Alonzo Bright, Frank H. H. Roberts
New York.....	Wallace MacMullen, William J. Stitt
New York East.....	Mrs. Horatio Berry , Elmer A. Dent
North Carolina.....	J. A. McRae , R. G. Morris
North China.....	George L. Davis, I Hsin Liu
North Dakota.....	William C. Fawcett , H. Styles Harriss
North Germany.....	Otto Goericke , Hermann G. W. Meyer
North India.....	E. Stanley Jones, Harris L. Phillips
North Indiana.....	Mrs. Orah T. Hilkert , Fred F. Thornburg
North Montana.....	Philo W. Haynes, Vernon E. Lewis
North-East Ohio.....	J. Frank Burke , Edwin Kirby
Northern German.....	Charles W. Eichhorn , William F. Koerner

Northern Minnesota.....	Joseph B. Hingeley, Adolph M. Peterson
Northern New York..	Samuel J. Greenfield, William S. H. Keefe
Northern Swedish.....	Erick W. Johnson , K. M. Wilkins
Northwest German.....	Paul M. Griesemer , Frederick H. Thiel
Northwest India.....	Floyd C. Aldrich, Walter H. Sinclair
Northwest Indiana.....	Bert D. Beck, David P. Simson
Northwest Iowa.....	Hubert E. Hutchinson, Roy J. Sweet
Northwest Kansas.....	Larkin B. Bowers, L. J. Willits
Northwest Nebraska.....	Edward C. Fintel, Charles E. Swanson
Norway.....	Einar Karlson, Hans Landem
Norwegian and Danish.....	Thor H. Loberg , Peter M. Peterson
Ohio.....	Levi C. Sparks, James A. White
Oklahoma.....	Fred M. Stephenson, M. E. Batten
Oregon.....	Roy B. Cox , John C. Spencer
Pacific German.....	Fred H. Luecke, Louis Schumacher
Philadelphia.....	A. M. Ereneman , John G. Wilson
Philippine Islands....	Dionisio D. Alejandro, Feleicisimo Marquez
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Saint Johns River.....	Richard N. Merrill, Lester M. Parker
Saint Louis.....	Henry B. Foster, S. M. Konizeski
Saint Louis German.....	George J. Risto , Fred W. Wahl
Savannah.....	J. S. Stripling, Mrs. Bessie C. Daughtry
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Maine.....	Gerald P. Clifford , Alvin C. Goddard
Malaysia.....	Cheng Hoe Khoo , Walter G. Parker
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Michigan.....	Eugene H. Rider , Robert J. Slee
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Nebraska.....	A. Otis Hinson, George W. Shultz
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New Jersey	DeWitt C. Cobb, Franklin B. Platt
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New York	Daniel W. Wilbur, Herbert E. Wright
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North China	Liu Fang, Shih Chen Nien
North Dakota	Samuel F. Halfyard, Charles A. Pollock
North Germany	F. H. Otto Melle, Heinrich T. Stehl
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Northern German	Charles W. Eichhorn, William F. Koerner
Northern Minnesota	J. C. Craig, William W. Sivright
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Northwest Kansas	J. C. Ruppenthal, J. B. Sites
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Norway	Einar Karlsen, Hans Landem
Norwegian and Danish	Thor H. Loberg, Peter M. Peterson
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Oklahoma	Mrs. J. W. Baker, Howard Thomson
Oregon	Roy B. Cox, William W. Youngson
Pacific German	Fred H. Luecke, Louis Schumacher
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Saint Louis	W. C. Hays, William R. McCormack
Saint Louis German	Fred W. Kottmeier, Eugene Weiffenbach
Savannah	J. S. Stripling, Mrs. Bessie C. Daughtry
South Carolina	Robert F. Harrington, E. J. Sawyer
South Germany	Ernst G. Bek, Karl Ulrich
South India	Ongole David, Mrs. Sarah T. Parker
Southern California	Wilbur L. Y. Davis, Rufus B. von KleinSmid
Southern German	Benjamin E. Breihan, C. F. Schmidt
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Tennessee	William D. Hawkins, Samuel M. Strayhorne
Texas	Theodore W. Patrick, Joshua O. Williams
Troy	Albert D. Angell, Frank C. Dyer
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- II. **H. Westlake Coons**, New York Conference.
- III. L. L. Swisher, Erie Conference.
- IV. E. H. Dashiell, Wilmington Conference.
- V. John W. Hoffman, Ohio Conference.
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- VIII. **Fred W. Lintz**, Oklahoma Conference.
- IX. W. C. Keeler, Upper Iowa Conference.
- X. **D. L. Musselman**, Illinois Conference.
- XI. **Arthur H. Sapp**, North Indiana Conference.
- XII. E. C. Dixon, West Wisconsin Conference.
- XIII. Benjamin E. Breihan, Southern German Conference.
- XIV. **Chauncey H. Dunn**, California Conference.
- XV. J. C. Spencer, Oregon Conference.

AT LARGE

R. E. Brown, Genesee Conference; G. B. Burns, Philadelphia Confer-
 ence; W. H. Phelps, Michigan Conference; L. A. Ferris, South-
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 FRANK W. COURT (Upper Iowa Conference), *Assistant Secre-
 tary*.

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2. *Church Property*:
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4. *Records and Forms*:
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5. *Conference Business*:
 HUGH KENNEDY (Michigan Conference), *Chairman*.

6. Lay Activities:

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7. Benevolence Boards:

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Blue Ridge-Atlantic.....	Maynard O. Fletcher, Robert C. Kennedy
Bombay.....	Mrs. Shantibai C. David , W. H. Stephens
California.....	Chauncey H. Dunn , C. B. Sylvester
California German.....	John H. Durbahn, Herman F. Meyer
Central Alabama.....	William J. Echols , Edward M. Jones
Central China.....	Arthur J. Bowen, Ching F. Liu
Central German.....	Frederick W. Mueller, Charles A. J. Walker
Central Illinois.....	William H. Craine, Mrs. Alice M. DuBois
Central Missouri.....	Luther R. Grant, Robert B. Hayes
Central New York.....	Francis E. Baldwin , Lyford S. Boyd
Central Pennsylvania.....	A. Lawrence Miller, Harry B. Powell
Central Provinces.....	David G. Abbott, Miss E. Lahuna Clinton
Central Swedish.....	William C. Bloomquist, John A. Nylin
Central Tennessee.....	Horace L. Carter , Edgar M. Nunally
Chicago German.....	Charles Buche , A. J. Loeppert
Chile.....	Earl A. Robinson , Moises S. Torregrosa
Colorado.....	G. A. Adams , George L. Nuckolls
Columbia River.....	William E. Armfield, R. L. Brainard
Dakota.....	Jacob M. Hunter, George A. McKay
Delaware.....	Frederic S. Jewett , Joseph E. A. Johns
Denmark.....	S. N. Gaarde, Carl Thaarup
Des Moines.....	Walter G. Clark , Raymond M. Shipman
Detroit.....	John Bastow , Howard A. Field
East German.....	John C. Frischkorn , Henry Vollberg
East Tennessee.....	Judson S. Hill, Mrs. Hattie R. Walker
Eastern South America.....	Juan E. Gattinoni, J. Oscar Griot
Eastern Swedish.....	Charles A. Ogren , Edwin Stromberg
Erie.....	Henry H. Barr, Charles E. Welch
Finland.....	Karl F. Holmstrom, Yrjo Hyvari
Florida.....	George W. Perkins , James S. Todd
Foochow.....	Su-hua Ling, Sheng Hua Lin
Genesee.....	Alton M. Blake , Charles E. Guthrie
Georgia.....	James B. Crippen, Clarence A. Titus
Gujarat.....	Royal D. Bisbee, Rasul J. Makwan
Gulf.....	Russell T. Pynes, E. C. Willard
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Holston.....	William I. Marshall , William F. Pitts
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Illinois.....	Mrs. Emma A. Jerman , Frederic B. Madden
Indiana.....	William B. Farmer, T. M. McDonald
Iowa.....	Thomas Osborn, George E. Wahl
Italy.....	Alfredo Tagliatela, Eduardo Tagliatela
Kansas.....	Benton L. Brockett , Wiley A. Keve
Kentucky.....	Alvis S. Bennett , Ezra T. Franklin
Kiangsi.....	William R. Johnson, Dr. Ida Kahn
Korea.....	Tuk-su Kim , Charles D. Morris
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Liberia.....	R. V. Richards, Philip Francis Simpson
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Central Alabama.....	William J. Echols, George W. Lewis
Central China.....	Arthur J. Bowen, Ching F. Liu
Central German.....	L. Edmund Huber, Oscar Rogatzky
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Chicago German.....	Charles Buche, William Esslinger
Chile.....	Earl A. Robinson, Moises S. Torregrosa
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Des Moines.....	Levi P. Goodwin, Mrs. Warren H. Burton
Detroit.....	George Elliott, Isaiah S. Morris
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Eastern South America.....	Juan E. Gattinoni, J. Oscar Griot
Eastern Swedish.....	Charles A. Ogren, Edwin Stromberg
Erie.....	William A. Elliott, Joseph A. Lyons
Finland.....	Karl F. Holmstrom, Yrjo Hyvari
Florida.....	George W. Perkins, James S. Todd
Foochow.....	Ralph A. Ward, K. I. Lin
Genesee.....	Ray Allen, Elton B. Holden
Georgia.....	James B. Crippen, Clarence A. Titus
Gujarat.....	Royal D. Bisbee, Rasul J. Makwan
Gulf.....	Russell T. Pynes, E. C. Willard
Hinghwa.....	Mrs. Elizabeth F. Brewster, Huang Wen Hung
Holston.....	William I. Marshall, William F. Pitts
Idaho.....	Harry S. Hamilton, Hans J. Roan
Illinois.....	Freeman A. Havighurst, Henry S. Wiley
Indiana.....	Orien W. Fifer, James B. Wilson

Iowa.....	J. B. Sneed , Ulysses S. Smith
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 N. E. Davis, Department of Hospitals and Homes, 740 Rush Street, Chicago, Illinois.

TREASURERS AND ASSISTANT TREASURERS

- Orrin W. Auman, *Treasurer*, World Service Commission, 740 Rush Street, Chicago, Illinois.
 Morris W. Ehnes, *Treasurer*, Board of Foreign Missions, 150 Fifth Avenue, New York.
 W. J. Elliott, *Treasurer*, Board of Home Missions and Church Extension, Arch and Seventeenth Streets, Philadelphia, Pennsylvania.
 George C. Douglass, *Treasurer*, Board of Education for Negroes, 420 Plum Street, Cincinnati, Ohio.
 Omar Powell, *Treasurer*, Board of Education, 150 Fifth Avenue, New York.
 John H. Race, *Treasurer*, Episcopal Fund, 150 Fifth Avenue, New York.
 George C. Douglass, *Assistant Treasurer*, Episcopal Fund, 420 Plum Street, Cincinnati, Ohio.
 Franklin I. Bodine, *Treasurer*, Chartered Fund, 129 South Fourth Street, Philadelphia, Pennsylvania.
 W. A. R. Bruehl, *Treasurer*, Trustees of the Methodist Episcopal Church, 420 Plum Street, Cincinnati, Ohio.
 W. C. Hanson, *Treasurer*, Board of Sunday Schools, 58 East Washington Street, Chicago, Illinois.
 Gilbert Darlington, *Treasurer*, American Bible Society, Bible House, Astor Place, New York.
 Robert W. Campbell, *Treasurer*, Board of Pensions and Relief, 820 Garland Building, Chicago, Illinois.
 Oscar P. Miller, *Treasurer*, General Conference Expense Fund, Rock Rapids, Iowa.
 William T. Galliher, *Treasurer*, Board of Temperance, Prohibition, and Public Morals, First and Maryland Avenues, N. E., Washington, D. C.
 L. M. Potter, *Treasurer*, General Deaconess Board, 740 Rush Street, Chicago, Illinois.
 J. T. Bradley, *Treasurer*, Board of Hospitals and Homes, 740 Rush Street, Chicago, Illinois.

ADMINISTRATIVE BOARDS AND SOCIETIES

BOOK COMMITTEE

AREA MEMBERS

Area	Address	Term Expires
1.	James S. Todd, 1636 Davis Street, Jacksonville, Florida.....	1932
2.	John M. Arters, South Portland, Maine.....	1928
3.	Louis M. Potter, 198 Main Street, Hamburg, New York....	1932
4.	J. M. Emert, 2534 Jefferson Avenue, Knoxville, Tennessee.	1928
5.	Ira B. Blackstock, 213 East Jefferson Street, Springfield, Illinois	1932
6.	W. H. McMaster, 1511 South Union Avenue, Alliance, Ohio.	1928
7.	George T. Saxton, 1015 Division Street, Texarkana, Arkansas	1932
8.	G. M. Henderson, 824 North Tejon Street, Colorado Springs, Colorado.....	1928
9.	C. A. J. Walker, 905 First National Bank Building, Cincinnati, Ohio.....	1932
10.	H. S. Hamilton, 655 North Hayes Avenue, Pocatello, Idaho..	1928
11.	Claude C. Hall, 1715½ West Broadway, Mount Vernon, Illinois.	1928
12.	J. Luther Taylor, Pittsburg, Kansas.....	1928
13.	M. S. Davage, Clark University, Atlanta, Georgia.....	1932
14.	Dorr F. Diefendorf, 351 William Street, East Orange, New Jersey.	1928
15.	Horace M. Hayner, Marengo, Iowa.....	1932
16.	T. H. Kiah, Princess Anne, Maryland.....	1928
17.	William F. Conner, The King Edward, Pittsburgh, Pennsylvania.	1932
18.	David H. Cox, ¹ Walla Walla, Washington.....	1928
19.	Joseph S. Ulland, Fergus Falls, Minnesota.....	1932
20.	Frank S. Wallace, 1263 South El Molino Avenue, Pasadena, California.....	1928
21.	M. J. Naylor, 5302 Scheuly Avenue, Pittsburgh, Pennsylvania	1932

EXECUTIVE COMMITTEE MEMBERS

(1) NEW YORK AND CONTIGUOUS TERRITORY

Frank A. Horne, 161 Chambers Street, New York, New York..	1928
James E. Holmes, 506 Sixth Avenue, Brooklyn, New York.....	1928
Morris S. Daniels, 150 Fifth Avenue, New York, New York....	1928
Ezra S. Tipple, Drew Theological Seminary, Madison, New Jersey.	1932
W. T. Rich, 200 High Street, Boston, Massachusetts.....	1932

(2) CINCINNATI AND CONTIGUOUS TERRITORY

C. M. Van Pelt, 146 Woolper Avenue, Clifton, Cincinnati, Ohio..	1928
Jesse R. Clark, Jr., 2909 Vernon Place, Cincinnati, Ohio.....	1928
Lewis N. Gatch, 2215 Union Central Life Building, Cincinnati, Ohio	1932

(3) CHICAGO AND CONTIGUOUS TERRITORY

John L. Hillman, Simpson College, Indianola, Iowa.....	1928
Charles E. Bacon, 3106 North Capitol Avenue, Indianapolis, Indiana.	1932
Henry S. Henschen, 108 South La Salle Street, Chicago, Illinois.	1932

¹Deceased.

BOARD OF FOREIGN MISSIONS

Office: 150 Fifth Avenue, New York.

President: Bishop Luther B. Wilson.

Honorary Vice-President: W. V. Kelley.

Vice-President, Frank A. Horne.

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Recording Secretary, William B. Tower.

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Area Representatives: Atlanta, R. N. Merrill; Boston, J. I. Bartholomew; Buffalo, F. E. Baldwin; Chattanooga, W. F. Pitts; Cincinnati, T. H. Campbell; Chicago, W. T. Jennings; Covington, B. F. Abbott; Denver, F. R. Hollenback; Detroit, D. D. Spellman; Helena, H. J. Roan; Indianapolis, O. W. Fifer; Kansas City, W. F. Burris; New Orleans, W. J. Echols; New York, J. B. Morrell; Omaha, C. C. Cissell; Philadelphia, W. E. Massey; Pittsburgh, C. E. Welch; Portland, F. A. Hazeltine; Saint Paul, J. E. Bowes; San Francisco, John Tunnicliffe; Washington, J. P. Hand.

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Office: Arch and Seventeenth Streets, Philadelphia, Pennsylvania.

Corresponding Secretary: David D. Forsyth.

Managers: *Ex officio* without vote, all effective Bishops resident in the United States. *Ex officio*: The Bishop resident at Philadelphia. The Corresponding Secretary.

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Office: Chicago, Illinois.

Corresponding Secretary: W. S. Bovard.

Recording Secretary: Ezra S. Tipple.

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¹ Resigned.

² Deceased.

- Class 1932—Bishop W. F. Anderson, Bishop T. S. Henderson, Bishop Thomas Nicholson, H. O. Perry, Charles Scott, Jr., J. H. Race, R. S. Ingraham, Omar Powell, A. H. King, F. E. Mossman, J. C. Baker, J. I. Conklin.
- Class 1936—Bishop Edwin H. Hughes, Bishop W. P. Thirkield, Bishop E. G. Richardson, Ezra S. Tipple, T. F. Holgate, L. M. Gatch, C. F. Price, E. P. Bliss, Mrs. F. I. Johnson, R. F. Raymond, E. L. Blaine, H. S. Magill.

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 Treasurer, W. C. Hanson.
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 General Secretary: Charles E. Guthrie.
 Editor Epworth Herald: W. E. J. Gratz.

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A. E. Morris.....	Maine
A. C. Monagle.....	New York East
C. E. Hamilton.....	Central New York
Roy McCuskey.....	West Virginia
W. E. Hammaker.....	North-East Ohio
J. S. Hill.....	East Tennessee
C. S. Stanley.....	Louisiana
H. A. Gordon.....	Kansas
H. E. Hutchinson.....	Northwest Iowa
J. T. Jones.....	Central Illinois
W. W. Martin.....	North Indiana
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Name	Conference
J. L. Panzlau.....	Northwest German
E. N. Edgerton.....	Colorado
J. C. Harrison.....	Puget Sound
C. F. Price.....	New York
E. H. Forkel.....	Rock River
M. C. Tift.....	Northern Minnesota
C. M. Warner.....	California
D. L. Marsh.....	Pittsburgh

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Arlo A. Brown.....	University of Chattanooga
J. B. Randolph.....	Claffin College
W. J. Davidson.....	Illinois Wesleyan University
John W. Hoffman.....	Ohio Wesleyan University
Heber R. Harper.....	University of Denver
John L. Seaton.....	Albion College
C. W. Tenney.....	Gooding College
H. B. Longdon.....	DePauw University
R. N. Brooks.....	Samuel Huston College
William North Rice.....	Wesleyan University
John L. Hillman.....	Simpson College
Francis H. Green.....	Pennington Seminary
F. W. Hixson.....	Allegheny College
J. M. Cox.....	Philander Smith College
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Recording Secretary: Thomas A. Stafford.

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Board: Bishop Frederick T. Keeney, Joseph B. Hingeley.

Class of 1928: Ministers—C. O. Ford, H. L. Davis, R. E. Meader.

Laymen—Oscar P. Miller, Benjamin F. Adams, Charles E. Waterman, J. B. Morrell.

Class of 1932: Ministers—J. R. Gettys, E. R. Heckman, S. J. Greenfield, J. W. Holland. Laymen—John E. Andrus, Charles A. Parmalee, Robert W. Campbell, E. H. Wilson.

AMERICAN BIBLE SOCIETY

Office: Bible House, Astor Place, New York.

Corresponding Secretaries: William Ingraham Haven and Frank H. Mann.

Treasurer: Gilbert Darlington.

Member of the Advisory Council: Bishop Luther B. Wilson.

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Office: Corner 1st and Maryland Avenue, N. E., Washington, D. C.

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Vice-President: Stephen J. Herben.

Recording Secretary: H. W. Burgan.

Treasurer: William T. Galliher.

General Secretary: Clarence True Wilson.

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Clarence True Wilson, *ex officio*.

Walter F. Ballinger.....Philadelphia, Pennsylvania
George T. Beason.....Georgetown, D. C.
Caleb E. Burchenal.....Wilmington, Delaware
Harry W. Burgan.....Annapolis, Maryland
Arthur C. Christie.....Washington, D. C.
M. E. Church.....Falls Church, Virginia
John H. Daugherty.....Williamsport, Pennsylvania
William T. Galliher.....Washington, D. C.
Orlando Harrison.....Berlin, Maryland
Stephen J. Herben.....New York, N. Y.
John C. Letts.....Washington, D. C.
William H. Pratt.....Pittsburgh, Pennsylvania
Harry L. Price.....Baltimore, Maryland
John Rain.....Rainelle, West Virginia
A. H. Sapp.....Huntington, Indiana
E. L. Watson.....Baltimore, Maryland
E. S. Weaver.....Toledo, Ohio

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Department of Deaconess Work of Board of Hospitals and Homes
and Deaconess Work

General Office: 740 Rush Street, Chicago, Illinois.

President: Bishop Thomas Nicholson.

Vice-President: A. S. Kavanagh.

Treasurer: L. M. Potter.

Recording Secretary: Ray Allen.

Corresponding Secretary: Daniel W. Howell, *ex officio*, without vote.

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Roxana Beck, Mrs. E. A. Brubaker, C. G. Cole, Mrs. Herman
Ferber, T. F. Holgate, A. S. Kavanagh, A. E. Kirk, L. F. W.
Lesemann, F. W. Luce, Wallace MacMullen, A. Z. Mann, John
Mayer, S. L. Parish, L. M. Potter, C. E. Schenk, G. M. Spurlock,
C. W. Straw, J. S. Ward, C. W. Williams, B. F. Woolfolk.

BOARD OF HOSPITALS AND HOMES

Department of Hospitals and Homes of Board of Hospitals and Homes
and Deaconess Work

President: Bishop Charles L. Mead.

Vice-President: C. S. Woods.

Corresponding Secretary: N. E. Davis, 740 Rush Street, Chicago,
Illinois.

Treasurer: J. T. Bradley, 740 Rush Street, Chicago, Illinois.

Managers: Bishop Charles L. Mead, Miss E. A. Ariss, J. T. Bradley,
Mrs. C. W. Buoy, C. A. Collins, N. E. Davis, J. A. Dickman, Miss
Alice Fletcher, E. S. Gilmore, W. L. Hartman, J. E. Holmes, L. O.
Jones, W. H. Jordan, W. R. McCormack, T. C. Newland, G. T.
Notson, W. T. Rich, W. T. Robinson, Mrs. D. B. Street, Lloyd
Stricker, Mrs. Silas Sproule, C. T. Taylor, C. S. Woods.

WORLD SERVICE COMMISSION

Office, 740 Rush Street, Chicago, Illinois.
 Executive Secretary, Raymond J. Wade.
 Treasurer, Orrin W. Auman.
 Assistant Treasurer, C. M. Barton.

APPOINTED BY THE BISHOPS

Bishops: Hughes, McConnell, Waldorf, Blake, Keeney.
 Ministers: King D. Beach, R. S. Cushman, J. M. M. Gray, G. H. Spencer, R. B. Urmy.
 Laymen: Arthur Baxter,¹ G. W. Crabbe, P. H. Helms, Mrs. O. N. Townsend, William M. Williamson.
 Eastern Asia: G. L. Davis, North China.
 Southeastern Asia: W. G. Parker, Malaysia.
 Southern Asia: E. Stanley Jones, North India.
 Latin America: C. S. Braden, Chile.
 Europe: E. G. Bek, South Germany.
 Africa: T. A. O'Farrell, Rhodesia.

ELECTED BY THE AREAS

Atlanta: J. B. Crippen, C. W. Caldwell.
 Boston: L. H. Murlin, S. A. Daniels.
 Buffalo: A. J. Higgins, M. W. Holt.
 Chattanooga: L. H. Ashe, R. C. Kennedy.
 Chicago: G. H. McClung, G. W. Dixon.
 Cincinnati: S. B. Salmon, A. S. Bennett.
 Covington: J. B. Redmond, R. B. Hayes.
 Denver: L. M. Edwards, Wayne C. Williams.
 Detroit: Hugh Kennedy, L. B. Alger.
 Helena: George Mechlenberg, R. A. Lathrop.
 Indianapolis: W. B. Farmer, C. O. Holmes.
 Kansas City: A. E. Henry, W. M. Short.
 New Orleans: E. M. Jones, R. H. McAllister.
 New York: H. E. Wright, W. M. Curtiss.
 Omaha: M. E. Gilbert, A. V. Proudfoot.
 Philadelphia: Alfred Wagg, S. H. Hicks.
 Pittsburgh: J. W. Engle, H. G. Eaton.
 Portland: E. H. Todd, B. L. Steeves.
 Saint Paul: E. C. Dixon, A. C. Darling.
 San Francisco: M. N. Smith, R. V. Watt.
 Washington: J. E. Skillington, W. O. Hoffecker.

ADVISORY MEMBERS

One representative from the American Bible Society.
 Two members from the Woman's Foreign Missionary Society.
 Two members from the Woman's Home Missionary Society.
 The Secretaries of the constituent Benevolent Boards.

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Office: 129 South Fourth Street, Philadelphia, Pennsylvania.
 President: Avery D. Harrington.
 Secretary: Edgar J. Pershing.
 Treasurer: Franklin I. Bodine.
 William H. Rometsch, Charles H. Edenborn,
 Thomas B. Perkins, George I. Bodine, Jr.,
 Henry Bell, John Baker Tuttle.

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

Office: 420 Plum Street, Cincinnati, Ohio.
 President: James N. Gamble.
 Secretary: C. E. Schenk.
 Treasurer: W. A. R. Bruehl.

¹ Resigned.

Class 1—Term expires in four years (1928): Ministers, Frank G. Mitchell, A. M. Courtenay, L. C. Bentley. Laymen, James N. Gamble, E. I. Antrim, J. R. Edwards.

Class 2—Term expires in eight years (1932): Ministers, Bishop Theodore S. Henderson, Charles E. Schenk, J. B. Ascham. Laymen, Merrill C. Slutes, W. A. R. Bruehl, W. M. Green.

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John Street, New York, N. Y.

H. K. Carroll, Joseph B. Morrell, John W. Crawford, Watson S. Moore, William Kennedy, Carl H. Fowler, William J. Stitt, William H. Van Benschoten, J. Fletcher Shera.

CORPORATE NAMES OF ORGANIZATIONS, WITH NAME OF STATE UNDER
WHOSE LAWS EACH WAS INCORPORATED

The Chartered Fund of the Methodist Episcopal Church.—*Pennsylvania*.
Trustees of the Methodist Episcopal Church.—*Ohio*.

Board of Foreign Missions of the Methodist Episcopal Church.—*New York*.

The Board of Home Missions and Church Extension of the Methodist Episcopal Church.—*Pennsylvania*.

Board of Education of the Methodist Episcopal Church.—*New York*.

The Board of Sunday Schools of the Methodist Episcopal Church.—*Illinois*.

Board of Conference Claimants of the Methodist Episcopal Church.—*Illinois*.

The Epworth League of the Methodist Episcopal Church.—*Illinois*.

The Board of Education for Negroes, of the Methodist Episcopal Church.—*Ohio*.

Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church.—*District of Columbia*.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church.—*New York*.

The Woman's Home Missionary Society of the Methodist Episcopal Church.—*Ohio*.

GENERAL CONFERENCE COMMISSIONS

COMMISSION ON THE COURSES OF STUDY

Bishops Hughes, Shepard, and McConnell. Ministers, Wallace MacMullen, A. E. Craig, L. H. Bugbee. Educators, to be appointed. Ex Officio, D. G. Downey, Book Editor.

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Bishops W. F. McDowell, W. F. Anderson, E. H. Hughes, F. J. McConnell, W. P. Thirkield.

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 - II. D. G. Downey.....New York East
 - III. W. A. Elliott.....Erie
 - IV. Archibald Moore.....West Virginia
 - V. Ernest H. Cherrington.....Ohio
 - VI. J. M. Melear.....Holston
 - VII. A. M. Wilkins.....Louisiana
 - VIII. J. W. Abel.....Oklahoma
 - IX. A. N. Jarvis.....Iowa
 - X. W. J. Davidson.....Illinois
 - XI. Loren D. Dickinson.....Michigan
 - XII. E. D. Kohlstedt.....Wisconsin
 - XIII. Charles A. J. Walker.....Central German
 - XIV. E. P. Dennett.....California
 - XV. C. H. White.....Idaho
- At Large: F. M. North, J. H. Race, D. D. Forsyth, James R. Joy, I. Garland Penn.

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Bishops Richardson, Jones, Clair. J. W. Golden, E. H. McKissack, J. P. Patrick, I. G. Penn, J. C. Sherrill, C. A. Tindley.

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Bishops William F. McDowell, Luther B. Wilson, William F. Anderson, Herbert Welch, Frederick B. Fisher. Ministers, David G. Downey, George Elliott, Charles W. Flint, Lynn Harold Hough, W. J. King, Wallace MacMullen, L. H. Murlin, Frank Mason North, Ralph W. Sockman, Ernest F. Tittle. Laymen, Robert A. Booth, Glenn Frank, Frank A. Horne, James A. James, James R. Joy, John R. Mott, Mrs. Thomas Nicholson, Charles A. Pollock, Mrs. Wilbur P. Thirkield, Rolla V. Watt.

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COMMISSION ON CHURCH MUSIC. See *Journal*, 1924

Ministers, Earl E. Harper, M. J. Hill, J. M. Walker, J. F. Olive, A. J. Bucher. Laymen, Carl F. Price, K. P. Harrington, C. M. Moss, R. G. McCutchan, E. H. Wilson.

¹Appointed in 1920 and continued in 1924.

COMMISSION ON DEACONESS WORK

Bishop Thomas Nicholson, Mrs. May Leonard Woodruff, Rev. A. Z. Mann, Rev. J. A. Dickmann, Mrs. O. N. Townsend, Miss Alice Thatcher, Miss Jean Oran.

COMMISSION ON SOCIAL SERVICE ACTIVITIES

See *Journal*, 1924, Report No. 22, Committee on State of the Church. Bishops Leonard and Burns. W. H. Van Benschoten, E. L. Kidney, R. E. Diffendorfer, G. H. Spencer, E. H. Cherrington, D. O. Colegrove, G. B. Oxnam.

COMMISSION ON FOREIGN LANGUAGE PUBLICATIONS

Book Concern: J. H. Race, J. E. Holmes.
Board of Home Missions: Bishop Nicholson, D. D. Forsyth.
Department of Church Schools: W. S. Bovard, H. H. Meyer.

COMMISSION ON COOPERATION AND FEDERATION OF CHURCHES IN VILLAGES AND TOWNS

Bishops Mitchell and Waldorf. L. C. Sparks, Hugh Kennedy, W. H. Finch, F. E. Shult, J. E. Coons, J. O. Holter, H. S. Harriss.

INTER-BOARD CURRICULUM COMMISSION

To be appointed.

ECUMENICAL CONFERENCE CONTINUATION COMMITTEE

Bishops McDowell, Hamilton, Leete, and Blake. D. G. Downey, C. T. Wilson, Paul Barnhart, H. K. Carroll, J. R. Joy, J. S. Watson, Mrs. May L. Woodruff, E. L. Kidney.

EPISCOPAL AREAS

1924-1928

UNITED STATES

Atlanta: BISHOP RICHARDSON—Saint Johns River Conference, Florida Conference, South Florida Mission Conference, Atlanta Conference, Georgia Conference, Savannah Conference, South Carolina Conference.

Boston: BISHOP ANDERSON—Maine Conference, Vermont Conference, New Hampshire Conference, New England Conference, New England Southern Conference.

Buffalo: BISHOP LEONARD—Genesee Conference, Central New York Conference, Troy Conference, Northern New York Conference.

Chattanooga: BISHOP THIRKIELD—Holston Conference, Central Tennessee Conference, East Tennessee Conference, Blue Ridge-Atlantic Conference, North Carolina Conference, Alabama Conference.

Chicago: BISHOP HUGHES—Central Illinois Conference, Illinois Conference, Rock River Conference, Chicago German Conference, Central Swedish Conference, Norwegian and Danish Conference, Northwest German Conference, Saint Louis German Conference, Northern German Conference.

Cincinnati: BISHOP HENDERSON—North-East Ohio Conference, Ohio Conference, West Ohio Conference, Kentucky Conference.

Covington: BISHOP CLAIR—Lexington Conference, Little Rock Conference, Central Missouri Conference, Lincoln Conference, Liberia Conference.

Denver: BISHOP MEAD—Colorado Conference, Wyoming State Conference, Utah Mission, New Mexico Conference, Western Swedish Conference, West German Conference, Southern Conference, Southern Swedish Mission Conference, Southwest Spanish Mission.

Detroit: BISHOP NICHOLSON—Detroit Conference, Michigan Conference, Central German Conference, Northern Swedish Conference, Bilingual Mission.

Helena: BISHOP SMITH—Montana State Conference, Inter-Mountain Conference, North Dakota Conference.

Kansas City: BISHOP WALDORF—Saint Louis Conference, Missouri Conference, Kansas Conference, Southwest Kansas Conference, Northwest Kansas Conference, Oklahoma Conference, Gulf Conference.

Indianapolis: BISHOP LEETE—Indiana Conference, North Indiana Conference, Northwest Indiana Conference, Southern Illinois Conference.

New Orleans: BISHOP JONES—Louisiana Conference, Mississippi Conference, Upper Mississippi Conference, Central Alabama Conference, Texas Conference, West Texas Conference, Tennessee Conference.

New York City: BISHOP WILSON—New York Conference, New York East Conference, Newark Conference, East German Conference, Eastern Swedish Conference.

Omaha: BISHOP KEENEY—Iowa Conference, Des Moines Conference, Upper Iowa Conference, Northwest Iowa Conference, Nebraska Conference, Northwest Nebraska Conference.

Philadelphia: BISHOP BERRY—Philadelphia Conference, New Jersey Conference, Delaware Conference, Wyoming Conference.

Pittsburgh: BISHOP McCONNELL—Erie Conference, Pittsburgh Conference, West Virginia Conference, Porto Rico Mission.

Portland: BISHOP SHEPARD—Oregon Conference, Puget Sound Conference, Columbia River Conference.

Saint Paul: BISHOP LOCKE—Minnesota Conference, Northern Minnesota Conference, Wisconsin Conference, West Wisconsin Conference, Dakota Conference.

San Francisco: BISHOP BURNS—California Conference, California German Conference, Southern California Conference, Pacific Chinese Mission, Pacific Japanese Mission, Pacific German Conference, Pacific

Swedish Mission Conference, Latin-American Mission, Hawaii Mission, Western Norwegian-Danish Conference.

Washington: BISHOP McDOWELL—Baltimore Conference, Central Pennsylvania Conference, Washington Conference, Wilmington Conference.

AFRICA

Cape Town: BISHOP JOHNSON—Southeast Africa Mission Conference, Rhodesia Mission Conference, Congo Mission Conference, Angola Mission Conference.

EASTERN ASIA

Peking: BISHOP GROSE—North China Conference, Chengtu West China Conference, Chungking West China Conference.

Shanghai: BISHOP BIRNEY—Central China Conference, Kiangsi Conference.

Foochow: BISHOP BROWN—Foochow Conference, Hinghwa Conference, Yenping Conference, South Fukien Mission Conference.

Seoul: BISHOP WELCH—Korea Conference, Japan Mission Conference.

SOUTHERN ASIA

Bangalore: BISHOP WARNE—Burma Mission Conference, South India Conference.

Bombay: BISHOP BADLEY—Bombay Conference, Gujarat Conference, Indus River Conference.

Calcutta: BISHOP FISHER—Bengal Conference, Bhabua Mission, Central Provinces Conference, Lucknow Conference.

Delhi: BISHOP ROBINSON—North India Conference, Northwest India Conference.

SOUTHEASTERN ASIA

Manila: BISHOP MITCHELL—Philippine Islands Conference.

Singapore: BISHOP LOWE—Malaya Conference, Netherlands Indies Mission Conference, North Sumatra Mission.

EUROPE

Copenhagen: BISHOP BAST—Denmark Conference, Norway Conference, Sweden Conference, Finland Conference, Finland Swedish Mission Conference, Baltic Mission.

Paris: BISHOP BLAKE—France Mission Conference, Italy Conference, North Africa Mission Conference, Spain Mission.

Zurich: BISHOP NUELSEN—Switzerland Conference, South Germany Conference, North Germany Conference, Austria Mission Conference, Hungary Mission, Russia Mission Conference, Jugo-Slavia Mission Conference, Bulgaria Mission Conference.

LATIN AMERICA

Buenos Aires, Argentine: BISHOP OLDHAM—Eastern South America Conference, Chile Conference, Bolivia Mission Conference, North Andes Mission Conference.

Mexico City, Mexico: BISHOP MILLER—Mexico Conference, Central America Mission Conference.

RULES OF ORDER OF THE GENERAL CONFERENCE

ORGANIZATION

RULE 1. When a General Conference shall have been convened in accordance with the provisions of the Constitution, after the Devotional Services, the call of the roll shall be made by the Secretary of the preceding General Conference in the following manner:

(a) The names of the Bishops who have died during the quadrennium, and the name of every delegate-elect who may have died since election.

(b) The names of the General Superintendents followed by the names of the Missionary Bishops.

(c) The roll of members by Conferences. Whenever a Conference is called, the Chairman of the delegation shall report the name of any delegate that is absent. If no absentee is announced, the Secretary shall record all the delegates of that Conference as present. And, if a quorum is present, the Conference shall proceed to organization by the election of a Secretary, by ballot if there be more than one nomination, otherwise by acclamation; and by the election of such Assistant Secretaries, upon nomination of the Secretary, as it may deem necessary.

TIME OF MEETING, RECESS, AND ADJOURNMENT

RULE 2. After the opening session, the General Conference shall meet at 8:30 o'clock A. M., and adjourn at 12:30 P. M. The first *half hour* of the morning session shall be devoted to religious exercises, conducted by the presiding officer or by some other person designated for such service. The General Conference, however, may alter the time of meeting and may adjourn and fix the time to which it shall adjourn. A recess of ten minutes shall be taken at 10:30 o'clock unless otherwise ordered.

THE PRESIDENT

RULE 3. The President shall take the chair precisely at the hour to which the General Conference stood adjourned, and cause the session to be opened by the reading of the Scriptures, singing, and prayer. On the appearance of a quorum he shall see that the business of the Conference proceeds regularly, according to the Rules of Order, and such other regulations as may be adopted by the General Conference.

RULE 4. The President shall decide all questions of order,

subject to an appeal to the General Conference. In case of such appeal the question shall be taken without debate, except that the appellant shall state the grounds of his appeal, and the President shall state the grounds of his decision.

RULE 5. The President shall appoint all Committees, unless otherwise especially ordered by the Conference.

RULE 6. On assigning the floor to a member and before the member speaks, the President shall ascertain and distinctly announce the name of the delegate and of the Annual Conference which he represents.

ORDER OF BUSINESS

RULE 7. The regular order of business shall be:

I. DEVOTIONAL SERVICES.

II. APPROVAL OF THE JOURNAL.¹

III. REPORT OF THE COMMITTEE ON PRIVILEGES.²

The following CALLS shall be made in the order herein given, and shall be severally completed before the introduction of other business, except by a suspension of the rules. They shall be repeated, in the same order, until dispensed with by a formal vote.

IV. CALL OF THE CONFERENCES—Annual, Central and Central Mission—in alphabetical order for the presentation of written resolutions *for immediate passage*.

(1) When a resolution has been presented and read under the Call of Conferences, and before the person who introduces the resolution shall speak, the question of consideration shall be raised by the Chair asking: "Is there objection to consideration?" If objection be raised, the question of consideration shall then be put without debate, and if there is a two-thirds vote *against* consideration the resolution shall not be entertained; but if consideration be not denied, the person introducing the resolution may then speak to it.

(2) If after the person introducing the resolution has spoken, a motion of reference be *immediately* made it shall be decided without debate. This motion to refer may be amended and such amendments shall be decided without debate and in the reverse order of their presentation. If no motion to refer be made or if a motion to refer has been negatived, the proposition shall be regarded as in possession of the house and its discussion shall be subject to the ordinary rules governing debate.

(3) A motion to defer consideration and print in *The Daily Advocate* shall be decided without debate. If sustained by one

¹See Rule 40, §1.

²See Rule 42.

hundred and fifty members it shall prevail; in which case the resolution shall be given precedence at the next session of the General Conference immediately after recess; *provided*, however, that a resolution which has been refused consideration shall not be printed in *The Daily Advocate* or the General Conference Journal.

V. CALENDAR.

Following every completed Call of the Conferences, the reports of the several Standing and Special Committees shall be called in the order in which they are filed with the Secretary of the General Conference, except as otherwise determined by the General Conference.

VI. CALL OF MISCELLANEOUS BUSINESS.

Following the completion of the Call under V there shall be the Call of Miscellaneous Business which shall be conducted under the special rules as provided for the Call of the Conferences in IV.

DUTIES AND PRIVILEGES OF MEMBERS

RULE 8. No member shall absent himself from the sessions of the General Conference without leave, unless he be unable to attend.

RULE 9. When a member is about to speak in debate, or to deliver any matter to the General Conference, he shall rise and respectfully address the President but shall not proceed until recognized by him. The member must address the Chair from his place, but he shall speak to the General Conference from the speaker's platform. In the consideration of reports of General Conference Commissions, Standing or Special Committees, the person claiming the floor shall announce from his place upon which side he proposes to speak. If that side of the question has been presented by the speaker immediately preceding, and if the floor be immediately claimed by one upon the other side, the latter claim shall be recognized. In any case if a speaker takes the platform without challenge he shall be entitled to all the rights of debate; provided, however, that no report shall be finally decided or debate upon a main question be closed without an opportunity for the presentation of that side of the question which has not been previously presented by not more than two speakers.

RULE 10. No member shall be interrupted when speaking, except by the President to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems a speaker out of order, and any member may explain when he thinks himself misrepresented.

RULE 11. When a member desires to speak to a question of privilege he shall briefly state the question; but it shall not be in order for him to speak to the house until the President shall have heard the question of privilege and decided that it is a privileged question. Questions of privilege are strictly limited to matters relating to the rights and welfare of the individual as a member or of the whole body; and must be of such immediate urgency as to justify the interruption of the regular order.

It shall be the imperative duty of the President to require the member who desires to speak to a question of privilege to state his question of privilege. This having been done, the President shall decide whether it shall be allowed; and, if it be allowed, shall hold the member closely to the subject. See **RULE 42.**

RULE 12. No person shall speak more than once on the same question until every member who chooses to speak shall have spoken; nor shall any member speak more than twice on the same question, nor more than ten minutes at one time, without leave of the General Conference.

Provided, however, that a committee making a report through its chairman, or one of its members selected by the committee or by its chairman, shall be entitled to ten minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The committee shall not be deprived of its right to close the debate even after the previous question has been ordered, and, when a report consisting of two or more propositions has a seriatim consideration, the chairman or representative of the committee shall be entitled to the same rights and privileges on each proposition, thus decided separately, as he would have had if the report had been considered as a unit. A similar privilege is granted to the chairman in charge of a minority report. See **RULE 51** and **RULE 52.**

MOTIONS AND RESOLUTIONS

RULE 13. Resolutions shall be written and presented in duplicate by the mover. A motion shall be reduced to writing if the President, Secretary, or a member request it. If the General Conference shall order a resolution to be referred to a committee, then the mover shall furnish to the Secretary a *third copy thereof* for the use of the committee.

RULE 14. **Reading.** All written motions, reports, and communications to the General Conference shall be passed to the Secretary, to be read by him to the General Conference.

RULE 15. When a motion is made and seconded, or a resolution introduced and seconded, or a report presented and

read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference.

RULE 16. The following motions shall be taken without debate:

- (1) To adjourn.
- (2) To suspend the rules.
- (3) To lay on the table.
- (4) To take from the table.
- (5) To raise the question of consideration.
- (6) To call for the previous question.
- (7) To reconsider a nondebatable motion.
- (8) To refer, *only* under Rules 7 (2) and 19.
- (9) To defer and print, *only* under Rule 7 (3).

RULE 17. No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection; but one or more of the following motions may be made, and they shall have precedence in the order in which they are given, namely:

- (1) To fix the time to which the General Conference shall adjourn (may be amended, substituted, or laid on the table).
- (2) To adjourn.
- (3) To take a recess.
- (4) To lay on the table.
- (5) To order the previous question (cannot be laid on the table).
- (6) To postpone to a given time.
- (7) To refer.
- (8) To substitute.
- (9) To amend.
- (10) To postpone indefinitely.

NOTE.—The motions "to Lay on the Table" or "To Postpone Indefinitely" shall not apply to certain reports from the Committee on Judiciary. See Rule 40, § 3 (2).

RULE 18. Only one amendment to an amendment shall be in order, but it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if the substitute is accepted, it shall replace the original proposition.

RULE 19. It shall be in order to move the previous question—that is, that the question be taken without further debate—on any measure pending, except in cases in which moral character is involved. If the call for the previous question be sustained by a vote of two-thirds of the members present and voting, the main question shall be put; nevertheless, under this rule, after the previous question has been ordered, it shall be in order to divide, or to move to refer or to recommit or

to lay on the table. It shall not be in order for a member to move the previous question or to move to lay on the table or to offer any other motion that closes debate at the end of a speech in which he has discussed the pending question.

RULE 20. When a vote is about to be taken any member shall have the right to call for the division of a question, if it be divisible into distinct propositions.

RULE 21. The motion to adjourn shall be taken without debate, and shall always be in order, *except*

(1) When a member has the floor.

(2) When a question is actually put, or a vote is being taken, or until finally decided.

(3) When a question is pending on sustaining the demand for the previous question.

(4) When the previous question has been called and sustained, and action under it is pending.

(5) When a motion to adjourn has been negatived, and no business or debate has intervened.

(6) When a motion to fix the time to which the General Conference shall adjourn is pending.

RULE 22. Reconsideration. When any motion or resolution shall have been acted upon by the General Conference, it shall be in order for any member who voted with the prevailing side to move a reconsideration; provided, that a motion to reconsider a nondebatable motion shall be decided without debate.

RULE 23. Changes of Discipline. All resolutions proposing changes of the *Discipline* shall state the language of the paragraph, the line to be altered, and the language to be substituted; and no such proposed change shall be considered until it has been in the possession of the General Conference for one day and shall have been printed in *The Daily Christian Advocate*; but while it is under consideration amendments which are germane shall be in order.

RULE 24. When any member shall move the reference of any portion of the Journal of an Annual, Central, or Central Mission Conference to any committee he must at the same time furnish a copy of the portion he wishes to have referred, prepared as provided by Rule 32 in the case of memorials.

VOTING

RULE 25. Every member who is within the bar at the time a question is put shall vote, unless, for special reasons, excused by the General Conference. A member who is not within the bar at the time when a question shall be put by the President shall not be allowed to vote except by leave of the

General Conference, when such member has been necessarily absent.

RULE 26. Voting shall be by the uplifted hand, but, on a division of the house, a count vote shall be taken, the members rising in their places and standing until they shall have been counted. Votes may also be taken by ballot and by **AYES** and **NOES**.

RULE 27. Ayes and Noes. It shall be in order for any member to call for the **AYES** and **NOES** on any question before the General Conference, and if the call be sustained by one hundred members, the vote thereon shall be so taken. If the call be not sustained, members voting in the minority may have their votes recorded. The **AYES** and **NOES** may be taken in the following manner: Each member shall write his name and vote on the official ballot, to be inspected and the totals reported by the several chairmen of the Conference delegations, and passed to the Secretary of the General Conference for record. The Secretary of the General Conference shall prepare uniform blanks for the taking of such ballot, and shall publish the detailed vote by Conferences in the *Journal* and *The Daily Advocate*.

RULE 28. Order of voting. In voting when there is a substitute, and amendments have been proposed to the original resolution and an amendment to the substitute has been moved, the General Conference shall pursue the following order, namely: The main question shall first be perfected by voting on the amendments proposed thereto, and then the General Conference shall vote upon the amendment to the substitute, then upon the question of substitution, and finally upon the question of adoption.

RULE 29. A call for a vote by orders shall be made and seconded by members of the same order, and shall require the vote of one-third of the members of that order present and voting.

RULE 30. When voting by orders the separation shall be merely in regard to the taking, announcing, deciding, and recording the vote of each order on the question on which the separate vote is demanded. Any incidental question bearing upon such vote shall be decided by the General Conference acting as one body. In taking a vote by orders it shall be by a count vote, first of the order calling for the separate vote and then of the other order.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

RULE 31. Memorials. Three copies of memorials, resolutions, and miscellaneous papers for reference to a committee,

and not for *immediate passage*, shall be placed in the hands of the Secretary without announcement.

RULE 32. Members presenting such memorials, petitions, and other papers for reference shall prepare the papers by writing plainly on the back of them, after folding, the following items in the order herein given, namely:

- (1) Name of member presenting paper.
- (2) Conference to which he belongs.
- (3) Conference, member, or church from which the paper comes.
- (4) Subject to which it relates.
- (5) First name on the petition.
- (6) Number of other petitioners.
- (7) Committee to which it is to be referred.

RULE 33. Memorials, resolutions, and other papers thus presented shall be *delivered directly to the Secretary* of the General Conference, in triplicate, and shall be sent by him to the Committee on Reference (see **RULE 40**, § 2) and announced in the Journal of the day; provided, that in case of memorials and documents of unusual length, which are not intended for publication, one complete original copy shall be required, and two copies of the indorsement thereon as required by this paragraph.

RULE 34. Memorials, petitions, etc., for reference to committees may be mailed to the Secretary of the General Conference at any time within four months previous to the session of the General Conference, for early classification and reference to the several Standing Committees.

RULE 35. There shall be fourteen Standing Committees as follows:

COMMITTEES

- I. Episcopacy.
- II. Judiciary.
- III. Itinerancy.
- IV. Boundaries.
- V. Revision.
- VI. Temporal Economy.
- VII. State of the Church.
- VIII. Book Concern.
- IX. Foreign Missions.
- X. Home Missions and Church Extension.
- XI. Education.
- XII. Pensions and Relief.
- XIII. Hospitals and Homes and Deaconess Work.
- XIV. Temperance, Prohibition, and Public Morals.

RULE 36. The Committee on Judiciary shall consist of

twenty-five members to be elected by the General Conference upon nomination of a special committee consisting of the Secretary of the General Conference and the elected Chairmen of the other Standing Committees. This Committee shall meet at such times as it shall determine or as may be ordered by the General Conference.

RULE 37. The Committee on Revision shall consist of nine members to be nominated by the Bishops and elected by the General Conference. It shall meet at such times as it shall determine or as may be ordered by the General Conference.

RULE 38. The other Standing Committees shall be divided into two groups, designated as **GROUP A**, meeting at 3 P. M. on Monday, Wednesday, and Friday; **GROUP B**, meeting at 3 P. M. on Tuesday, Thursday and Saturday; as follows:

GROUP A.—Monday, Wednesday, Friday.

Episcopacy.

Itinerancy.

Boundaries.

Temporal Economy.

State of the Church.

Hospitals and Homes and Deaconess Work.

GROUP B.—Tuesday, Thursday, Saturday.

Book Concern.

Foreign Missions.

Home Missions.

Education.

Pensions and Relief.

Temperance, Prohibition and Public Morals.

RULE 39. Assignment to Standing Committees. As soon as practicable after the election of delegates the Secretary of each Annual Conference shall call together the ministerial and lay delegates for organization. They shall elect one of their number chairman, and shall assign one minister and one layman to membership in each standing committee, except the Committees on Judiciary and on Revision. The chairman of the delegation shall immediately forward to the Secretary of the General Conference the names and addresses of the delegates from his Conference, arranged alphabetically, indicating the order to which each belongs, and the standing committees in **GROUP A** or **GROUP B**, to which each is assigned; and from these returns the Secretary of the General Conference shall construct as far as possible, the roll of standing committees in advance of the opening of the General Conference.

RULE 40. Reference of memorials, petitions, appeals, and other documents properly referable to committees of the General Conference.

§ 1. On the first day of the session there shall be elected, on nomination of the Bishops, a committee of five to which shall be submitted the Secretary's record with the stenographic report of the proceedings. The said committee shall carefully examine the records and report to the General Conference in either of the following forms, which shall be strictly followed:

- (1) "We have examined the Minutes and found them correct"; or,
- (2) "We have examined the Minutes and found them correct except in the following particular or particulars."

If the report of the Committee be in form (1) the question shall be submitted, Shall the Journal be approved? If the report of the Committee be in form (2), the question shall be submitted:

- a. Shall the report of the Committee be adopted?
- b. Shall the Journal as corrected in accordance with the report of the Committee be approved?

Any error subsequently discovered shall be reported to the committee and upon its recommendation may be corrected by the General Conference.

§ 2. There shall be a *Committee of Reference* composed of the Secretary of the General Conference and two ministerial and two lay delegates who shall be appointed by the Secretary of the General Conference, of which committee the Secretary of the General Conference shall be Secretary.

(1) *The Committee of Reference*, as soon as appointed, shall meet and organize by electing a chairman from its number. The General Conference Secretary may also appoint an Assistant Secretary to cooperate with him in keeping the records of this committee, which records shall be made a part of the Journal of the General Conference. To this committee shall be referred all petitions, memorials, appeals, and other documents, not otherwise provided for, presented to and requiring action of the General Conference.

(2) *The Committee of Reference* as expeditiously as possible shall refer and distribute all petitions, memorials, appeals, and other documents properly referable to the committees provided by the Rules of Order and to such other committees as are or may be provided by the Rules of Order or especially created by the Conference. Reference of all petitions, memorials, appeals, and other documents to the said several committees shall be made as indicated generally by the title of the committees, and hereafter particularly specified.

(3) *The Committee of Reference* shall number consecutively its references to the several committees and shall publish the

number, title, and committee reference of all documents referred during the preceding day in *The Daily Christian Advocate*.

(4) *The Committee of Reference* shall have power to withdraw a reference, either upon request or upon its own motion, and to refer the same to another committee; and said committee shall also have power to withhold from reference and publication any document which it shall deem personal, or which is not properly referable to any existing committee, or it may recommend to the General Conference the appointment of a special committee to consider such document. The General Conference may, on motion, require any document withheld from reference to be properly referred.

§ 3. The following special references shall be made:

(1) *To the Committee on Episcopacy*, all memorials, petitions, and other documents relating to the General and Missionary Superintendency.

(2) *To the Committee on Judiciary*, all appeals coming to the General Conference under the provisions of the Discipline, rulings of the Bishops and all other questions specifically referred to it by the General Conference. It shall not be in order to "Lay on the Table" or to "Postpone Indefinitely" reports from the Committee on the Judiciary dealing with questions specifically referred to it by the General Conference.

(3) *To the Committee on Itinerancy*, all memorials, petitions, and other documents relating to the Pastorate, the District Superintendency, Annual Conference Membership, Conference Claimants and the Local Ministry (except the matter of Pensions and Relief), and also Annual Conference Journals.

(4) *To the Committee on Boundaries*, all memorials, petitions, and other documents relating to the Boundaries of the Conferences.

(5) *To the Committee on Revision* shall be sent all committee reports for the correction of verbal errors and infelicities only, except the reports of the Committees on Judiciary and Boundaries, as they finally pass the General Conference and before their final printing in *The Daily Christian Advocate*. To the Committee on Revision the General Conference also may refer any resolution or report for more careful and exact statement.

(6) *To the Committee on Temporal Economy*, all memorials, petitions, and documents relating to the organization, business, and administration of the Quarterly, District, Annual, and General Conferences, and also matters relating to Lay Conference, Ratio of Representation, and all matters relating to church membership, property, finance, and other temporal matters, including statistical reports.

(7) *To the Committee on State of the Church*, all memorials,

petitions, and other documents relating to social service, labor, Sabbath observance, divorce, amusements, and the social and spiritual welfare of the church not clearly belonging to other committees.

(8) *To the Committee on Book Concern*, all memorials, petitions, and other documents relating to the Book Concern, the Book Committee, publications, and publishing interests.

(9) *To the Committee on Foreign Missions*, all memorials, petitions, and other documents relating to the Board of Foreign Missions, Woman's Foreign Missionary Society, and all other matters relating to Foreign Missionary Work.

(10) *To the Committee on Home Missions and Church Extension*, all memorials, petitions, and other documents relating to the Board of Home Missions and Church Extension, Woman's Home Missionary Society, City Evangelization, the Rural Church, and all other matters relating to Home Missionary work.

(11) *To the Committee on Education*, all memorials, petitions, and other documents relating to the Board of Education, our higher institutions of learning, Courses of Study, and all other questions affecting the educational interests of the church; relating to Education for Negroes and all other matters affecting the educational interests of the colored people; relating to Sunday Schools, Methodist Brotherhood, Sunday School literature, and all other matters affecting our Sunday School work; relating to our Young People's work, the literature of the Epworth League, and other matters affecting the interests of the League.

(12) *To the Committee on Pensions and Relief*, all memorials, petitions and other documents relating to the subject of Pensions and Relief for our preachers, missionaries, deaconesses and other Church workers.

(13) *To the Committee on Hospitals and Homes and Deaconess Work*, all memorials, petitions, and other documents relating to Hospitals and Homes and Deaconess work.

(14) *To the Committee on Temperance, Prohibition, and Public Morals*, all memorials, petitions, and other documents relating to Temperance, Prohibition, Habit-forming Drugs, the Social Evil, and other questions on the attitude of the church toward public morals.

RULE 41. The General Conference shall elect the following special committees to consist of one member from each Episcopal Area, to be nominated by the Bishops at the morning session of the third day:

American Bible Society.
Federation.

Also special committees on Credentials, Complimentary Resolutions, and on Fraternal Delegates, to be nominated by the

Bishops at the opening session; and such other committees as the General Conference from time to time shall determine.

(1) The Committee on Credentials shall consider and report upon the membership of the Conference, the absence of members and the seating of reserves, together with all other questions directly related to the attendance or excuse of members. The report of this Committee shall be the basis of settlement with the members in the matter of *per diem* allowance.

(2) The Committee on Fraternal Delegates shall consist of eleven members. This Committee shall see to the entertainment of Fraternal Delegates, their presentation and introduction. To this Committee shall be referred formal communications of greeting coming from other churches or religious bodies. Replies to such communications shall be prepared by this Committee, and if adopted by the General Conference; said replies shall be forwarded in the form approved.

RULE 42. On the first day of the session there shall be elected, on nomination of the Bishops, a committee of nine on Questions of Privilege. To this committee any member of the body shall submit what he considers a question of privilege relative to the business of the General Conference. Said committee shall determine whether the matter so submitted is or is not a question of privilege. All matters approved by the committee as matters of privilege shall be reported to the presiding officer and acted upon each day immediately after the approval of the Journal. The appointment of such a committee, however, shall not be construed as abridging in any measure the right of any member to bring forward at any time, from his place on the floor, such matters of urgency as involve the rights or welfare of the individual member or of the house. (See RULE 11.)

RULE 43. A business quorum of a Standing Committee shall be thirty-five, except that for the Committees on Judiciary and on Revision a majority of all the members of the committee shall constitute a quorum.

RULE 44. Committees shall not originate business, but shall consider and report on all subjects specifically referred to them by the General Conference and shall give consideration to all memorials and petitions received not later than the tenth business day of the General Conference, and report on all subjects coming before them, but not necessarily on all memorials.

RULE 45. A Committee shall not consider a matter which the General Conference has refused to refer to it.

RULE 46. When a matter has been received by the General Conference, and referred to a committee, and a report thereon has been made, it shall not be in order for another committee to consider the same subject, or for the General Conference to entertain a report from another committee on the same subject; but should a committee ascertain that a subject

which has been referred to it has been referred also to another committee, it shall report the fact to the Committee on Reference which shall assign the paper to the proper committee unless it be in doubt, in which case it shall report the matter to the General Conference for its decision.

RULE 47. Whenever in any committee any change in the Discipline is adopted which will affect the work of any of the Boards of the Church, whose work is under consideration by one of the Standing Committees, a Committee of Conference, which shall be composed of three members from each Standing Committee involved, shall be appointed by the chairman of each committee; which Committee of Conference shall consider said proposed legislation and report back to their respective committees before any report on the proposed legislation is made to the General Conference.

RULE 48. There shall not be reported as coming from a committee any matter which has not been considered and acted upon by the committee duly assembled.

RULE 49. Committee reports which propose changes of the Discipline shall recite not only the paragraph and line to be amended, but also the paragraph as amended.

REPORTS

RULE 50. Reports of Standing Committees signed by the chairman and secretary, and minority reports signed by at least ten members, shall be considered to be in the possession of the General Conference when they shall have been printed in *The Daily Christian Advocate*. In a minority report from the Committee on Judiciary one signature shall be sufficient. Minority reports shall bear the same serial numbers, with proper alphabetical notations, as the majority reports for which they are offered as substitutes. If there be two or more such reports they shall be considered in their alphabetical order. All such reports shall be presented to the Conference upon paper bearing at the top the number of the report, the name of the committee, the total membership of the committee, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report. Reports of General Conference Commissions and Special Committees shall be printed in *The Daily Christian Advocate* before being presented to the Conference and shall not be read to the General Conference without order of the Conference.

RULE 51. When the chairman of a committee is not in harmony with a report ordered by the committee, it shall be his duty to state the fact to the committee, and the committee shall elect one of its members to represent it in the presentation and discussion of the report in the General Conference; but, if in such a case the committee fail to select such a representative,

the chairman shall designate a member to represent the action of the committee, and said representative shall have all the rights and privileges of the chairman in relation to such report.

RULE 52. The person designated to present the minority report shall have all the privileges in reference to the minority report that are given in Rule 12 to the chairman presenting a majority report; except that the chairman presenting the majority report shall have the right of closing the debate on the question of substituting the minority report for the majority report.

MISCELLANEOUS

RULE 53. The roll call at the close of the General Conference shall follow the order as provided in Rule 1, items (b) and (c).

RULE 54. Demonstrations of approval or disapproval during the progress of debate shall be deemed a breach of order.

RULE 55. No persons, except members, ushers, and pages shall stand in the open spaces in the room.

RULE 56. The ushers shall keep the aisles clear for their proper use, and none but delegates shall be admitted within the inclosure reserved for the delegates.

RULE 57. In all matters not specified herein the proceedings of the General Conference shall be governed by Common Parliamentary Law.

RULE 58. These rules may be suspended at any time by a vote of two thirds of the members present and voting.

THE EPISCOPAL ADDRESS TO THE GENERAL CONFERENCE OF 1924

Presented, May 4

To the Members of the Twenty-ninth Delegated General Conference of the Methodist Episcopal Church.

DEAR BROTHERS AND SISTERS :

We address you in the name of our Lord Jesus Christ, "of whom the whole family in heaven and earth is named," and bring to you our cordial Christian salutations. "Grace be unto you, and peace from God our Father and the Lord Jesus Christ." "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

For the first time in more than seventy years the General Conference meets upon the soil of New England. And we are reminded by our presence here of the contribution which these commonwealths have made to the Republic and the Church, and through the Republic and the Church to the world.

It was here that Roger Williams and Jonathan Edwards and William Ellery Channing and Edwards A. Park and Phillips Brooks became leaders of men, and gave character and inspiration to great church communions. It was here that Whittier and Holmes and Emerson and Longfellow and Lowell wrote words that live with undiminished influence in the life of the world. It was from this soil that William Lloyd Garrison and Harriet Beecher Stowe and Wendell Phillips sent forth their fiery protest against the iniquities of human slavery, and made certain its doom.

But it is the contribution which New England has made to the Methodist Episcopal Church of which we are most forcibly reminded to-day. Joshua Soule, superb leader of men, was a product of Maine. Elijah Hedding, though born elsewhere, was elected to the episcopacy from Massachusetts. While John Dickins must receive credit for starting The Methodist Book Concern, yet it was Ezekiel Cooper, a New England

presiding elder, who gave it the form and vitality which have made it the major Christian publishing house of the world. A mighty man from New England named Nathan Bangs started *The Christian Advocate* and the *Methodist Review*, and was also the real founder of the Missionary Society. It was William Case who founded Methodism in Canada, Jason Lee in the Pacific Northwest, and Isaac Owens in California; and each of them went out from New England. Wilbur Fisk, the first president of Wesleyan University, twice elected a bishop of the Church, and Stephen Olin, cultured and influential, were both honored sons of New England. John Dempster founded our first theological school, at Concord, New Hampshire; Melville B. Cox was the pioneer of Methodist missions in Africa, and William Butler was our first missionary superintendent in India and Mexico. Each of these dauntless leaders came from New England. Here the Warrens, Henry White and William Fairfield, grew up. The praise of the eloquent bishop is in all the churches, and Doctor Warren, still with us, is honored and loved by a multitude who have been inspired by his gracious ministry.

It was at Boston, more than half a century ago, that the Woman's Foreign Missionary Society came into being. And from the same city Gilbert Haven, big brother, brilliant editor, friend of the oppressed, royal servant of Jesus Christ, projected his unique personality into the life of the religious world. Being dead, Gilbert Haven speaks to us to-day, and this visit must have an intensified interest because he often walked these streets and was loved by this people.

But time would fail me to tell of Jesse Lee and his contemporaries who, with unflagging devotion, served the Church in this land of the Pilgrims. They traveled over these rugged mountains and through the trackless valleys in the face of poverty and persecution to lay the foundations of a church that was much misunderstood and sometimes fiercely opposed. They were heroes every one, men of sublime courage, who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

OUR PROMOTED LEADERS

We were all made very sad when the roll was called on Thursday morning that four of our comrades did not answer. A while ago they were summoned to their coronation. We speak the names of

WILSON SEELEY LEWIS
JOHN EDWARD ROBINSON
MERRIMAN COLBERT HARRIS
JAMES MILLS THOBURN

with peculiar reverence and love. It is significant that the entire episcopal service of each of these Bishops was given to the foreign field. They were great and inspiring missionary leaders, trusted implicitly by the Church at home, and loved with a passionate devotion by the people to whom they ministered. At an appropriate time a memorial service will be held, and affectionate tributes will be paid to their high character, and the distinguished service they rendered to the Church and to the world.

APPRECIATION

The General Superintendents wish to express their appreciation of the generous bearing maintained toward them both by the ministry and the laity, and they rejoice in the spirit of cordial cooperation in all movements by which we seek to establish the kingdom of righteousness in our wide field. The printed reports of our administration and of the progress of the work of God in the respective Areas are already in your hands. If we can furnish additional information to this body, or to any of its committees, upon any phases of our denominational work, we shall gladly place ourselves at your service.

OUR WORLD RESPONSIBILITY

Ours is a "world church." But do we realize how large a part of the Methodist Episcopal Church is carrying forward its activities outside the United States of America? Approximately one third of our Conferences, Mission Conferences, and Missions are in foreign lands, and these great Areas have the supervision of nearly one half of our effective General

Superintendents. On all the continents, save one, we have churches, hospitals, orphanages, schools, a devoted membership, and every concrete evidence of abounding life. The reports for the quadrennium of the work in foreign fields will show gratifying increase in the value of property, payments for self-support and benevolences, and in church and Sunday-school membership. James M. Thoburn preached a year in India before he received into the Church his first native convert. What hath God wrought since that day! We have now a membership in India of nearly three hundred thousand, and during last year there were added to our Church in that field alone over fifty-one thousand converts. In China the increase during the quadrennium was seventy per cent, and the various forward movements in that distraught but aspiring country offer a most insistent challenge for greatly increased activity by the Church of Christ. Japan, Korea, Africa, South America, Mexico, the Philippines, and Europe have also proved very fruitful fields of achievement. The ratio of current increase in the whole foreign field is one of the most remarkable exhibits of all our missionary history, and should fill our hearts with gratitude and joy.

We recognize with profound appreciation the growth in various lands of different types of Methodism within the one church body. Unity in diversity is a watchword congenial with the temper of historic Methodism. We do not seek to establish in other countries a church which in organization and control shall be American. We do not seek to propagate in the Orient a form of religion which is Occidental in its government, its rituals, and its credal vocabulary. To Christianize and not to Americanize or to Westernize is the object of our endeavor. Believing cordially, as we do, in that expression of Christianity which has come to us through John Wesley and his successors, we yet seek to plant in new soils those principles which constitute the essence of Methodism, and then to let them grow into whatever forms they may normally assume in the native social, intellectual, and spiritual climates. We have no denominational or national ambition to serve. We seek only to promote the spiritual lordship of Jesus Christ among our brothers of every race.

Frank recognition should be given by the whole Church to

the fact that the older and stronger sections of our work in so-called foreign mission fields are not to be regarded as mere colonies of a mother-church, nor as missions to be controlled from the United States of America. They are integral parts of our one church organization, with different needs, but with equal rights of every part of the Church. The provisions of the Book of Discipline concerning administration should be reconsidered, so that responsibilities may be transferred to the Church on the field as rapidly as circumstances will justify.

Our whole work outside of the United States has now been divided into Central Conference areas, with more or less of similar background, common interests, and common problems. It is through these Central Conferences, in conjunction with the Annual and Lay Electoral Conferences, that local autonomy can best be fostered. A commission appointed by the General Conference of 1920 is to report on the advisability of possible extensions of the powers of the Central Conferences. Without knowledge of the details of that report, we express our belief that this General Conference will do wisely to make provision for an increasing amount of self-determination and self-government in our Church beyond the seas.

A CALL FOR LEADERSHIP

A call for moral and spiritual leadership comes with imperative emphasis from many lands. Eastern Asia, Southern Asia, Southeastern Asia, Africa, and South America call to us. So also do the other lands where, in the providence of God, we have established our work. But the summons from Continental Europe seems, just now, to be especially urgent.

It is impossible for those who have not visited Europe since the close of the war to have any adequate conception of the conditions which exist. Most speakers and writers dwell upon the horrors of the war itself. They tell us that sixty millions of men were mobilized, and that at the end of the period of butchery eight millions of these were dead. They remind us that thirty millions more were either partially or wholly disabled; that forty millions of civilian lives were sacrificed as an indirect toll of war; and that more than three hundred and fifty billions of the world's wealth were consumed or destroyed. All that is, indeed, frightful.

But it is the aftermath of the gigantic struggle—the poverty, wretchedness, distrust, hopelessness, bitterness, and revenge which have come in the wake of the war—which now makes the overwhelming appeal.) In view of the situation shall we not, a great community of Christians, highly resolve to do these two things?

First, that evermore we shall set ourselves as adamant against war. Accepting as we do the ethics and program of Jesus Christ, can we do less? Offensive war is a state of mind. It is the law of the jungle. It is brute force let loose. It is vaulting ambition. It is grasping greed. It is organized revenge. It is marshaled hate. It is diabolism incarnate.

The very thought of another war in Europe or elsewhere, with the employment of recent inventions for the swift destruction of human life; should shock us into instant action.

The Church of Jesus Christ must never again quietly acquiesce in national or international policies which promote warlike tempers and attitudes. It must do more than mildly protest. The whole strength of the United Church of Christ must be thrown with compelling force against warlike policies and preparations. Our position must be that international warfare, unless indisputably in self-defense or in defense of humanity, is a monstrosity of the pagan past which has absolutely no proper place in the program of the modern world. We respectfully remind the government of the United States that we expect the Federal authorities to discover a method other than war to settle international disputes.

Second, we must resolve to give aid upon a scale of greatly enlarged munificence to the bewildered millions beyond the seas. This should be the fixed policy of the Christian Church. We must bear one another's burdens in a much larger way than we have yet attempted if we shall fulfill the law of Christ.

But this should be the policy of a Christian republic as well. Does the attitude of national isolation which certain of our political leaders assume really represent the judgment and conscience of the American people? One frank exponent of that policy said not long ago in a public address: "The moral ideals of the war were all right in their time and place. They served the hopes, energies, and endurance of the common masses throughout the struggle. They enabled us to win the victory.

But now that the victory is won, let us forget as soon as possible those iridescent dreams and turn to practical affairs."

By "practical affairs" we suppose he means a policy which, ignoring moral obligations, seeks to advance the material interests of the United States without regard to its effect upon the aspirations, morale, and well-being of the other peoples of the earth. Does not such a proposition ignore the fact of human brotherhood, nullify the Golden Rule, and utterly misrepresent the impulses and convictions of a great Christian people? Can we hold aloof with careless indifference or sordid selfishness and keep our conscience?

The United States of America holds a strategic position in a crisis hour. Our resources are vast. Our people have a passion for the dominance of democracy everywhere. Our sympathy for the oppressed is written in history. Without assuming entangling alliances of a political or military nature, or obligations out of harmony with the best ideals of the Fathers of the Republic, shall we not give that strong and inspirational leadership which is so essential to the social and spiritual regeneration of the world? Shall we not hold our incalculable resources, material and moral, in trust for the world brotherhood?

We share with President Coolidge the profound conviction expressed in his recent address that "America cannot maintain itself in a healthy economic and moral condition by turning all its thoughts on itself, or by making its material prosperity its supreme choice. Selfishness is only another name for suicide. A nation that is morally dead will soon be financially dead. The progress of the world rests on courage, honor, faith. If America wishes to maintain its prosperity it must maintain its ideals. . . . Little progress can be made by merely attempting to repress what is evil. Our great hope lies in developing what is good. One newspaper is better than many criminal laws. One schoolmaster is better than a legion of bailiffs. One clergyman is better than an army with banners. These are our guarantees of peace and prosperity."

We rejoice in the spirit which dominated the conference convened by the lamented President Harding for the limitation of the armaments of the nations, and we observe with keen satisfaction the beneficent results which have already been secured.

We believe profoundly that the United States of America should cooperate with the other nations of the world in bringing about world justice and world peace. We, therefore, give our hearty indorsement to the proposition that our country shall become a member of the Permanent Court of International Justice. And it is our firm conviction that all nations should agree to submit to impartial tribunals all disputes that threaten the peace of the world, and which cannot be adjusted by the usual processes of diplomacy.

THE CENTENARY JUBILEE

The anniversary which marked the centenary of Methodist Episcopal missions has been a signal success. In its educational and inspirational features it far surpassed the dreams of its promoters, and in its financial results it was many times greater than the most sanguine friends of the movement anticipated. Indeed, it is no extravagance to say that the Centenary celebration has been one of the outstanding achievements in the missionary history of the Church of Christ.

For the spiritual and financial results of this unique anniversary we give thanks to Almighty God, who was our undoubted Leader from the beginning, and thanks to all the devoted men and women who so zealously cooperated in carrying the great enterprise to success. Compared with the income which the Church received for its benevolent agencies previous to the Centenary period, the receipts for the past five years have been munificent. The fact that the total income has not measured up to the expectations inspired by the original subscription is, of course, to be regretted. We are disappointed that many greatly needed enterprises both at home and abroad have been delayed. Nevertheless, the amount collected has been so large, and the effect of the jubilee upon the morale of the Church so pronounced, that we must not permit any disappointment over our failure to collect the full amount of Centenary subscriptions to dim the luster of a really great achievement.

The millions of dollars which have been given constitute the smallest part of that achievement. The whole Church has been lifted to a higher level. From that elevation we shall steadily climb. Multitudes of our people have for the first time caught

a vision of the world's need, and have been thrilled by the consciousness that they may be partners with Jesus Christ in the redemption of a race. In its faith and consecration and giving our Church will never return to the meager measure of pre-Centenary days. In an entirely new sense we are committed to our vast missionary enterprise, and our membership is rallying with renewed determination to hasten the day when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

THE WORLD SERVICE

The World Service begins with a well-chosen name.

There is already much information concerning its objectives and plans because of the wide distribution of that perfectly invaluable volume entitled *The World Service of the Methodist Episcopal Church*. The movement has the advantage of the experience and enthusiasm inherited from the Centenary celebration. Indeed, it has been called an extension of that remarkable movement. But there is this difference: The Centenary was a celebration, with an official duration of five years, while the World Service movement is to be the regular and continuous program of the Church, an organic part of our denominational life, without limitations of time.

Is there anywhere in Methodism in such a day as this a voice that would slow down the movement of our Church to match the easy pace of yesterday? If so it is some other voice than His that calls us from afar in every land of earth to such sacrificial service as Methodism hath never yet poured forth. Is there any tendency in our beloved Church to relax into the lap of a prosperity that surpasses anything in history, and consume upon itself that Centenary margin that is the desperate and only hope of winning for Jesus Christ whole races of the world's ardent youth, who in the passion of a new-found freedom are seeking light and life and truth? If there is such tendency, it is born not of Him who mingles on every highway of earth with that beautiful throng that sweeps on to the leadership of the world of to-morrow.

Is there any one who would send back, empty-handed, to the ends of the earth, the Bishops and missionaries of those far-flung fields of service, to face the most tremendous chance and

challenge the heralds of the cross have ever seen in any age or land, and compel them to lose the victory just when God has brought it within their grasp?

No, surely there can be no such spirit in the Church of Christ called Methodism, the church of Taylor, Butler, Thoburn, Bashford, and Lewis. It was for such a day as this that he whose heart was strangely warmed, drew about him a circle that took in the world. It is for such a task as this that our great communion has called her sons and daughters here from every coast and clime to plan for a World Service that will really meet world need and opportunity. Nothing that will happen here, save the coming of God upon our own hearts, will match in meaning and power to achieve the very purpose of our Church's life, the hours we spend to make the World Service movement a supreme success. God makes that central in the program of our Church by the inescapable logic of world conditions. Let us make it central in the prayers and deliberations of this body, that it may become and remain the first great purpose and passion of the Church.

CHRISTIAN STEWARDSHIP

It requires no argument to prove that stewardship of life and possessions is inevitably related to the redemption of the world. If our World Service program is to succeed, it must be predicated upon the enlistment of our people as "stewards of the manifold grace of God."

The motive and method of church finance must be radically reformed, and the whole problem lifted to a spiritual plane. We must not, however, interpret stewardship as a shrewd financial device to increase our church budgets, but rather as the basic principle of the life of God in us to increase our spiritual life. In the language of our Discipline, "Stewardship is the Christian interpretation of life itself." Stewardship includes the investment of personality, of prayer, and of possessions. We summon the people called Methodists to remind themselves that stewardship involves not only the administration of income after it is acquired, but it likewise involves the method by which it is acquired. We must acquire our income like sons of God, and administer it like stewards of God.

Is there any other task before our Church quite so imperative

as that of arousing our people to the privilege and obligation of stewardship, and to its vital relation to all forms of spiritual advance? When we behold the doors of opportunity open before us, and hear the voices which plead with us to come to the rescue of the ignorant and the enslaved, how pitifully meager is our response!

We are not concerned with the old controversy as to whether the law of the tithe was carried forward from the Mosaic to the Christian dispensation. Our contention is that what the Hebrews were required to do under the law in the dim light of the world's morning, we who live in the dispensation of grace, amid the flaming light that radiates from the cross, should do voluntarily. It is a very serious question whether a church dominated by a spirit of selfish localism and deaf to God's clarion call for sacrificial service outside of itself, can have any significant revival of religion.

It is our earnest recommendation that during the coming quadrennium special emphasis shall be given to the subject of Christian Stewardship. Our pastors and superintendents are affectionately exhorted to give their utmost endeavor to promote conviction concerning this urgent duty. It is not enough that a few churches have adopted the method of systematic and proportionate giving. Nor is it enough that a few members in many churches have done so. The campaign of education must steadily go forward until a multitude of our people shall be enlisted.

THE WOMAN'S SOCIETIES

The Woman's Foreign Missionary Society and the Woman's Home Missionary Society have had a quadrennium of unparalleled success. The history of achievement both in foreign and home fields reads like a romance. In compactness of organization, economy of administration, financial strategy, and in consecration to high ideals of Christian service these organizations furnish a most notable example. During the four years now closing these two societies have raised more than \$20,000,000. An extraordinary achievement, indeed! But even this vast sum fails to represent fully the devotion of our sisters to the great Kingdom objectives in all lands. In writing to the Philippian church Paul exhorted the leaders to "help those

women." If he were writing to-day, he would say, "Get those women to help you."

FOREIGN-SPEAKING POPULATIONS

More than thirty-six millions of our population in the United States are either foreign born or the children of foreign-born parents. Within the past twenty-five years America has received four and one quarter million immigrants from the Latin nations, while from the Slavic countries have come an additional six and three quarters millions. The new immigration laws have greatly reduced the numbers now coming annually to our shores, but nearly every European nation had filled its quota long before the expiration of the immigration year. From the northern European nations the immigration is larger than it has been for a decade or more.

It is our judgment that no solution of the immigration problem of America can be at once scientific in its method and Christian in its spirit which does not provide (1) a selective process in the countries of origin; (2) a wise distribution of that immigration which is sanctioned and allowed; (3) the prevention of the exploitation of these newly arrived people by unscrupulous profiteers; (4) placing at the service of these prospective citizens every constructive agency that makes for an intelligent, patriotic, and Christian citizenship. Restriction is wise, and ultimately will profit all, but unfair discrimination should be abolished, and the rights of all lawful residents of the United States carefully guarded.

Some of the most perplexing problems of immigration involve America. These incoming millions affect every phase and form of American life. They will become either an ominous peril or an invaluable national asset. We unhesitatingly affirm that their assimilation into American ideals is impossible until they are Christianized, for American idealism at its best has its source in the idealism of Christ. These multitudes mutely demand of us the incarnation of a gospel that has in it sufficient vitality to satisfy the heart-hunger of every member of these diverse racial groups. Protestantism dares not retreat in the face of that inarticulate demand.

Methodism, always the pioneer in heralding the gospel to all nations, must not evade the duty nor reject the privilege created

by the spiritual need of these thirty-six millions of people. We fear we have been somewhat recreant to our trust in greeting this bewildering challenge. While the older immigration groups, including the Germans and Scandinavians, have written epochal chapters in the history of American Methodism, our attempts to evangelize the newer immigration groups have been pitifully inadequate.

Believing that the nation cannot live half American and half un-American, and believing also that the kingdom of God cannot come on earth until all tongues and tribes, all regions and races come under the complete sway of Christ our Redeemer-King, we call upon this Conference to face with fearless faith the problem of making adequate provision for the manifold interpretation of the Gospel of Christ to these peoples whom God has providentially sent to us. The General Conference of 1920 appointed a Commission on Foreign-Language work to make a complete study of this situation, and to bring its recommendations to this body. No question before this Conference ought to have a more complete and a more courageous consideration than the report of that Commission.

It was at Pentecost centuries ago that diverse nations heard the gospel of the risen Redeemer, every man in his own tongue. Language became the channel for the communication of a new life. Methodism is not set to save the language of any nation, but to help save the life of all the nations by all the languages God can use. With the tongue of fire on her head, and the language of every nation on her lips, may she be a co-worker with God in ushering in a new Pentecost.

THE CITY AND THE COUNTRY

Is there anything more remarkable in our modern life than the growth of the American city?

We were a rural folk until half a century ago. We are now a nation of city dwellers. Fifty years ago we had forty-five cities each of which had a population in the neighborhood of 20,000 people. Now we have 285 such cities. One tenth of our population lives in the three cities of New York, Chicago and Philadelphia.

These startling figures should compel us to stop and think. What do they mean? And how shall we grapple with the tre-

mendous problems which they force upon us? Are the activities of the Protestant Church keeping pace with this extraordinary city growth? And are we creating a moral and spiritual atmosphere into which these increasing multitudes may come and find security?

The village and countryside yield up hundreds of thousands of their best young men and women each year to swell the city's population. Are we holding this young life to its high ideals and its former rectitude of life? A heavy proportion of our foreign immigration does not go into rural regions where it is most needed, but is swallowed up in the whirlpool of downtown city life. Are the agencies of moral restraint and rescue at all adequate to meet this perfectly tremendous obligation?

The Methodist Episcopal Church must assume her full share of responsibility for city salvation. Through our Board of Home Missions and the various City Missionary Societies we are caring for this field as well as our limited resources will permit. But if we are to make any considerable impact upon the unchurched and unsaved millions we must vastly increase our appropriation of money and of men.

On the other hand the country has its serious situations. The movement to the city is rapidly changing the character of rural populations. The rural community has been largely American, Protestant, and evangelical. It is now becoming foreign and nonevangelical. This transformation is creating an ever-enlarging home-mission field, and presents problems more serious than those which the Church has ever faced. Methodism has always been influential in the country, and our adaptations to rural conditions and needs create an imperative demand for the immediate reenforcement of all our rural activities.

INDUSTRIAL PERPLEXITIES

We again call attention to the social creed of our Church adopted by a former General Conference. That clear and forceful statement has been studied with profound interest in many lands, and is said to have been influential, not only in shaping the permanent policy of many employers and employees, but has led to the adjustment of serious differences between these two classes. Upon that creed our Church stands to-day. We ought to be exceedingly grateful that during these

eight years our Church has had such a standard of ideals and principles to which it could call the attention of the representatives of all classes.

CARE OF THE RETIRED MINISTER

From the beginning our Church has recognized its obligation to the retired preacher. During the earlier years the provision made for his relief was meager and uncertain. Still it was a prophecy of better days.

The adoption in 1908 of our present Disciplinary plan followed a thirty years' discussion of the proposition to eliminate all idea of a gratuity based upon need. At that time it was laid down as a fundamental principle that the claim to a comfortable support inheres in the gospel ministry, and rightfully inures to the benefit of the preacher. Also that such a rightful claim is not invalidated by the retirement of the preacher, and at his death passes to the dependent members of his family.

Favorable results immediately followed this legislation. In 1890 less than a quarter of a million of dollars were distributed. In 1908 the amount had increased to only \$608,000. In 1922 it was \$2,580,000, and last year it approximated \$3,000,000—a fivefold increase in fifteen years.

Meanwhile endowments increased from less than two millions of dollars in 1908 to seventeen millions in 1923. These endowments are mostly held by Annual Conferences, but include \$1,600,000 in the Connectional Permanent Fund of the Board of Conference Claimants. The income of this fund is used for necessitous cases, especially in the financially weaker Conferences.

Our retired ministers are not yet receiving anything like an adequate pension, but we are happy over the fine advance which has been made. And it requires no prophetic eye to see that, under the businesslike administration of the Board of Conference Claimants, the ratio of increase will still go on until every veteran preacher, and every widow and minor orphan, will be cared for upon a basis of justice and comfort worthy of our great Church.

THE BENEVOLENT BOARDS

Our several Boards of Benevolence have been conducted with

a measure of intelligence and devotion worthy of high praise, and the results of their activities during the quadrennium must be gratifying to the whole Church. Inasmuch as these results will come to you in carefully prepared reports, we deem it unnecessary even to summarize the inspiring details at this time.

CONSOLIDATION OF BENEVOLENT BOARDS

The experiment of maintaining a unified promotional force and a common treasurer for Benevolent funds has been tried through the Centenary period. The continuance of some such plan, with modifications, has been recommended by the Council of Benevolent Boards, and possibly this form of consolidation has suggested still further unification.

This suggestion took practical form some months since, when the Council of Boards appointed a committee to consider the question of the possible consolidation of the Benevolent Boards. This committee had several meetings and reported its findings to the Council. The Council in turn gave full consideration to the report of its committee, and its recommendations are before you.

We are impressed that the present sentiment of the Church favors a reduction both in the number and in the overhead expense of our Benevolent Boards in all cases where this can be brought about without imperiling the interests involved. The question, however, is a most intricate one, and we suggest that before final action is reached there should be the fullest information and the most careful examination of all phases of the delicate problem.

Therefore, the Bishops suggest that unless the General Conference has definitely referred the matter to a committee prior to this hour, the whole question be placed in the hands of a special committee, with instructions to consider the facts gathered by the committee of the Council of Boards, and to report to this General Conference on or before May 17.

AGENCIES OF MERCY AND HELP

For many years our Church was absorbed in her zealous evangelistic propaganda, and in a great program of church expansion. We did not find time for the activities of mercy and help which

we now so eagerly promote. There are many persons in this presence who will remember when our first hospital, that at Brooklyn, New York, began its beneficent work. Now we have eighty hospitals in the United States, with a property valuation of \$21,000,000, besides many in our various foreign fields. There are thirty-eight Homes for the aged, forty-five Homes for children, and many other institutions for the care and comfort of those in need. It is but a few years since the first deaconess was set apart for her blessed ministry, and we now have 2,100 deaconesses in active service. Deaconess property has increased to a present valuation of \$16,000,000, an increase during the last ten years of \$900,000 each year. These forms of Christlike service are yet in their infancy, and the years just ahead must witness their wide extension.

OUR INSTITUTIONS OF LEARNING

We again strongly emphasize the relation of our institutions of learning to the building of Christian character and to the progress of the kingdom of God.

The pillars of civilization rest upon two cornerstones—religion and enlightenment. It is a fact of universal history that everything great in mental achievement, whether in art, literature, or civilization, is due to the stimulus of faith in the Divine. From this Dante obtained the theme by which he mastered Italy. It inspired the song of Tasso. It fired the courage of Savonarola. It was the strength upon which Luther relied when he lifted up his voice in the protest of the Reformation. It was the iron in the blood of Cromwell, and gave to the verse of Milton its fervid glow when he sang the songs of Paradise. Some one has suggested that during the period in which France was dominated by the materialistic philosophy of Voltaire “no great picture was painted and no great poem written.”

And does not our own experience remind us that when we fail to recognize the supernatural in education, and attempt to stimulate students with mere worldly ambitions, we quench the fires which stir youth to its noblest mental endeavor? Almost as soon as she had drawn her first breath Methodism recognized this axiom. Hence Kingswood and Cokesbury. Hence the great educational system which we have built up.

From the beginning we have regarded our educational work as a part of our spiritual obligation. We are in the college business because we believe that true education includes the culture of the soul and the building of Christian character, and we conceive it to be our duty to support with enthusiasm that form of higher education by which the intellectual and spiritual are closely joined. Therefore, in our Methodist colleges faith in God's Word and in the great truths of the Christian religion is a vital part of the curriculum. It is not enough to offer courses in Christian ethics, the philosophy of religion, and Christian sociology. We must do much more or we shall miss altogether the Christian conception of education.

While we shall insist upon the maintenance of the highest educational standards and the most thorough scholastic instruction, we shall continue to make our schools centers of spiritual instruction and enrichment, places where Christian young people will grow in the graces of the Spirit, and where those who have not yet become the subjects of saving grace will almost certainly be led into that experience.

It sounds like a platitude to say that there never was greater need for the Christian college than just now, but it is tremendously true. And we congratulate the Board of Education that, through its department of financial promotion, more than \$30,000,000 have been added to property, equipment, and endowment during the quadrennium. This surely is an achievement which should cause the whole Church to be glad.

RELIGIOUS EDUCATION

We must all rejoice in the added attention which is now given to religious education. Because of the emphasis which Methodism has always placed upon evangelism it has not been easy for some of our people to see that there is really no antagonism between the two. The best thinking of the Church conceives the two to be mutually dependent, with practically the same objectives. Evangelism without the accompaniment of spiritual instruction fails to accomplish its best results, and religious education divorced from the passion of evangelism is necessarily partial and inefficient.

We must give increased recognition to the place of the child in the Church of Christ. "Of such is the kingdom of heaven."

By virtue of the unconditional benefits of the atonement our children begin their life within the Kingdom. If they love and obey Jesus Christ, they will remain in the Kingdom. And there will come a time when many of them will consciously decide, in response to the Spirit's call, definitely to accept Jesus Christ as Lord and Master, and acknowledge his claims upon their lives. The constant effort of parent and teacher and pastor should be to teach the child his intimate relation to Jesus Christ, to emphasize his privileges under the covenant of grace, and to prevent his falling away. But they should be quite as zealous when the child has either failed to acknowledge Jesus Christ or has fallen into some form of positive sin, to win that soul back to his Lord.

Childhood is marvelously sensitive to religious truth and appeal. It furnishes the most fruitful field for spiritual conquest. How unexcelled is the opportunity of the Sunday school! We give thanks that more than seven hundred and fifty thousand Sunday-school pupils were received into preparatory membership in our Church during the quadrennium. But we face with alarm the startling fact that two millions of the pupils now enrolled in our Sunday schools are outside of the Church membership. No other two millions in our wide constituency are so susceptible to the winsome evangelistic appeal.

When Dr. Charles H. Fowler (afterward Bishop) left the pastorate to accept the presidency of Northwestern University, a gentleman said to him: "Well, I hear you are going to stop teaching men, and are going to teach boys." The doctor paused a moment, and asked: "If you wanted to write your name on a brick so it would stay, would you write it when the clay was plastic and impressible, or after it had become burned?"

The gentleman saw the point and replied, "Why, on the brick before it was burned, of course."

Doctor Fowler did not apply his illustration. That was unnecessary. Shall not the home and the Church enter into a solemn covenant to redouble their zeal in this field of strategic opportunity and certain achievement?

HELP FOR THEOLOGICAL SCHOOLS

The Church is to be congratulated upon the character of her theological schools. They are doing a work worthy of all praise.

A trained ministry is absolutely indispensable in our day, and we rejoice in the increasing number of equipped men who are entering our pulpits.

But these schools are supported in a very meager way. Not one of them is adequately endowed, and, with one exception, they show a deficit in their current expenses. The difficulty is that they have no Annual Conferences definitely behind them, and there is no general board of the Church which is responsible for their support. This has created a most serious situation.

Our Church guarantees a "comfortable support" to ministers while they are in active service, and is more generous than formerly in providing a pension after they retire. Has it no duty to perform in training men for its pulpits? Is not this clearly a denominational responsibility?

The average young man who seeks preparation for the ministry has little or no money, and our training schools should be so generously endowed that not only free tuition can be offered, but scholarships and other expenses provided for all who need. The General Conference could perform no single act that would secure larger returns to the Church than to work out a scheme for the immediate strengthening of institutions that are so essentially related to the future leadership of the Church.

CONFERENCE COURSES OF STUDY

Judging by the resolutions of our Annual Conferences, and of the Boards of Examiners, the Commission plan for conducting the various courses of study meets with increasing and enthusiastic approval. The undergraduates themselves are warm in their praise of the pastoral, intellectual, and spiritual value of the prescribed courses. Under the wise and efficient leadership of the Educational Director of the Commission forty-two Summer Schools of Theology have been established and conducted in seventy Conferences, and have proved of great value to the young ministers. Everywhere now the Courses of Study are being taken seriously. The Bishops have sought to appoint only well-equipped men to the Boards of Examiners, while the Examiners, in turn, have so broadened and deepened their work as to become teachers. In brief, the Bishops gladly report that what has been called "the greatest theological school on

earth" improves constantly in curriculum, in spirit, in faculty, in method, and in essential service to the work of our Church.

EPWORTH LEAGUE INSTITUTES

Very quietly and without ostentatious display the Epworth League has devised a system of religious education which is to be of inestimable value to the Church. We refer to its summer institutes. It was fortunate that when the enthusiasm which characterized the early days of our great young people's organization began to wane, this educational and constructive movement was projected. Thousands of our young people have become eager students of the Bible, church history, missions, Christian sociology, evangelism, and approved methods of church work. This schooling will surely tell in the more intelligent and abundant life of the Church of to-morrow. Not the least of the results of this unique educational movement is the remarkable record of the Epworth League in the field of life service. And this fact furnishes the most indisputable testimony to the spiritual type of the work which is being carried forward. The administrative leadership of the Epworth League, and the continued high character of *The Epworth Herald*, its official organ, have our warmest commendation.

THE SUNDAY SCHOOL

The record of our Sunday-school activities during the quadrennium is remarkable. The gain in the enrollment of scholars has been approximately half a million, while the increase in actual attendance has been 350,000. To our Sunday schools must be given the credit of securing \$7,000,000 for the Centenary Jubilee, while their contributions for local purposes during the past four years amount to \$11,800,000, an increase of \$3,579,000 over the previous quadrennium.

One of the most useful recent activities of our Board of Sunday Schools has been the promotion of supplemental forms of week-day religious education and Daily Vacation Bible Schools, and a most valuable system of instruction in summer institutes. The forward movements to secure a more thoroughly articulated and enriched curriculum for teaching are worthy of highest commendation. The Church which gives the largest encouragement

to educational and spiritual activities among her children and young people shows wisdom of the superlative degree.

ENLISTMENT FOR LIFE SERVICE

The Methodist Episcopal Church employs in full time more than 28,000 men and women. These include over 4,000 supply pastors, and approximately 2,500 young women who are training to be nurses. It is no simple matter to recruit and prepare a sufficient number of well-qualified men and women to fill the vacancies that are made by death and other causes. Not only must the vacancies be filled, but the right men and women must be secured.

It is because the Church realized the importance of this problem that the General Conference of 1920 authorized "one unified system for recruiting, guidance, and selection of candidates for Christian service in the Church." The outcome of this legislation was the organization of the Commission on Life Service. The Benevolent Boards directly interested have united heartily in this cooperative endeavor. During the three years of the quadrennium in which the Commission has functioned, life service conferences have been held in nearly 200 colleges and universities, and 5,000 students have been interviewed. The opportunity to render life service under the auspices of the Church has been more definitely and clearly presented than ever before, and with most encouraging results.

We must first pray that the Lord of the harvest shall send forth laborers into his vineyard, then various effective methods of enlisting the young life of the Church must be employed. It is clear to us that the program authorized by the last General Conference ought to be continued, with such modifications as may seem expedient.

OUR PUBLISHING ENTERPRISE

Who among us does not take special satisfaction in the ever-enlarging prosperity of our great publication enterprise? It is probably the most unique feature of our organized denominational life. Other Protestant churches have their benevolent boards and their educational and philanthropic institutions which are not unlike our own. But to Methodism must be given the credit for inventing something strikingly original, and of

pushing this unique enterprise to extraordinary success. The Methodist Book Concern is admittedly the greatest religious publication plant of the world.

John Wesley was the original Methodist Book Concern. He was a pioneer in making and distributing good books. These he furnished at a low cost, so that they might be within the reach of the multitudes to whom he ministered. The saddlebags of the early circuit rider were corpulent with good books. These volumes were scattered in the isolated cabins of the settlers, promoting intelligence concerning the doctrines and policies of the Church, as well as breathing a spirit of evangelism which blessed the Church of those primitive times. And ever since the wide circulation of our books and periodicals has contributed mightily to the intelligence and efficiency of the denomination. Our weekly *Advocates* have attained a recognized place in the field of religious journalism. Our Sunday-school publications are the marvel of our day, and their primacy is freely acknowledged by all the churches.

During its existence The Methodist Book Concern has paid \$6,504,900 to the retired ministers of our Church and to the widows and orphans of ministers. In the past four years payments to our veteran preachers, and to widows and orphans, have amounted to the munificent sum of \$1,175,000.

In our Department of Publication we have an asset of unmeasured value. It is capable of development upon a scale so vast as to be almost beyond belief. For its skillful and economical management by the publishing agents and the Book Committee the Church should be duly appreciative.

CHRISTIAN UNITY

Some impressive developments in Christian unification must be recorded. The recent organic union of the two branches of the Evangelical Church is one of them. Three groups of our Lutheran brethren have come together in one communion, a consummation long desired, and one promising far-reaching results. Some progress has been made in the movement to unite three influential denominations in Canada. Several of the branches of the Presbyterian Church are considering a possible merger. All this is symptomatic of a general trend in which all the followers of our Lord must sincerely rejoice.

The Federal Council of Churches of Christ in America is an efficient agency in promoting Christian fellowship and cooperation. The coordination of the outstanding enterprises of the Protestant Church in great commissions on Community Welfare, Interracial Relations, Social Service, Evangelism and International Relations has already secured very definite results. Local Federations have unified Protestant interests and activities in most practical ways, and these organizations are making a definite contribution to the universal Christian brotherhood for which we have long hoped and prayed.

The Methodist Episcopal Church believes in the largest possible cooperation among the Christian denominations in the common enterprises of the Kingdom. Now, as always, it is glad to give its support to every interdenominational movement that makes for the increase of the influence and power of the churches in their united tasks.

But it is the conviction of the Bishops that no interdenominational organization created for cooperative effort should assume the functions of the individual denominations, or in any way interfere with their freedom to do their own work in their own way. Nor should any interdenominational organization assume to speak for, or in any way commit any of its constituent bodies to any program, policy, or pronouncement without the approval and consent of those who are officially authorized to represent and speak for their respective bodies.

For an increasing spirit of unity and cooperation among the followers of our Lord called by many names and working in many lands, we most devoutly and constantly pray.

METHODIST UNIFICATION

At the General Conference in Des Moines, our Commission on Unification was continued with instructions to find a way, if possible, to obtain a union with the Methodist Episcopal Church, South, and with other Methodist bodies. The Commission makes its formal report to this General Conference. We cannot refrain from an expression of unspeakable gratitude and rejoicing that the Joint Commission has been able to agree upon a plan for bringing together these long severed branches of our common Methodism. It is eighty years since the churches divided. Each branch of the Church has been signally

blessed with the favor of God in the doing of its work through these long years. In the new conditions that now exist in the United States and the world we firmly believe that united Methodism will have a multiplied power for good. We, therefore, commend to your prompt and sympathetic consideration the plan submitted to you, with the earnest prayer for an early consummation of the union of the churches for the Master's sake.

THE LORD'S DAY

Is not the Lord's Day in serious peril? Commercial life is boldly demanding that it shall no longer be held to six days of activity. And in many places the Holy Day has become a gala day of boisterous amusements.

What is the cause?

Some say that Sunday desecration is an aftermath of the World War. Some place the blame upon the frivolous spirit of our time. Others declare that it is the influence of peoples coming to our shores from Europe and elsewhere with their distorted ideas of Sunday observance and their demands for "personal liberty."

All these influences are undoubtedly at work. But let us not forget that among those who are helping to undermine the Holy Day are members of Christian churches. In theory they are for Sunday. In practice they are against it.

By that we mean that many good people have grown lax in their personal observance of the day. Their attendance at Church is irregular. They read the Sunday papers and fill their minds with secularities. They do work on the Lord's Day that could be done on other days. They have joined the multitude whose demand for Sunday baseball, theaters, golf, automobiling and all forms of social gayety is insistent. They have come to think of their former careful observance of Sunday as antiquated and puritanical, and little by little their standards of reverence and consistency have been lowered.

How short-sighted! The patriot sees national waste and industrial disintegration in the growth of Sunday desecration. The laboring man sees a threat to himself and family in the steady encroachment of Sunday work upon his day of leisure and rest. But no element has such actual reasons for alarm as the Christian Church. A blow at Sunday is a blow at the

Church, and a blow at the Church is a blow at the Christian civilization of which the Holy Day is a chief cornerstone.

THE DIVORCE EVIL

Is there any one situation which should so shock and shame the American people as the steady growth of the divorce evil? Has it not already become the chief scandal in our modern life?

A reliable authority affirms that in every eleven days we have as many divorces as England has in a year. The record is that 133,000 American families were wrecked by divorce in one recent year. It is computed that in every four minutes of every hour of every day and night some American couple determines upon a separation. In the last twenty years 3,767,000 men and women secured divorce papers. This involved 5,600,000 minor children whose homes were destroyed by the divorce mills. Can a more frightful condition be imagined?

What are the causes?

The frivolous temper of our times, the dissemination of loose views upon almost every subject, impatience of restraint, ridicule of the old-fashioned virtues, the quickened pace which keeps the nerves forever on edge, the passion for luxury, immodesty in dress, pernicious incitements of modern fiction, the unwholesome familiarities of the modern dance and the false pictures of life displayed in the modern playhouse, the passing of much of the sacred home life of yesterday, and, above all, the loss of the sense of God and of moral responsibility.

[What is the remedy?

As far as domestic life is concerned, a return to the former ideals of personal virtue, modesty, and social propriety. As far as the Church is concerned, a rigid insistence upon the practice of the law of our Lord concerning divorce. And as far as the state is concerned, the standardization of the divorce laws of the various commonwealths, and the immediate enactment of a federal law providing for uniformity in dealing with this vital matter. It is doubtful whether any other people in Western civilization has marriage laws as defective as our own, and the patriotic and moral forces of the Republic should arise in their might and compel a legislative remedy for the disgraceful situation.

The Methodist Episcopal Church assumes no uncertain atti-

tude on this issue. Our law is both specific and imperative. No minister of our church can lawfully remarry a person who has been divorced excepting upon the one scriptural ground, and then only the innocent party in the case can be remarried. Ministers and members who willfully or carelessly disregard this plain law of the church should be summarily compelled to answer for their misconduct.

Your General Superintendents urge with utmost earnestness the strict compliance of our ministers and members with the plain teaching of our Lord on the question of divorce, to the end that the last vestige of odium which has attached to the Church because of an occasional compromise in this matter may forever disappear.]

AMUSEMENTS

We observe with grave apprehension the growing spirit of worldliness which characterizes the life of to-day. Again we record our regret that Paragraph 280 of the Discipline puts us in so unfortunate a position. This paragraph has proved an embarrassment to many pastors, and to the largest success of the work of the Church, especially among our young people. There is no disagreement among us as to the desirability of correcting the evils specified. The only difference of opinion is as to the way to deal with the situation. The legislation embodied in this paragraph has not corrected the evils named as detrimental to the recreational life of our people. We record it as our deliberate judgment that a direct appeal to their freedom in Christ would be the most effective method of dealing with the matter, and that it will be highly advantageous if the General Conference will provide that the pastors may deal with the question upon the basis of the religious motive. This is clearly stated in the General Rules, Paragraph 69 in the Chapter of Advices, and is in the language of John Wesley and a part of the constitution of the Church from the beginning: "The taking of such diversions as cannot be used in the name of the Lord Jesus." We, therefore, recommend that such legislation be enacted as will secure this result.

These recent years have brought us a depression of moral standards which must be the deep concern of every lover of mankind. Every phase of individual and corporate life seems

to have been included in this downward tendency. The integrity of manhood, the virtue of womanhood, the sanctity of the marriage relation, well-approved habits of clean living, of pure thinking, of high moral conduct in both sexes, have felt the withering touch of a wide-spread degeneracy. America, and other countries, should be reminded that many of the nations of the Old World came to their inglorious end as the result of luxurious self-indulgence and excessive love of pleasure. It is imperative that those who direct the growing life of the Church be on guard against the blight of wasteful worldly standards of living and loose ethical practices. Righteousness is still the word for the individual, the Church, the nation, the world. It is a good time for Christian men and women to avoid softness and needless self-indulgence, to practice the "simplicity that is in Christ." We are deeply concerned that our people may not lose the highest spiritual values and the deeper joys of life in a consuming love of worldly pleasure.

We summon the members of our Church to the cultivation of a sane mind and a serious purpose befitting a stricken world like ours in a day like this, and that "denying ungodliness and worldly lusts we should live soberly, righteously, and Godly in this present world."

PROHIBITION

At the last General Conference there was much rejoicing because the United States of America had, a short time before, outlawed the rum traffic. It was hailed as an extraordinary economic and moral achievement, and such it was. Since that time different States of the Union have enacted laws to aid in the enforcement of the Eighteenth Amendment. Only two States have taken a backward step, and because of that action all good citizens of these commonwealths, irrespective of party affiliations, feel a deep sense of humiliation.

The prohibitory law has not been perfectly enforced, of course. Did any thoughtful person expect it would be?

For a century and a half the traffic in liquor was a perfectly lawful business, just as much so as banking and farming. Millions of money were invested, and there was no single item of trade that yielded profits so large. Moreover, drinking was a popular social custom, and a fixed personal habit of hundreds of

thousands of our people. Did any one imagine that a traffic so deeply entrenched could be destroyed overnight? There are century-old laws upon our statute-books against burglary and arson and murder. But are not these crimes committed every day? We affirm that, under all the circumstances, the Federal prohibitory law has been a great success. Its success is to be seen in the enlarged savings deposits at the banks, increased expenditures for legitimate commodities, the decrease of crime, the increased efficiency of labor, in broken homes repaired, in separated families reunited, and in the fact that the Church of God is permitted to do its work without the handicap of a drunken and brutalized community.

All agitations seeking to modify or repeal the prohibitory law have failed, and will fail. Prohibition has become the permanent policy of the American people. The prohibitory Amendment is in the Federal Constitution to remain as long as the Constitution remains. There is as much prospect of returning to the practice of human slavery as of resuming the legal sale of rum. And every citizen who lays claim to patriotism will give his uttermost influence toward building up respect for this and all other laws of the land.

The basis of civilization is obedience to law. Encouragement to law-breaking is easily the most direct and violent form of attack upon the Constitution. We are not now dealing with the question of prohibition or anti-prohibition. That matter, thank God, is settled. The bloody angle of the battle is at the point of enforcement. We have no good word for Bolshevism in Russia or elsewhere, but there is no worse Bolshevism anywhere than the conduct of so-called respectable citizens who are guilty of undermining respect for the Federal Constitution by subtly encouraging or openly practicing resistance to its mandates. The prohibitory law is not so much on trial as the American people are on trial. Let the claim to patriotism of any citizen be scorned, be he governor, senator, congressman, editor, minister or private citizen, who, by word or deed, makes it more difficult for the Federal Government to enforce any law which it has enacted.

President Coolidge is exactly right when he declares that "the authority of the law is questioned in these days altogether too much. The binding obligation of obedience against personal

desire is denied in many quarters. If these ideals prevail, all organized government, all liberty, all security is at an end." And Governor Pinchot admirably expresses a sentiment which we all strongly feel when he says: "There is no Communist who bores so successfully from within as those so-called respectables who at the behest of habit or appetite are willing to sully their Americanism by open defiance of the Constitution, their Constitution, which has the most sacred claims upon their fidelity and obedience."

It is now clear that obedience to the Eighteenth Amendment can be secured only by the close cooperation of the National and State governments, and by the harmonious action of the executive and judicial branches of these governments.

We demand that the machinery of enforcement shall be taken entirely out of partisan politics, and that no man shall be appointed to this responsibility as a reward for party service.

The criminal rum-runner must be given no quarter. The present defiance of law along our borders is a disgrace to the Republic, and a confession of official impotency of which no American can be proud. This reproach must be speedily wiped out.

We call upon our people everywhere to give to public officers all possible encouragement and aid in their efforts to enforce law. We must give substantial proof of the fact that a great church which was foremost in creating a public sentiment which compelled the overthrow of the legalized liquor abomination, has the courage to insist that, to the uttermost limit, the Constitution of the Republic shall be respected.

And we look forward to the day, not far distant, when the representatives in this General Conference from across the seas shall join with their American brethren in singing a doxology of praise because of the overthrow in their land and in all lands of that selfish, merciless, brutal diabolism—the legalized traffic in rum!

THE CHURCH AND POLITICS

But should the Church go into politics?

As an organized unit, no. But expressing itself through its individual members, yes.

In a democracy participation in politics is essential, and the

people of a democracy are under definite obligations to assume political responsibilities. The public atmosphere of any community is determined by the people of the community. We have bad politics because so few people insist upon good politics. The sinner goeth to the primary, and the righteous hold an indignation meeting.

Christians should go into politics because so many of the economic, social, and moral betterments which we desire can be secured only through political channels. Good laws are the basis of good community conditions. Good laws are worthless without good men to administer them. Good laws and good executives are both secured through the use of the ballot. So that a citizen can consider himself neither patriotic nor Christian when he is indifferent to his political responsibilities.

Christian citizens could easily wield a dominating influence in the public life of the municipality, the commonwealth and the nation if they would vote according to Christian standards. There are not many communities whose officials would not instantly bow to the demands of Christian citizens if the Christian sentiment could be crystallized and expressed. We do not propose a Protestant vote, nor a Roman Catholic vote, nor a Methodist vote, as such, but a Christian vote—a fearless expression in the field of politics of the patriotism and conscience of the servants of Jesus Christ.

OBSERVANCE OF LAW

It will not be denied that there is something radically wrong with the attitude of the public toward the observance of law and the orderly administration of justice. This is due, in part at least, to the feeling that in some communities our courts of justice lack the moral force which should dominate them. In certain cases the law is used to shield the criminal rather than to afford protection to society. But deplorable as this is, it affords no possible justification for any group of citizens to take the administration of law into their own hands. Lynch law is an abomination and an outrage. Those who are guilty of any connection with it are traitors and outlaws. No American can assume to be patriotic who does not denounce it with hot indignation. Scarcely less reprehensible is any organization which secretly discriminates against an American citizen because

of race, color, or religious faith, and arrogates to itself the authority of the courts to deal with those suspected of wrongdoing. Such secret policies are essentially un-American, and are a menace to society and to the state. Patriotic Americans will demand with increasing emphasis the equitable administration of all laws. And they will also maintain an attitude of unrelenting hostility to every form of lawlessness, whether it is perpetrated by a defiant individual criminal, or under the auspices of an organization whose activities are shrouded in mystery, and whose unknown representatives execute its orders under the protection of secrecy.

INTERRACIAL COOPERATION

One of the finest expressions of our Christianity of to-day is the effort of many groups and agencies in various sections of our country for the promotion of good will, mutual confidence, and brotherly cooperation between the races. These movements to bridge the chasm of interracial misunderstanding and hate, meet our hearty approval, and are worthy of our sympathy and cooperation. The work has not been carried forward without much prayer, and the leadership of Him whose great commandment is to love thy neighbor as thyself. Among the agencies which we should heartily support are the University Commission, composed of southern educators; the Interracial Commission on Cooperation, composed of both races, men and women; and the Commission of Interracial Relation of the Federal Council of the Churches of Christ. We call our people to associate themselves actively with these agencies and other organizations for the promotion of peace and good will toward all men everywhere, so that there shall be less friction and more cooperation, less suspicion and more confidence, less hatred and more Christian love.

We urge upon our representatives in both branches of Congress the prompt enactment of legislation for the wiping out of lynching, which is "the black spot on America's soul."

THE WORLD'S URGENT NEED

Is our civilization to survive? Does it face perils which threaten its ultimate overthrow?

We boast of our wealth, our culture and our patriotism.

These things, we may say, insure for us permanent safety and increasing strength. So said Babylon when she beheld her massive towers. So said Persia when she held sway over half the earth. So said Greece when she contemplated the splendors of her templed cities. So said Rome when she was in the zenith of her imperial power. But these civilizations went down, and are buried in the dust heaps of history.

Why did they go down? Let history answer. And let history warn us that our civilization may be facing forces quite as destructive as those which rotted the foundations and sapped the vitality of empires which have passed away.

Do we not need to make a new appraisal of human values? We overvalue might and undervalue right. We overvalue knowledge and undervalue wisdom. We overvalue the phrasing of truth and undervalue truth itself. We overvalue worldly achievement and undervalue moral conquest. We overvalue the forms of religion and undervalue its dynamic life. We overvalue things of the present life and undervalue the uncountable riches of the life eternal.

The inevitable outcome of such false valuations shows itself in certain current trends which should alarm us. In the presence of these situations it is folly to close our eyes to the truth and cry "Peace, peace," when there is no peace. We need a revival of the prophetic office. We need prophets whose chief function is not to foretell future events, but those with eyes to see and courage to declare the threatening perils of the present. We need leaders who dare draw aside the veil from in front of the ugly realities of the world's fate, and show to us our national and international follies. We need prophets in the pulpit, prophets in our great newspapers, prophets in our schools and universities, and prophets in our halls of legislation.

How humiliating have been the failures of world diplomacy! Leader after leader has fallen. Plan after plan has failed. Both radical and reactionary experiments have been tried and tried in vain. The world stands bewildered and baffled in the presence of giant perplexities for which there seems to be no immediate solution.

An influential foreign journalist said recently: "Everybody who knows the facts at all and thinks at all is looking for some new book to be written, some great, masterful voice to speak,

some real statesman to appear, some mighty prophet to arise who will call the world back to its primary need, which is religion."

Will anything but a new mind and a new mood save civilization? We must learn again the old-fashioned truth that "righteousness exalteth a nation," and that "sin is a reproach to any people." What America needs and the world needs is now to turn to God. We need a revival of religion, both experimental and ethical, with the motives, self-effacement, purity, and passion for righteousness which were in Jesus Christ. That would speedily cleanse public life at its fountain head, and light the fires of true patriotism, a patriotism which finds expression in love of country, love of humanity, love of righteousness and love of God.

OUR DOCTRINES

They tell us that dogma has had its day, and that the drift is toward a church of deeds rather than one of creeds. But the two are not antipodal. Rather, as in the controversy between faith and works faith is the basis of works, so are creeds the inspiration of deeds. A church without doctrine will be as invertebrate as a mollusk. It will have no grip on the conscience. It will never lead the world back to God. Truth sets men free.

It is the glory of Methodism that at a time of widespread theological laxity our fathers laid hold of the crucial truths of Christianity and uttered them with fervid unction in the ears of the world. To those who taught a limited redemption, they affirmed its universality. To those who held to the doctrine of an enslaved will, they declared its freedom. To those who were groping amid the mists of uncertainty, they proclaimed assurance. And to those who insisted that it was unreasonable to suppose that a sinner can know his sins forgiven, the fathers joyfully confessed that

"The Spirit answers to the blood
And tells me I am born of God."

To those who observe the movements of God in history it is neither surprising nor alarming that, as in the political world there are epochal upheavals which disrupt the old order, there

should be similar revolutions of thought, or reappraisals of theological values, in the world of religion. The Church is subject to the action and reaction of all thought currents, scientific, philosophical, and religious, which strengthen or weaken the faith of men in the revelation of God.

The quadrennium now closing has not been everywhere a period of theological serenity. The war of the nations, the effect of which is still felt not only in the centers of world politics and international commerce but also in the humble homes of the toiling millions, has awakened keener interest in the problems which center in religion. It has forced to the front of popular thinking a sterner demand for the rationality and practical adaptation of Christianity. It has compelled every church in vital touch with the life of the world to give practical reasons for the essential doctrines it proclaims as the very truth of God.

Methodism is not wholly exempt from controversy. It never has been and it never will be. The test of a living church is its power of adjustment. But without ecclesiastical arrogance, and with humble thanksgiving, we may say that during the quadrennium there has been no serious disquietude among us concerning our doctrines. This is not because we are sunk in intellectual torpor, oblivious to the resounding notes of theological strife. We were never more alive to the trumpeting challenge of radical thought, nor more responsive to the results of reverent scholarship. It is not because of hostility to freedom of investigation. The spirit of inquiry is the thermometer of progress. Nor are we influenced by ignorant fear that the faith we profess may not bear the searching light of advancing knowledge. We give the largest hospitality to freedom of thought. But we are anxious that we shall be enlightened by the Spirit of God, and not misled by the vain devices of men. Certainly our theological tranquillity is not because, as some vainly imagine, we have relegated sound doctrine to a minor place and given to sociology chief consideration, thereby proclaiming our indifference to the movements of theologic thought. We do not recognize any failure of doctrinal Christianity to interest the masses. We were never more confident that Christian doctrine is a basic condition of all social betterment.

Dear brethren, none of these imaginary reasons afford a rational explanation for the freedom of our Church from distracting controversies. The reason lies deeper. It is rooted in a profound conviction in both our ministry and laity that, first of all, the Bible is the inspired Word of God. Tested in the innermost souls of men and in its influence in the practical affairs of life, it demonstrates its divine character, and is its own credential of its divine authority.

We believe in one God, the Father Almighty, maker of heaven and earth, an everlasting personal God, the creator and upholder of all things, immanent, transcendent, in all, through all, God our Father, blessed forever. And in Jesus Christ his only begotten Son. Not in a divine exemplar merely. Not in a God-filled man merely. Not in a religious genius than whom there is none born greater among the sons of men. But in the Lord of Glory, God manifest in the flesh, coeternal and one in Godhood with the Father, who for the redemption of the race was born as to his humanity by the power of the Most High of the Virgin Mary, and by his death upon the cross made a full, perfect and sufficient sacrifice for the sins of the whole world. He is the effulgence of the Father's glory. He is the express image of his Person. He is the only Mediator between God and man. He is the Redeemer of the world. He is the Giver of eternal life, the Dispenser of the power and grace of the Holy Spirit. He is the Rock and Refuge of his people, the Ruler of the Ages, the final and Almighty Judge of the earth, King of kings, Lord of lords, who shall reign forever and ever.

In thus expressing our belief in God the Father and in his Son, Jesus Christ our Lord, we no less worship and adore the Holy Spirit, the Third Person in the adorable Trinity, who proceedeth from the Father and the Son. He is not an impersonal influence radiating from the eternal ground of all being. He is not a subordinate agency called into activity by the creative will of the Omnipotent God. He is God. With the Father and the Son he is, in the depths of the divine nature, the eternal ground of all existence. He is the creative spirit who broods over the abyss, who originates all life, and out of chaos and darkness in the material universe brings light and order and beauty. And to the sin-clouded souls of men he

imparts spiritual illumination and power. He is the builder of the kingdom of God in men and nations. He is the soul of the Church, the inspirer of prophets and apostles through all the ages, the Spirit of Truth who convicts the world of sin, of righteousness and of judgment to come, and the Comforter and Guide of all who accept his gracious leadership.

And as to personal salvation we as firmly believe as ever in the necessity of repentance for sin, in justification by faith, in regeneration by the Holy Spirit, in the sanctification of the believing heart, and in the witness of the Spirit to these miracles of grace wrought in the human soul.

These seem to us the essential, living doctrines of our Church.

OUR SUPREME RESPONSIBILITY

Restlessness abounds. There is soul hunger everywhere—a deep sense of spiritual poverty. That need is so deeply felt that it cannot be satisfied by any mere superficial response. It can be appeased only by a revival of real religion—not necessarily a conventional revival as to methods, for it is folly to say that the genuineness and efficiency of a spiritual movement depends upon the use of particular shibboleths or plans, no matter how effective they may have been in other days. We must be concerned with dynamics rather than with mechanics.

But it is clear that the revival we need is one which will tear the mask from the face of sin, revealing it in all its black and repulsive reality, and bring men face to face with Christ the only Saviour from sin, and the one unrivaled Master of all life. The message of the pulpit must, therefore, be a courageous, searching, convicting message, born in the deep experiences of the preacher's heart, and carried to the hearts of the people by the illuminating and energizing efficiency of the Holy Spirit. The doctrines which center in the cross of Calvary must have new and overwhelming emphasis. Our Sunday-school instruction must be more definitely evangelistic. Our periodical literature must be saturated with the message of evangelism. Our schools and colleges must become centers of spiritual enrichment and evangelistic conquest. The Church must prostrate herself in an agony of intercessory prayer. God hears such prayer. While the ethical standards of religion must be held

aloft, and large recognition given to current movements for religious education, and to the social gospel so much needed in our day, yet our fundamental and imperative mission is to awaken and rescue the multitudes who are indifferent to religion and estranged from the Church.

As we stand upon the threshold of this General Conference, with the eyes of the Methodist world upon us, is it not well to inquire what is the measure of our denominational responsibility for the spiritual movement which is felt to be the emergent need of the world?

In facing this question we must remember that the evangelistic mood is the normal mood of Methodism, and that our whole history has been a history of spiritual revivals. That is the way we started. In the midst of formalism, unbelief, and shocking immoralities, the evangelistic fires of the eighteenth century were lighted. They burst forth upon England in tongues of flame, and soon the whole kingdom glowed with their intensity. The flaming torch was presently carried to these shores. You remember Mr. Wesley's farewell commission to Shadford: "I let you loose, George, on the great continent of America; publish your message in the open face of the sun, and do all the good you can."

Well, the Methodists did get loose on this continent. They went everywhere preaching the gospel and telling their experience. They journeyed up and down the Atlantic seaboard. They pushed up over these hills of New England. They climbed the rugged heights of the Alleghanies, and accompanied the march of civilization westward. Soon the great southland and the prairies of the Middle West were vocal with the fervid songs of the Methodists. The one overmastering passion of these pioneers was that of evangelism. They preached for souls. They prayed for souls. They went from house to house seeking souls. Winning souls, they were happy. Failing in that sublime mission, they were cast down. And this was the major occupation of this Wesleyan brotherhood for more than a hundred years.

What of to-morrow? Do the changed conditions in the world and the Church make the spiritual emphasis less needful? Shall we now become absorbed in the humanities of our time, and find our chief responsibility in our great educational and philanthropic enterprise? No! no! no! These causes

are vastly important, of course, and must have our solicitous leadership. But we shall neglect our chief business if we neglect to evangelize, and we shall neglect it at our peril.

We have been putting much stress upon the temporalities of the Church. And there can be no just criticism of our effort to secure large sums to finance our world activities, especially since we have sought to show that the money given to Kingdom purposes is a religious obligation closely related to spiritual enrichment. Yet we have now come to a time when, for the sake of our total work in the world, we must turn our attention, with a consuming passion, to the evangelistic responsibilities which are upon us.

The time was when we had power without adequate machinery. Now we have the adequate machinery without adequate power. We must have both. We spend too much time trying to fix our machine, bothering with cogs and pulleys and cylinders and valves and steamchests. What we need to do is to produce. If we had a small machine we could get along with a small amount of power. But with our vast and complicated enginery we must have the maximum of spiritual energy.

It was said of Hugh Price Hughes that "he recovered for his Church its ancient passion for the souls of men, and set it as a living force in the stream of modern life." It is for the survival and dominance of that passion we plead to-day.

Our evangelism is not confined to a restricted revivalism. The manifold ministry of the Kingdom of God is finding superb expression in countless communities. Vast sums of money have been invested in enlarged equipment, while a widening vision of service to the total life of the community has inspired increasing numbers of our churches to become the servant of the community in order to become its human saviour. Community service which does not root in evangelism is impotent, evangelism which does not fruit in community service is imperfect. Methodism fixes the goal of her service to "become all things to all men" that she "may by all means save some."

In seeking to gather the spiritual harvest which now awaits the reaper, our pastors, district superintendents, and bishops must again assume the place of responsible leadership. We must not, we dare not surrender that leadership to any other

agency, no matter how excellent it may be. And our laymen must come to see that they have a direct relation to this urgent business of the kingdom which they cannot evade. An evangelism which is truly inspired by the Holy Spirit and the spiritual needs of men will not need the blare of trumpets, nor sensational publicity, nor grotesque superficiality. It will have its place in the normal life of the church, and will employ and exalt our regular instrumentalities. It will so stir with a holy passion both pastors and people, that the incoming of truly converted members will be a feature of the regular program which, if it fails, shall fill us with dismay.

The official record of the quadrennium is before us. It is a revealing report. The total increase in full membership for the quadrennium for the entire church is over 500,000. During the first year of the quadrennium we reached the largest annual increase ever reported, but the later years show a steady decline. This decline must not be allowed to continue. It need not continue if evangelism is given its rightful emphasis. Whatever secondary causes are cited as explanations for our too halting evangelistic advance, the primary cause is our failure to give the supreme place to evangelism in the manifold activities of the church. We can do better. We must do vastly better. And this is the time and place to set in motion influences which will bring the whole church to face squarely her full evangelistic responsibility. Through the appropriate committee this General Conference should definitely provide for the most daring and determined evangelistic advance of our history. The bishops of the Church await such an action with keen anticipation, and unitedly pledge every power of life and leadership to its triumphant consummation.

We dare not spend the greater part of a month at Springfield and then separate and go to our homes without giving to the Church a spiritual program for the new quadrennium—a program with scope and inspiration enough to rally our people to the most insistent and resultful evangelistic propaganda of all the years. Our primacy in this field is undisputed. The Protestant Church expects us to lead. If we succeed as we may succeed, all the churches will feel the impact of our achievement, and share in the holy contagion.

There is an old hymn of Charles Wesley, much used by the

English Methodists of an early day, which we would do well to adopt. It is a wonderful phrasing of personal consecration and evangelistic passion, and breathes a prayer which every one should make his own:

"I would the precious time redeem,
And longer live for this alone,
To spend, and to be spent, for them
Who have not yet my Saviour known;
Fully on these my mission prove,
And only breathe to breathe thy love.

"My talents, gifts and graces, Lord,
Into thy blessed Hands receive;
And let me live to preach thy Word,
And let me to thy glory live;
My every sacred moment spend
In publishing the sinners' Friend.

"Enlarge, inflame, and fill my heart
With boundless charity divine;
So shall I all my strength exert
And love them with a zeal like thine;
And lead them to thy open side,
The sheep for whom their Shepherd died."

WHAT OF THE FUTURE?

We shall soon pass through the open portals of a new quadrennium. What shall be the measure of our total achievement in that quadrennium? What shall be our policies, our adjustments, our faith, and our dominating effort?

Let us remember, dear brethren, that the achievements of yesterday give no guarantee of success to-morrow. We live in a new world. We face new situations. We grapple with new problems. We fight old enemies in new forms. Glorifying ourselves over past victories, and burning incense upon the altar of statistics will get us nowhere.

The years just ahead are crowded with spiritual possibilities. Shall our far-flung battle-line have the vision, the courage, and the holy energy to enter these years of matchless opportunity with the swing of certain conquest?

There are some things which Methodism must never give up. She must never give up her essential democracy. She must keep her place in the vanguard of every moral réform.

She must still closely ally herself with every righteous program for industrial readjustment and social regeneration. She must, as in the past, be broad enough to say to all who may differ in nonessentials of faith and practice, "If thy heart be as my heart, give me thy hand." But she must continue to preach her evangelical truths with lips of flame. She must still sound out the experimental note, and covet the rich blessings of a victorious heart experience. She must have that compelling inspiration which comes alone from absolute confidence in the purpose and power of Jesus Christ to conquer sin and win the world to righteousness.

These and other historic characteristics of Methodism must be held with an unyielding grasp. They must be so perfectly adjusted to the changing conditions of our great day that, allied with the best new forces, our Church shall continue an ever-expanding power in the modern world. The golden age of Methodism is not in the past. With unfailing springtime upon her brow, and a glowing passion for Christlike service in her soul, her golden age is yet to be.

And let us always remember this: Our chief hope of continued achievement is not in our great membership, nor in our unique ecclesiasticism, nor in resounding shibboleths, nor in the momentum of a movement which, for a century and a half, has carried us straight ahead. Our confidence is inspired not by our army, great and disciplined though it may be, but by the presence and pledge of the conquering Christ. Adjusting ourselves to his plans for the redemption of a race and the rebuilding of nations, and responding to his imperial command now resounding through all our ranks, we must go forward.

In this tragic hour of the world Jesus Christ is humanity's only hope. He is the torch of truth, the rock of strength. He is the anchor of hope. He is the refuge of the pursued. He is the master of the storm-winds of passion. He is the light which illumines all darkness. His divine foot prints are on all the continents. He moves surely toward the summit of his Kingly reign, and summons his Church to follow with radiant faith and bounding step. Under his leadership every fortress of unbelief shall be stormed, every bristling breastwork of sin shall be scaled, and above the last conquered citadel his blood-red banner shall be unfurled.

With millions of his followers in many lands, of many races and tongues, and called by many names, we covet the privilege of uniting in ascriptions of adoration to Him who is worthy "to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And in the name of our millions of members and adherents scattered over the earth, we now pledge to him our heart's devotion, our unwavering fealty, our uttermost love, and our eager cooperation in every redemptive movement for the rescue of a world devastated by sin, but soon to be uplifted and transformed by the magnetism of his cross.

The morning cometh! The morning cometh!

It is daybreak everywhere. Even in the darkest corners of the earth the gray streaks of the morning light are now above the mountains and the plains. The mists of ignorance, superstition, and tyranny, and the miasma of personal and national iniquity shall flee before his purifying presence. Soon the continents shall be bathed in his effulgent glory, for "the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea."

"Once the morning light has broken, who shall say
What the unimagined splendors of the day,
What the evils that shall perish in its ray?
Aid the dawning, tongue and pen;
Aid it, hosts of righteous men;
Aid it, paper, aid it, type;
Aid it, for the hour is ripe,
And our earnest must not slacken into play;
Sons of Wesley, eager, valiant, lead the way!"

"NOW UNTO HIM THAT LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US KINGS AND PRIESTS UNTO GOD AND HIS FATHER, TO HIM BE GLORY AND DOMINION FOREVER AND EVER, AMEN."

EARL CRANSTON
JOHN W. HAMILTON
JOSEPH F. BERRY
WILLIAM F. MCDOWELL
WILLIAM BURT
LUTHER B. WILSON

THOMAS B. NEELY
WILLIAM F. ANDERSON
JOHN L. NUELSEN
WILLIAM A. QUAYLE
EDWIN H. HUGHES
FRANK M. BRISTOL

HOMER C. STUNTZ	LAURESS J. BIRNEY
THEODORE S. HENDERSON	FREDERICK B. FISHER
WILLIAM O. SHEPARD	ERNEST L. WALDORF
FRANCIS J. McCONNELL	CHARLES E. LOCKE
FREDERICK D. LEETE	ERNEST G. RICHARDSON
RICHARD J. COOKE	CHARLES W. BURNS
WILBUR P. THIRKIELD	ANTON BAST
HERBERT WELCH	EDGAR BLAKE
THOMAS NICHOLSON	GEORGE H. BICKLEY
ADNA W. LEONARD	FREDERICK T. KEENEY
WILLIAM F. OLDHAM	H. LESTER SMITH
CHARLES B. MITCHELL	CHARLES L. MEAD
FRANCIS W. WARNE	ROBERT E. JONES
JOHN W. ROBINSON	MATTHEW W. CLAIR
EBEN S. JOHNSON	JOSEPH C. HARTZELL

ISAIAH B. SCOTT

JOURNAL
OF THE
GENERAL CONFERENCE OF 1924

THURSDAY MORNING, MAY 1, 1924

THE TWENTY-NINTH SESSION OF THE DELEGATED GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH convened in the Auditorium, Springfield, Massachusetts, on the first day of May, nineteen hundred twenty-four, at ten o'clock A. M.

MAY 1
FIRST
DAY.
Morning.

Bishop Joseph F. Berry, senior effective Bishop of the Church, called the Conference to order, and Bishop Earl Cranston announced Hymn No. 1, beginning, "O for a thousand tongues to sing," which was sung.

Devotions.

Responsive reading for the Seventh Day from the Psalter was conducted by Rev. Liu Fang, of the North China Conference.

Rev. J. R. Chitambar, of the Lucknow Conference, read the twelfth chapter of Romans.

Rev. Henry C. Balloch, of the Eastern South America Conference, led the Conference in repeating the Apostles' Creed, each delegate speaking in his native tongue.

Prayer was offered by Bishop Francis W. Warne, of India.

Hymn 355, beginning "Love divine, all loves excelling," was announced by Rev. Alfredo Tagliatela, of the Italy Conference.

Prayer was offered by the Rev. C. A. Tindley, of the Delaware Conference, at the close of which the delegates joined in repeating the Lord's Prayer, each speaking in his native tongue.

The Doxology was sung in closing the devotional exercises.

Bishop Berry brought the greetings of the Board of Bishops to the Conference and spoke on the spirit that should characterize its deliberations.

Greetings
of
Bishops.

Edmund M. Mills, Secretary of the last General Conference, at the request of the presiding Bishop, called the Conference roll.

Roll Call.

MAY 1
FIRST
DAY.
Morning.

The Conference stood while the names of the following Bishops, who have died during the quadrennium, were called:

Deceased
Bishop.

WILSON S. LEWIS,

and

Deceased
Missionary
Bishops.

JAMES M. THOBURN,
JOHN E. ROBINSON,
MERRIMAN C. HARRIS,

Missionary Bishops;

and also the names of the following Lay Delegates-elect:

JOHN G. CRABBE, of the Colorado Conference,
MELVIN E. SUMMERS, of the Savannah Conference;

and the following Ministerial Reserve Delegate-elect:

J. A. RICHIE, of the Savannah Conference.

The roll of Bishops was called, and the following answered to their names:

Bishops
Present.

EARL CRANSTON,
JOHN W. HAMILTON,
JOSEPH F. BERRY,
WILLIAM F. MCDOWELL,
WILLIAM BURT,
LUTHER B. WILSON,
THOMAS B. NEELY,
WILLIAM F. ANDERSON,
JOHN L. NUELSEN,
EDWIN H. HUGHES,
FRANK M. BRISTOL,
THEODORE S. HENDERSON,
WILLIAM O. SHEPARD,
FRANCIS J. MCCONNELL,
FREDERICK D. LEETE,
RICHARD J. COOKE,
WILBUR P. THIRKIELD,
HERBERT WELCH,
THOMAS NICHOLSON,
ADNA W. LEONARD,
WILLIAM F. OLDHAM,
CHARLES B. MITCHELL,
FRANCIS W. WARNE,

EBEN S. JOHNSON,
 LAURESS J. BIRNEY,
 FREDERICK B. FISHER,
 ERNEST L. WALDORF,
 CHARLES E. LOCKE,
 ERNEST G. RICHARDSON,
 CHARLES W. BURNS,
 ANTON BAST,
 GEORGE H. BICKLEY,
 FREDERICK T. KEENEY,
 H. LESTER SMITH,
 CHARLES L. MEAD,
 ROBERT E. JONES,
 MATTHEW W. CLAIR.

MAY 1
 FIRST
 DAY.
 Morning.

Retired Missionary Bishops:

JOSEPH C. HARTZELL,
 ISAIAH SCOTT.

Retired
 Missionary
 Bishops
 present.

The following letter was read from Bishop W. A. Quayle:

To the General Conference of 1924 Convening at Springfield, Massachusetts:

Letter
 from
 Bishop
 Quayle.

DEAR FATHERS AND BRETHREN:

I greet you in the name of Christ. I intrude on your time to prefer a request. It is a grief to my heart not to be with you. Poor health alone prevents.

I have esteemed it a great privilege to be one of the American people and to have ministered to them for my lifetime. I have found them ready and intelligent listeners. Their minds I have found alert and their hearts tender. I have loved our Methodist Episcopal Church, and its laity have been kind to mine and me. Its ministry with few exceptions have been beautiful, devoted men of God with whom it was a joy to serve and associate. Thank God for the Methodist Episcopal Church, membership and ministry. Having been saved by the grace of God, I have been "allowed of God to be put in trust with the gospel." How I have been elate at this high calling! Had I a hundred lives to live I should desire to spend them all in this sublime service. This gospel is the World's hope and song. It has been a sunny life, radiant as spring.

In addition God has given me the blessing of a wife and children who have been and are a gladness to my life. "I have all and abound."

I now ask you, brethren, to grant me the favor of the retired relation, regretting that impaired health makes the request imperative.

Praying the blessing of the God-Christ to dwell upon you and your deliberations for the church we love and the world for which Christ died,

I am gratefully your brother in the gospel,

(Signed) WILLIAM A. QUAYLE.

It was announced by the presiding officer that Bishop John W. Robinson was absent on account of the serious illness of his wife, and that Bishop Edgar Blake was confined to his room by temporary illness.

Bishops
 Blake and
 Robinson
 Detained.

MAY 1
FIRST
DAY.
Morning.

General Feng Yu Hsiang, Inspector General of the Chinese National Army, a lay delegate to this body, sent the following letter, which was read:

A TRANSLATION OF GENERAL FENG'S LETTER TO THE GENERAL CONFERENCE

To the Members of the General Conference:

Ladies and Gentlemen:

As a delegate to the General Conference, I am very anxious to be with you to enjoy your fellowship, to share your inspiration and to get your enlightenment. However, as a soldier, having responsibilities of the army and the Government, I shall not be able to carry out my wishes. I have asked Pastor Liu Fang, a delegate to the General Conference, from whose hands I have received my baptism, to speak a few words for me and express my longings.

Besides, I have written with my own hand a few words expressing great hopes for the Conference.

Very sincerely yours,

(Signed) FENG YU HSIANG.

Inspector General of the Chinese National Army.

The roll of delegates and of properly certified reserve delegates was called and eight hundred and thirty-nine persons responded to their names, as follows:¹

ALABAMA

Lay: Arthur D. Peck.

ATLANTA

Ministerial: John N. C. Coggin, Lorenzo H. King. Lay: James C. Arnold, Alonzo M. Wilkins.

BALTIMORE

Ministerial: Francis R. Bayley, Harry W. Burgan, John R. Edwards, J. Phelps Hand, Benjamin W. Meeks, Edward L. Watson. Lay: George W. Crabbe, John W. Edel, J. Fred Laise, Jacob L. Nuber, Harry L. Price, Mrs. Daniel B. Street.

BENGAL

Ministerial: David H. Manley. Lay: Herbert W. Knight.

BLUE RIDGE-ATLANTIC

Ministerial: Maynard O. Fletcher. Lay: Robert C. Kennedy.

BOMBAY

Ministerial: William H. Stephens. Lay: Mrs. Shantibai C. David.

CALIFORNIA

Ministerial: Adam C. Bane, Don O. Colegrove, Edward P. Dennett, Herbert B. Johnson, John Stephens, Claude B. Sylvester. Lay: Howard M. Boys, Chauncey H. Dunn, William M. Hotle, Olin D. Jacoby, Frank O. Merritt, Rolla V. Watt.

CALIFORNIA GERMAN

Ministerial: John H. Durbahn. Lay: Herman F. Meyer.

CENTRAL ALABAMA

Ministerial: Edward M. Jones, George W. Lewis. Lay: William J. Echols, John H. Redrick.

¹The arrangement of the delegates of the respective Conferences is in all cases alphabetical.

CENTRAL CHINA

Ministerial: Arthur J. Bowen. Lay: Ching F. Liu.

CENTRAL GERMAN

Ministerial: Fred W. Mueller, Oscar Rogatzky. Lay: L. Edmund Huber, Charles A. J. Walker.

CENTRAL ILLINOIS

Ministerial: Joseph A. Chapman, William H. Craine, George H. McClung, William E. Shaw, Frank E. Shult. Lay: Mrs. Alice Du Bois, Henry B. Fisher, John B. Johnson, Achalis M. Legg, Edgar H. Wilson.

CENTRAL MISSOURI

Ministerial: Benjamin F. Abbott, Luther R. Grant. Lay: Robert B. Hayes, Willis G. Mosely.

CENTRAL NEW YORK

Ministerial: Lyford S. Boyd, Wallace E. Brown, Edmund M. Mills, Howard L. Rixon, Harry E. Woolever. Lay: Francis E. Baldwin, Everett W. Ferguson, Olin V. Jolley, Mrs. Eloise H. Nottingham, Henry A. Tuttle.

CENTRAL PENNSYLVANIA

Ministerial: John H. Daugherty, Simpson B. Evans, Horace L. Jacobs, A. Lawrence Miller, James E. Skillington, Emory M. Stevens. Lay: Herbert T. Ames, Sterling W. Dickson, James W. Lowther, Michael B. Rich, Wat Tyler, James S. Williams.

CENTRAL PROVINCES

Ministerial: David G. Abbott. Lay: Miss E. Lahuna Clinton.

CENTRAL SWEDISH

Ministerial: William C. Bloomquist. Lay: John A. Nylin.

CENTRAL TENNESSEE

Ministerial: Edgar M. Nunally. Lay: Horace L. Carter.

CHICAGO GERMAN

Ministerial: William Esslinger, A. J. Loeppert. Lay: Herman R. Boese, Charles Buche.

CHILE

Ministerial: Moises S. Torregrosa. Lay: Earl A. Robinson.

COLORADO

Ministerial: Ezra M. Cox, David D. Forsyth, George M. Henderson, George L. Nuckolls, William T. Scott. Lay: John G. Crabbe, Alexander Lee Doud, William L. Hartman, Egbert B. Simmons, Mrs. James E. Stubbs.

COLUMBIA RIVER

Ministerial: William E. Armfield, Robert Brumblay, Neil M. Jones, Robert Warner. Lay: Ira R. Boyd, R. L. Brainard, David H. Cox, Heber M. Fried.

DAKOTA

Ministerial: Orien E. Boyce, William M. Deller, Jacob N. Hunter, Edward D. Kohlstedt. Lay: Byron A. Bobb, A. Clay Darling, George A. McKay, Bert F. Myers.

DELAWARE

Ministerial: Frederick H. Butler, Joseph E. A. Johns, Thomas H. Kiah, Charles A. Tindley. Lay: William W. M. Henry, Frederic S. Jewett, James H. Lewis, Herbert S. Wilson.

DENMARK

Ministerial: S. N. Gaarde. Lay: Jens C. Nyberg.

DES MOINES

Ministerial: Edgar M. Evans, Levi P. Goodwin, Ray E. Harvey,

MAY 1
FIRST
DAY.
Morning.

John L. Hillman, Raymond M. Shipman, Frederick W. Simpson. Lay: Fred A. Bailey, Mrs. Warren H. Burton, Walter G. Clark, Aaron V. Proudfoot, William A. Turner, William P. Wortman.

DETROIT

Ministerial: Edwin D. Dimond, George Elliott, Howard A. Field, Walter R. Fruit, Dunning Idle, H. Addis Leeson, Ralph M. Pierce, Merton S. Rice. Lay: Lewis B. Alger, John Bastow, Arthur P. Eva, Thomas O. Huckle, Levi A. Maynard, Isaiah S. Morris, Delmar D. Spellman, Mrs. Peter F. Stair.

EAST GERMAN

Ministerial: Henry Vollberg. Lay: John C. Frischkorn.

EAST TENNESSEE

Ministerial: Judson S. Hill. Lay: Mrs. Hattie R. Walker.

EASTERN SOUTH AMERICA

Ministerial: H. C. Balloch. Lay: J. Oscar Griot.

EASTERN SWEDISH

Ministerial: Edwin Stromberg. Lay: Charles A. Ogren.

ERIE

Ministerial: Henry H. Barr, John G. Ginader, Fred W. Hixson, Joseph A. Lyons, Lloyd L. Swisher. Lay: Herbert G. Eaton, William A. Elliott, Francis A. Loveland, Thomas C. Swarts, Charles E. Welch.

FINLAND

Ministerial: Karl F. Holmstrom. Lay: Yrjo Hyvari.

FLORIDA

Ministerial: James S. Todd. Lay: George W. Perkins.

FOOCHOW

Ministerial: Su-hua Ling, Ralph A. Ward. Lay: Kuang I. Lin, Sheng Hua Lin.

GENESEE

Ministerial: Ray Allen, Robert E. Brown, Samuel J. Clarkson, Charles E. Guthrie, Henry A. Reed, Charles D. Skinner. Lay: Alton M. Blake, Frank L. Hall, Elton B. Holden, Herbert P. Lausdale, Louis M. Potter, Charles W. Rowland.

GEORGIA

Ministerial: James B. Crippen. Lay: Clarence A. Titus.

GUJARAT

Ministerial: Royal D. Bisbee. Lay: Rasul J. Makwan.

GULF

Ministerial: Russell T. Pynes. Lay: Elwin C. Willard.

HINGHWA

Ministerial: F. Stanley Carson, Huang Wen Hung. Lay: David Cheng, Mrs. Elizabeth F. Brewster.

HOLSTON

Ministerial: John M. Emert, James M. Melear, William F. Pitts. Lay: Samuel C. Brown, William I. Marshall, Mrs. John A. Patten.

IDAHO

Ministerial: Harry S. Hamilton, Charles W. Tenney. Lay: Hans J. Roan, C. E. B. Roberts.

ILLINOIS

Ministerial: James C. Baker, William J. Davidson, Thomas N. Ewing,

Wilber D. Fairchild, Freeman A. Havighurst, Herbert A. Keck, Frederic B. Madden, Edwin G. Sandmeyer. Lay: Ira B. Blackstock, Raumlous A. Gabbert, Clarence C. Grimmett, Mrs. Emma A. Jerman, Isaac A. Love, De Lafayette Musselman, Hershel R. Snavelly, Henry S. Wiley.

INDIANA

Ministerial: Charles E. Bacon, William B. Farmer, Morton A. Farr, Orien W. Fifer, John W. McFall, Charles H. Taylor, John M. Walker. Lay: Mrs. Hattie L. Asbury, Earl R. Conder, Homer M. Frank, T. Morton McDonald, T. W. Robinson, J. Dwight Wetz, James B. Wilson.

IOWA

Ministerial: William A. Longnecker, Thomas Osborn, Ulysses S. Smith. Lay: Elza E. Phelps, R. G. Popham, George E. Wahl.

ITALY

Ministerial: Alfredo Tagliatela. Lay: Eduardo Tagliatela.

KANSAS

Ministerial: Samuel L. Buckner, Wallace B. Fleming, Harry O. Gordon, Henry O. Holter, Christopher L. Hovgard, Wiley A. Keve, Edmund J. Kulp, Frank Neff. Lay: Benton L. Brockett, Arthur S. Case, Omer O. Clark, Fred L. Crabbe, O. Grant Markham, John Marshall, Mrs. James L. McCoy, J. Luther Taylor.

KENTUCKY

Ministerial: Ezra T. Franklin, Fred W. Harrop. Lay: Alvis S. Bennett, James D. Black.

KLANGSI

Ministerial: William R. Johnson. Lay: Ida Kahn.

KOREA

Ministerial: Usoon Kim, Charles D. Morris. Lay: Hugh H. Cynn, Chung I. Roe.

LEXINGTON

Ministerial: H. M. Carroll, J. B. Redmond, E. A. White. Lay: J. S. Carroll, William W. Cooke, Mrs. C. D. C. Mebane.

LIBERIA

Ministerial: R. V. Richards. Lay: Philip Francis Simpson.

LINCOLN

Ministerial: D. G. Franklin. Lay: Lawrence H. Lightner.

LITTLE ROCK

Ministerial: James M. Cox, George T. Saxton. Lay: Annie C. Freeman, Mrs. Hilda M. Nasmyth.

LOUISIANA

Ministerial: William G. Alston, Thomas F. Robinson, Calvin S. Stanley, John W. Turner. Lay: Fannie B. Cooper, John L. Miller, Thaddeus T. Taylor, Andrew Welch.

LUCKNOW

Ministerial: J. R. Chitambar. Lay: J. J. Cornelius.

MAINE

Ministerial: John M. Arters, Alvin C. Goddard, David B. Holt, Albert E. Morris. Lay: G. P. Clifford, Abram W. Harris, Josiah W. Taylor, Mrs. Jennie P. White.

MALAYSIA

Ministerial: Walter G. Parker. Lay: Cheng Hoe Khoo.

MAY 1
FIRST
DAY.
Morning.

MEXICO

Ministerial: Epigmenio Velasco. Lay: Andres Osuna.

MICHIGAN

Ministerial: King D. Beach, Clareuce E. Hoag, Hugh Kennedy, William H. Phelps, Robert J. Slee, John C. Willits, James R. Wooton. Lay: Vernon R. Day, Luren D. Dickinson, Charles B. Dye, Jacob Kindleberger, James K. Miller, Eugene H. Rider, Carl H. Washburn.

MINNESOTA

Ministerial: John E. Bowes, John W. Holland, Samuel L. Parish. Lay: Mrs. F. H. Davis, Ole J. Finstad, Carl F. Miller.

MISSISSIPPI

Ministerial: Major T. J. Howard, Wiley L. Marshall, J. Beverly F. Shaw. Lay: Malachi Collins, Reuben H. McAllister, Robert B. Williams.

MISSOURI

Ministerial: Edward J. Gale, Charles C. James, Emmitt L. Robison. Lay: Thomas E. Arnhold, John L. Beaghtler, Fred Wightman.

MONTANA

Ministerial: Charles D. Crouch. Lay: Edgar E. Collins.

NEBRASKA

Ministerial: Clyde Clay Cissell, Lotan R. DeWolf, James R. Gettys, Marvin E. Gilbert, A. Otis Hinson, Henry G. Langley, Titus Lowe, A. Allen Randall, Isaac B. Schreckengast. Lay: Frank Dafeo, John N. Dryden, William A. Fellers, Carleton E. Freas, George H. Gray, Charles H. Randall, Ernest S. Schiefelbein, George W. Shultz, Miss Ella N. Watson.

NEWARK

Ministerial: Fred Clare Baldwin, Dorr F. Diefendorf, Harry Y. Murkland, George G. Vogel, Wilbert Westcott. Lay: Morris S. Daniels, John E. Fisher, James R. Joy, George Rowland Munroe, Mrs. May Leonard Woodruff.

NEW ENGLAND

Ministerial: James E. Coons, C. Oscar Ford, L. O. Hartman, George E. Heath, Lemuel H. Murlin, George H. Spencer. Lay: Edwin P. Bliss, Miss Clementina Butler, Frank C. Dunn, Frank P. Luce, Edgar C. Linn, Howard W. Selby.

NEW ENGLAND SOUTHERN

Ministerial: James I. Bartholomew, Ira W. LeBaron, Robert S. Moore, Robert L. Roberts. Lay: Guy B. Dolbeare, John Goss, Everett J. Horton, Benjamin F. Thurston.

NEW HAMPSHIRE

Ministerial: Hiram W. Hook, W. B. Locke. Lay: John Bishop, Burt W. Gillett.

NEW JERSEY

Ministerial: DeWitt C. Cobb, Alexander Corson, Furman A. DeMaris, Harold P. Sloan, Alfred Wagg. Lay: Harry P. Bennett, William J. Couse, William E. Massey, Franklin B. Platt, Alvin C. Poffenberger.

NEW MEXICO

Ministerial: S. Alonzo Bright. Lay: Frank H. H. Roberts.

NEW YORK

Ministerial: George M. Fowles, Allan MacRossie, Wallace MacMullen, Ralph W. Sockman, Ezra S. Tipple, Herbert E. Wright. Lay: Herbert Carl, H. Westlake Coons, Chester A. Smith, William J. Stitt, William H. Van Benschoten, Daniel W. Wilbur.

MAY 1
FIRST
DAY.
Morning.

NEW YORK EAST

Ministerial: Elmer A. Dent, David G. Downey, Wallace H. Finch, Abram S. Kavanagh, John W. Langdale, Frank Mason North, William J. Thompson. Lay: Mrs. Horatio Berry, Arthur J. Crawford, William M. Curtiss, Frank A. Horne, Joseph B. Morrell, Henry Wade Rogers, Alfred P. Sloan.

NORTH CAROLINA

Ministerial: Hugh L. Ashe, Robert G. Merris. Lay: James A. McRae, William B. Windsor.

NORTH CHINA

Ministerial: George L. Davis, Liu Fang, Ch'ang T. Wang. Lay: I. Hsin Liu, Shih Chen Nien, Jung Mao Yang.

NORTH DAKOTA

Ministerial: Samuel F. Halfyard, H. Styles Harriss, John S. Wilds. Lay: William C. Fawcett, Richard S. Johnstone, Charles A. Pollock.

NORTH GERMANY

Ministerial: F. H. Otto Melle, Hermann G. W. Meyer. Lay: Otto Goericke, Heinrich T. Stehl.

NORTH INDIA

Ministerial: Brenton T. Badley, E. Stanley Jones. Lay: James H. Hakeem, Harris L. Phillips.

NORTH INDIANA

Ministerial: William T. Arnold, George R. Grose, John W. Potter, Charles H. Smith, Fred F. Thornburg, Raymond J. Wade, Warren W. Wiant. Lay: Francis E. Bowser, James Burrows, O. N. Cranor, Mrs. Orah T. Hilkert, Jay F. Olinger, Arthur H. Sapp, Elwood Starbuck.

NORTH MONTANA

Ministerial: Philo W. Haynes. Lay: Vernon E. Lewis.

NORTH-EAST OHIO

Ministerial: Foster C. Anderson, Albert E. Day, Marcellus B. Fuller, Wilbur E. Hammaker, Howard K. Hilberry, Edwin Kirby, Frank W. Luce, Battelle McCarty, William H. McMaster, Sheridan B. Salmon, John J. Wallace, John I. Wean. Lay: Frank A. Arter, Edwin G. Beal, Ross P. Buchanan, J. Frank Burke, Frank Crook, John A. Fithian, Mrs. Friend I. Johnson, Charles E. Knapp, John C. Lowe, Edwin S. Nail, John H. Seiler, Charles E. Way.

NORTHERN GERMAN

Ministerial: William F. Koerner. Lay: Charles W. Eichhorn.

NORTHERN MINNESOTA

Ministerial: Lucius H. Bugbee, John C. Craig, Joseph B. Hingeley, Charles N. Pace. Lay: Joseph H. Morton, Adolph M. Peterson, William W. Sivright, Joseph S. Ulland.

NORTHERN NEW YORK

Ministerial: William M. Caldwell, Aaron B. Corbin, Samuel J. Greenfield, William D. Marsh. Lay: William T. Conkling, Milton W. Holt, William S. H. Keefe, Edwin R. Redhead.

NORTHERN SWEDISH

Ministerial: K. M. Wilkins. Lay: Erick W. Johnson.

NORTHWEST GERMAN

Ministerial: Frederick H. Thiel. Lay: Paul M. Griesemer.

NORTHWEST INDIA

Ministerial: Floyd C. Aldrich. Lay: Samuel Singh.

MAY 1
FIRST
DAY.
Morning.

NORTHWEST INDIANA

Ministerial: Bert D. Beck, Frank K. Dougherty, William E. McKenzie, Thomas F. Williams. Lay: William M. Blanchard, Mrs. Ida H. Clyne, C. Oliver Holmes, David P. Simison.

NORTHWEST IOWA

Ministerial: Orville M. Bond, Hubert E. Hutchinson, Frank E. Mossman, Frederick C. Taylor, John B. Walker. Lay: N. C. Bahnsen, Edgar A. Morling, Edward W. Oates, David P. Smith, Roy J. Sweet.

NORTHWEST KANSAS

Ministerial: Larkin B. Bowers, Lawrence E. Cooke, John A. Plantz, J. B. Sites. Lay: Charles F. McAdams, J. C. Ruppenthal, Mrs. Lulu Scott, L. J. Willits.

NORTHWEST NEBRASKA

Ministerial: Edward C. Fintel. Lay: Charles E. Swanson.

NORWAY

Ministerial: Einar Karlsen. Lay: Hans Landem.

NORWEGIAN AND DANISH

Ministerial: Peter M. Peterson. Lay: John Sakrison.

OHIO

Ministerial: Thomas H. Campbell, Charles E. Chandler, Charles E. Hill, John W. Hoffman, Levi C. Sparks, Edward R. Stafford. Lay: Ernest H. Cherrington, Thomas A. Jenkins, Charles C. Miller, Mrs. O. N. Townsend, James A. White, Allen T. Williamson.

OKLAHOMA

Ministerial: Josiah W. Abel, Jean L. LaGrone, Fred M. Stephenson, Howard Thomison. Lay: Mrs. J. W. Baker, M. E. Batten, F. W. Lintz, W. M. Short, Mrs. J. B. Thoburn.

OREGON

Ministerial: Joseph Knotts, John C. Spencer, Clarence T. Wilson, William W. Youngson. Lay: Roy B. Cox, Mrs. Matt S. Hughes, William H. Pollard, B. L. Steeves.

PACIFIC GERMAN

Ministerial: Fred H. Luecke. Lay: Louis Schumacher.

PHILADELPHIA

Ministerial: Charles M. Boswell, G. Bickley Burns, William H. Ford, George W. Henson, Edward S. Ninde, Charles W. Straw, John G. Wilson. Lay: Clarence D. Antrim, Solon D. Bausner, A. M. Breneman, Charles F. Eggleston, W. H. G. Gould, Miss Susan C. Lodge, Isaac C. Yocum.

PHILIPPINE ISLANDS

Ministerial: Dionisio D. Alejandro, Joshua F. Cottingham. Lay: Jorge Bocobo, Felecisimo Marquez.

PITTSBURGH

Ministerial: William F. Conner, John F. Jose, Daniel L. Marsh, Frederick A. Richards, Homer D. Whitfield, Benjamin B. Wolf. Lay: Wilhelm F. Alten, William A. Arnold, Albert Gaddis, Charles P. Howe, Elmer L. Kidney, William H. Pratt.

PUGET SOUND

Ministerial: George W. Frame, Robert C. Hartley, Thomas W. Lane, Edward H. Todd. Lay: Harry L. Brown, Frederick A. Hazeltine, Clint W. Lee, Dix H. Rowland.

ROCK RIVER

Ministerial: Charles K. Carpenter, Jesse S. Dancy, Thomas K. Gale,

J. Hastie Odgers, Fred D. Stone, Charles M. Stuart, John Thompson, W. R. Wedderspoon. Lay: Hubert A. Clark, George W. Dixon, H. L. Guyer, Henry S. Henschen, James A. James, Edward Carlton Page, Miss Emma A. Robinson, L. T. M. Slocum.

MAY 1
FIRST
DAY.
Morning.

SAINT JOHNS RIVER

Ministerial: Richard N. Merrill. Lay: Lester M. Parker.

SAINT LOUIS

Ministerial: Henry B. Foster, Harvey A. Jones, William W. King, William R. McCormack. Lay: John W. Boyd, William C. Hays, James H. Hoskins, Samuel M. Konizeski.

SAINT LOUIS GERMAN

Ministerial: Fred W. Wahl, Eugene Weiffenbach. Lay: Fred W. Kottmeier, George J. Risto.

SAVANNAH

Ministerial: J. S. Stripling.

SOUTH CAROLINA

Ministerial: Robert F. Harrington, Arthur R. Howard, John W. Moultrie, James F. Page. Lay: Charles W. Caldwell, Samuel J. McDonald, Joseph B. Randolph, Edward J. Sawyer.

SOUTH GERMANY

Ministerial: Dr. Emil Luering, Karl Ulrich. Lay: Eugen A. Barth, Ernst G. Bek.

SOUTH INDIA

Ministerial: Ongole David. Lay: Mrs. Sarah T. Parker.

SOUTHERN CALIFORNIA

Ministerial: Wilbur L. Y. Davis, Lincoln A. Ferris, Elmer E. Helms, Francis M. Larkin, G. Bromley Oxnam, Merle N. Smith, Frank G. H. Stevens, George A. Warmer. Lay: George E. Hume, Mrs. S. F. Johnson, Mrs. Mary Martin Northrup, James W. Patterson, Frank Paul Taggart, John H. Turner, A. M. Wilkinson.

SOUTHERN GERMAN

Ministerial: Benjamin E. Breihan. Lay: Charles F. Schmidt.

SOUTHERN ILLINOIS

Ministerial: George R. Goodman, Claude C. Hall, Cameron Harmon, Otto L. Markman, Charles L. Peterson. Lay: Mrs. Etta Root Edwards, Henry C. Mitchell, Norman H. Moss, John B. Stout, Sky B. Vaughan.

SOUTHWEST KANSAS

Ministerial: Rufus L. George, Innis D. Harris, Albert E. Henry, Albert E. Kirk, Charles A. Kitch. Lay: A. G. Burton, Wayne M. Campbell, Warren C. Detter, A. O. Rorabaugh, M. Madeline Southard.

SWEDEN

Ministerial: A. Theodor Arvidson, Axel B. Engstrom, August V. Norman. Lay: John E. Borjesson, Randolph Eimir, C. Arvid Safwenberg.

SWITZERLAND

Ministerial: Alfred Honegger. Lay: Gottfried Frei.

TENNESSEE

Ministerial: Joseph C. Sherrill, Samuel M. Strayhorne. Lay: W. E. A. Forde, William D. Hawkins.

TEXAS

Ministerial: Matthew W. Dogan, Willis J. King, Joshua O. Williams. Lay: Theodore W. Patrick, James L. Robinson, Mrs. Rosa Simpson.

MAY 1
FIRST
DAY.
Morning.

TROY

Ministerial: Albert D. Angell, Fred L. Decker, George C. Douglass, Philip L. Frick, Alfred J. Higgins, George K. Statham. Lay: Frank C. Dyer, James A. Hayes, Lewie D. Humphrey, Henry T. Noyes, Frank H. Ryder, Frank S. Smith.

UPPER IOWA

Ministerial: Frank W. Court, Sylvester E. Ellis, Wilfred C. Keeler, Edmund J. Lockwood, Earl A. Roadman. Lay: John W. Arbuckle, Samuel G. Armstrong, Mrs. Laura M. Gould, Samuel W. Mercer, Hugh Mossman.

UPPER MISSISSIPPI

Ministerial: Normal R. Clay, James W. Golden, Buford F. Woolfolk. Lay: Matthew S. Davage, Ephraim H. McKissack, Robert L. Williams.

VERMONT

Ministerial: Edwin W. Sharp, Oscar B. Wells. Lay: S. D. Atwood, Sanford A. Daniels.

WASHINGTON

Ministerial: William A. C. Hughes, Ernest Lyon, Albert J. Mitchell, McHenry J. Naylor. Lay: George T. Beason, Julius H. Love, Helen J. Muse, Irvine Garland Penn.

WEST CHINA

Ministerial: Jacob F. Peat. Lay: Roger Rahn.

WEST GERMAN

Ministerial: Matthew Herrmann, David W. Smith. Lay: George L. Kleinschmidt, Adam Mehler.

WEST OHIO

Ministerial: Valorous F. Brown, Roy B. Coleman, Calvin W. Horn, Arba Martin, James F. Olive, Albert E. Smith, Jesse Swank, Francis M. Swinehart, Aaron S. Watkins, Edward S. Weaver. Lay: Horatio S. Bradley, Frank M. Clevenger, Charles A. Collin, Thomas H. Darby, Eby G. Eikenberry, Mrs. W. H. C. Goode, Arthur B. Jones, Allen B. Whitney, Earl D. Wilson.

WEST TEXAS

Ministerial: Robert N. Brooks, Lazarus H. Richardson. Lay: William D. Kirkpatrick, Mrs. Dorcas N. Swann.

WEST VIRGINIA

Ministerial: Clarence E. Allen, James W. Engle, Smith B. Hart, Harry C. Howard, Roy McCuskey, Daniel Westfall. Lay: Charles W. Evans, Clarence D. Howard, Riley B. Nay, William H. Newcomb, Sherman L. Richards, William T. Williamson.

WEST WISCONSIN

Ministerial: Edwin C. Dixon, Frederick W. Harris, William W. Moore, George H. Willett. Lay: Lawrence S. Coe, Herman T. Lange, Adolphus P. Nelson, T. Fred Risley.

WESTERN NORWEGIAN-DANISH

Ministerial: Robert P. Petersen. Lay: O. A. Wiggen.

WESTERN SWEDISH

Ministerial: Karl A. Stromberg. Lay: Miss Winnie M. Gabrielson.

WILMINGTON

Ministerial: George T. Alderson, Theodore F. Beauchamp, Edward H. Dashiell, Frank C. MacSorley. Lay: Orlando Harrison, Walter O. Hoffecker, William H. Jones, Thomas N. Rawlins.

WISCONSIN

Ministerial: Richard Evans, William P. Leek, Samuel Plantz, Fred-

erick J. Turner. Lay: Judson E. Rosebush, Miss Alice Stearns, Charles E. Turnock, Walter S. Watson.

MAY 1
FIRST
DAY.
Morning.

WYOMING

Ministerial: George M. Bell, George S. Connell, Moses S. Godshall, Joseph M. M. Gray, John H. Race. Lay: Albert S. Andrews, Aaron V. Bower, Samuel H. Hicks, Frank L. Howard, Dorr W. McLauray.

WYOMING STATE

Ministerial: Edwin Bowling. Lay: Judson A. Mentzer.

YENPING

Ministerial: Tzu Kang Ch'en. Lay: Ju Chen Su.

The Bishop declared that there was a quorum present, and announced that the election of a Secretary was in order.

The following were placed in nomination: O. G. Markham, R. J. Wade.

Nominations
for
Secretary.

On motion, the nominations were closed.

Bishop Wilson, for the Board of Bishops, nominated the first set of tellers, and the nominations were confirmed. (See Tellers.)

The ballot was taken, and the tellers retired, in charge of Assistant Secretaries Hume and Arters.

G. C. Douglass, for the commission on the Entertainment of the General Conference, presented Reports No. 1 and 2 of the Commission, as follows:

Commission
on
Entertainment
Report
No. 1

REPORT No. 1

MR. CHAIRMAN AND DEAR FATHERS AND BROTHERS:

The Commission on Entertainment of the General Conference of 1924 begs to report to you the following General Conference Program:

Wednesday, April 30, 8 P. M.—Reception to the Bishops and Delegates by the people of Springfield.

Thursday, May 1, 8 P. M.—Reports of Bishops, Europe and Africa.

Friday, May 2, 8 P. M.—Gov. William E. Sweet of Colorado, and Marguerite Sylva, prima donna of the Chicago Grand Opera Company, under the auspices of the Springfield Local Committee.

Saturday, May 3, 8 P. M.—Anniversary of the General Deaconess Board.

Sunday, May 4, 3 P. M.—Reading of the Episcopal Address. 8 P. M.—Anniversary of the Board of Hospitals and Homes.

Monday, May 5, 8 P. M.—Reports of Bishops, Asia.

Tuesday, May 6, 8 P. M.—Reception of Fraternal Delegates representing the Methodist Episcopal Church, South, the Japanese Methodist Church, and the Methodist Protestant Church.

Wednesday, May 7, 8 P. M.—Anniversary of the Board of Sunday Schools.

Thursday, May 8, 8 P. M.—Anniversary of the Board of Home Missions and Church Extension.

Friday, May 9, 3 P. M.—Anniversary of the Woman's Foreign Missionary Society. 8 P. M.—William Churchill Hammond, organist, and the Mount Holyoke College Senior Choir and the Yale Glee Club, under the auspices of the Springfield Local Committee.

Saturday, May 10, 8 P. M.—Anniversary of the Board of Conference Claimants, together with Methodist Men's Convention.

General
Conference
Program.

MAY 1
FIRST
DAY.
Morning.

Sunday, May 11, 10:30 A. M.—Methodist Men's Convention, admission only to registered delegates. 2 P. M.—Memorial Service in charge of Bishops. 8 P. M.—Methodist Men's Convention.

Monday, May 12, 4 P. M.—Motion pictures under the auspices of the Springfield Local Committee. 8 P. M.—Reception to Fraternal Delegates representing the Presbyterian Church, the Federal Council of Churches, and the Reformed Episcopal Church.

Tuesday, May 13, 8 P. M.—Anniversary of the Board of Foreign Missions.

Wednesday, May 14, 8 P. M.—Reception to Fraternal Delegates representing the British Wesleyan Conference, the Methodist Church of Canada, and the Irish Conference.

Thursday, May 15, 3 P. M.—Anniversary of Woman's Home Missionary Society. 8 P. M.—Anniversary of the Board of Epworth League.

Friday, May 16, 4 P. M.—Motion pictures under the auspices of the Springfield Local Committee. 8 P. M.—Entertainment and the Gloria Trumpeters, under the auspices of the Springfield Local Committee.

Saturday, May 17, 8 P. M.—Reception of Fraternal Delegates representing the African Methodist Episcopal Zion Church and the Colored Methodist Church.

Sunday, May 18, 3 P. M.—Anniversary of the American Bible Society. 8 P. M.—Anniversary of the Board of Education.

Monday, May 19, 4 P. M.—Motion pictures under the auspices of the Springfield Local Committee. 8 P. M.—Report of Bishops, South America, Mexico, and the Philippines.

Tuesday, May 20, 8 P. M.—The Springfield Symphony Orchestra, and soloists from the Metropolitan Opera Company, under the auspices of the Springfield Local Committee.

Wednesday, May 21, 8 P. M.—Anniversary of the Board of Education for Negroes.

Thursday, May 22, 8 P. M.—Anniversary of the Board of Temperance, Prohibition, and Public Morals.

Sunday, May 25, 8 P. M.—Evangelistic Services.

Committee
Meeting
Places.

COMMITTEE MEETING PLACES

The following places have been assigned for the Standing Committees:
Group A—Monday, Wednesday, Friday—Episcopacy, South Congregational Church Auditorium.

Itinerancy, Church of Unity Auditorium.

Boundaries, Main Auditorium, Y. M. C. A.

Temporal Economy, Saint Paul's Universalist Auditorium.

State of Church, North Congregational Auditorium.

Group B—Tuesday, Thursday, Saturday—Book Concern, South Congregational Church Auditorium.

Foreign Missions, Saint Paul's Universalist Auditorium.

Home Missions, North Congregational Church Auditorium.

Education, Church of Unity Auditorium.

Education for Negroes, Main Auditorium, Y. M. C. A.

Group C—Monday and Wednesday—Epworth League, Chapel Saint Paul's Universalist Church.

Tuesday and Thursday—Sunday Schools, Chapel Saint Paul's Universalist Church.

Friday and Saturday—Temperance, Chapel Saint Paul's Universalist Church.

Judiciary Committee, Public Library.

GEORGE C. DOUGLASS,
MORRIS S. DANIELS,
WILLIAM F. CONNER,
HENRY S. HENSCHEN,
JAMES E. HOLMES,
J. LUTHER TAYLOR,
JOSEPH S. ULLAND,
OSCAR P. MILLER.

Commission on Entertainment.

EDMUND M. MILLS, *Secretary of General Conference.*

REPORT No. 2

In order to perfect the organization of the Conference, we desire to offer certain resolutions and suggestions for the conduct of the business.

Resolved, That the following resolutions and suggestions for the conduct of the business be adopted:

"1. That the rules of order of the last General Conference as modified and printed in the handbook, except as hereinafter amended, be adopted by this General Conference until changed in the manner provided in said rules.

"2. That the program submitted by the General Conference Commission on Entertainment and the Secretary of the General Conference be approved, and that the meetings for receiving the reports of the Bishops relating to Foreign Fields, for the reception of Fraternal Delegates, and for the Memorial Service, be sessions of the General Conference.

"3. That in accordance with the program submitted, a session of the General Conference be held Sunday afternoon, May 4, at 2 o'clock, and at this session the Episcopal Address be presented, following which, after devotional services, the session be terminated; and that on Monday the address shall be distributed by the Secretary among the different committees having jurisdiction over the subjects treated.

"4. That the lists of members of the Standing Committees, as printed in The Daily Christian Advocate of this date, be recognized as the Official Roll of the Standing Committees for this General Conference.

"5. That when vacancies occur in the Standing Committees they shall be referred to the individual delegations, and that changes or corrections in membership shall be certified in writing to the Secretary of the General Conference by the chairman of the delegation affected, and be reported by him to the Secretary of the Standing Committee involved.

"6. That the Bishops designated by the Board of Bishops be requested to preside at the organization of each of the Standing Committees until the Committee shall choose its chairman; and that the Secretary of the General Conference be requested to assign an assistant secretary to each Standing Committee to act until the Committee shall elect its secretary.

"7. That the General Conference districts meet to-day for organization and selecting members of the Committee on Judiciary, Revision, and Deaconesses, and for the transaction of such other business as may properly be brought before the meeting, at 2:30 o'clock, at the following places:

"DISTRICT:

- I. Y. M. C. A., Main Auditorium.
- II. Y. M. C. A., Lower Auditorium.
- III. South Congregational Church Auditorium.
- IV. North Congregational Church Auditorium.
- V. Church of Unity Auditorium.
- VI. Saint Paul's Universalist Auditorium.
- VII. South Congregational Chapel.
- VIII. North Congregational Chapel.
- IX. Church of Unity Chapel.
- X. Main Auditorium Platform.
- XI. Odd Fellows Hall, First Floor.
- XII. Parlors A and B, Kimball Hotel.
- XIII. Hall, second floor, G. A. R. Building.
- XIV. Hall, first floor, G. A. R. Building.
- XV. Rear Gallery, Main Auditorium.

"8. That the group of committees designated as Group A, including the Epworth League Committee from Group C, be called to meet Friday, May 2, at 3 p. m., at the following places:

- Episcopacy, South Congregational Church Auditorium.
- Itinerancy, Church of Unity Auditorium.
- Boundaries, Main Auditorium, Y. M. C. A.
- Temporal Economy, Saint Paul's Universalist Auditorium.

MAY 1
FIRST
DAY.
Morning.

Commission
on
Entertainment
Report
No. 2.

Conduct
of
Business.

MAY 1
FIRST
DAY.
Morning.

State of Church, North Congregational Auditorium.

Epworth League, Chapel Saint Paul's Universalist Church.

"9. That the second group of committees designated as Group B, including the Committee on Sunday Schools from Group C, be called to meet to-day, May 1, at 4 P. M., and thereafter at 2:30 P. M., at the following named places:

Book Concern, South Congregational Church Auditorium.

Foreign Missions, Saint Paul's Universalist Auditorium.

Home Missions, North Congregational Church Auditorium.

Education, Church of Unity Auditorium.

Education for Negroes, Main Auditorium, Y. M. C. A.

Sunday Schools, Chapel, Saint Paul's Universalist Church.

"10. That the Committee on Temperance, Prohibition, and Public Morals, of Group C, be called to meet for organization on Monday, May 5, at 4:30 o'clock, and thereafter at 2:30 P. M. at Saint Paul's Universalist Church Chapel.

"11. That the secretaries of the several Standing Committees be instructed to return to the Secretary of the General Conference, after they have been considered, all memorials, etc., referred to the Committees, and also the records of the Committee meetings.

"12. That the Secretary of the General Conference be authorized to edit the Journal of this Conference for publication; that he be authorized to make such verbal changes in the phraseology of the Journal as may be necessary to correctness and uniformity, but not so as to change the meaning of any action of the General Conference; and that the published copy, properly certified by him, be the Official Journal of this Conference.

"13. That the publishing agents place each morning two copies of The Daily Christian Advocate on the chair of each delegate, and that copies be supplied through the Press Committee for the use of the representatives of the press.

"14. That the members of the Commission on Entertainment be constituted a Committee on Expenses of Delegates, and are hereby authorized to pay the same.

"15. That the courtesies of the platform to distinguished guests be referred to the Secretary of the General Conference and the Chairman of the Commission on Entertainment, acting jointly, and that the names of those to whom such recognition shall be given shall be entered in The Journal as a matter of record.

"16. That the Bishops be requested to appoint a committee of five on Rules of Order, to which all proposals for changes in the rules shall be referred.

E. S. Tipple moved that these reports be adopted. The amendment of H. T. Ames that the address of the Bishops be reread on Monday, May 5, instead of Sunday, May 4, was, on motion of E. J. Lockwood, laid on the table.

The amendment of F. R. Bayley to amend rules was, on motion of D. G. Downey, referred to the Committee on Rules to be later appointed.

Ray Allen presented a series of amendments to the proposed rules, which, on motion, were referred to the Committee on Rules.

The Bishop announced the result of the ballot for Secretary, as follows: Whole number of votes cast, 839; necessary to a choice, 420. R. J. Wade received 557 and O. G. Markham 272,

Proposals
to Amend
Rules.

R. J. Wade
Elected
Secretary.

with 10 scattering votes, and the Bishop announced that R. J. Wade, having received a majority of the votes cast, was elected Secretary of the General Conference with power to name his assistants.

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FIRST
DAY.
Morning.

S. A. Bright moved that the Book Concern be requested to provide three copies of *The Daily Christian Advocate* instead of two, and the motion prevailed.

Reports No. 1 and 2 of the Commission on Entertainment of the General Conference were then adopted.

Charles A. Pollock presented the following resolution and moved its adoption:

Four and a half million members of the Methodist Episcopal Church, scattered over the entire world, are looking toward their representatives now assembled in General Conference to speak in no uncertain tones upon all public questions involving the moral and spiritual growth of the people.

Protest
Against
Weakening
Volstead
Act.

The question of the Eighteenth Amendment of our Federal Constitution and its enforcement rises at this time to a place of supreme importance. The world to-day looks to America for an answer. What shall that answer be?

At this moment the Judiciary Committee of the House of Representatives in Congress has under consideration the Volstead Act and several bills, which have been introduced seeking to change the act, by permitting the sale of wine and beer containing 2.75% of alcohol by weight. Leading men in various walks of life have recently appeared before that Committee urging such change. Some, in high standing in educational and other vocations, particularly recently, with apparent blindness to the welfare of the people, seek to destroy the influence of the Eighteenth Amendment, and urge its repeal, while breakers of law generally are conspiring with each other not only to emasculate the Volstead Act but also to destroy the Amendment itself.

In view of these facts the General Conference now assembled, having fully considered the destructive tendency of the attempts to break down law and order, desires to call the attention of Congress and the people generally to the fact that the Eighteenth Amendment is not a mere remedial statute or a bit of police regulation, but it is a concrete statement in terms of advancing civilization, of an enduring principle of human government, namely, the principle of sobriety, without which there can never become a growing, progressive, and Christian nation.

And further, believing, in the language of the Supreme Court of the United States, that "Congress has power, when it undertakes to suppress what it is free to regard as a public evil, it may adopt such measures having reasonable relation to that end, as it may deem necessary in order to make its action effective," we urge Congress not to permit any change in the percentage of alcohol allowed, in a liquor, as prescribed by the Volstead Act, believing that such a change would not only be in violation of the Eighteenth Amendment itself, but would also render more difficult the enforcement of law.

In these crucial transition days of our national life in dealing with the liquor problem the Methodist Episcopal Church expects all its members both in and out of Congress to do their duty.

It is directed that copies of these resolutions be forwarded to the Speaker of the House of Representatives and to the chairman of the Judiciary Committee having the bills in charge.

C. T. Wilson proposed an amendment, which passed, that a

MAY 1
FIRST
DAY.
Morning.

Committee of two Bishops and three delegates to be appointed present this resolution to Congress in person.

The resolutions were then adopted by a rising vote.

Time
Extended.

On motion of R. J. Wade, the time was extended.

On motion of F. M. North, a copy of the resolutions just passed was ordered sent to the Moderator of the General Assembly of the Presbyterian Church, soon to convene, and to all other religious bodies which can be reached.

Honorary
Secretaries.

On motion of R. J. Wade, Joseph B. Hingeley and Edmund M. Mills were elected honorary Secretaries of the General Conference.

On motion of D. G. Downey, a Committee of five was authorized, to be appointed by the chair, to prepare a paper expressing our appreciation of the long and faithful services of Edmund M. Mills, retiring Secretary.

Secretary Wade announced the following as Assistant Secretaries:

Assistant
Secretaries.

O. G. Markham, Kansas.

J. M. Arters, Maine.

V. F. Brown, West Ohio.

G. E. Hume, Southern California.

C. B. Sylvester, California.

A. L. Miller, Central Pennsylvania.

H. W. Burgan, Baltimore.

C. D. Wilson, Rock River.

J. B. Redmond, Lexington.

Daniel Westfall, West Virginia.

M. W. Dogan, Texas.

W. A. Longnecker, Iowa.

On motion of J. R. Edwards, it was ordered that the list of Committees as printed in *The Daily Christian Advocate* be made the official Committees of the Conference.

Messages to
Bishops
Quayle and
Stuntz.

On motion of W. W. King, messages of love and remembrances were ordered sent to Bishops Quayle and Stuntz.

Committee
on
Reference.

The following Committee on Reference was appointed:

Daniel Westfall, West Virginia.

Adam C. Bane, California.

DeLafayette Musselman, Illinois.

Elwood Starbuck, North Indiana, and the Secretary of the General Conference.

MAY 1
FIRST
DAY.
Morning.

Committee
on
Credentials.

Bishop Wilson announced the following Committees:

Committee on Credentials: C. A. Pollock, North Dakota; E. E. Helms, Southern California; C. D. Morris, Korea; P. F. Simpson, Liberia; A. M. Legg, Central Illinois; W. G. Parker, Malaysia; J. E. Bowes, Minnesota; M. T. J. Howard, Mississippi; L. M. Potter, Genesee; W. T. Scott, Colorado; Elwood Starbuck, North Indiana; A. O. Rorabaugh, Southwest Kansas; J. S. Hill, East Tennessee; G. T. Alderson, Wilmington; G. L. Davis, North China; S. A. Daniels, Vermont; R. F. Harrington, South Carolina; C. C. Cissell, Nebraska; Harvey A. Jones, Saint Louis; J. W. Engle, West Virginia; J. R. Chitambar, Lucknow; J. H. Race, Wyoming; Chester A. Smith, New York; Charles C. Miller, Ohio; C. E. Hoag, Michigan.

Committee
on
Privileges.

Committee on Privileges: O. W. Fifer, Indiana; David H. Cox, Columbia River; L. S. Boyd, Central New York; Orlando Harrison, Wilmington; W. J. King, Texas; Edwin P. Bliss, New England; J. B. Crippen, Georgia; Norman H. Moss, Southern Illinois; W. P. Leck, Wisconsin.

Committee
on
Secretary's
Record.

Committee on Secretary's Record: King D. Beach, Michigan; John B. Walker, Northwest Iowa; M. J. Naylor, Washington; D. F. Diefendorf, Newark; Clint W. Lee, Puget Sound.

Committee
on
Fraternal
Delegates.

Committee on Fraternal Delegates: Wallace MacMullen, New York; George R. Grose, North Indiana; George W. Dixon, Rock River; Guy B. Dolbeare, New England Southern; E. L. Watson, Baltimore; Merle N. Smith, Southern California; A. P. Sloan, New York East; W. W. Youngson, Oregon; W. J. Echols, Central Alabama.

Committee
on
Recognition of
Services
of
E. M. Mills.

Committee on Recognition of Services of E. M. Mills: Wallace E. Brown, Central New York; E. J. Lockwood, Upper Iowa; W. W. King, Saint Louis; H. P. Sloan, New Jersey, Rolla V. Watt, California.

Adjournment.

On motion of S. A. Bright, the Conference adjourned, the Benediction being pronounced by Bishop Hartzell.

MAY 1
FIRST
DAY.
Evening.

THURSDAY EVENING, MAY 1, 1924

Conference convened at 8 P. M., Bishop Anton Bast presiding.

Hymn 408, beginning, "Lead on, O King Eternal," was sung. Prayer was offered by Elmer E. Count of Bulgaria.

Titus Lowe introduced the Glee Club from Wesleyan University, Middletown, Connecticut, and they rendered a number of selections.

Bishop John L. Nuelsen, of the Zurich Area, reported on the work of Europe.

A stanza of Hymn 422, beginning, "Work, for the night is coming," was sung.

Bishop M. W. Clair addressed the Conference on the work in Africa.

Bishop Eben S. Johnson led in prayer, and Hymn 631, beginning, "Jesus shall reign where'er the sun," was sung.

Bishop William Burt pronounced the benediction.

MAY 2
SECOND
DAY.
Morning.

FRIDAY MORNING, MAY 2, 1924

The Conference was called to order at 8:30 A. M. with Bishop McDowell presiding, who announced that Bishop W. F. Oldham would have charge of the devotions.

Devotions.

Hymn 25, beginning, "O thou God of my salvation," was announced by Epigmenio Velasco, of Mexico Conference; and, when it was sung, prayer was offered by Charles W. Drees, of the Eastern South America Conference.

Hymn 304, beginning, "I heard the voice of Jesus say," was sung, and Bishop Oldham delivered an address based on John 3. 5 and 7; 4. 14 and 15, and 7. 38.

Prayer was offered by George A. Miller of Panama, after which Moises S. Torregrosa, of Chile Conference, announced Hymn 411, beginning, "O Master, let me walk with Thee," which was sung and concluded the devotional period.

Journal.

King D. Beach, of the Committee on General Conference Journal, reported having examined the Journal, and the Committee found it correct.

George C. Douglass, chairman of the Commission on General Conference Entertainment, presented the following resolution:

Resolved, 1. That at the close of the devotional exercises, the three center doors at the entrance be closed and guarded from outside, that one door only be open at each side to late comers.

MAY 2
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DAY.
Morning.

2. That entrance from galleries to main floor be guarded.

3. Only persons possessing delegated authority be admitted to main floor.

Admittance
to
Main Floor.

4. That we authorize the ushers and the door keepers to enforce these resolutions with courteous diligence.

W. F. Conner offered, as an amendment, that "all the rear doors be closed"; which amendment prevailed.

The report, as amended, was adopted.

Louis M. Potter presented the following resolution, which, on motion of Horace L. Jacobs, was referred to the Committee on Rules:

Early Action
on
Reports.

Whereas, The closing days of a General Conference Session are so often crowded with work as to prevent proper deliberation on important legislation, and

Whereas, Much legislation that is merely routine in its nature may easily be disposed of early in the session if presented; therefore, be it

Resolved, That the chairmen of the several Standing Committees be requested to select such legislation as will cause little or no debate for as early action as possible in Committees and early report to the General Conference, and be it further

Resolved, That the Rules Committee be instructed to provide in the daily program of business a call for such reports beginning not later than May 8.

Charles A. Pollock, for the Committee on Credentials, presented the following, which, on his motion, was adopted:

Committee
on
Credentials.

To the General Conference:

The Committee on Credentials beg leave to report that they recommend that Hugh Mossman, an alternate of the Upper Iowa Conference, be seated in place of W. F. Muse, a regular delegate, who is unavoidably absent.

CHARLES A. POLLOCK, *Chairman*.
LOUIS M. POTTER, *Secretary*.

The Secretary called the attention of delegates to Rule XIII requiring all resolutions to be written and presented in duplicate, except in case of reference to a Committee, when the mover shall furnish a third copy for the use of the Committee.

Resolutions in
Triplicate.

C. Oscar Ford, rising to a question of privilege, called attention to the difficulty that the eight foreign delegates in the rear seats were having to keep in touch with the business of the Conference; and, on his motion, these seats were ordered placed in the front of the auditorium.

Privileged
Seating
Foreign
Delegates.

Henry Wade Rogers presented the following resolution which, on his motion, was adopted:

Resolved, By the General Conference of the Methodist Episcopal Church representing four million five hundred thousand members, that we favor the proposal made by President Harding in his message of February 24, 1922, and which has been enforced by President Coolidge

World
Court.

MAY 2
SECOND
DAY.
Morning.

and Secretary of State Hughes, that the Government of the United States should join with other nations of the world in the maintenance of and participation in the Permanent Court of International Justice. We favor the determination of international controversies not by force of arms but by the impartial investigation of facts and the application to them of the rules of international law by a World Court.

Resolved, That we protest against the delay by the Foreign Relations Committee of the Senate which has had this proposal before it without action for over a year, and we respectfully ask for immediate and favorable action by that Committee and by the Senate of the United States.

Resolved, That this action be at once communicated by the Presiding Bishop and the Secretary of this General Conference to the President of the United States and to the Chairman of the Foreign Relations Committee of the Senate, Henry Cabot Lodge.

The motion of John Marshall to refer the paper to the Committee on the State of the Church was laid on the table on motion of W. H. Van Benschoten. The resolution was then adopted.

Order of the
Day.

On motion of H. L. Jacobs, the report of the Commission on Areas and Districts was made the Order of the Day immediately following the recess to-day.

W. F. Conner read the report on Church papers presented by the Book Committee, which, on his motion, was referred to the Committee on Book Concern.

Report
on
Church
Papers
Referred.

REPORT ON CHURCH PAPERS PRESENTED BY THE BOOK COMMITTEE TO
THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL
CHURCH

Fathers and Brethren:

The General Conference of 1920 took the following action:

"*Whereas*, The Church Press has an influence and importance so great that the subject demands fuller study and consideration than is possible at this Conference,

"*Resolved*, That the Book Committee be requested to make, through an impartial and disinterested Committee of their own number or of others, a careful study of the entire subject, particularly as to the number of Church papers needed, their character, management, and editorial supervision, and report their findings and recommendations to the next General Conference."

In accordance with this Resolution, the Book Committee on April 22, 1922, appointed a Committee on Church Papers composed of nine members, four of whom were outside the membership of the Book Committee.

The report of this Committee was presented to the Book Committee at the annual meeting, March 1924, and appears in the report of the Book Committee to the General Conference. After due consideration the Book Committee ordered that "A Special Committee of Five shall be constituted, no one of whom shall have belonged to the Committee on Church Papers, and that this new Committee give the matter further consideration," and report to the Book Committee at the adjourned meeting to be held immediately preceding the General Conference."

The report of the Special Committee of Five, based in its main recommendations upon the report of the Committee on Church Papers, as amended and adopted by the Book Committee, is herewith given to the General Conference:

WE RECOMMEND:

First: That there shall be issued one National Journal for Methodism in a series of Editions to serve the geographical areas now served by the various Advocates, each Edition to be made up as follows: Twenty-two

pages of each Edition to be made up as follows: Twenty-two pages of each Edition to be uniform throughout, with ten pages of each Edition to be devoted to the special interests of its geographical area, including news of the Episcopal areas comprised therein. The Executive Committee of the Book Committee may change the size of any of said Editions, or of any of the issues thereof, provided that no substantial change shall be made in the above ratio. This Journal shall be known as THE CHRISTIAN ADVOCATE, and the present names of the respective Advocates shall be continued as a prefix thereto in designating the several Editions.

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SECOND
DAY.
Morning.

For example:

The Central Edition
of
The Christian Advocate.
The Western Edition
of
The Christian Advocate.

Second: That until otherwise determined the following Editions shall be published: The New York Edition at New York; the Western Edition, the Advocate Journal Edition, and the Southwestern Edition at Cincinnati; the Northwestern Edition and the Central Edition at Chicago. Composition of the uniform pages of the Journal shall be done at such places as may be determined by the Book Committee, and shipped to the different publishing centers.

Third: That there shall be elected by the General Conference on nomination of the Book Committee, an Editor-in-Chief who, together with two assistants to be elected by the Book Committee, shall constitute an Editorial Board. This Editorial Board shall be responsible for the uniform matter in all Editions.

Fourth: That an Editor for each Edition shall be elected by the General Conference on nomination of the Book Committee. Each such Editor shall be responsible for the pages for his special territory.

Fifth: That there shall be an Editorial Council for Conference and Cooperation composed of the members of the Editorial Board and of the Editors of the various Editions, and the Editors of the other official papers of the Church. This Council shall meet once a year at the time and place of the Annual Meeting of the Book Committee, and shall be presided over by the Editor-in-Chief. Special meetings may be held at the call of the Editor-in-Chief, and such meetings shall be called by him at the request of four members of the Council.

Sixth: That no change be made in the cases of the California Christian Advocate, the Pacific Christian Advocate, the Epworth Herald, Der Christliche Apologete and Haus und Herd. These papers and the Pittsburgh Christian Advocate and the Washington Christian Advocate may secure the uniform material at cost.

Seventh: Since steps have been taken by the Book Committee looking toward the syndication of the matter in the Methodist Review of the Methodist Episcopal Church and the Quarterly Review of the Methodist Episcopal Church, South, it is our judgment that no action shall be taken at present affecting the policy of the Methodist Review.

Eighth: That the Editors of the California Christian Advocate, the Pacific Christian Advocate, the Epworth Herald, Der Christliche Apologete and Haus und Herd be elected by the General Conference on nomination of the Book Committee.

Respectfully submitted,

WILLIAM F. CONNER, *Chairman of the Book Committee.*

EZRA S. TIPPLE, *Secretary of the Book Committee.*

Springfield, April 29, 1924.

E. J. Lockwood presented the following report of the Commission on Foreign Language Work, and, on his motion, it was made the Order of the Day for next Tuesday immediately following recess:

Report on
Foreign
Language
Work.

MAY 2
SECOND
DAY.
Morning.

The General Conference of 1920 directed the Board of Home Missions and Church Extension to appoint a Commission on Foreign Language Work. This Commission was appointed at the first meeting of the Board of Home Missions and Church Extension. It has been at work during the quadrennium, and is now ready to present its report. I now move that the reading of this report be made the Order of the Day for Tuesday, May 6, immediately following recess.

William
Taylor
Memorial.

Rolla V. Watt presented to the Conference a banner from the William Taylor Memorial Church, Oakland, California, and read the following resolution, which, on his motion, was referred to the Committee on Foreign Missions:

Whereas, There was in 1921 celebrated in California the One Hundredth Anniversary of the birth of William Taylor, world-wide evangelist and Bishop of Africa, and as an outgrowth of this celebration there was formed by the California Conference the William Taylor Memorial Association to enlist the cooperation of the world-wide Methodism to commemorate William Taylor's apostolic labors in all lands, and,

Whereas, Steps are now being taken to prepare a memorial volume commemorating the life and work of this great Pauline prophet and planter of missions, also a volume especially designed for young people, therefore, be it

Resolved, That the General Conference heartily approve of these efforts to perpetuate the memory and work of this militant representative of world-wide Methodism, and hereby direct that a committee be appointed to cooperate in carrying out the purposes of the William Taylor Memorial Association and see to the appointment of committees in the various continents, particularly in India, South America and Africa, where William Taylor founded Methodist missions, with a view to perpetuating in all proper ways the memory and the carrying forward of the work begun by this pioneer missionary.

BISHOP WILLIAM F. OLDHAM,
South America.

GEORGE A. MILLER, South America.

BISHOP FRED B. FISHER, India.

BISHOP FRANK W. WARNE, India.

BRENTON T. BADLEY, India.

BISHOP EBEN S. JOHNSON, Africa.

BISHOP JOSEPH C. HARTZELL,
Africa.

BISHOP MATTHEW W. CLAIR,
Liberia.

BISHOP LUTHER B. WILSON, New
York.

BISHOP ROBERT E. JONES, New
Orleans.

BISHOP A. W. LEONARD, San
Francisco.

The Secretary of the Foreign Missionary Societies.

The Secretary of the Home Missionary Societies.

The President (the Bishop of the San Francisco Area) and the Secretary of the William Taylor Memorial Association.

ROLLA V. WATT,

MRS. M. M. NORTHRUP,

REV. E. P. DENNETT,

H. M. BOYS.

REV. FRANCIS M. LARKIN,

Commission on
Unification
Report.

A. W. Harris, representing the Commission on Unification, presented the report, which, on his motion, was ordered printed in The Daily Christian Advocate, and made the Order of the Day for next Wednesday, immediately following the approval of the Journal.

Frank C. Dunn moved that all resolutions be printed in The Daily Christian Advocate before being referred to Committees. The motion was not adopted.

Bishop Wilson presented the following Committee on Rules: H. L. Jacobs, W. M. Short, E. P. Dennett, W. H. McMaster, and F. A. Horne.

MAY 2
SECOND
DAY.
Morning.

The Committee to visit Washington on Prohibition legislation was announced as Bishops Nicholson and Leonard, and C. T. Wilson, C. A. Pollock, and W. H. Van Benschoten.

Committee on
Rules.

E. H. Wilson was substituted on the Committee on Credentials in place of A. M. Legg, who is temporarily absent.

Committee
to Visit
Washington.

On motion of D. G. Downey, the Call of Conferences for resolutions to be put on immediate passage was made.

Call of
Conferences.

CENTRAL PENNSYLVANIA

H. T. Ames presented the following resolutions, which were adopted:

1. That we most earnestly request the Committee having in charge the arrangements for this General Conference to provide a place where all those members of this body who desire to do so may meet each morning and observe the morning watch, and pour out our souls in earnest, importunate prayer to Almighty God to endow us with wisdom by the gift of the Holy Ghost, that we may legislate wisely for the kingdom of our God, that a mighty revival of religion shall sweep all Churches, developing leadership, healing the hurt of the daughters of my people—restore the faith once delivered to Saints, and bring in the glad hour when Jesus shall be crowned King and Lord of all.

Morning
Watch.

2. That we invite all the Churches, our own included, to unite with us in observing this hour of prayer.

HERBERT T. AMES,
JOHN H. DAUGHERTY,
WAT TYLER,
M. B. RICH,
J. S. WILLIAMS,
JAS. W. LOWTHER,

S. W. DICKSON,
EMORY M. STEVENS,
S. B. EVANS,
HORACE LINCOLN JACOBS,
J. E. SKILLINGTON,
A. LAWRENCE MILER,

H. L. Jacobs presented the following resolution, and moved its adoption:

Resolved, That the Publishing Agents be and are hereby empowered to sell at cost to our theological institutions for their students all the books in their respective curricula; and, upon the order of the Board of Examiners of our Conferences, to undergraduates and examiners, all the books listed in the courses of study.

Books at Cost
for Theological
Students and
Under-
graduates.

Wallace MacMullen raised the question of consideration, and it was granted.

The motion of F. R. Bayley, to refer the resolution to the Committee on Book Concern, did not prevail.

The previous question was ordered, on motion of S. Alonzo Bright.

E. J. Kulp moved that the resolution be referred to the Committee on Book Concern, but it did not prevail. C. H. Taylor

MAY 2
SECOND
DAY.
Morning.

Recess.

moved that it be referred to the Committee on Education, but it did not prevail. The resolution was then adopted.

Announcements were made, and recess was taken.

Conference reconvened at 10:45.

Bishop Wilson announced the substitution of G. E. Heath for D. F. Dieffendorf on the Committee on Journal.

R. J. Wade named Thomas W. Lane of Puget Sound Conference as an additional Assistant Secretary.

The Order of the Day was taken up, namely, the Report of the Commission on Areas and Districts.

At the suggestion of Bishop E. G. Richardson, chairman of the Commission, J. C. Nicholson of the Baltimore Conference, Secretary of the Commission, was granted the privilege of the floor to present the report.

F. A. Horne moved the adoption of the report. G. M. Fowles offered as a substitute that the report be referred to the Committee on Temporal Economy. The substitute was accepted and the report was so referred.

DETROIT

George Elliott offered the following resolution, which, on his motion, was adopted:

I move that all memorials, resolutions, and other matters relating to any consolidation or unification of the Board of Benevolences be promptly referred to the Committee on Temporal Economy with instructions to report at an early date.

M. S. Rice offered the following resolution, which was adopted:

Whereas, Doubtless one of the most important matters that will come before the consideration of this Conference will be our declaration on the great world problem of war, and

Whereas, Its consideration is a matter that should warrant the consideration, preliminary, of men specially fitted to guide our deliberations.

Therefore, Be it moved that a special Committee be raised for this consideration to report to this Conference; the Committee to be composed of one from each area of the Church for the World, and seven members at large to be chosen by the Board of Bishops.

KANSAS

John Marshall offered the following resolution, and moved its adoption:

That, in the next revision and publication of the Discipline of the Methodist Episcopal Church, after each section there be added a note showing when the section was first adopted, when it was amended, if ever, and giving the pages of the General Conference Journal that record the adoption of the original section and of all amendments thereto or changes therein.

Record
of
Changes
in
Discipline.

All Board
Consolidation
Items
Referred.

Special
Committee
on War.

Additional
Assistant
Secretary.

Report of
Commission
on Areas and
Districts.

G. W. Henson raised the question of consideration, and it was refused.

John Marshall offered the following resolution:

Whereas, The Constitution of the United States is the result of Christian thought; and

Whereas, The principles contained in that Constitution are Christian principles applied to our government, and

Whereas, Christianity and our Constitution are so closely related to each other that injury to one of them will result in injury to the other; therefore, be it

Resolved, That, for the purpose of promoting a greater respect for the Constitution and of instilling greater love for it, we earnestly recommend to our membership and to all the people in the United States a close study of it to get a thorough understanding of it and to see wherein and how far it conforms to Christian standards, and be it further

Resolved, That until otherwise directed by the General Conference, the foregoing resolution shall be printed in the Discipline with the General Conference reports and resolutions.

MAY 2
SECOND
DAY.
Morning.

Respect
for
Constitution
of the
United States.

Ray Allen raised the question of consideration, and it was not granted.

MALAYSIA

Walter G. Parker presented the following resolution, and, on his motion, it was adopted:

Resolved, That the action taken this morning directing the Book Concern to sell the books of the Conference Course of Study to undergraduates at cost be applied also to the publishing houses outside of the United States.

Publishing
Houses
Outside
United States.

MISSISSIPPI

J. B. F. Shaw presented the following resolution, and on his motion, the paper was adopted:

Resolved, That the publishing agents be instructed to send a copy of the Journal of this General Conference to each delegate, and to each Bishop, and to every college, seminary, and theological school of the Church, and also one copy to each fraternal delegate to this General Conference.

Distribution
of the
General
Conference
Journal.

J. B. F. SHAW,
W. L. MARSHALL,
M. COLLINS.

NEBRASKA

James R. Gettys offered the following resolution and moved its adoption. On motion of E. L. Kidney, the resolution was referred to the Committee on the State of the Church.

Whereas, There is most urgent need for spiritual awakening and religious development throughout the land, as evidenced by conditions that are apparent to every observer, and emphasized by the earnest utterances of leading business men, educators, and statesmen; and

Whereas, The very life and prosperity of our country, and the future welfare of all nations, depend upon the stability of our religious foundation and faith in God; and

Whereas, So much that is vital and effective in Christian life and practice centers in our Lord Jesus Christ, and that Easter time is a

Passion Week
Observance.

MAY 2
SECOND
DAY.
Morning.

most suitable period of the year to direct thought and increase devotion to him; to call the minds of men to the recognition of spiritual values and individual responsibility; to promote and strengthen the very fundamentals of civilization; therefore, be it

Resolved, By the General Conference of the Methodist Episcopal Church assembled in Springfield, Massachusetts, that the week preceding Easter of each year be set apart and known as Passion Week, or Holy Week, and that appropriate religious services be held during said week in all our churches and schools everywhere; and that all social and other necessary activities cease during these days;

Resolved, Second, that we respectfully but urgently request all other organizations of our land, such as social clubs, study and culture clubs, commercial clubs, lodges, political organizations, public schools, etc., to plan their work for the year so that no special activities or gatherings shall fall within this particular week.

Resolved, Third, that we pledge ourselves, our Bishops, our press, our pastors and people to the utmost endeavor to carry to success this program, and to give wide and continuous publicity and effort to the accomplishment of this high and holy purpose.

Resolved, Fourth, that we invite all our sister churches to take like action, and cooperate fully in this worthy movement, to the end that the Kingdom of God may be the more quickly and firmly established.

J. R. GETTYS,
CLYDE CLAY CISELL,
M. E. GILBERT,
A. ALLEN RANDALL,
JOHN N. DRYDEN,
ELLA N. WATSON,

OLIVER M. KEVE,
A. OTIS HINSON,
TITUS LOWE,
H. G. LANGLEY,
GEORGE H. GRAY,
W. A. FELLERS.

The following resolution, presented by Marvin E. Gilbert, was adopted:

Message
of
Sympathy.

Whereas, Lotan R. De Wolf, pastor at York, Nebraska, and a delegate elect to this body, was stricken with paralysis on April 18, and is now lying in his home in a very serious condition,

Therefore, I move that we request our Secretary to send to the family of our brother an expression of our sympathy and the assurance of our prayers.

NEW JERSEY

Harold P. Sloan presented the following, and moved its adoption:

Standards
of
Faith.

We are stewards of the grace of Jesus Christ our Lord in great and crucial times.

On the one hand men are recognizing Christ in ever increasing numbers.

On the other hand, those sublime affirmations concerning his person and work, which are the whole ground and strength of his power to bless and save our world, are being denied with an equally increasing frequency and boldness.

This Conference in which is centered the life of the Methodist Episcopal Church around the world cannot in good conscience meet at such an hour without making strong declaration of its unflinching devotion to all those precious affirmations which are embodied in our common Christian creeds and more exactly interpreted for us as Methodists in our Articles of Religion.

When so many voices are raised to question or deny our mutual voice must be raised to affirm.

When so much is being said to disturb faith we must speak out strongly to establish it.

We therefore proclaim our unwavering devotion to the standards of faith established among us in the Constitution of our Church, and we call upon all who exercise the teaching office within our fellowship, whether in the pulpit or in the class room, to recognize the obligation

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SECOND
DAY.
Morning.

that is upon them to be witnesses and defenders of the Christian Faith as defined and established in Methodism.

We are not unmindful of the importance of maintaining unimpaired that right, so sacred to Protestantism, the right of the individual to freedom of thought. But we would point out that there is another right that stands above this one, and is ever more sacred. It is the Christian Church to have their Church remain Christian.

We are not a mere humanitarian organization, we are a Christian Church in unity of faith with the Christian Centuries. Our standards are not in exacting detail, they but outline the great headland of common Christian belief. Beyond them there is wide room among us for humble, grateful acceptance.

We therefore proclaim to the whole Methodist and Christian world our full recognition of the binding authority of our Articles of Religion and other established standards of doctrine. These are the authoritative form of all Methodist faith and teaching whatsoever.

Resolved, That copies of this action be printed in every official paper of the denomination, and that the Secretary of the General Conference be instructed to send copies to the Secretary both of the faculty and of the Board of Trustees of all our educational institutions.

Ray Allen raised the question of consideration, which was granted. L. O. Hartman moved to refer the paper to the Committee on the State of the Church, but it was not referred.

W. W. King offered as a substitute that the paper be printed in The Daily Christian Advocate and that action thereon be deferred.

The substitute was accepted, and then adopted.

NEW YORK

The following resolution was presented by Chester A. Smith, which, on motion of John R. Edwards, was referred to the Committee on Temporal Economy.

Whereas, Suggestions have from time to time been made to combine the Epworth League with some other organization, particularly the Sunday School, and

Whereas, The young people of the Epworth League do not desire to have their organization combined with any other organization as evidenced by their recent referendum upon this subject, and

Whereas, To do so under these circumstances would be a violation of that democratic spirit which has always been one of the fine characteristics of the Methodist Episcopal Church, therefore

Resolved, That in any plan for consolidation or reorganization of boards which may be recommended by any committees of this General Conference, the self-autonomy and independence of the Epworth League be preserved.

Epworth
League
Reorganization.

NEW YORK EAST

F. A. Horne presented the following paper which was adopted:

Whereas, A resolution was unanimously adopted by the Lay Electoral Conference of the New York East Annual Conference, held at Brooklyn, N. Y., March 21, 1924, reading as follows:

Whereas, the proposition to change the Constitution of the Methodist Episcopal Church, so as to admit laymen as members of the Annual Conferences, which was adopted by the General Conference of 1920 by a Constitutional majority, has not received a Constitutional majority in the Annual and Lay Conferences, and

Laymen
in
Annual
Conferences.

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DAY.
Morning.

"Whereas, This important matter should have careful and full consideration, be it

Resolved, That the Lay Electoral Conference of the New York East Annual Conference petitions the General Conference to appoint a Special Committee at the beginning of the approaching General Conference to consider the whole matter and formulate Constitutional legislation on the subject to be submitted to the General Conference for proper action." Therefore, be it

Resolved, That a Special Committee be appointed "On Admission of Laymen to the Annual Conferences," consisting of one minister and one layman from each Episcopal Area in the United States, and one minister and one layman from each of the following divisions: Eastern Asia, Southern Asia, Southeastern Asia, Europe, Latin America, and Africa.

Resolved, That the report of such Committee be presented to the General Conference on Tuesday, May 13, after publication in The Daily Christian Advocate, and that consideration of the report be made the special Order of the Day immediately after recess on that date.

FRANK A. HORNE,

J. B. MORRELL,

ALFRED P. SLOAN,

HENRY WADE ROGERS,

MRS. HORATIO BERRY,

ARTHUR J. CRAWFORD,

WM. M. CURTISS.

F. A. Horne, on a question of privilege, moved that the Committee referred to in the paper be appointed by the Board of Bishops. The motion prevailed

NORTH INDIA

B. T. Badley offered the following resolution, which, on his motion, was adopted:

Recognizing that the issue of Temperance throughout the world is ultimately one cause, and realizing the critical stage that India has reached in its campaign for the prohibition of the manufacture and traffic in alcoholic beverages, this General Conference of the Methodist Episcopal Church extends to India, through its representatives in this body, its hearty good wishes and genuine sympathy for the complete success of the cause of sobriety in that great land through the suppression of the liquor traffic, and offers its congratulations to that great section of the Indian press that is working so strenuously in behalf of this great reform.

BRENTON T. BADLEY,

J. R. CHITAMBAR,

J. J. CORNELIUS,

S. EDWARDS,

H. L. PHILLIPS,

ONGOLE DAVID,

ERNEST H. CHERINGTON,

FRANK MASON NORTH,

MRS. SHANTIBAI C. DAVID,

W. H. SINCLAIR,

N. J. PARMAR,

F. C. ALDRICH,

E. STANLEY JONES,

SARAH T. PARKER,

W. H. VAN BENSCHOTEN.

NORTHWEST IOWA

Frank E. Mossman offered the following, which, on motion of D. G. Downey, was referred to the Committee on Book Concern:

In harmony with the instructions this morning to the Publishing Agents,

Resolved, That the Publishing Agents be directed to sell at cost to Institutions of Learning under the auspices of the Methodist Episcopal Church all books listed in the regular courses offered by their respective departments of Religious Education.

Temperance
in
India.

Books at
Cost to
Institutions of
Learning.

PHILADELPHIA

MAY 2
SECOND
DAY,
Morning.

G. W. Henson presented the following, which was adopted:

Resolved, The Committee on Arrangements be and are hereby requested to have built, if possible and practicable, in the rear of the Hall a screen for the protection and comfort of the delegates in the extreme rear.

Building of
Screen.

PHILIPPINE ISLANDS

J. F. Cottingham presented the following paper, which, on his motion, was adopted:

Resolved, That the Committee which has been appointed by the General Conference to visit the Congressional Committee in Washington, in the interest of the proposed change in the Volstead Act, be urged to use its influence with said Committee in Washington to extend the Volstead Act to the Philippine Islands.

Extend
Volstead Act
to
Philippine
Islands.

PITTSBURGH

E. L. Kidney presented the following:

Resolved, That the Local Committee be requested to erect a sounding board on the platform over the speaker's desk and the desk of the presiding officer.

Amplifiers.

Rolla V. Watt offered as a substitute that the building be equipped with amplifiers.

S. A. Bright moved that the whole matter be referred to the Committee on General Conference Entertainment. The motion of G. W. Henson, to lay on the table the motion to refer, was lost. The motion to refer was then adopted.

W. F. Conner presented the following paper, which was adopted:

Whereas, The action of the General Conference as given in the General Conference Journal should, for the purposes of historical understanding and accuracy, be a record of the steps taken by that body in the legislation of the Church,

Printing
of
Reports
as
Originally
Presented.

Whereas, A record in this Journal of the final action of the Standing Committees as presented to the General Conference is an important factor in securing such understanding and accuracy,

Whereas, The General Conference Journal of 1920 does not in all cases print the action of Standing Committees as presented to the General Conference, but only such part as was adopted by the Conference, therefore,

Resolved, That the Secretary of the General Conference be instructed to have printed in the General Conference Journal in that department which purports to record the final action and report of Standing Committees, the report of said Committee as submitted to the General Conference for its action, without regard to amendments or substitutions which the Conference body may finally adopt.

Daniel L. Marsh moved that the General Conference Commission on Entertainment be instructed to place an amplifying system in the auditorium, or to arrange for the rotation of the seating of the delegates.

Rotation
of
Seating.

MAY 2
SECOND
DAY.
Morning.

C. Oscar Ford on behalf of the Local Committee announced that the whole question would be taken care of by the Committee.

On motion of W. W. King, the motion was laid on the table.

R. J. Wade moved that the Committee on Hospitals and Homes be constituted by one minister and one layman from each Area, and five at large to be appointed by the Bishops, and it prevailed.

Committee on
Hospitals and
Homes.

SAINT LOUIS

Daily
Advocates.

On motion of W. W. King, it was ordered that The Daily Christian Advocates be placed in the seats before the opening of the morning sessions.

WEST WISCONSIN

E. C. Dixon presented the following resolution, which was adopted:

Print
Standing
Committee
Schedule.

Resolved, That the Committee on Publication of The Daily Christian Advocate be instructed to publish with the daily program the hour and the place of meeting of the several Standing Committees for the next five days.

F. W. HARRIS,
E. C. DIXON.

E. C. Dixon presented the following paper which, on his motion, was adopted:

Message
of
Sympathy.

Whereas, The Hon. A. P. Nelson has represented the West Wisconsin Conference at six General Conferences and is prevented from attending this, which would have been his seventh Conference to which he was elected by acclamation, only by the serious illness both of himself and of his wife,

Resolved, That this Conference instruct our Secretary to express to Brother Nelson our hearty sympathy, our great regret at his inability to be present, and our sincere prayers for his speedy recovery.

E. C. DIXON,
WM. W. MOORE,
FRED. W. HARRIS,
GEO. H. WILLETT,

LAWRENCE S. COE,
T. F. RISLEY,
H. T. LANGE.

The roll of Conferences was completed.

Committee
on
Privileges.

O. W. Fifer presented the following report of the Committee on Privileges, which was adopted:

The Committee on Privileges recommends that:

E. W. Sharp, of the Vermont Conference, be excused from the session on Saturday, and that H. P. Lansdale, of the Genesee Conference, and H. C. Mitchell, of the Southern Illinois Conference, be given seats in the front row on account of partial deafness.

Adjournment.

The Doxology was sung, and Dr. Alfred Smith, Editor of the Christian Advocate at Nashville, Tennessee, pronounced the Benediction.

SATURDAY MORNING, MAY 3, 1924

MAY 3
THIRD
DAY.
Morning.

Conference convened at 8:30 A. M., Bishop Wilson presiding. Bishop Henderson being in charge of the devotions, Hymn 184, beginning, "Come, Holy Ghost in love," was announced by Oscar Rogatzky of the Central German Conference.

Devotions.

Prayer was offered by Ralph M. Pierce of the Detroit Conference.

Hymn 186, beginning, "I worship thee, O Holy Ghost," was announced by P. M. Peterson of the Norwegian and Danish Conference.

An address was delivered by Bishop Henderson based on Acts 1. 12-2. 4.

The devotions were concluded with the singing of the third and fourth stanzas of Hymn 375, "Jesus, Thine All-victorious Love."

King D. Beach, reporting for the Committee on General Conference Journal, announced that they had read the minutes and found them correct. The report of the Committee was adopted and the Journal was approved.

Journal.

Orien W. Fifer, for the Committee on Privileges, moved that Guy B. Dolbeare, of the New England Southern Conference, be excused from the session Tuesday morning, May 6. The motion prevailed.

Committee
on
Privileges.

C. A. Pollock, for the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Committee
on
Credentials.*To the General Conference:*

Your Committee on Credentials begs leave to report that they recommend the following named persons be excused: Emil Luering for Saturday, May 3; George W. Crabbe for Saturday, May 3, and Monday, May 5.

Your Committee also note the following persons entitled to be seated as delegates: J. Oscar Griot, Lay Electoral, Eastern South America Conference; Charles E. Knapp, to be seated in the place of Arthur L. Hoover, Lay Delegate, North-East Ohio Conference. Mrs. Effie G. Lindsay, Reserve Lay Delegate from Northern Minnesota Conference, to be seated temporarily in place of A. M. Peterson until he arrives, but without additional expense.

Your Committee also reports that regular delegates J. Frank Burke, Edwin Kirby, and Edwin S. Nail were each seated May 1, but after the roll call.

The credentials of H. B. Mansell, from the Netherlands Indies Mission Conference, and Edwin F. Frease, from the North Africa Mission Conference, were duly presented, which entitles them to the privilege of sitting with the Standing Committees and to participate in their deliberations, without the right to vote.

The Committee also recommends that all applications for temporary absence shall be in writing to be signed by the party desiring to be

MAY 3
THIRD
DAY.
Morning.

excused; giving also the name of his or her Conference, the exact dates to be excused, and the reasons for such excuse.

CHAS. A. POLLOCK, *Chairman.*
L. M. POTTER, *Secretary.*

The Call of the Conferences was resumed.

Standards
of
Faith.

Bishop Wilson announced that the paper presented by Harold P. Sloan at yesterday's session was before the Conference. O. W. Fifer moved that it be referred to the Committee on the State of the Church.

Ray Allen raised a point of order that a motion to refer was not debatable. The Bishop ruled that under the circumstances attending the presentation of this paper debate was in order.

G. E. Heath moved the previous question, and it was ordered.

The paper was referred to the Committee on the State of the Church.

ALABAMA

Arthur D. Peck offered the following resolution, which, on his motion, was adopted:

Message
of
Sympathy.

In view of the fact that John L. Brasher, for twenty years Secretary of the Alabama Conference, a member of three previous General Conferences, and elected again to a seat in this body, is forbidden by his physician the privilege of attending this session, be it

Resolved, That the Secretary of this General Conference convey to Dr. Brasher our greetings, an expression of sympathy and an assurance of our prayers for his speedy recovery.

CENTRAL MISSOURI

Robert B. Hayes presented the following paper, and on motion of a delegate, it was referred to the Committee on the State of the Church:

Obedience
to Law.

Whereas, Obedience to and respect for law are extremely important to all government and most especially in a government of, for, and by the people, and

Whereas, In our own country violation of and disrespect for law are on the increase not only by the criminals among us but also by others whose zeal is burning, but whose methods are hidden, whose aims are probably for good but whose results are damaging to the perpetuity of harmony in our country, therefore, be it

Resolved, That the Methodist Episcopal Church in General Conference assembled record its opposition to all disrespect and disobedience to the laws of the country whether done or fostered by individuals or by organizations.

ROBERT B. HAYES,
W. G. MOSLEY,

L. R. GRANT,
B. F. ABBOTT.

CENTRAL PENNSYLVANIA

E. M. Stevens presented the following, and moved its adoption:

Increase
of
Chaplains.

The pronounced and widespread movement to discourage militarism and to promote peace should not cause us to forget that we have an army of 125,000 men whose moral and spiritual welfare should not be

neglected. Some of our best young men are entering our army for whom no adequate spiritual ministry is being provided.

At this time the Federal Council of Churches is calling particular attention to this fact and is earnestly supporting the bill now before the military committees of the Senate and House of Representatives known as the Cooper-Hull bill (Senate No. 2532 and House No. 7038) which has for its object the augmenting and strengthening of the forces making for the moral and religious welfare of our soldiers by asking that the number of chaplains be increased, that all discrimination against the men serving in the Chaplain's Corps be removed so that they may advance as rapidly as officers in other service corps of the army and that proper provision be made for religious ministry to our soldiers so that the spiritual life of the men may not suffer.

We, the General Conference of the Methodist Episcopal Church, representing more than 4,500,000 members, indorse this bill and urge that the military committees of the Senate and House of Representatives speedily and favorably report it to their respective bodies and that we instruct our secretary to at once transmit a copy of this resolution to President Coolidge, the Secretary of War, the President of the Senate and Speaker of the House of Representatives and to Senator James W. Wadsworth, Jr., Chairman of the Committee on Military Affairs of the Senate, and to the Honorable John C. McKenzie, Acting Chairman of the Committee on Military Affairs of the House of Representatives.

EMORY M. STEVENS,
JOHN H. DAUGHERTY,
S. B. EVANS,
HORACE LINCOLN JACOBS,
J. E. SKILLINGTON,
A. LAWRENCE MILLER,

M. B. RICH,
J. S. WILLIAMS,
JAS. W. LOWTHER,
S. W. DICKSON,
H. T. ANES,
WAT TYLER.

During the pendency of this report Bishop McDowell was voted the floor of the Conference and spoke in behalf of the matter presented. The resolution was then adopted.

COLUMBIA RIVER

Robert Brumblay presented the following resolution, which was adopted:

Whereas, The post office facilities of the General Conference are somewhat unsatisfactory and inadequate, therefore, be it

Resolved, That we ask the Postmaster and Committee on Arrangements to sufficiently add to the equipment as will give quicker service, and that the office be moved to such part of the building as to relieve congestion in the lobby.

ROBERT BRUMBLAY,
I. R. BOYD,
H. M. FRIED,
D. H. COX,

W. E. ARMFIELD,
ROBERT WARNER,
N. M. JONES.

Post Office.

DETROIT

George Elliott, speaking on a question of privilege, presented a protest from the Committee on the State of the Church against the action of the Conference yesterday morning in raising a Special Committee on the paper of M. S. Rice relating to world peace.

Clarence True Wilson moved a reconsideration of the action of yesterday morning.

World
Peace.

MAY 3
THIRD
DAY.
Morning.

MAY 3
THIRD
DAY.
Morning.

W. W. King called for the previous question, which was ordered. The motion for reconsideration prevailed.

George Elliott offered as a substitute for yesterday's action that the paper be referred to the Committee on the State of the Church. The substitute was accepted and then adopted.

Bishop Wilson read the following communication from the Board of Bishops, and, on motion of D. G. Downey, the paper was adopted, and the committee suggested therein was authorized.

Special
Devotional
Session.

To the General Conference:

The Bishops at their recent meeting in Northfield passed a resolution suggesting that a session of the General Conference be devoted to prayer and meditation.

They appointed seven of their number to give careful consideration to the proposal. They now suggest that the General Conference be requested to appoint a Committee of at least an equal number to confer with the Committee from the Bishops with the intent that such session, if ordered, may be made as helpful as possible.

Local
Directory.

On motion of L. E. Cooke, cards for the Conference Directory were distributed with the understanding that they be collected after recess.

Recess.

Recess was then taken.

The Conference reconvened at 10:45 o'clock with Bishop Wilson in the chair.

Clafin
Sextette.

A sextette from Clafin University favored the Conference with a selection, and, on motion of Titus Lowe, they were invited to render another selection.

The Conference Roll Call was resumed.

EAST TENNESSEE

Judson S. Hill presented the following paper:

Advocates
and
Review.

Resolved, That the Book Agents be, and are hereby instructed, to furnish the Educational Institutions under the control of the Methodist Episcopal Church a copy of each Advocate and the Methodist Review, without cost.

CHAS. M. STUART,
FRED D. STONE,
C. K. CARPENTER,
GEO. W. DIXON,
T. K. GALE,

JUDSON S. HILL,
E. W. JOHNSON,
MRS. HATTIE R. WALKER,
A. M. WILKINS,
W. R. WEDDERSPOON.

On motion of Frank C. Dunn, the paper was referred to the Committee on Book Concern.

ILLINOIS

W. J. Davidson offered the following resolution, which was adopted:

That the Report of the Committee of Twenty-one regarding New Legislation touching the Boards of Benevolence be referred to the Committee on Temporal Economy.

IRA B. BLACKSTOCK,
F. B. MADDEN,
T. N. EWING,
WM. J. DAVIDSON.

MAY 3
THIRD
DAY.
Morning.
Boards
of
Benevolence.

NEWARK

D. F. Diefendorf offered the following resolution, which was adopted:

Whereas, On April 18-20, 1924, there met in Louisville, Kentucky, more than 500 Methodist students from our colleges, universities, and theological schools to discuss the relation of Methodist students to the great questions which face the Christian Church to-day, and

National
Methodist
Students
Convention.

Whereas, They reached conclusions upon which their dedication of life and talent will rest; and upon which the future of our Church and the progress of the Kingdom may have to rest, therefore, be it

Resolved, 1. That this General Conference be advised as to the spirit of the meeting and the conclusions reached, and

2. That to this end we invite three of the young persons who participated in that meeting to appear before this body on Monday, May 5, immediately after recess, to present the information, each address to be limited to ten minutes, and that this be the Order of the Day for that day and hour.

On motion of F. C. Dunn, a special committee of three was raised to visit Bishop Blake in the hospital, and to communicate with Bishops Quayle and Stuntz, expressing the appreciation and love of the General Conference to them.

Appreciation.

The following were appointed as the above committee: Frank C. Dunn, New England Conference; Titus Lowe, Nebraska Conference; and W. W. King, Saint Louis Conference.

NEW ENGLAND

George H. Spencer presented the following resolution, which, on his motion, was adopted:

Whereas, The General Conference has been informed of the death of the Honorable Frank Plumley of Vermont, and

Message
of
Sympathy.

Whereas, Judge Plumley was a member of a former General Conference, a life-long Methodist, for more than fifty years superintendent of a Sunday school or teacher of a class, and

Whereas, He had honored the Church by honorable service in many public positions, as a member of the Congress of the United States, as one of the umpires appointed by the President of the United States to act in the disputes between Venezuela and various European countries, in which capacity he so commended himself to the confidence of the governments involved that he was chosen sole umpire by France and Venezuela, and brought to a successful and peaceful conclusion a very delicate and troublesome controversy, therefore, be it

Resolved, That the General Conference extends to his son, President Charles A. Plumley, and other members of the family, its sympathy in this hour of sorrow, and places on record its appreciation of the character and service of Judge Plumley.

GEORGE H. SPENCER,
OSCAR B. WELLS.

MAY 3
THIRD
DAY.
Morning.

NORTH GERMANY

F. H. Otto Melle presented the following paper, which, on his motion, was adopted:

May I have your indulgence for a moment to remind the General Conference of a fact of historical interest.

This very day is an anniversary which should not be overlooked. Seventy-five years ago, on May 3, 1849, the Board of Foreign Missions resolved to begin work in Germany, the first country of Europe where the Methodist Episcopal Church sowed the seed of the gospel. To-day is the birthday, not only for Methodism in Germany but for Methodism in Europe, and therefore an anniversary for the whole Church.

The General Conference will be interested to hear the resolution which I found in the Mission Rooms the other day. It shows the change that has taken place, and the growth of our Church since that time:

The following Resolution recommended by the General Missionary Committee at its meeting May 2, 1849, was adopted by the Board of Managers of the Missionary Society at its meeting held May 3, 1849:

Resolved, That Western Africa, Oregon, South America, China, and California be included in the list of our Foreign Missions the ensuing year."

It was afterward determined to establish a mission in Germany, and recommended to the Bishop having charge of Foreign Missions to appoint two missionaries to that field.

The following members of the Board were present at the adoption of this resolution:

Bishops: Morris and Janes.

Ministers: Charles Pitman, P. P. Sanford, Peter Cartwright, Nathan Bangs, W. H. Raper, Samuel Luckey, D. W. Clark, B. Creagh, Eli Barrett, J. G. Smith, W. Southworth, S. B. Rooney, G. Lane, J. Crawford, N. Bigelow, D. Stocking, P. Chamberlin, O. V. Amerman, D. Smith, B. Howe, C. H. Doering, F. A. Griswold, B. Griffen, A. D. Selleck.

Laymen: L. S. Burling, L. Kirby, S. Dando, A. W. Brown, Dr. S. A. Purdy, W. F. Burgess, E. L. Fancer, P. E. Coon, J. G. Hadden, S. P. Patterson, W. A. Cox, F. Godine, Dr. S. Throckmorton, J. McLean, J. B. Edwards.

In carrying out this resolution Dr. L. S. Jacoby, a man of Hebrew descent, who had been brought to Christ in Cincinnati, was sent over to Germany in November, 1849, and on the 23d of December in the same year he preached his first sermon.

I wonder if any one of our fathers, men of faith and of the Holy Ghost, who passed this resolution in New York, had an idea what would become of this little mustard seed within seventy-five years. If they look down from heaven upon the work in Europe on this anniversary day what do they see? I think it is more than they believed possible even in their fondest dreams. They see that the Methodist Episcopal Church works in most of the countries in Europe. From Germany the seed sprang over to Switzerland, to Austria, Hungary, Lithuania, Esthonia, Lettland, Poland, Russia, Jugo-Slavia. In Scandinavia we preach in Sweden, in Norway, Denmark, and Finland. One of the oldest mission undertakings is Bulgaria, and we are in Italy, France, and Spain and in North Africa.

There are in Europe in this day 3 Areas, 8 Annual Conferences, 5 Mission Conferences, 3 Missions, 750 preachers, about 100,000 members and probationers, 120,000 children in the Sunday schools, 6 theological schools, 934 deaconesses, 7 hospitals, many children's homes, Book Concerns, and other institutions, too numerous to mention. This has indeed been wrought by the Lord and is a wonder to our eyes.

Now, if it is in order, I should like to submit the following resolution:

Whereas, Seventy-five years ago, on May 3, 1849, the Methodist Episcopal Church through the Board of Foreign Missions, led by God's providence and accompanied by the richest blessings, inaugurated work in Europe, and

Whereas, The Methodist Episcopal Church in this critical time of

Anniversary
of the
Beginning
of
Work,
in
Germany.

the world's history is one of the most potent forces of Christian influence for moral and religious uplift of the nations in Europe, and

"Whereas, The Methodists of the Zurich Area are preparing to celebrate the seventy-fifth anniversary of the beginning of the work, which at the same time was the beginning in Europe, be it

"Resolved, 1. That we send our greetings to the various Conferences and Churches of the Zurich Area with our best wishes and prayers that the Lord make this anniversary which is to be observed in the years 1924 and 1925 in spite of all the poverty and tribulation to a time of the richest spiritual blessings.

"May God in his grace grant a religious and spiritual revival that may garner a rich harvest for the Kingdom."

"2. That we invite other Areas in Europe to participate in the observance of this anniversary so that the benefit of it may be felt throughout our European work. And may our pastors and churches in Europe have a keen sense of the grave responsibility that rests upon us at the present moment and of the important and compelling challenge that confronts Methodism in winning the nations to Christ, the only one who is able to solve the European problems. By this work Methodism will not only make her contribution to the development of the several nations, but will also increasingly become a most decisive factor in the reconstruction of all Europe."

F. H. OTTO MELLE,
North Germany Conference,

HERMANN G. W. MEYER,
OTTO GOERICKE,
H. STEHL.

The Bishop called on F. M. North to offer prayer.

Bishop Richardson presented the following nominations from the Board of Bishops, which, on motion, were confirmed:

Committee on American Bible Society: 1. G. H. Spencer (New England). 2. E. S. Tipple (New York). 3. E. R. Redhead (Northern New York). 4. W. H. Ford (Philadelphia). 5. Arthur B. Jones (West Ohio). 6. George T. Beason (Washington). 7. J. S. Todd (Florida). 8. J. A. Plantz (Northwest Kansas). 9. Miss Ella N. Watson (Nebraska). 10. W. C. Bloomquist (Central Swedish). 11. C. E. Bacon (Indiana). 12. E. D. Kohlstedt (Dakota). 13. H. G. W. Meyer (North Germany). 14. A. J. Bowen (Central China). 15. Hans J. Roan (Idaho).

Committee
on
American
Bible
Society.

Committee on Federation: 1. Philip L. Frick (Troy). 2. H. P. Sloan (New Jersey). 3. Thomas C. Swarts (Erie). 4. E. M. Stevens (Central Pennsylvania). 5. Frank W. Luce (North-East Ohio). 6. J. M. Melear (Holston). 7. J. W. Golden (Upper Mississippi). 8. E. J. Kulp (Kansas). 9. Mrs. W. H. Burton (Des Moines). 10. Freeman A. Havighurst (Illinois). 11. W. E. McKenzie (Northwest Indiana). 12. L. H. Bugbee (Northern Minnesota). 13. William Esslinger (Chicago German). 14. H. C. Balloch (Eastern South America). 15. D. H. Manley (Bengal).

Committee
on
Federation.

MAY 3
THIRD
DAY.
Morning.

MAY 3
THIRD
DAY.
Morning.
Committee
on
Hospitals
and
Homes.

Committee on Hospitals and Homes: Members at large—W. L. Hartman (Colorado), Mrs. D. B. Street (Baltimore), W. T. Rich (New England), Frank Neff (Kansas), C. D. Crouch (Montana).

Atlanta: A. R. Howard (South Carolina); J. N. C. Coggin (Alabama).

Boston: A. C. Goddard (Maine); John Bishop (New Hampshire).

Buffalo: E. M. Mills (Central New York); H. P. Lansdale (Genesee).

Chattanooga: M. O. Fletcher (Blue Ridge-Atlantic); S. C. Brown (Holston).

Chicago: J. A. Chapman (Central Illinois); H. S. Henschen (Rock River).

Cincinnati: J. F. Olive (West Ohio); J. A. Fithian (North-East Ohio).

Denver: G. M. Henderson (Colorado); E. B. Simmons (Colorado).

Detroit: H. A. Leeson (Detroit); Jacob Kindleberger (Michigan).

Helena: C. W. Tenney (Idaho); W. C. Fawcett (North Dakota).

Indianapolis: C. H. Taylor (Indiana); C. O. Holmes (North-west Indiana).

New Orleans: B. F. Woolfolk (Upper Mississippi); Malachi Collins (Mississippi).

New York: G. G. Vogel (Newark); A. P. Sloan (New York East).

Omaha: E. M. Evans (Des Moines); S. G. Armstrong (Upper Iowa).

Philadelphia: C. W. Straw (Philadelphia); W. J. Couse (New Jersey).

Pittsburgh: H. H. Barr (Erie); W. T. Williamson (West Virginia).

Portland: Robert Warner (Columbia River); Mrs. M. S. Hughes (Oregon).

Saint Louis: W. R. McCormack (Saint Louis); H. C. Mitchell (Southern Illinois).

Saint Paul: Richard Evans (Wisconsin); Byron A. Bobb (Dakota).

San Francisco: W. L. Y. Davis (Southern California); F. O. Merritt (California).

Washington: J. P. Hand (Baltimore); M. B. Rich (Central Pennsylvania).

Wichita: R. L. George (Southwest Kansas); F. W. Lintz (Oklahoma).

Committee on Judiciary (At Large): J. B. Hingeley (Northern Minnesota), J. J. Wallace (North-East Ohio), J. R. Edwards (Baltimore), H. B. Johnson (California).

MAY 3
THIRD
DAY.
Morning.

Committee on
Judiciary.

The call of Conferences was interrupted to allow the Committee on Rules to present a report.

H. L. Jacobs presented the following report as No. 1, as a substitute for Rule No. 44, which, on his motion, was adopted:

Report No. 1
from
Committee on
Rules.

Committees shall not originate business, but shall consider and report on all subjects specifically referred to them by the General Conference and shall consider all memorials and petitions received not later than the tenth business day of the General Conference and report on all subjects.

Conference call resumed.

NORTH INDIANA

George R. Grose presented the following, which, on his motion, was unanimously adopted:

Whereas, The utterance of Dr. Nicholas Murray Butler, President of Columbia University, before the recent meeting of the Missouri Society in New York City, declaring his opposition to the National Prohibition Amendment, spoke not merely as an individual citizen, but as the official representative of a great university.

Whereas, He stigmatized the moral efforts of ministers and churches in behalf of the enforcement of a National constitutional amendment.

Whereas, The sentiment expressed by Dr. Butler does not represent fairly the prevailing sentiment either of the American college and university presidents and faculties or the sentiment of hundreds of thousands of students; therefore, be it

Resolved, That the presidents of the colleges and universities of the Methodist Episcopal Church in the name of more than thirty institutions of higher learning record our emphatic protest against the utterance of President Butler as being contrary both to the predominant conviction and to the prevailing practice of the overwhelming majority of American Colleges and Universities and, further be it

Resolved, That we note with gratification the staunch and courageous support of the National prohibition law by the venerable president emeritus of Harvard University, by the presidents of Yale, Princeton, and Chicago Universities and the heads of great State institutions of the middle West, notably of the State universities of Ohio and Illinois, President Brooks of Missouri and President Burton of Michigan, this General Conference commends all higher institutions of learning in their avowed loyalty to a regularly enacted National law and calls upon the colleges and universities to lead in arousing public opinion in the fearless and nation-wide support of law and order.

College
Presidents
and
Prohibition.

NORTH INDIA

Brenton T. Badley brought to the General Conference the

MAY 3
THIRD
DAY.
Morning.

greetings of Mrs. Lois S. Parker, senior missionary of the Church, and presented the following paper, which was adopted:

Appreciation
of
Mrs. Lois S.
Parker.

In 1859 Mrs. Lois S. Parker sailed for India with her husband, who in 1900 was elected a missionary bishop for India and died the next year in the work. Mrs. Parker has continued her work in India and now at ninety years of age is completing her sixty-fifth year of service for that land. It thus happens that she is the senior missionary of the Methodist Episcopal Church in its world-wide missionary work and the only surviving member of the group of Methodist women who, in 1869, organized the Woman's Foreign Missionary Society of our Church.

This General Conference, rejoicing with Mrs. Parker in her unique career and her sixty-five years of wonderful service for Christ, sends to her hearty congratulations and cordial greetings assuring her that her life has been an inspiration and benediction to the Church and praying that the glow from loving hearts throughout our Church may bring her in the sunset years of her life an added joy and peace.

BRENTON T. BADLEY,	R. D. BISBEE,
E. STANLEY JONES,	E. L. CLINTON,
S. EDWARDS,	SARAH T. PARKER,
H. L. PHILLIPS,	W. H. STEPHENS,
J. R. CHITAMBAR,	D. H. MANLEY,
F. C. ALDRICH,	D. G. ABBOTT,

H. W. KNIGHT.

On motion of F. M. North, it was ordered that the greetings and congratulations to Mrs. Parker be sent by cable.

NORTH-EAST OHIO

The following paper, presented by Mrs. F. I. Johnson, was, on her motion, adopted:

Appreciation
of
S. Earl Taylor

Resolved, That in recognition of his prophetic vision and his daring in bringing the will of the Master before our great Methodism, virtually changing its orders from "Mark time" to "Forward march," we do this day send to this layman—prophet of God—S. Earl Taylor, now "in the desert," our hearty greetings, extending to him a cordial invitation to attend the sessions of this General Conference and providing for him a seat on the platform.

F. I. JOHNSON,
O. N. TOWNSEND.

OKLAHOMA

J. L. LaGrone presented the following paper which, on his motion, was adopted:

Message
of
Sympathy.

Whereas, The Rev. Charles L. DeBow, D.D., pastor of the First Methodist Episcopal Church, Oklahoma City, secretary of the Oklahoma Conference, a delegate to this General Conference, has been prevented from attending on account of temporary physical inability, therefore be it

Resolved, That the Secretary be instructed to send a message of condolence and love to Dr. DeBow.

J. L. LAGRONE,	W. M. SHORT,
LOUIS M. POTTS,	M. E. BATTEN,
J. W. ABEL,	F. W. LINTZ,
F. M. STEPHENSON,	MRS. J. W. BAKER,
HOWARD THOMISON,	MRS. J. B. THOBURN.

F. M. Stevenson moved that we reconsider the action of yesterday concerning the sale of text books at cost on religious education to our schools.

On motion of J. E. Skillington the motion to reconsider was laid on the table.

PHILADELPHIA

Clarence D. Antrim offered the following resolution:

Resolved. That a Committee consisting of five members, selected from delegates seated in the rear of the auditorium, be appointed to interview the General Conference Treasurer and ascertain if the funds in the treasury will warrant the placing of an amplifier in the auditorium and that said Committee report to the Conference for action at the earliest possible moment.

CLARENCE D. ANTRIM,
A. M. BRENEMAN.

W. W. King moved that it be laid on the table, which motion did not prevail.

S. A. Bright called for the question, and it was ordered.

The resolution of Clarence D. Antrim was then adopted.

The Bishop announced that the Committee would be composed of Clarence D. Antrim, E. A. White, J. H. Race, Mrs. John A. Patten, and D. L. Marsh.

Announcements were made, the Doxology was sung, and Henry C. Jennings pronounced the benediction.

SUNDAY, MAY 4, 1924

Conference convened in the Auditorium at 3 P. M. with Bishop Burt in the chair.

The Hymn beginning, "Come, thou almighty King," was sung.

Prayer was offered by Charles D. Skinner of the Genesee Conference.

Bishop Berry read the Quadrennial Address of the Bishops, assisted by Bishop McDowell.

Hymn 180, beginning, "All hail the power of Jesus' name," was sung.

Conference closed with benediction by Bishop Burt.

MONDAY MORNING, MAY 5, 1924

Conference convened at 8:30 A. M. with Bishop William F. Anderson presiding and Bishop Charles L. Mead conducting the devotions.

Hymn 106, beginning, "O worship the King," was announced by Rev. K. A. Stromberg of the Western Swedish Conference.

MAY 3
THIRD
DAY.
Morning.

Reconsideration
Denied.

Amplifiers.

Adjournment.

MAY 4
FOURTH
DAY.
Afternoon.

Devotional
Services.

Quadrennial
Address of
Bishops.

Adjournment.

MAY 5
FIFTH
DAY.
Morning.

Devotions.

MAY 5
FIFTH
DAY.
Morning.

Prayer was offered by Rev. G. L. Nuckolls of the Colorado Conference.

Hymn 490, beginning, "Saviour, more than life to me," was announced by Rev. D. G. Franklin of the Lincoln Conference.

Bishop Mead delivered an address based on John 1. 14.

The devotional services were concluded by singing several stanzas of Hymn 544, beginning, "I love to tell the story."

Message
of
Condolence.

Announcement having been made of the death of Marion Lawrance, for many years actively associated with World Sunday School work, D. G. Downey moved that the Secretary be requested to send a telegram of sympathy and condolence to his daughter, and it was adopted by a standing vote and the following telegram was sent.

LOIS LAWRENCE,
Care HUGH S. MAGILL,
5 South Wabash Ave.,
Chicago, Ill.

General Conference Methodist Episcopal Church learns sorrowfully of your father's death. Accept our sympathy and prayers.

R. J. WADE.

Journal.

King D. Beach, for the Committee on General Conference Journal, reported they have examined the Journal for Saturday morning and Sunday afternoon and found it correct. The report was adopted and the Journal approved.

Committee
on
Privileges.

O. W. Fifer, reporting for the Committee on Privileges, presented the following which was adopted:

Your Committee on Privileges recommends that S. N. Gaarde, ministerial delegate, and Carl Thaarup, lay delegate, of the Denmark Conference, be permitted to occupy seats at the left side of west section of seats and as near the platform as possible.

O. W. FIFER, *Chairman.*
W. J. KING, *Secretary.*

Resolution
Withdrawal
Refused.

H. P. Sloan, on a question of privilege, asked the unanimous consent of the General Conference to withdraw his resolution on doctrinal standards of Methodism in favor of the paragraph of the Episcopal address dealing with the same subject. The consent to withdraw was refused.

Bishop Stuntz
Requests
Retired
Relation.

Titus Lowe brought the greetings of Bishop Stuntz, who was unable to be present on account of serious illness, and his request for the retired relation, and moved that the request be referred to the Committee on Episcopacy, and the motion prevailed.

Bishop Henderson, elected a Bishop at the same time as

Bishop Stuntz, was requested to offer prayer for our stricken brother.

MAY 5
FIFTH
DAY,
Morning.

C. H. Taylor offered the following resolution, which was adopted:

That we record our very great appreciation of the broad, comprehensive, clear, forceful, fearless, illuminating, inspiring Episcopal address to which we listened yesterday, and extend our sincere thanks to our Board of Bishops and to their spokesman especially, Bishop Joseph F. Berry, for the clear, incisive note of unflinching Christian leadership they have sounded for us in these troublous times.

Appreciation
of
Episcopal
Address.

The Bishop asked whether the Secretary had distributed copies of the Episcopal Address to the appropriate Committees, and the Secretary responded that he had done so.

Distribution
to
Committees.

Clarence D. Antrim offered the following resolution which was adopted:

Whereas, It is with pleasure that we record our appreciation of the superior appointments and acoustic properties of this Municipal Auditorium.

Amplifying
System.

When quiet is maintained the ordinary speaking voice can be heard in all parts of the hall. We are, however, a body working intensely and rapidly for hours at a time, day by day; hence the quiet which obtains in the usual public meeting is practically impossible in this legislative assembly, therefore in order to assist those delegates whose sittings by assignment are under the gallery, the General Conference ordered the appointment of a Committee to ascertain whether the condition of the treasury of the General Conference Expense Fund would warrant the installation of an amplifying system.

This Committee now reports that we find the condition of the treasury of the General Conference Expense Fund will warrant the expenditure; therefore, be it

Resolved, That we instruct the Commission on Entertainment of the General Conference to install such an amplifying system at once, it being clearly understood that the expense is not to exceed \$2,200, that it is to be ready for use on Wednesday morning next, and that satisfaction is guaranteed by the Western Electric Company.

CLARENCE D. ANTRIM,
ROLLO V. WATT,
JOHN H. RACE,

MRS. JOHN A. PATTEN,
DANIEL L. MARSH.

On motion of G. C. Douglass, the Commission on General Conference Entertainment was excused from the session to carry out the instructions embodied in the above resolution.

Commission
on
Entertainment
Excused.

Charles A. Pollock, for the Committee on Credentials, presented the following paper, which was adopted:

Committee
on
Credentials.

May 5, 1924.

To the General Conference:

Your Committee on Credentials begs leave to report that the following named delegates are temporarily excused: George W. Dixon, for Monday, May 5; S. J. Clarkson, for May 6. Further, that James M. Kittleman, lay delegate, Rock River Conference, reported for duty May 2. That James B. Sneed, reserve of the Iowa Lay Conference, be seated in place of R. G. Popham who is absent, but without extra expense.

Further, That Dr. E. E. Count, a District Superintendent of the Mission Conference of Bulgaria, is entitled to represent that Conference. That George A. Miller is entitled to represent the Central America

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FIFTH
DAY.
Morning.

Mission Conference. That Ernest W. Bysshe is entitled to represent the Mission Conference of France. That the several Mission Conferences of Cape Town Area are represented by the following named persons: Angola Conference, Mr. and Mrs. A. J. Gibbs; Congo Conference, W. E. Shields; Rhodesia Conference, T. A. O'Farrell; Southeast Africa Conference, I. E. Gillet. That the Japan Mission is represented by Gideon F. Draper.

We recommend that these representatives of the Mission Conferences be given a seat upon the platform. We further recommend that Mr. O. P. Miller, our faithful and efficient Treasurer, have the privileges of the floor in order that he may facilitate the business of the Conference.

Respectfully submitted,

CHARLES A. POLLOCK, *Chairman*.
L. M. POTTER, *Secretary*.

J. C. Nicholson
Seated.

J. R. Edwards announced the sorrow that had come to J. P. Hand, member of the Baltimore delegation, in the death of his sister, and moved that the Conference express its sympathy to him, that he be excused temporarily from attendance at the sessions, and that J. C. Nicholson be seated in his place without extra expense.

The motion prevailed.

Presentation
of
W. P.
McCutcheon
and
Address.

Wallace MacMullen, on a question of privilege, in behalf of the Committee on the Reception of Fraternal Delegates, presented Rev. W. P. McCutcheon of Queen's College, Melbourne, the accredited representative of the General Conference of the Methodist Church of Australasia to this body.

Doctor McCutcheon was warmly received and addressed the Conference.

The Call of Conferences was taken up.

PUGET SOUND

F. A. Hazeltine offered the following:

Prohibition
Enforcement.

Resolved, That the General Conference of the Methodist Church urge Congress and the Judiciary Committee not only to defeat the fifty-nine beer bills, but to strengthen the law enforcement by enacting pending legislation to put prohibition agents under civil service; to concentrate all enforcement activities into a responsible enforcement bureau, and to enact a law to deport aliens who persist in violating the prohibition and narcotic laws, and to disfranchise those American citizens who persist in the violation of the Eighteenth Amendment.

W. H. Van Benschoten moved that it be referred to the Committee on Temperance, Prohibition, and Public Morals, but it was not referred.

E. L. Kidney moved that it be printed in *The Daily Christian Advocate*, but it did not prevail.

H. S. Harriss called for the previous question, and it was ordered.

MAY 5
FIFTH
DAY.
Morning.

C. T. Wilson called for a division of the question, and it was so ordered.

C. T. Wilson moved that that part of the resolution dealing with the disfranchisement of American citizens be laid on the table.

It was not laid on the table.

E. H. Cherrington moved that the resolution be referred to the Committee on Temperance, Prohibition, and Public Morals, but it did not prevail.

E. J. Kulp moved that the whole matter be laid on the table. The motion did not prevail.

On motion of D. G. Downey, the resolution was recommitted to its mover for the purpose of clarification.

Announcements were made, and recess taken.

Recess.

Conference reconvened at 10:45, Bishop Anderson presiding.

Hymn 677, beginning, "Saviour, like a shepherd lead us," was sung, after which Charles E. Guthrie led in prayer.

The Order for the Day was taken up, namely, hearing three addresses by delegates to the recent National Convention of Methodist Students at Louisville, Ky.

Addresses
of
Delegates
from
National
Convention
of
Methodist
Students.

The Bishop presented the following, who addressed the Conference: R. D. Ware, graduate of Trinity College and now in Vanderbilt University Seminary; Walter A. Mueller, graduate of University of Illinois, now a student in Garrett Biblical Institute; and Stanley High, a graduate of Nebraska Wesleyan University, now a student at Boston University School of Theology. Bishop Anderson then responded on behalf of the Conference.

Ray Allen moved that we express to these young men our appreciation of their presence, their spirit, and their message, and assure them that we look with confidence to that day when our responsibilities in the Church will devolve upon them, and that we request the Bishops to appoint a Committee to prepare a response to these messages to be addressed to the young people of Methodism, the same to be published in The Daily Christian Advocate and our Church papers. The motion prevailed.

Special
Committee
to
Prepare
Response.

R. J. Wade presented and read the following:

We, a group of non-student visitors in attendance at the Methodist Student Conference in session at Louisville, Kentucky, April 18-20, 1924, at an informal luncheon at the Brown Hotel Sunday noon, feel constrained to give some expression to the feelings which now move us.

Appreciation
to
National
Students
Convention.

MAY 5
FIFTH
DAY.
Morning.

We have watched you with intense interest and have profound admiration for the spirit in which you have conducted yourselves throughout, always seeking to know the mind of the Master, always frank, fair, kind, considerate, earnest, and with a strong and plainly evident love for the Christ whom you serve, the country in which you live, and your Brothers throughout the world. We believe you are making a great contribution to the work of the Church and Kingdom, and we look with joy and confidence to the day when responsibilities now upon your elders will of necessity be committed to your hands.

We offer and pledge our personal support of the spirit thus expressed and our endeavor to see that an accurate and unbiased interpretation of the Methodist Student Conference shall be made in report and press.

We recognize the challenge of this student group to the Church of Christ to high and holy daring, and we stand personally with and behind you young people who have here and openly in your own way declared your determination to seek and to follow Christ's way of life, and in witness we have added our names to this statement.

RAY ALLEN,	ESTELL HASKINS,	J. W. PERRY,
STONEWALL ANDERSON,	A. A. HEIST,	M. A. RADER,
JESSE ARBUCKLE,	PAUL HUTCHINSON,	MARY A. RANDOLPH,
MARY A. BARDELHEN,	F. I. JOHNSON,	WILLIAM W. REID,
FRANK O. BECK,	MRS. F. I. JOHNSON,	PAUL RUGG,
CHAS. S. BRADEN,	MRS. LUKE JOHNSON,	OSCIE A. SANDERS,
W. B. BRUMMITT,	JAMES H. LEWIS,	W. F. SHELDON,
MRS. CLYDE COLLISON,	HALFORD E. LUCCOCK,	MRS. H. R. STEELE,
MURIEL DAY,	TWILA LYTTON,	J. T. B. SMITH,
MARY O. DURHAM,	ALBERT Z. MANN,	JAS. V. THOMPSON,
GARFIELD EVANS,	GEORGE W. METZEL,	S. R. THORNBURG,
WALTER B. FOLEY,	G. L. MORELOCK,	R. J. WADE,
JOHN LOWE FORT,	C. M. MCCONNELL,	RALPH A. WARD,
T. J. GAMBILL,	W. A. MCCURDY,	STANLEY W. WIAINT,
CORLISS P. HARGRAVES,	WALTER PATTEN,	E. ROBB ZARING.

The Call of Conferences was resumed.

PUGET SOUND

E. H. Todd offered the following resolution, which was adopted:

Appreciation
of
Monument
Called
Circuit
Rider.

Whereas, The Methodist Circuit Rider blazed the trail for Christian civilization from the fields of labor of Jesse Lee on the north Atlantic coast through a physical wilderness, to the beginning of the trail through a spiritual wilderness through Asia; and,

Whereas, The western end of that trail has been marked by the erection, on the capitol grounds of the State of Oregon, in Salem, of an appropriate monument called the Circuit Rider; and,

Whereas, This noble work of art is the gift of a member of former General Conferences, a son of one of those western circuit riders and an honored citizen of the State of Oregon; be it therefore

Resolved, That the erection of this artistic and substantial monument of stone and bronze to the memory of the Methodist preachers called "Circuit Riders" is both fitting and appropriate; and be it further

Resolved, That this General Conference express its appreciation and thanks to the donor, the Honorable Robert A. Booth, of Eugene, Oregon, by giving this resolution to the press and sending a copy to Senator Booth.

Signed:

EDWARD H. TODD,
DIX H. ROWLAND,
CLINT W. LEE,
HARRY L. BROWN,

F. A. HAZELTINE,
GEORGE W. FRAME,
ROBERT C. HARTLEY.

Bishop Wilson announced the following nominations which were confirmed:

MAY 5
FIFTH
DAY.
Morning.

LAYMEN IN ANNUAL CONFERENCE

Committee
on
Laymen
in
Annual
Conference.

Atlanta—L. M. Parker, Saint Johns River; J. F. Page, South Carolina.

Boston—B. F. Thurston, New England Southern; L. H. Murlin, New England.

Buffalo—Frank H. Ryder, Troy; H. E. Woolever, Central New York.

Chattanooga—W. I. Marshall, Holston; M. O. Fletcher, Blue Ridge-Atlantic.

Chicago—E. C. Page, Rock River; William E. Shaw, Central Illinois.

Cincinnati—H. S. Bradley, West Ohio; T. H. Campbell, Ohio.

Denver—F. H. H. Roberts, New Mexico; G. L. Nuckolls, Colorado.

Detroit—L. B. Alger, Detroit; Hugh Kennedy, Michigan.

Helena—V. E. Lewis, North Montana; C. W. Tenney, Idaho.

Indianapolis—A. H. Sapp, North Indiana; T. F. Williams, Northwest Indiana.

New Orleans—Thad Taylor, Louisiana; B. F. Woolfolk, Upper Mississippi.

New York—H. W. Rogers, New York East; F. C. Baldwin, Newark.

Omaha—J. N. Dryden, Nebraska; U. S. Smith, Iowa.

Philadelphia—S. H. Hicks, Wyoming; C. M. Boswell, Philadelphia.

Pittsburgh—W. H. Pratt, Pittsburgh; Roy McCuskey, West Virginia.

Portland—R. L. Brainard, Columbia River; T. W. Lane, Puget Sound.

Saint Paul—C. W. Eichhorn, Northern German; K. M. Wilkins, Northern Swedish.

Saint Louis—N. H. Moss, Southern Illinois; H. B. Foster, Saint Louis.

San Francisco—C. H. Dunn, California; W. L. Y. Davis, Southern California.

MAY 5
FIFTH
DAY.
Morning.

Washington—W. O. Hofferger, Wilmington; S. B. Evans, Central Pennsylvania.

Wichita—J. C. Ruppenthal, Northwest Kansas; W. A. Keve, Kansas.

Africa—P. F. Simpson, Liberia; R. V. Richards, Liberia.

Eastern Asia—Ching F. Liu, Central China; A. J. Bowen, Central China.

Southern Asia—J. J. Cornelius, Lucknow; D. H. Manley, Bengal.

Southeastern Asia—Jorge Borcobo, Philippine Islands; W. G. Parker, Malaysia.

Europe—E. G. Bek, South Germany; A. V. Norman, Sweden.

Latin America—Andres Osuna, Mexico; Moises S. Torregrosa, Chile.

Also the following substitutions were approved:

M. J. Naylor, Washington, in place of A. L. Miller, Central Pennsylvania, Committee on General Conference Journal. T. M. McDonald, Indiana Conference, in place of C. O. Holmes, Committee on Hospitals.

R. J. Wade nominated J. R. Wooton as an additional Secretary; and he was confirmed.

Additional
Assistant
Secretary.

ROCK RIVER

James A. James offered the following resolution, which was adopted:

WEEK DAY SCHOOLS OF RELIGION

Whereas, By action of the General Conference of 1920 a Joint Commission of nine members for the quadrennium was created, three of the members to be appointed by the Board of Bishops, three by the Board of Sunday Schools, and three by the Board of Education, whose duty it should be to report to the next General Conference on a closer articulation of the work of Week Day Schools of Religion carried on under the direction of the Board of Sunday Schools and of the Board of Education.

Whereas, This Commission has prepared such report, it is hereby recommended that the report be presented for consideration to a joint Committee consisting of ten members from each of the Standing Committees on Sunday Schools and Education to be appointed by the chairmen of these respective Committees; and that the report be brought before this Conference for consideration not later than the twelfth of May.

SAINT LOUIS

W. W. King offered the following resolution, which was adopted:

In view of the fact that there is no church building near to our meeting place of sufficient capacity to accommodate an audience of any considerable size,

Resolved, That we request the proper Committees to arrange for Sunday morning services in this auditorium for the remaining Sundays of the General Conference.

Sunday
Morning
Services.

Week Day
Schools
of
Religion.

SOUTH CAROLINA

MAY 5
FIFTH
DAY.
Morning.

J. W. Moultrie presented the following paper, which was adopted.

Cyclone
in
South.

Whereas, A cyclone has recently struck the Atlanta Area particularly, so ably presided over by our own Bishop E. G. Richardson, and,

Whereas, The loss of lives, estimated at eighty-six, with many hundreds injured, a thousand or more homeless, and a further damage of \$10,000,000 around Atlanta, the Southern center and our Area stronghold; and,

Whereas, This tornado, extending into many Southern States, has damaged Georgia and South Carolina so heavily as to cause much suffering, hospital care, and speedy relief; and,

Whereas, The following telegram, received yesterday, partially explains damages wrought in South Carolina, wherein reside our largest Negro membership, which reads as follows:

May 4, 1924.

"Sumter, S. Car.
Rev. J. W. MOULTRIE,
Methodist Episcopal General Conference,
Springfield, Mass.

"Tornado damaged northern part of South Carolina; swept Horatio, Gaillards Cross Roads, Sections, Dalzell, Oswego, Lower part of Richland Co. Friday. Kershaw crushed to death; Mrs. McDonald's father and brother in hospital; did not strike the city of Sumter; many deaths and homes destroyed; Relief Committee busy; Hospitals are full.

(Signed) L. H. WASHINGTON, *Secretary.*"

Resolved, First, that we here in General Conference assembled express our sympathy with Brother S. J. McDonald, a member of the South Carolina Conference delegation, in this affliction to his family and to our united people in the South—white and black—in their loss and distress, and pray that the riches of God's grace shall ever keep them.

Signed

J. W. MOULTRIE.
A. R. HOWARD,
R. F. HARRINGTON,
J. F. PAGE,

J. B. RANDOLPH,
CHARLES W. CALDWELL,
E. J. SAWYER.

SOUTHWEST KANSAS

M. Madeline Southard presented the following paper, and Frank Mason North moved its adoption:

Women
on
Boards.

Inasmuch as almost two thirds of the membership of the Church is composed of women, and the lives of these women are vitally affected by all actions of the Church; and,

Inasmuch as the whole program of the Church which determines this action is largely determined by its Boards; and,

Inasmuch as, while about one fifth of the women of the Church maintain a Woman's Foreign Missionary Society and a similar number maintain a Woman's Home Missionary Society, these and all other women of the Church also serve and give according to the program laid down by our regular Church Boards, so that a leading editor of the Church has estimated that the women are responsible for giving at least half of the Centenary funds, which the regular Boards of the Church administer; and

Inasmuch as these Boards of the Church have more than four hundred members, all of whom are men, except ten or eleven who serve on the Deaconess Board and Board of Homes and Hospitals (and one on Board of Home Missions); and

Inasmuch as it is now being recognized as not only just but essential to have both the masculine and feminine viewpoint in any matter

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DAY.
Morning.

that concerns men and women, in order to get a full and correct understanding of such matter; and,

Inasmuch as women have now given full proof of their ability to plan wisely and administer both life and funds economically and advantageously, so that certain secretaries of the Church Boards have said, openly that some lessons must be learned of the women's societies if the great World Service Program of the Church be carried through; and,

Inasmuch as other great Churches, as the Baptist, Disciples, and even the Presbyterian are now putting women on their regular Boards; therefore, be it

Resolved, That we Memorialize the General Conference requesting that hereafter a reasonable number of women be placed upon all Boards that plan and administer affairs that concern the Women of the Church as vitally as they concern the Men.

Signed, LAY ELECTORAL CONFERENCE,
SOUTHWEST KANSAS CONFERENCE.

On motion of C. C. Hall, the paper was referred to the Committee on Temporal Economy.

Interpretation
Requested
of
Law on
Divorce
and Area
System.

On a question of privilege, Henry Wade Rogers, for the Committee on Judiciary, announced that the Committee had received two memorials, both from the California Conference, one touching the constitutionality of our present Area system, and the other on an interpretation of our law on the question of divorce in its relation to ministers, and that the Committee felt they were without jurisdiction in the matter without specific action by the Conference. On motion of H. S. Harriss, the memorials were referred to the Committee on Judiciary.

Memorials
Concerning
Central
Mission
Conferences.

D. G. Downey moved that memorials dealing with reorganization and powers of the Central Mission Conferences be given by the Secretary to the Commission on the Central Mission Conferences. The motion prevailed.

On motion of J. R. Edwards the following resolution was adopted:

Chaplain Edell
to Be
Welcomed.

Resolved, That we receive Chaplain W. W. Edell, whose father, Mr. J. W. Edell, is a member of the body, a lay delegate from the Baltimore Conference, as a fraternal delegate representing the corps of Chaplains of the United States Navy, and that the Committee on Courtesies be requested to give him a place upon the program of addresses by fraternal delegates.

J. C. NICHOLSON,
JOHN R. EDWARDS,
F. R. BAYLEY.

Adjournment.

Hymn 654, beginning, "O Zion, haste," was sung, after which the Conference adjourned, Bishop Anderson pronouncing the Benediction.

MONDAY EVENING, MAY 5, 1924

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FIFTH
DAY.
Evening.

The Conference was called to order at eight o'clock, Bishop L. J. Birney presiding.

Hymn 631, beginning, "Jesus shall reign where'er the sun," was sung from the screen, after which George Davis of Peking, China, offered prayer.

The delegates from China and Malaysia were invited to seats on the platform.

Special music was rendered by a sextette from Claflin University.

Bishop Birney then addressed the Conference, and introduced Chang T. Wang and Yu Hsiang Feng, of North China, to the Conference.

Bishop George H. Bickley presented his report on the work of the Church in Malaysia during the quadrennium.

One stanza of Hymn 653, beginning, "The morning light is breaking," was sung.

Bishop Frederick T. Keeney of Foochow, China, delivered an address before the Conference on the progress in the Church's work in China.

Hymn 654, beginning, "O Zion, haste," was sung.

Motion pictures, illustrating life in China, were shown, and adjournment followed.

Devotions.

Addresses
by
Bishops
Birney,
Bickley,
and
Keeney.

Motion
Pictures.
Adjournment.

TUESDAY MORNING, MAY 6, 1924

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SIXTH
DAY.
Morning.

Bishop John L. Nuelsen called the Conference to order at 8:30 A. M., and announced that Bishop Frederick B. Fisher would conduct the devotional exercises.

Hymn 141, beginning, "When I survey the wondrous Cross," was sung, after which E. Stanley Jones of India offered prayer.

Hymn 128, beginning, "We may not climb the heavenly steeps," was sung, and Bishop Fisher addressed the Conference, basing his discourse upon John 17. 6-20.

Hymn 210, beginning, "Glorious things of thee are spoken," was sung.

King D. Beach, for the Committee on the Journal, reported that the Journal had been examined and found correct. The report of the Committee was accepted, and the Journal approved.

Devotions.

Journal.

MAY 6
SIXTH
DAY.
Morning.

Sunday
Morning
Services
Reconsidered.

G. E. Heath, by common consent, addressed the Conference and asked for reconsideration of the vote taken yesterday with reference to Sunday morning services in the auditorium. The motion to reconsider carried, and he offered the following substitute for the action of yesterday, which was accepted and then adopted:

That, in appreciation of the loyal cooperation of the local pastors and laymen of our own and other denominations, in providing for the convenience and comfort of our General Conference delegates, we are glad to help them to sustain their Sunday services during the month of May by our attendance in their churches and by ordering the printing in the Saturday issues of *The Daily Christian Advocate* of the list of preaching appointments at Sunday services where our General Conference leaders are to occupy local pulpits of our own and other denominations.

Titus Lowe, for the Special Committee authorized to visit Bishop Blake in the hospital, made a report and then read the following letter from the Bishop:

Letter from
Bishop Blake

THE HOSPITAL, Sunday.

DEAR DOCTORS LOWE AND KING:

I am sorry my nurse did not allow you to see me when you came up to the hospital yesterday. We have fallen on evil times when a "mere" woman can hold up the General Conference. Hospital government is pretty despotic. Nothing gets by a nurse when the doctor's orders are involved.

But don't be disturbed if you were refused "consideration." I, myself, have been laid on the table five times in three days. Please do come up again soon and I will move to suspend the rules to let you in.

My experience here has converted me to the idea of a limited term for Episcopal assignments. If the General Conference would pass a resolution that a Bishop should not remain longer than seven days in the same place it would help me immensely.

Give my love to the members of the General Conference and tell them how grateful I am to them for thinking of me.

My earnest hope and prayer to God is that they may keep the Church moving forward.

Affectionately yours,

EDGAR BLAKE.

Committee
on
Privileges.

O. W. Fifer presented the following, which was adopted:

The Committee on Privileges recommends that W. C. Hanson, Treasurer of the Board of Sunday Schools; W. S. Boyard, Corresponding Secretary of the Board of Sunday Schools; P. J. Maveety, Corresponding Secretary of the Board of Negro Education, and D. W. Howell, Corresponding Secretary of the Board of Deaconesses, be invited to occupy seats on the platform when they desire.

O. W. FIFER, *Chairman*,
W. J. KING, *Secretary*.

Resolutions
Concerning
Retiring
Secretary
Mills.

Wallace E. Brown, for the Committee on Resolutions concerning the retiring Secretary, presented the following report, which was adopted by a standing vote:

Your Special Committee appointed to prepare words of appreciation on the work of the retiring Secretary, Dr. Edmund M. Mills,

already elected an honorary Secretary of the General Conference, offers the following:

"Dr. Edmund M. Mills was a delegate to the General Conference for the first time in 1888. With but one exception, he has been a member of every General Conference since.

"Through six sessions of the General Conference preceding his election to be Secretary, he had performed the duties of an assistant Secretary.

"We hereby assure Doctor Mills of our sincere appreciation of his extremely efficient administration of this high office during the past seven years.

"We desire to assure him of our high regard, not only for his work as Secretary of the General Conference, but also for him as a brother beloved.

"We rejoice with him in the unusual record of fifty-three years of uninterrupted service in his own Conference, and in his larger achievement for our whole denomination.

"In his pioneer work, as the Executive Secretary of the Twentieth Century Thank Offering, he smote the rock of Methodist gold, from which has issued the ever-widening stream of systematic and generous giving on the part of the Church.

"We pray that our heavenly Father's favor may graciously rest upon him in these days and that at eventime it may be a light."

W. E. BROWN,
HAROLD PAUL SLOAN,
ROLLA V. WATT,

E. J. LOCKWOOD,
W. W. KING.

The Call of Conferences was resumed.

WYOMING

J. M. M. Gray moved that the report of the Commission on the Ordination of Women and their admission to the Annual Conference be printed in *The Daily Christian Advocate*, and be made the Order of Day for Thursday immediately after recess. The motion prevailed.

Henry Wade Rogers, on a question of privilege, announced that the question of the power of the General Conference to order the election of District Superintendents had been referred to the Judiciary Committee, but that the Committee had no authority to act until authority was granted by the General Conference. On motion of S. Alonzo Bright, the matter of electing District Superintendents was referred to the Judiciary Committee.

Henry Wade Rogers, for the Judiciary Committee, announced that the question of the constitutionality of the doctrinal test for membership had been presented to the Committee. D. G. Downey moved that the question be not referred to the Committee on Judiciary. E. J. Lockwood called for the previous question, which was ordered. On vote, the motion of D. G. Downey prevailed, and the question was not referred.

MAY 6
SIXTH
DAY.
Morning.

Order
of the
Day.

Election
of
District
Superintendents.

Doctrinal
Test.

MAY 6
SIXTH
DAY.
Morning.
Text Books
on
Christian
Internation-
alism.

John H. Race offered the following resolution :

Recognizing that permanent world peace can be achieved only as the children of the world are trained to believe in it, and to strive cooperatively for it, and,

Whereas, It has been demonstrated in our own time that a nation's attitude of mind may be completely changed within a generation through education of its youth; and,

Whereas, The Christian Church is an established educational agency, with its schools in all lands, "teaching all nations" as its Founder commissioned it to do; and,

Whereas, Goodwill, brotherhood, and service are fundamental in the teachings which Christ commanded his followers to extend to all nations; and,

Whereas, The various branches of the Church, through federated educational and missionary agencies, already have the organization by which to influence the thinking and form the ideals of millions of children now under their instruction; therefore be it

Resolved, That the General Conference of the Methodist Episcopal Church appeal to those who shape the curricula of our educational institutions at home and abroad, of our Sunday Schools and young people's study courses, to select or provide such textbooks as will develop a Christian internationalism based on mutual respect, understanding, and cooperation, and that we call upon all who exercise the teaching function to avoid the glorification of war and to teach reliance on justice, law, and reason instead of on passion and force in the adjustment of affairs between men and nations;

Resolved, That we welcome cooperation with other denominations and interdenominational agencies, and with the International Missions Council, in an educational program to the end that the nations of the earth may learn war no more.

On motion of W. H. Van Benschoten, it was referred to the Committee on the State of the Church.

ATLANTA

L. H. King offered the following resolution :

Episcopal
Residences
for
Negroes
in
North.

It is hardly probable that there could be a more engaging problem confronting the Methodist Episcopal Church in America to-day than that of keeping in constant, vital, evangelical contacts with the millions of Negroes of our nation's polyglot population.

The present period of national life is one of profound change in our Negro element both in the shift of their geographical residence and in their rapidly expanding consciousness of kind, and in their adjustment to the social institutions of their several communities.

Government statistics very conservatively report that in recent months more than a half million of this group have abandoned their places of abode in the far southland, going to the West, North, and East. More accurate information would likely reveal an exodus of no less than a million souls within the last five years.

With them, this is a time of unsettled mind and surging impulses; when their new destinies are in the making; when their possibilities for good or ill can, by prompt and wise education and direction or by tardy and ill-advised social control, be utilized as a national asset or a national handicap to the social order.

In their effort to recruit these masses, other denominations have covered the entire northern, eastern, and western sections of our country with a network of Negro Episcopal leadership. With our millions of Negro peoples exposed to such a distribution of Negro leadership and all which that implies for growing group consciousness, it is easily discernible what will be the effect in augmenting recruits to those several communions.

In the interest of this wandering worthwhile group; as an expression of that vicarious service the Methodist Episcopal Church has always

afforded for all backward peoples the world around, and as her contribution toward the task of bringing about in our restive distracted social order a state of Christian poise and calmness to the nation, has not the hour struck and is not this the time when the Methodist Episcopal Church should assert in a pronounced and more comprehensive way—the Methodist way—her well-earned and sovereign right to moral leadership and Christianization of these mobile masses? Therefore, be it

Resolved, That the Committee on Episcopacy of the present General Conference be hereby directed to study this situation created by the migration of Negroes, to determine whether there is not need for the establishment in the northern territory of one or more episcopal residences for General Superintendents from among the Negro race, and the election or assignment of the requisite number of such bishops for this purpose.

Resolved, Further, that the Committee report of their findings be made to the present session of the General Conference not later than Monday, May 12.

G. W. Henson raised the question of consideration, and, on vote, consideration was granted. On motion of Ray Allen, the resolution was referred to the Committee on the Episcopacy.

C. A. Pollock offered the following report for the Committee on Credentials, which was adopted:

Your Committee on Credentials beg leave to report and recommend that

T. W. Robinson, a Reserve of the Indiana Conference, was seated May 1, instead of C. C. Hull, absent.

Edwin Stromberg, Eastern Swedish Conference, not here at roll call, reported May 1.

D. D. Spellman, Reserve of Detroit Conference, has been in his seat throughout the Conference.

A. M. Peterson, a regular delegate, Northern Minnesota Conference, reported May 5.

J. P. Hand, Baltimore Conference, temporarily excused. J. C. Nicholson, Reserve, to sit during his absence without additional expense.

J. W. Boyd to be excused for May 10, 1924.

O. M. Schlabach, West Wisconsin Conference, was excused for May 5.

Wallace B. Fleming, Ministerial Delegate, Kansas Conference, reported May 5, and his reserve, W. C. Hanson, retires.

Chester A. Smith, New York Conference, excused for May 7.

E. G. Eikenberry, West Ohio Conference, because of exceptionally pressing duties excused for May 16, 17, 19, 20.

CHARLES A. POLLOCK, *Chairman*.

L. M. POTTER, *Secretary*.

Announcements were made, and recess was taken.

The Conference reconvened with Bishop Nuelsen in the chair.

Hymn 415, beginning, "Faith of our fathers," was sung.

C. A. Pollock, for the Committee on Credentials, moved that J. F. Knotts be seated temporarily for L. H. Murlin in the New England delegation. It was so ordered.

D. G. Downey moved that Bishop Wilson and Henry Wade Rogers be named as a Committee to wire at once the greetings of the General Conference to William Valentine Kelley, and it prevailed by a standing vote.

MAY 6
SIXTH
DAY.
Morning.

Committee
on
Credentials.

Recess.

Committee
on
Credentials.

Greetings
to
W. V. Kelley.

MAY 6
SIXTH
DAY.
Morning.

Members
Committee
on
Revision.

Presentations
W. A. Shelton,
Dr. Ishizaka,
Mr. Yoshida.

Bishop Wilson announced the following nominations and they were confirmed:

Additional Members, Committee on Revision: R. E. Brown, Genesee; G. B. Burns, Philadelphia; W. H. Phelps, Michigan; L. A. Ferris, Southern California.

Wallace MacMullen, on behalf of the Committee on Reception of Fraternal Delegates, presented Prof. W. A. Shelton, head of the department of Semitics and Old Testament Literature in Emory University, Atlanta, Georgia, as the accredited representative of the Methodist Episcopal Church, South, and Rev. Dr. Kameji Ishizaka, head of the Board of Reconstruction of the Japan Methodist Church, and Mr. Riichiro Yoshida of Kobe, Japan, Ministerial and Lay Delegates from the Japan Methodist Church.

The Order of Day was called for, and E. J. Lockwood presented the report of the Commission on Foreign Language Work.

E. J. Lockwood moved:

Report of
Commission
on
Foreign
Language
Work.

That the report of the Foreign Language Commission be referred to the Committee on Home Missions and Church Extension; and that to the Committee on Revision be referred those parts that involve a change in the Discipline, such as that calling for a blanket enabling act granting the right of merger to any foreign language Conference that so desires.

J. M. Walker moved to amend by striking out the second part of the motion. The motion to amend prevailed, and the motion as amended was then adopted.

General consent was given to Doctor Lockwood to distribute these reports to the chairman of each delegation.

Order
of the
Day.

F. C. Anderson, on a question of privilege, called attention to the fact that the report of the Commission on Correlation was ready, and, on his motion, it was made the Order of Day for to-morrow following the report of the Commission on Unification.

W. M. Short, for the Committee on Rules, offered the following, which was adopted:

COMMITTEE ON RULES, REPORT NO. 2

Title—Resolution with Reference to Routine Reports

On the resolution referred to your Committee with reference to the reports of Standing Committees on routine legislation and reports that will not cause much discussion, the Committee on Rules reports and recommends the adoption of the following resolution:

Resolved, That the Chairmen of the Standing Committees be requested to call up for action in Committee, and for report to the Con-

Report
No. 2.
Committee
on
Rules.

ference as early as possible all reports covering legislation routine in nature, or calling for little debate, in order that the calendar may be cleared of such matters before the more important reports come before the Conference.

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DAY.
Morning.

H. L. JACOBS, *Chairman*.
W. M. SHORT, *Secretary*.

The Call of Conferences was resumed.

BALTIMORE

Harry L. Price offered the following resolution which was adopted:

Whereas, John Franklin Goucher and Summerfield Baldwin, respectively minister and layman of the Baltimore Conference, made large contributions to the Methodist Episcopal Church and to the General Conferences of the Church, as to length and value of services, both having departed this life since the last quadrennium of the Church; and,

Whereas, Representative of the life of Brother Goucher, a bronze portrait was placed in his church, the First Methodist Episcopal Church, Baltimore City, in honor of his seventy-fifth birthday, which reads as follows: "John Franklin Goucher, Missionary Statesman—a Friend of Christ—Leader among Men and Brother to all Peoples—Missionary Pioneer—Church Builder—Father of Colleges"; and,

Whereas, A bronze portrait of Brother Baldwin, if placed in his church, the Madison Avenue Methodist Episcopal Church, Baltimore City, in honor of his ninety-second year, would correctly read as follows: "Summerfield Baldwin—Lover of God and His Church—Wise Counselor—Humble and Useful Citizen—Inspirer of Good—Faithful Friend—Generous to Religious Causes at Home and Abroad." Now, therefore, be it

Resolutions
on
J. F. Goucher
and
Summerfield
Baldwin.

Resolved, By this General Conference in session assembled:

1. That, with affectionate regard, it notes the passing of Brothers John Franklin Goucher and Summerfield Baldwin.
2. That the estimates as hereinbefore expressed of Brothers Goucher and Baldwin are adopted as the unqualified and unanimous expression of this General Conference.

GEORGE W. CRABBE,
EDW. L. WATSON,
J. C. NICHOLSON,
F. R. BAYLEY,
MRS. D. B. STREET,
JOHN W. EDEL,

H. W. BURGAN,
J. L. NUBER,
HARRY L. PRICE,
BENJAMIN W. MEEKS,
JOHN R. EDWARDS.

CALIFORNIA

John Stephens presented the following paper, prepared by Herbert B. Johnson:

THE IMMIGRATION BILL AND JAPANESE EXCLUSION

To the President of the United States:

The General Conference of the Methodist Episcopal Church, assembled in quadrennial session at Springfield, Massachusetts, and representing over four and three-quarter millions of members, respectfully appeals to you in the interest of international justice and good will, to prevent so far as possible the immediate consummation of the enactment of recent legislation in Congress looking to the exclusion of all peoples not eligible to citizenship in the United States.

We recognize that the question of immigration is and must be one of domestic policy; but we also recognize that it is far-reaching in its international implications. We do not plead for the wide-open door policy of immigration, but recognize that some kind of a restriction of immigration from all countries is a national necessity. We make grateful recognition of the soberness and wisdom manifested by yourself and

Immigration
Bill and
Japanese
Exclusion.

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DAY.
Morning.

Secretary Hughes in attempting to adjust, or modify, the recent legislation so as to produce the most satisfactory results possible; and in this we wish to assure you of the sympathy and support of our entire Church.

Great emphasis has been placed upon the rising tide of color and the necessity of the preservation of the Nordic peoples; but as Christian leaders in this great country, we beg you to consider the greater interests of international fellowship and good will at a time when the influence of a mistaken policy will be felt for generations to come. As Christians, we cannot countenance racial prejudice and discrimination, but insist that when this great Nation speaks through its legislation, it must be in a manner which will commend itself to the thinking and conscience of the nations of the world regardless of color or previous condition. It is not good policy to enact legislation in such a way as to awaken and stimulate enmity and to create a solid block of nations who from this hour must regard themselves as under suspicion and necessarily as on the defensive in dealings with the white race.

The Oriental peoples during the last half century or more have made such progress as to make impossible treating them as some might have thought proper in the earlier days. It is well to remind ourselves that the first treaty between Japan and the United States provides that "there shall be a perfect permanent and universal peace between the United States of America on the one part, and the Empire of Japan on the other, and between their people respectively without exception of persons or places." In order to secure this Treaty which the representatives of Japan were reluctant to sign, Commodore M. G. Perry, the Special Ambassador to Japan, wrote a letter calling the attention of the Japanese Government to the large liberty enjoyed by the Chinese people who had emigrated to the United States, and to the special advantages which the Japanese would enjoy under the proposed Treaty. This letter, which is printed in the official narrative of the Perry expedition, published by authority of Congress, contains assurances which place the United States under a special obligation in dealing with Japanese Government and people as regards matters touching immigration and fair treatment.

After a long period of probation, during which time Japan revised her laws, codes, and courts, she was admitted into the sisterhood of civilized nations on the basis of absolute equality and has shown herself in every way as worthy of such recognition. Under these circumstances it seems inconsistent to treat her less courteously than was done when the first Treaty was enacted.

We can never forget the thrill that came to the world at and after the Washington Disarmament Conference, when Admiral Baron Kato, the Father of the Japanese Navy, agreed to sacrifice the pride of his heart in the interest of world peace. And later, as Premier of Japan, just before his death, he carried out the pledge which he had made.

No greater calamity can be imagined than for leading citizens of Japan to change their attitude, who for a generation have been outstanding advocates of peace, and who have recently expressed publicly the hope that the United States may be as liberal with her justice as she was with her benevolence following the unprecedented disaster of the earthquake and fire in September last.

Not only are great business interests at stake, in view of the recent and proposed legislation, but missionary and other interests will surely suffer as a result of the growing sense of injustice. We are now facing either unprecedented opportunities or closed doors in all Oriental lands.

The pending legislation in its present form we regard as inopportune. A Pacific Coast Oriental survey is now being conducted jointly by the Institute of Social and Religious Research of New York and Regional Committees on the Pacific Coast representing varied interests such as Church organizations, universities, civic and patriotic bodies. This survey includes a study of economic, religious, educational and social conditions and tendencies among the Chinese, Japanese, and British Indian residents. Doctor Park, of Chicago University, is in charge, and if given time, can produce data which should be of untold value as a basis in dealing with these peoples in our varied international relations.

We confidently depend upon you to use your influence as President

in so adjusting the recent immigration enactments as to prevent the calamity that is sure to follow the consummation of such legislation.

HERBERT B. JOHNSON,
F. M. LARKIN,
JOHN STEPHENS,
E. P. DENNETT,

MERLE N. SMITH,
CHAUNCEY H. DUNN,
HOWARD M. BOYS.

MAY 6
SIXTH
DAY.
Morning.

On motion of D. L. Marsh, consideration of the paper was deferred and it was ordered printed in The Daily Christian Advocate.

CENTRAL ILLINOIS

George H. McClung presented the following paper:

Whereas, There are many insidious influences and interests at work, some with commercial motive and others with ecclesiastical prejudices, which seek to undermine and destroy the influence of Protestant Christianity; and,

Whereas, Though we believe in the promotion of spiritual unity and the largest cooperation in all worthy enterprises among all Christians everywhere, we also believe most profoundly in the special mission of Protestant Christianity; and,

Whereas, By propaganda literature, missions, dramas, newspaper control and other methods, there are efforts made to weaken the influence of Evangelical Christianity; and,

Whereas, Our Church has never adopted specific plans to counteract this propaganda, and we have no adequate literature or system of special lectures, or other agencies to counteract these aforesaid influences; and,

Whereas, There are millions of people in our country who have come from foreign shores and have no knowledge of our conceptions of religious liberty, and many of them hostile to all forms of religion, and we have no adequate program for their enlightenment; therefore, be it

Resolved, First, that our General Superintendents, District Superintendents, and Editors be most earnestly requested to provide means in their respective areas, districts, and in the columns of the Church periodicals, to counteract the attacks being made; and, be it further

Resolved, Second, that our General Superintendents appoint men deemed qualified, to prepare special series of addresses covering the vital principles of Protestantism, which may be given in special meetings in local churches for the advancement of the faith; and, be it further

Resolved, Third, that our Book Committee be hereby instructed to arrange for the publication of books and other literature that will appeal to the average reader as well as to the scholar, and that will set forth the sublime principles of Protestantism in general and Methodism in particular to the end that we may retain our Protestant heritage, purchased at so great a price, and that biblical truth may prevail throughout the land.

GEORGE H. MCCLUNG,
W. E. SHAW,
JOS. A. CHAPMAN,
W. H. CRAINE,
ALICE DUBOIS,

F. E. SHULTZ,
H. B. FISHER,
JOHN B. JOHNSON,
E. H. WILSON.

Promote
Principles
of
Protestantism.

Ray Allen raised the question of consideration. Consideration was granted.

Ray Allen moved that it be referred to the Committee on Book Concern, but it was not referred. On motion of W. H. Van Benschoten, it was referred to the Committee on the State of the Church.

MAY 6
SIXTH
DAY.
Morning.

Resolutions
to
Committee
on
Temperance.

F. A. Hazeltine, on a question of personal privilege, announced that he had received a telegram from Wayne B. Wheeler stating that Saturday would be time enough for action on his resolution, whereupon he asked for unanimous consent to refer his resolution to the Committee on Temperance, Prohibition, and Public Morals. The motion prevailed.

CENTRAL NEW YORK

Harry E. Woolever presented the following paper and asked for immediate action. The motion prevailed.

A FEDERAL DEPARTMENT OF EDUCATION

Federal
Department
of
Education.

Whereas, the House Bill No. 3923, known as the Sterling-Reed Education Bill, which contains the essential constructive feature of the formerly much-discussed Smith-Towner Bill of five years ago, is now in Committee; and,

Whereas, This bill creates a Department of Education, aiming at Americanization of immigrants, reduction of illiteracy, better instruction and extended school terms, especially in rural schools, etc., and,

Whereas, It is widely known that certain influences antagonistic to our American ideals of education have prevented the Committee from reporting out similar bills in due time for our representatives in Congress and these same influences are now practising this same undemocratic method in hampering House Bill 3923,

Resolved, That we instruct the Committee on Education to present to this Conference as soon as possible a suitable resolution expressing our attitude and respectfully requesting that Congress give consideration to said bill before it adjourns.

H. E. WOOLEVER,
H. L. JACOBS,
W. H. MCMASTER,
A. W. HARRIS.

In connection with his paper H. E. Woolever presented a copy of House Bill H. R. 3923.

Procedure
as to
Lengthy
Reports.

On a question of privilege, W. H. Van Benschoten, in the matter of the presentation of lengthy reports, moved that the Committee on Rules be requested to consider the subject and report at the session to-morrow morning a method of conserving the time of this Conference. It was so ordered.

Announcements were made.

Adjournment.

Hymn 461, beginning, "How firm a foundation," was sung, and Bishop Nuelsen pronounced the Benediction.

MAY 6
SIXTH
DAY.
Evening.

TUESDAY EVENING, MAY 6, 1924

The Conference convened at 8 P. M., with Bishop Locke presiding.

Devotions.

Hymn 207, beginning, "The Church's one foundation," was sung.

Bishop Earl Cranston offered prayer.

Hymn 556, beginning, "Blest be the tie that binds," was sung.

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates, read the credentials of the Rev. William Arthur Shelton, M.A., D.D., Fraternal Delegate from the Methodist Episcopal Church, South, as follows:

MAY 6
SIXTH
DAY.
Evening.

OFFICE OF THE SECRETARY OF THE COLLEGE OF BISHOPS OF THE
METHODIST EPISCOPAL CHURCH, SOUTH, RICHMOND, VIRGINIA

To the Bishops and Members of the General Conference of the Methodist
Episcopal Church, Springfield, Massachusetts:

Credentials
of
W. A. Shelton
Fraternal
Delegate.

DEAR FATHERS AND BRETHREN:

Authorized by the General Conference of the Methodist Episcopal Church, South, our College of Bishops has appointed as its Fraternal Delegate to your Church the Reverend William Arthur Shelton, Master of Arts, Doctor of Divinity, and Professor of Old Testament and Semitic Languages in Emory University. Among us Doctor Shelton has attained distinction as a student, a pastor, a teacher, an archæologist and an author. We send him to you confident that he will interest you by his report of the activities and prosperity of our Church.

With joy we record that, measured by increase of membership, financial support, additional and improved church and Sunday school buildings, widening fields of service, and constantly increasing lay activities, our Church was never more prosperous.

We give thanks to the God and Father of our Lord Jesus Christ that the faith of our Fathers—that glorious and sacred deposit committed to us and for whose preservation in purity we are responsible to him—is believed and confidently proclaimed among us, and that multitudes continue to find in the Lord Jesus the salvation that he alone can give.

THE COLLEGE OF BISHOPS OF THE METHODIST EPISCOPAL
CHURCH, SOUTH.

COLLINS DENNY, Secretary.

Wallace MacMullen introduced Doctor Shelton, who delivered his address.

Fraternal
Address.

A verse of hymn beginning, "Blest be the tie that binds," was sung.

Wallace MacMullen read the credentials of the Rev. Dr. Kameji Ishizaka, the Ministerial Delegate from the Japan Methodist Church, as follows:

Tokyo, Japan, March 27, 1924.

To the Bishops and Members of the General Conference of the Methodist
Episcopal Church:

Credentials
of
K. Ishizaka,
Fraternal
Delegate.

DEAR FATHERS AND BRETHREN:

Greetings from your Daughter Church across the sea.

The bearer of our fraternal tidings is the Reverend Kameji Ishizaka, whose long and honorable record in our Church, as pastor in Tokyo, Portland, and elsewhere, as District Superintendent, as member of every General Conference and of many Connectional Boards, as Secretary, for two quadrenniums, of our Board of Missions, and now as Head of the Reconstruction Board for our devastated areas, entitles him to fitly represent us, and commends him to your fullest confidence. His place of leadership in many interdenominational, evangelistic, educational, and publishing interests qualifies him to speak with authority upon the work of the kingdom of Christ in Japan.

MAY 6
SIXTH
DAY.
Evening.

It is with pleasure that we send you the best we have, charging him to convey to you, who seventeen years ago granted us autonomy without withholding interest or support, our undiminished gratitude and affection.

Yours in the bonds of a Common Service,

KOGORO UZAKI,
Bishop, Japan Methodist Church.

Fraternal
Address.

Wallace MacMullen introduced Doctor Ishizaka, who delivered his address through an interpreter, Robert Spencer, a missionary of Japan.

Wallace MacMullen read the credentials of Mr. Riichiro Yoshida, a Lay Delegate from the Japan Methodist Church of Japan, as follows:

Kyoto, Japan, March 10, 1924.

To the General Conference of the Methodist Episcopal Church:

DEAR FATHERS AND BRETHREN:

The bearer hereof, Brother Riichiro Yoshida, of Mikage, Japan, has been duly elected as a lay delegate to bear the fraternal greetings of the Japan Methodist Church to this session of your General Conference.

Brother Yoshida is one of the early converts of the Mission of the Methodist Episcopal Church, South, in Japan. He was among the first members when the Osaka Circuit was organized and his home, in Mikage, has been a center of Christian activity. As superintendent of the Sunday school, as official member of the congregation to which he has belonged, as lay delegate both to our Annual and General Conferences, and as a member of the Board of Home Missions and of the Commission on the Forward Movement, he has occupied a position of prominence in his Church. He was elected delegate to the General Conference of the Methodist Episcopal Church, South, held in Baltimore in 1902, but was unable to attend. He has contributed freely of his means for the cause of the Church. He is engaged as a manufacturer of rubber goods.

We most heartily commend Brother Yoshida, who will bear to you expressions of the love and affection of the Japan Methodist Church, and will report to you the progress being made under the blessing of God. He will assure you of our great gratitude to the Methodist Episcopal Church, through whose missionary efforts, with that of other branches of Methodism, the Japan Methodist Church was founded; and not only so, but we rejoice that it is still substantially aided by you in its mighty task of giving the gospel to the unreached millions of this Empire and of spreading scriptural holiness throughout the land.

We commend Brother Yoshida as an esteemed and worthy member of the Japan Methodist Church.

Yours cordially, in the bonds of the Gospel of Christ,

KOGORO UZAKI,
Bishop, Japan Methodist Church.

Fraternal
Address.

Wallace MacMullen introduced Mr. Yoshida, who delivered his address.

Wallace MacMullen read the credentials of the Rev. Dr. Charles D. Sinkinson, the Fraternal Delegate from the Methodist Protestant Church, as follows:

THE GENERAL CONFERENCE OF THE METHODIST PROTESTANT CHURCH
 REV. THOMAS H. LEWIS, D.D., LL.D., PRESIDENT,
 2844 WISCONSIN AVENUE, WASHINGTON, D. C.

May 1, 1924.

To the General Conference of the Methodist Episcopal Church in Session at Springfield, Massachusetts:

DEAR BRETHREN:

The Methodist Protestant Church has commissioned the Reverend Charles D. Sinkinson, D.D., pastor of one of our churches at Atlantic City, N. J., to convey to you our fraternal greetings and to give you Godspeed in your great work.

Doctor Sinkinson has had a long and strikingly successful pastorate among us, and we esteem him highly for his work's sake. He knows our Church thoroughly and can speak with authority of the feeling of Methodist Protestants for Methodism and for its first and greatest exponent, the Methodist Episcopal Church.

May God be with you till we meet again.

Fraternally and cordially,

(Signed) THOMAS H. LEWIS,

President of the General Conference of the Methodist Protestant Church.

Wallace MacMullen introduced the Reverend Dr. Sinkinson, who delivered his address.

The Doxology was sung, and Bishop Locke pronounced the Benediction.

WEDNESDAY MORNING, MAY 7, 1924

Conference convened at 8:30 A. M., with Bishop Edwin H. Hughes in the chair.

Bishop Charles Wesley Burns conducted the devotional exercises.

Hymn 410, beginning, "Lord, speak to me," was announced by Charles D. Crouch of the Montana Conference, after which C. W. Tenney, of Gooding College, Idaho Conference, offered prayer.

Hymn 533, beginning, "Jesus, the very thought of thee," was sung.

Bishop Burns addressed the Conference with Romans 12. 11 as the basis for his discourse.

Hymn 409, beginning, "Fight the good fight," was announced by J. S. Wilds, of the North Dakota Conference.

King D. Beach, for the Committee on Journal, reported that the Committee had examined the Journal and found it correct. The report was accepted and the Journal was approved.

On motion of O. W. Fifer, representing the Committee on Privileges, the Chinese delegations were allowed to place on the

MAY 6
 SIXTH
 DAY.
 Evening.

Credentials
 of
 C. D.
 Sinkinson,
 Fraternal
 Delegate.

Fraternal
 Address.

Adjournment.

MAY 7
 SEVENTH
 DAY.
 Morning.

Devotions.

Journal.

Committee
 on
 Privileges.

MAY 7
SEVENTH
DAY.
Morning.

screen during recess a banner sent to the General Conference by General Yu Hsiang Feng, of China, and five minutes was granted them after recess to translate the message of the General as written on the banner.

O. W. Fifer, for the same Committee, moved that Bishop Herbert Welch be granted the privilege of the floor in order to present greetings from Viscount Kiyoura, Premier of Japan, to the General Conference. The motion prevailed.

Bishop Welch read the following message from Viscount Kiyoura:

February 20, 1924.

Message
from
Prime
Minister,
Japan.

Viscount Kiyoura to the Methodist Episcopal Church:

We know in Japan of the splendid work which the American Churches are performing in the promotion of friendship among the nations. The spread of knowledge is essential to understanding and sympathy among men, and it is with wisdom that the Churches are gathering and disseminating knowledge in your own country as well as in your mission fields. The Churches may take generous credit to themselves for what they have accomplished in promoting the brotherhood of man; and what they are doing now in their effort to spread further the gospel of peace and good will gives reason for all Japanese to rejoice and devoutly to hope for your continued success.

Appreciation
of
Committee
on
Entertain-
ment.

G. C. Douglass presented a brief report from the Committee on General Conference Entertainment, concerning the installation of amplifiers, and, on motion of W. R. Wedderspoon, the Conference extended a hearty vote of thanks to the Committee on Entertainment for their promptness in this matter.

Report of
Commission
on
Unification.

The Order of the Day was called for, and David G. Downey presented the report of the Commission on Unification, which was read by the Secretary. Doctor Downey then moved that Bishop McDowell, Chairman of the Commission, be granted the privilege of the floor to speak on the report. The motion prevailed.

Address.

Bishop McDowell addressed the Conference, and at the conclusion of his address D. G. Downey moved the immediate adoption of the report.

Time
Extended.

On motion of J. B. Hingeley, the time was extended for the completion of this order of business.

Thomas K. Gale called for the previous question, and it was ordered.

Report
Adopted.

The report of the Commission on Unification was adopted by a count vote of 802 to 13.

Bishop W. F. Anderson, the first appointee on the Com-

mission, was called upon to offer prayer, after which the third and fifth stanzas of Hymn 383, "Onward, Christian Soldiers," were sung.

Bishop Earl Cranston, who for a long time has been closely identified with the movement, was presented to the Conference and made a brief address.

D. G. Downey moved that the Commission on Unification be requested to prepare the necessary supplementary resolutions and motions covering future procedure. The motion prevailed.

The benediction was then pronounced by Prof. W. A. Shelton, Fraternal Delegate from the Methodist Episcopal Church, South.

Recess was taken.

The Conference reconvened at 11:10 A. M., and the Doxology was sung.

On motion of D. G. Downey, the Secretary was instructed to immediately transmit the record of our action on the question of unification to the Secretary of the College of Bishops of the Methodist Episcopal Church, South, Bishop Collins Denny.

COPY OF TELEGRAM SENT TO BISHOPS OF CHURCH SOUTH
 SPRINGFIELD, MASSACHUSETTS,
 MAY 7, 1924.

BISHOP COLLINS DENNY,
 METHODIST BUILDING,
 NASHVILLE, TENNESSEE.

THIS WILL CERTIFY BY WIRE THAT THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH THIS DAY ADOPTED THE PLAN OF UNIFICATION SUBMITTED BY JOINT COMMISSION BY COUNT VOTE OF EIGHT HUNDRED AND TWO AFFIRMATIVE VOTES, WITH THIRTEEN NEGATIVE VOTES. FORMAL WRITTEN CERTIFICATES WILL FOLLOW BY MAIL.

EDWIN H. HUGHES, PRESIDING
 RAYMOND J. WADE, SECRETARY.

The following members who voted in the negative were given the privilege of presenting a written statement to the Secretary for record in the Journal in explanation of their vote:

We voted in the negative because we do not approve some important provisions in the plan.

E. L. ROBISON, *Missouri*.
 JOHN L. BEAGHLER, *Lay Delegate, Missouri*.

Statement of vote on Unification:

I vote against the plan of Unification for the following reasons:

1. It creates additional machinery.
2. Article IX, Section 3, in its provisions, surrenders to the Judicial Council (a body, the number of which and the manner of appointment of which are not determined) the right and power, "on its own motion," to undo the work of the General Conference by a simple majority vote;

MAY 7
 SEVENTH
 DAY.
 Morning.

Address.

Completing
 Proposal.

Recess.

Message
 to
 Bishop
 Denny.

Explanation
 of
 Negative
 Votes.

MAY 7
SEVENTH
DAY.
Morning.

and gives said Judicial Council the power in Section 4, to "arrest" any action of any connexional body by request of a "majority of the Bishops."

GEORGE E. HUME.

The undersigned member of the Oklahoma delegation voted in the negative on adoption of report of Commission on Unification because he felt so instructed by the Lay Electoral Conference which sent him here. Personally he is sanguinely in favor of adoption of said report.

M. E. BATTEN, *Lay Delegate.*

Fred M. Stephenson moved that the vote on the Report for Unification be made unanimous. The Bishop announced that this could not be done without unanimous consent, and unanimous consent was refused.

Historio
Gavel.

The Bishop announced that the gavel used this morning was made from the door of the First Methodist Episcopal Church of Springfield, Massachusetts, and was given through the courtesy of the pastor, J. W. Stephan, and, on his request, it will be passed to the New England Historical Society.

Committee
on
Credentials.

C. A. Pollock presented the following report from the Committee on Credentials, which, on his motion, was adopted:

Your Committee on Credentials begs leave to recommend that the following named persons be excused temporarily:

Charles M. Boswell, Philadelphia Conference, for May 10.

D. W. Wilbur, New York Conference, for May 13.

Wm. E. Massey, New Jersey Conference, for May 9 and 10, and that on those days the first reserve, Edgar Y. Dobbins, be seated in his place without extra expense.

Earl R. Conder, Indiana Conference, for May 10.

William H. Van Benschoten, New York Conference, for May 10, 12, 13; one reserve will be here those days.

W. M. Curtis, New York East Conference, for May 8, J. R. Ensign to sit in his place without extra expense.

Mrs. W. N. Brewster, Lay Delegate from Hingwa, China, is temporarily excused because of illness, during which time it is recommended that Mrs. E. S. Carson, of Hingwa, be permitted to occupy her seat as an interpreter for the other Chinese delegates.

Robert Warner, Columbia River Conference, excused for May 10.

Charles A. J. Walker excused for May 14, W. J. Gelvin, reserve, to be seated during his absence without extra expense.

And let it be remembered hereafter that without further statement it will be understood that all reserve delegates sitting shall be without extra expense to the Conference.

J. F. Burke, North-East Ohio Conference, excused for May 12, 13, 14.

The following named persons who were not present at roll call took their seats as follows:

Rufus B. von KleinSmid, Southern California Conference, on May 3.

W. B. Windsor, North Carolina Conference, on May 3.

H. B. Johnston, California Conference, on May 2.

Herbert Carl, New York Conference, retires permanently and William E. Holloway, Lay Reserve, is seated in his place.

Charles R. Culver, Reserve Lay Delegate, Michigan Conference, seated in place of Vernon R. Davy, regular delegate, no extra expense.

CHARLES A. POLLOCK, *Chairman.*

L. M. POTTER, *Secretary.*

Committee
Nominations.

Bishop Wilson presented the following nominations from the Board of Bishops, which, on motion, were confirmed:

For Chattanooga Area: Admission of laymen, H. L. Ashe, North Carolina Conference, instead of M. O. Fletcher, Blue Ridge-Atlantic Conference. Hospitals and Homes, W. E. A. Forde, Tennessee Conference, instead of S. C. Brown, Holston Conference.

Committee on Judiciary: C. E. Bacon, Indiana Conference, instead of J. B. Hingley, Northern Minnesota Conference, excused.

Committee of Nine to respond to the addresses of the Representatives of the students presented on Monday, May 5:

- C. E. Guthrie, Genesee Conference.
- W. J. King, Texas Conference.
- J. C. Baker, Illinois Conference.
- E. Stanley Jones, North India Conference.
- D. F. Diefendorf, Newark Conference.
- L. H. Murlin, New England Conference.
- G. R. Grose, North Indiana Conference.
- J. A. James, Rock River Conference.
- Merle N. Smith, Southern California Conference.

Additional Members of Deaconess Committee:

- A. S. Kavanagh, New York East Conference.
- Wallace MacMullen, New York Conference.
- F. H. Otto Melle, North Germany Conference.
- Vernon E. Lewis, North Montana Conference.
- Mrs. Eloise H. Nottingham, Central New York Conference.
- Frank O. Merritt, California Conference.
- D. L. Musselman, Illinois Conference.
- John Arbuckle, Upper Iowa Conference.

Rolla V. Watt, on a question of privilege, moved that the Committee on Credentials be permitted hereafter to have its report printed in *The Daily Christian Advocate*, and that the printed report be regarded as adopted. The motion prevailed.

Henry Wade Rogers, for the Committee on Judiciary, brought two questions submitted by John B. Walker to the attention of the Conference: (1) Will a member of an Annual Conference who is located according to Paragraph 263 of the Discipline be deprived of his Orders, and (2) Is it customary to call such a man "located" or a "Local minister," and to grant him the privileges contained in Paragraph 169?

MAY 7
SEVENTH
DAY.
Morning.

Print
Committee
Credentials
Report.

Questions
Sent to
Judiciary
Committee.

MAY 7
SEVENTH
DAY.
Morning.

The Committee not having power to act on these questions, Clarence True Wilson moved that the General Conference refer them to the Committee on Judiciary. The motion prevailed.

Report of
Commission
on
Correlation.

The Order for the Day was taken up, namely, the report of the Commission on Correlation, which was read by Bishop A. W. Leonard.

C. E. Guthrie moved that Part I of the Report be printed in *The Daily Christian Advocate*; Part II be placed in the seats of the delegates to-morrow morning, and the whole report be referred to the Committee on Temporal Economy. The motion prevailed.

Banner Gift
of
General Feng.

Liu Fang, of the North China Conference, called attention to the banner on the screen which is the gift of General Feng, and gave a translation of the message contained thereon.

Appreciation
of
General Feng.

George L. Davis moved the appointment of the following Committee of Five to send a message of appreciation to General Feng: Bishop McDowell, Bishop Birney, F. M. North, Yu Hsiang Feng, and Marcellus B. Fuller.

Presentation
of Miss
Clementina
Butler.

Frank C. Dunn, on a question of privilege, called the attention of the Conference to the presence in the New England delegation of Miss Clementina Butler, daughter of Dr. J. W. Butler, the founder of Methodism in India, and moved that J. R. Chitambar of Lucknow, India, be invited to conduct Miss Butler to the platform, that the presiding Bishop may introduce her to the Conference. Miss Butler was conducted to the platform, introduced to the Conference, and made a brief address.

Resolution
on
Immigration
and
Japanese
Exclusion
Adopted.

H. B. Johnson, on a question of privilege, renewed the motion of yesterday for immediate passage of the resolutions concerning immigration and Japanese exclusion. The resolutions were adopted, and Bishops Nicholson and Leonard were, on motion, named as a Committee to present the same to President Coolidge.

Supplemental
Report Foreign
Missions
Referred.

Frank Mason North presented a supplemental report from the Board of Foreign Missions, and, on his motion, it was ordered printed in *The Daily Christian Advocate*, and referred to the Committee on Foreign Missions.

The call of the Conferences was resumed.

H. L. Jacobs, on a question of privilege, presented the following report from the Committee on Rules, which was adopted:

COMMITTEE ON RULES
REPORT No. 6

MAY 7
SEVENTH
DAY.
Morning.

Title: *Amending Rule with reference to Reports of Commissions and Special Committees and Requiring same to be printed.*

Committee on
Rules,
Report No. 6.

The Committee on Rules, in accordance with the instruction of the General Conference concerning the printing of reports of General Conference Commissions and Special Committees, recommends that Rule 50 of the Rules of Order as the same appears in Paragraph 567, Page 522, of the Discipline, be amended by adding thereto the following sentence: "Reports of General Conference Commissions and Special Committees shall be printed in The Daily Christian Advocate before being presented to the Conference and shall not be read to the General Conference without order of the Conference."

The rule will then read as follows:

Rule 50. Reports of Standing Committees signed by the chairman and secretary, and minority reports signed by at least ten members, shall be considered to be in the possession of the General Conference when they shall have been printed in The Daily Christian Advocate. But in a minority report from the Committee on Judiciary, one signature shall be sufficient. Such reports shall be presented to the Conference upon paper bearing at the top the number of the report, the name of the Committee, the total membership of the Committee, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report. Reports of General Conference Commissions and Special Committees shall be printed in The Daily Christian Advocate before being presented to the Conference and shall not be read to the General Conference without order of the Conference.

H. L. JACOBS, *Chairman.*
W. M. SHORT, *Secretary.*

DETROIT

Isaiah S. Morris moved that a "cut" of the Chinese banner on the screen be made, and it with a translation of the message thereon be printed in The Daily Christian Advocate.

Chinese
Banner.

Announcements were made, the Doxology was sung, and Dr. T. J. Myers of the Iowa Conference pronounced the Benediction.

Adjournment.

THURSDAY, MAY 8, 1924

MAY 8
EIGHTH
DAY.
Morning.

The Conference was called to order at 8:30 A. M. by Bishop Frank M. Bristol.

Bishop Robert E. Jones conducted the devotional exercises. Hymn 499, beginning, "Talk with us, Lord," was announced by T. F. Robinson, of the Louisiana Conference.

Devotions.

Prayer was offered by J. O. Williams, of the Texas Conference. Hymn 498, beginning, "I love to steal awhile away," was announced by N. R. Clay, of the Upper Mississippi Conference.

Bishop Jones addressed the Conference, using this scriptural basis, Luke 15. 32 and Matt. 26. 39, and then offered prayer.

Hymn 43, beginning, "Still, still with Thee," was sung. John B. Walker, for the Committee on Journal, reported that

Journal.

MAY 8
EIGHTH
DAY,
Morning.

Committee
on
Privileges.

Bishop
Robinson
Present.

the Committee had examined the Journal and had found it correct. The report was accepted and the Journal approved.

On motion of O. W. Fifer, reporting for the Committee on Privileges, Harry R. Caldwell was permitted a seat in the rear of the Foochow and Yenping delegates to act as an interpreter.

Bishop Bristol announced that Bishop J. W. Robinson, who had been detained from the Conference on account of the illness of his wife, was now present, and asked permission for him to be recorded as in attendance. The permission was given.

The Call of Conferences was resumed.

ERIE

F. W. Hixson offered the following resolution, which was adopted:

Special Care
in
Legislation.

In view of the adoption by this General Conference on yesterday of the report of the Commission on Unification; and,

Whereas, The college of Bishops of the Methodist Episcopal Church, South, will soon call a special session of the General Conference of the Methodist Episcopal Church, South, for the purpose of securing action on this same report,

Resolved, That it be the sense of this body that special care should be taken in all legislation enacted by this General Conference, and in the matter of the number of General Officers of the Church elected at this time; to the end that there may be the least delay and the least possible difficulty in the union of the two great American Methodisms.

HINGHWA

David Cheng offered the following resolution, which was adopted:

Bishop
Bashford
Memorial.

Whereas, The life and service of Bishop James W. Bashford are an inspiring example to the whole Methodist Episcopal Church, and especially to the Christian body in China; and

Whereas, The friends of Bishop Bashford and of China have provided during the past quadrennium a fund of nearly \$200,000 for erecting on the campus of Peking University a memorial to our beloved former bishop; therefore, be it

Resolved, That the General Conference extend to a Chinese representative of Peking University ten minutes immediately following the approval of the minutes on Friday, May 9, to bring to our attention the fruits of this memorial, that we may pause once again in grateful remembrance of the great contribution of the General Conference and our Methodist Episcopal Church to China through the work of Bishop Bashford.

INDIANA

John M. Walker offered the following resolution concerning the Episcopal Address. It was adopted:

Episcopal
Address
on
Second Day.

Resolved, That it is our judgment that the interests of our Church would be better served if at the next General Conference the Episcopal Address should be delivered at the second regular session of the Conference as the Order of the Day:

J. M. WALKER,
C. E. BACON,
C. H. TAYLOR.

John M. Walker offered the following resolution touching science and religion:

MAY 8
EIGHTH
DAY.
Morning.

Inasmuch as attempts are made both within and without the Church to make it appear that there is some intrinsic conflict between science and religion.

Science
and
Religion.

Resolved, That we affirm our judgment that there is no such conflict when religion and science are rightly understood and the facts of both are clearly seen and presented. And since we have affirmed our faith time and again in the great verities of religion, we likewise express our profound appreciation of the vast services of science to mankind, and that we bid Godspeed to all those devoted men and women who by their investigations and achievements are making more clear the thoughts of God and the way of Life as embodied in this universe in which we live.

JOHN M. WALKER,
W. B. FARMER.

On motion of George H. Spencer the resolution was referred to the Committee on the State of the Church.

KOREA

Hugh H. Cynn offered the following resolution:

Whereas, It is universally recognized that humanity is facing an unprecedented crisis occasioned by the most widespread and acute racial, national, and class consciousness, which has been caused as an aftermath of the world war, and it is also recognized, often by non-Christians even, that the only force that will successfully lead all races and nations through the danger zone to the plane where the brotherhood of man is fully realized is the all-embracing and all-uplifting power of the spirit of Jesus Christ; and,

Change Name
Board
Foreign
Missions.

Whereas, The Methodist Episcopal Church has, from Wesley down, had the complete surrender of the life of man to the power of the Spirit as the chief aim and the evangelization of the world as the main objective, and now has a membership of over four millions and a half, found in all parts of the world, thereby we are convinced that she is ideally the best fit and in strength the best equipped to assume a more-truly world position to give humanity the needed leadership; be it

Resolved, With the view to making that leadership even more united and composite, that the twenty-ninth General Conference meeting in Springfield, Massachusetts, order such a change in the name of the Board of Foreign Missions so that there shall not be any distinction in the Church between foreign and home, and such alterations in the organization, rules, and usages of the Board as that the Annual Conferences in other nations shall bear the same relationship with the said Board as the Annual Conferences in the United States bear with the Board of Home Missions and Church Extension.

HUGH H. CYNN,
USOON KIM,
C. D. MORRIS,
TUK-SU KIM.

On motion of D. G. Downey, it was referred to the General Conference Commission on Central Mission Conferences.

LEXINGTON

J. B. Redmond offered the following resolution:

The Methodist Episcopal Church is a world Church. She knows but one race and that is the human race. She emphasizes her profound conviction on the question as to the respect of persons by welcoming to her communion all members of the human family who desire to flee

Representa-
tion on
Boards.

MAY 8
EIGHTH
DAY.
Morning.

the wrath to come. No group within the Church questions for a moment the purpose and intent of the actions of the Church,

Whereas, The Methodist Episcopal Church operates upon a highly technical basis which requires dispatch and efficiency.

Whereas, The Church confronts the respective groups with a challenge by the opportunity afforded for self-determination whereby they make their own lives the achievement of a perpetual triumph, and

Whereas, The action being taken by the two major Methodist bodies in America may not facilitate the operation of the work among certain groups to the limit of their power to function; therefore, be it

Resolved, That we request the General Conference of 1924 to direct the Committee on Temporal Economy to give the most favorable consideration of reasonable representation from the groups mostly in need on the respective Boards of the Church and in the Book Concerns of the Church for the purpose of familiarizing themselves with the economic and practical working of the machinery of the Church.

On motion of F. R. Bayley, it was referred to the Committee on Temporal Economy without instruction.

LUCKNOW

John J. Cornelius offered the following resolutions:

A WORLD RESOLUTION ON CHURCH AND COLORED QUESTIONS

Whereas, Certain attitudes and practices on the part of Christian nations and peoples are causing scandal to the Christian religion in the minds of many non-Christian peoples, and making infinitely difficult the whole missionary effort and program; such attitudes and practices as,

1. The fact and spectacle of a Christian nation conquering and dominating another for the selfish purpose of wealth and power.

2. The repression of subject-peoples when these seek to express themselves in terms that are normal and native to them,

3. The attitude of a "superior race," which results again and again in deeds of individual high handedness and contempt toward the subject-group.

Whereas, 2. An attitude of undue caution in the presence of these manifest and admitted evils has similarly robbed Christianity of much of its vitality of ministry and its winning power; and

Whereas, 3. The treatment of colored people in all parts of the world by Christian nations, for the most part white, constitutes a direct challenge to the teachings and ethics of Jesus, therefore, be it

Resolved, That we, the General Conference of the Methodist Episcopal Church,

1. Refuse to recognize as valid in church or state any discrimination on the basis of race or color; for "He hath made of one blood all nations" . . . "We are also His offspring."

2. We refuse to recognize as valid or in harmony with Christ's teaching of brotherhood, the right of any government to conquer and exploit any other people or race, be it

Resolved, 2. That since we live in a world which is not yet Christianized, in which imperfection abounds on every hand, we who claim to be followers of Christ determine ceaselessly to work in Christ, to the end that the Christian ideal above-mentioned may obtain in every land, be it

Resolved, Finally, That the Methodist Episcopal Church place herself clearly and squarely on record as willing to face out and assume her share of the responsibility for the solution of the delicate and difficult problem of securing a truly Christian world-order, in the matter of color and racial relationship, on the above-mentioned basis of Christ's teaching of human brotherhood under the fatherhood of God.

On motion of J. N. Dryden, they were referred to the Committee on the State of the Church.

Church
and the
World
Colored
Question.

MICHIGAN

James R. Wooton offered the following resolution:

Whereas, It is of great present value to the students of our Church colleges to have access to the proceedings of the General Conference, and also of permanent historical value to the institutions to have the files of *The Daily Advocate* available for reference, and

Whereas, The benefit derived by these accrues also to the Church at large in a more intelligent and well-informed body of members, both ministerial and lay; therefore, be it

Resolved, That the Publishing Agents be directed to send to the librarians of our accredited colleges and universities a copy of *The Daily Advocate* for the sessions of 1924, free of cost to such institutions.

William R. Johnson offered as an amendment that after the words "colleges and universities" be added "academies and secondary schools, and schools in foreign lands."

Ray Allen moved that the resolutions be referred to the Committee on Book Concern.

D. G. Downey raised the point of order that after a resolution has been introduced and speech has been made, a motion to refer is not debatable.

Bishop Bristol ruled that the point was not well taken.

D. G. Downey appealed from the decision of the chair.

The vote on the appeal was taken and the Conference did not sustain the chair.

The Bishop announced the point of order as well taken.

The motion of Ray Allen to refer prevailed.

MISSISSIPPI

J. B. F. Shaw offered the following resolutions, which were adopted:

Resolved, That the Board of Bishops is hereby authorized to fill any vacancies that may occur in any of the Boards, Commissions, or Committees authorized by the General Conference; and be it further

Resolved, That the Bishops be requested and authorized to name fraternal delegates to the bodies that shall be represented at this General Conference by properly appointed and delegated commissioners.

J. B. F. SHAW,
R. H. McALLISTER,
M. T. J. HOWARD.

The hour of 10:30 having arrived, the Conference took a recess.

At 10:40 A. M. the Conference reconvened with Bishop Bristol in the chair.

Hymn 355, beginning, "Love divine, all loves excelling," was sung. On the question of privilege, Wallace MacMullen was given the floor and announced that the reception of the Fra-

MAY 8
EIGHTH
DAY.
Morning.

Daily
Advocates
to
Libraries.

Appointment
of
Commissions.

Recess.

Presentation
of
Samuel
Chadwick,
Fraternal
Delegate.

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DAY.
Morning.

ternal Delegates from the Wesleyan, Irish, and Canadian Methodist Churches would take place next Wednesday night, and then presented the Rev. Dr. Samuel Chadwick, the Fraternal Delegate from the Wesleyan Methodist Church. Doctor Chadwick was introduced by the Bishop and briefly addressed the Conference.

W. A. Shelton
Farewell
Address.

Dr. William A. Shelton, the Fraternal Delegate from the Methodist Episcopal Church, South, was presented and in a brief speech took his leave of the Conference. The Bishop made an appropriate response in the name of the Conference.

Credentials
of
Delegates
Returned.

J. B. Hingeley, on a question of privilege, called the attention of the Conference to the fact that the Methodist Episcopal Church, South, had sent the credentials of their Fraternal Delegate in the form of a beautifully illuminated certificate, and moved that the Secretary of the General Conference be authorized to accept a copy of the credentials and that the credentials themselves with proper indorsement be returned to the delegate. The motion prevailed.

Brenton T. Badley presented the following statement which, on motion of F. M. North, was received and ordered printed in *The Daily Christian Advocate*.

Results of
Union.

RESOLUTION REGARDING UNION

No section of the world-wide Methodist Episcopal Church could be more thankful for the adoption of the resolution providing for union between the two great branches of Methodism than those who in this General Conference represent the foreign mission fields. The history of union movements shows that on the mission fields there has been a growing desire that unification might early be made possible. It also shows that representatives on those fields have always taken advanced ground in the cause of union. Now that our Church has made this great pronouncement, which we trust under the blessing of God may reach early and full consummation, we, members of delegations from the fields of Methodist missionary effort across the seas, desire to record our profound gratitude to God, who has led us to this great day, and to say that in our judgment this action taken by our General Conference will strike a responsive chord throughout our world-wide field of missionary work, and further, that it will both greatly encourage our Christian communities in those distant lands and profoundly influence the thinking of the multitudes of those who are studying the Gospel and seeking Christ. It is our conviction that a union of the two great branches of our Church will be marked by a world-wide revival of spiritual religion and a new era of missionary triumphs to the glory of God.

BRENTON THOBURN BADLEY
E. STANLEY JONES
J. R. CHITAMBAR
MRS. SHANTIBAI C. DAVID
WINNIE M. GABRIELSON
J. F. PEAT (West China)

C. T. WANG (North China)
E. J. AESCHILMAN (North China).
J. F. COTTINGHAM
D. D. ALEJANDRO,
F. C. ALDRICH,
ERNEST GIDEON BEK,

S. N. GAARDE.

The following paper, presented by H. L. Phillips, was, on his motion, adopted:

Resolved, That the action of this General Conference on unification be communicated to the Conference of Protestant Churches in India, held under the auspices and leadership of the Indian Methodist Episcopal Church in the city of Baroda, India, to discuss the federation of Protestant Churches in that land.

H. L. PHILLIPS,
Lay Delegate North India Conference.

The Order of the Day, the Report of the Commission on the Ordination and Admission of Women to the Annual Conference, was taken up. In the absence of the President of the Commission, Bishop Stuntz, the report was read by J. M. M. Gray, Secretary of the Commission.

Mrs. May L. Woodruff moved that the report be adopted.

Mrs. S. F. Johnson moved to amend the last paragraph by omitting from the first three lines what follows the words "Your Commission," and omit in the sixth line, same paragraph, the word "local," and add the word "all" before the word "ordained" in the last line, and omit in the last line of the same paragraph the word "local."

On motion of T. F. Beauchamp, the time was extended.

The motion of W. O. Hoffecker for the previous question did not prevail.

Ray Allen moved that we now recess. The motion did not prevail.

On motion of C. Oliver Holmes, the time was extended to receive a communication from the Bishops.

Mrs. S. F. Johnson's motion to amend the report was laid on the table.

On motion of S. A. Bright, the report was made the Order of the Day for Friday, immediately after recess.

Bishop Wilson presented the following communication from the Board of Bishops:

The General Superintendents call the attention of the General Conference in this unusual way to a matter which immediately and vitally concerns both the spiritual and the temporal business of the Church.

The serious decrease in the receipt of the Benevolent Boards for those months of their financial year which have already passed, creates a situation not merely ominous, but perilous. The total amount paid in on the Centenary account for the last six months is \$3,030,659.27, as compared with \$4,099,269.60 for the same time last year, a decrease of 26 per cent. About three-fifths of this sum has had to be used to cover the expenses of the Council of Boards of Benevolence, and to pay in full the allotments to the Boards which, under the Centenary plan, have guaranteed incomes, leaving to be divided between the Board of Foreign

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EIGHTH
DAY.
Morning.

Unification
and the
Protestant
Churches of
India.

Report
of the
Commission
on the
Ordination
of
Women.

Consideration
Deferred.

Special
Communica-
tion from
Bishops
on the
Debt of the
Foreign
Board.

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EIGHTH
DAY.
Morning.

Missions and the Board of Home Missions and Church Extension a sum 48 per cent less than that available for this purpose the preceding year, and 59 per cent less than in 1922. When it is remembered that only by unusual and tremendous efforts was it possible even in the autumns of 1922 and 1923 to bring up the contributions of the Church before the close of the fiscal year so as to avoid a severe cut in appropriations, it becomes painfully evident that the prospect of a happy ending to the present year cannot be called bright even by the most courageous optimist.

We address ourselves more directly to the case of the Board of Foreign Missions because, although the Board of Home Missions and Church Extension is handling problems of the utmost consequence to the Church, a more considerable proportion of its work has to do with building projects in which delay, while often deeply to be regretted, is not necessarily fatal; but the Foreign Board has more than a thousand missionaries whose support must be provided altogether from its treasury, besides hundreds of schools, hospitals, colleges, orphanages, and other agencies of ministry, and thousands of native preachers, teachers, nurses, physicians, partly dependent upon its funds. Its work is being carried on in more than forty countries, all of them less favored in financial ability than this land; countries where our churches are usually small and often weak, our membership widely scattered and commonly poor; and therefore, the whole undertaking must as yet rely heavily upon the help of the Board not merely for expansion and for greatly needed buildings, but for actual maintenance. These facts seem to justify a special treatment of the condition of this Board.

We leave out of account at this time the alarming shortage in the amount asked for by the Board of Foreign Missions and the Woman's Foreign Missionary Society (with the noble consent and cooperation of all the Boards) for the Japan Earthquake Fund; and confine our attention to two items:

First, there is the debt of the Board of Foreign Missions arising in large part from loss in exchange and advances to the fields, and amounting on October 31, 1923, according to the Corresponding Secretaries and the Treasurer, to \$2,247,951.21. That some provision must be made for this debt is beyond all question.

Second, there is the matter of current receipts and expenses. The expenditures for the first half year have been approximately \$2,700,000. What has been the income?

Adding to the Centenary receipts all receipts from other sources, such as bequests and annuities, the whole amount made available for the work of the Board of Foreign Missions for the period under review is \$572,528.79 as compared with \$1,228,694.38 a year ago. If this downward movement is not checked, the result will be at the end of next October a largely increased debt, and for the following year a disastrous cut in appropriations. This again will mean not simply a crushing burden upon the indigenous churches, which are so bravely struggling towards self-support, but a diminished force of workers, both native and missionary, closed institutions and stations, and a broken morale. In this day of unparalleled power and unparalleled opportunity, it cannot be true that the Methodist Episcopal Church, with its glorious record of advance, will now suffer retreat which might even become a rout. The interests at stake are too many, too large, and too precious. This is the work which God has committed to our hands. Somewhere must be the men, the women, the money with which he designs to carry it on. It is not ours to lose heart; but it is ours to seek diligently, in prayer and in consultation, for the way by which he will lead us out through this straitened path into a broad and open place.

We, therefore, earnestly recommend that, whether through the Standing Committee on Foreign Missions or through some Special Committee your early consideration be given to this most serious emergency. If your Bishops can in any way be of assistance by information or counsel, they will be more than glad to be associated with such a committee.

F. M. North moved that the Board of Bishops appoint a Committee of Fifteen, five of whom shall be Bishops, and that this paper be referred to said Committee together with any other documents of a similar character that have come before this body.

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DAY.
Morning.

Special
Committee
Will
Consider.

E. J. Kulp moved to amend by making the chairmen of the Standing Committees, except the chairman of the Committee on Judiciary, the Committee, together with five Bishops, to be appointed by the Board of Bishops.

Ray Allen moved, as a substitute, that the paper be referred to the Committee on Temporal Economy.

On motion of D. G. Downey, the substitute was laid on the table.

D. G. Downey moved to lay the amendment on the table.

W. F. Conner raised the point of order that D. G. Downey, not being in his place when he made the motion to lay the amendment on the table, was out of order. The chair sustained the point of order.

On motion of W. B. Farmer, the amendment of E. J. Kulp was laid on the table.

On motion of S. A. Bright, the previous question was ordered.

The motion of F. M. North prevailed.

L. M. Potter, for the Committee on Credentials, presented the following as a matter of record:

Your Committee on Credentials begs to report as follows:

That Frank P. Taggart, Southern California Conference, absent at the session of May 1, was in his seat on May 2.

That John W. Hoffman, Ohio Conference, be excused for the session of May 12.

That Ezra S. Tipple, New York Conference, be excused from the sessions Monday and Tuesday, May 12 and 13, in order to attend the Commencement Exercises at Drew Theological Seminary, and that George W. Grinton, First Reserve Ministerial delegate, be seated in his place.

That Henry T. Noyes, Troy Conference, be excused for the sessions of Saturday, Sunday, and Monday, May 10 to 12 inclusive, and that Mr. Louis F. Nielson, first reserve delegate, be seated for those sessions and without extra expense.

That B. A. Bobb, Dakota Conference, be excused for the session of May 12.

That E. Dow Bancroft, West Ohio Conference, be excused for the session of Monday, May 19.

That J. Phelps Hand, ministerial delegate from the Baltimore Conference, has returned from a brief absence and is seated in his place this Thursday morning, May 8.

That Rev. Alfred Honegger, of the Switzerland Conference, and Rev. Karl Ulrich, of the South Germany Conference, both ministerial delegates, be excused for the session of Saturday, May 10.

That Edward H. Todd, Puget Sound Conference, be excused for the session of Saturday, May 10.

Committee
on
Credentials.

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DAY.
Morning.

That Joseph A. Chapman, Central Illinois Conference, be excused for the session of Monday, May 12.

We recommend that these requests be granted.

CHARLES A. POLLOCK (Per L. M. POTTER), *Chairman*.
L. M. POTTER, *Secretary*.

Adjournment.

Announcements were made, and Rev. Dr. Samuel Chadwick pronounced the Benediction.

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NINTH
DAY.
Morning.

FRIDAY MORNING, MAY 9, 1924

Conference convened at 8:30 A. M., Bishop Francis J. McConnell presiding.

Devotions.

Bishop L. J. Birney conducted the devotional exercises.

Hymn 375, beginning, "Jesus, thine all-victorious love," was announced by Ching F. Liu, of Central China Conference. Prayer was offered by Jacob F. Peat, of the West China Conference.

Hymn 337, beginning, "Prince of Peace, control my will," was sung.

Bishop Birney addressed the Conference from Col. 2. 6-10, and 4. 1-4.

Hymn 118, beginning, "Fairest Lord Jesus," was sung, and the devotions were concluded.

Journal.

John B. Walker, for the Committee on Journal, reported that the Committee had carefully examined the Journal and found it correct. The report was accepted, and the Journal was approved.

Committee
on
Privileges.

O. W. Fifer, for the Committee on Privileges, moved that after recess, following the Order of Day, Bishop Warne be permitted to present to the Conference the father and mother of Bishop Fred B. Fisher. The permission was granted.

Changes
in
Communica-
tion from
Board
of
Bishops.

Bishop Wilson asked the consent of the Conference to make the following change in the communication offered by the Board of Bishops yesterday. On motion of D. G. Downey, the permission was granted.

Mr. Chairman and Members of the General Conference:

In the paper presented yesterday as from the Bishops and in connection with the brief statement concerning the debt of the Foreign Board, by an error on the part of the Secretary of the Board of Bishops there were included the words, "arising in large part from loss in exchange and advances to the fields." As this particular statement was not authorized or approved by the Bishops, the consent of the General Conference is asked that the phrase be omitted from the paper, as it shall be placed in the hands of the Committee ordered and as printed in *The Daily Christian Advocate*.

Frank Mason North, by common consent, moved that the Committee authorized yesterday in relation to the communication from the Board of Bishops be constituted of five Bishops, one member from each area, and one member from each general division of the Church outside of the United States in such manner that the majority of the Committee shall be composed of pastors and laymen who have no connection with the Boards of the Church, and that the area representatives be named by the areas.

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DAY.
Morning.
Committee
Authorized.

Rolla V. Watt offered as an amendment that the Board of Bishops be authorized to appoint the entire Committee.

The amendment carried, and the motion as amended prevailed.

E. A. Dent moved that the Committee on General Conference Entertainment be instructed to move forward on the platform the chairman's table, and the other tables be placed farther back on the platform.

Platform
Arrangements.

A. S. Watkins offered, as an amendment that the elaborate trappings in front of the speaker's stand be removed.

R. J. Wade moved, as a substitute, that the whole matter be referred to the Commission on Entertainment for readjustment. The substitute was accepted, and became the action of the Conference.

The Order of the Day was called for.

Bishop Oldham addressed the Conference, and introduced Kah Ann Wee, M.A. (Ohio Wesleyan University), who was baptized by Bishop Oldham and was a member of his family for four years, who presented most forcefully the matter of the Bishop Bashford Memorial at Peking University, a picture of the memorial having been placed in front of the presiding officer's table.

Address
of
Kah Ann Wee.

Henry Wade Rogers, for the Committee on Judiciary, announced that two questions had been presented to the Committee concerning which they had no jurisdiction unless so authorized by the General Conference:

Judiciary
Committee
Authorized
to Answer
Questions.

- (1) Is it legal to vote by orders in a General Conference Committee?
- (2) Is a time limit on the episcopacy constitutional?

On motion of J. M. Arters, both questions were referred to the Committee on Judiciary.

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DAY.
Morning.

Henry Wade Rogers presented six questions as contained in Memorial 747, signed by W. F. Steele.

Unauthorized.

T. M. McDonald moved that they be referred to the Committee on Judiciary. Horace L. Jacobs moved that the motion to refer be laid on the table, and it was laid on the table.

Delayed
Report
Granted.

Henry Wade Rogers, for the Committee on Judiciary, announced that the Committee did not want to be limited as to the time when their report of Lay Representation should be presented, and requested that the time limit designated by the Conference be removed. On motion of F. A. Horne, the request of the Committee was granted.

David G. Downey moved that the report of the General Conference Commission on Central Mission Conferences be printed in The Daily Christian Advocate, and referred to the Committee on Foreign Missions for consideration and final report to this Conference. The motion prevailed.

Report on
Central
Mission
Conferences.

R. J. Wade, the Secretary, read the following letter from T. C. Hayes of Hobart, Oklahoma, and the resolutions of a joint Conference of the lay members of the churches of that town:

Unification
Request.

"I write you this letter that you may be fully aware of the conditions as existing at Hobart. There is absolutely no difference between the two churches; they have fully agreed on uniting their forces and intend to build a modern church building. We had a most enthusiastic meeting last night; practically the entire membership of the two churches was present and all of one mind. They want to unite to build this new church and do it now. They have no desire of doing anything contrary to the laws of either of the churches. They are perfectly willing and are requesting the officers of the churches to take the leadership in the unification at this point, but they do earnestly pray that you will give the matter your immediate attention."

Resolutions
from
Hobart,
Oklahoma.

RESOLUTIONS PASSED BY THE LAY MEMBERSHIP OF THE TWO METHODIST CHURCHES IN JOINT ASSEMBLY AT HOBART, OKLAHOMA, APRIL 30, 1924.

1. Be it *Resolved*, By the joint conference of the members of the Methodist Episcopal Church and the Methodist Church, South, of Hobart, Oklahoma, that it is the earnest desire of these two congregations that these two churches should unite and become one congregation and one church at an early date.

2. And to this end we respectfully request the Bishops, the Superintendent, the Presiding Elder, and other controlling officers of the two Churches to arrange terms by which these two congregations may be united in worship at once; the name of the church, the jurisdiction and the property rights to be determined and adjusted by the controlling officers of the two Churches under the laws of the Churches just as soon as it can be done.

3. That we realize that the work of the separate congregations is not progressing as it should; that we are not financially able to construct a modern church building without the assistance of each other; that one substantial modern structure should be built to house all Methodists in Hobart, and that it is this condition that prompts us in passing these resolutions.

4. That it is the sense of this joint conference that the membership of each congregation continue to pay its present pastor and church

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DAY.
Morning.

obligations to the end of the present Conference year, unless otherwise so instructed by the Bishops, after which time the united congregations desire to support only one pastor and one connectional interest.

5. We further recommend that, as soon as the congregations are united in worship, if either of the Bishops of our great Churches can arrange to take care of and place at some other point one of our pastors now located at Hobart, and if the change meets with the approval of the pastor selected to leave Hobart, that it will be agreeable with the lay membership for them to do so.

6. That the Chairman of the Board of Stewards of each church and the joint committee be and they are hereby authorized to duly sign and transmit a copy of these resolutions to the proper officers of our Churches.

M. E. CHURCH, Hobart, Oklahoma
T. C. HAYES,
Chairman, Board of Stewards
A. G. SMITH,
T. C. HAYES,
J. I. DENNISON, *Committee.*

M. E. CHURCH, SOUTH,
Hobart, Oklahoma
F. E. GILLESPIE,
Chairman, Board of Stewards
JAMES R. TOLBERT,
W. E. LAMPHIN,
WALTER B. STEPHENS,
Committee.

On motion of C. A. Pollock, Bishop Adna W. Leonard was granted the privilege of the floor, and reported for the special Committee sent to Washington, D. C., to enter the protest of the Conference before the House Committee on Judiciary against the "Beer Bills."

Report of
Bishop
Leonard
on
Washington
Visit.

Bishop Leonard also reported for the Committee appointed to interview President Coolidge on the Immigration Bill and Japanese Exclusion.

John M. Walker moved that the Conference authorize the printing in pamphlet form of the resolution of H. B. Johnson on the Japanese Exclusion Act, and that copies be sent to every United States Senator and member of the House of Representatives that they might know the attitude of the Conference on this question. The motion prevailed.

Print
Resolution on
Japanese
Exclusion
Act.

Announcements were made, and the Conference recessed for ten minutes.

Recess.

At 10:30 the Conference reconvened with Bishop McConnell in the chair.

The Hymn, beginning, "Jesus, Lover of my soul," was sung.

Bishop Wilson announced the following Committee on a special devotional session of the Conference: Bishops Anderson, Hughes, Warne, Burns, Jones, Keeney, and Welch, and the following members of the Conference: Jesse Swank, West Ohio Conference; M. A. Farr, Indiana; Thomas Osborn, Iowa; G. L. Davis, North China; O. D. Jacoby, California; R. N. Brooks, West Texas; and J. W. Langdale, New York East.

Committee
on
Devotional
Sessions.

MAY 9
NINTH
DAY,
Morning.

Order
of the
Day.

Wallace MacMullen, Chairman of the Committee on Fraternal Delegates, announced that he had received word of the coming of fraternal delegates for whose reception no provision had been made. He therefore moved that the fraternal delegate representing the Congregational Churches of America be introduced to the Conference on Monday immediately after recess, and that he be permitted to speak fifteen minutes. That Chaplain W. W. Edel, U. S. N., be received on Tuesday immediately after recess, and be permitted to speak for ten minutes; and that Bishop W. M. Bell, of the United Brethren Church, be received on Wednesday immediately after recess, and the motion prevailed.

Presentation
of
Parents
of
Bishop
Fisher.

D. G. Downey, on a question of privilege, called attention to the presence in the hall of Mr. and Mrs. Fisher, the parents of Bishop Fisher, and requested that they be immediately presented to the Conference instead of after the Order of the Day. The motion prevailed.

Bishop Warne escorted them to the platform and they were warmly received by the Conference. Bishop Fisher responded in behalf of his mother.

Ordination
and
Admission
of Women to
Annual
Conferences.

The Order of the Day was called for, namely, the Ordination and Admission of Women to Annual Conferences.

Ray Allen offered as a substitute for the report of the Commission the following:

Resolved, That to women be granted the same ministerial rights and privileges as are granted to men.

RAY ALLEN,
W. E. BROWN,
F. W. LUCE,
H. L. JACOBS,
L. H. RICHARDSON,
C. T. WANG,
A. E. KIRK,
JOHN THOMPSON,
JNO. J. CORNELIUS,
A. W. HARRIS,

C. E. GUTHRIE,
D. D. FORSYTH,
G. M. FOWLES,
F. M. LARKIN,
GEORGE ELLIOTT,
CHAS. A. TINDLEY,
J. I. BARTHOLOMEW,
GEO. H. SPENCER,
S. A. DANIELS,
J. N. DRYDEN.

The previous question, on motion of A. L. Miller, was ordered.

The substitute of Ray Allen was not adopted.

The report of the Commission was adopted.

Additional
Assistant
Secretary.

R. J. Wade nominated A. J. Loeppert, of the Chicago German Conference, as an additional Assistant Secretary, and he was confirmed.

R. J. Wade read the following telegrams:

ALFRED SMITH.—“Action of unification is glorious. God is moving. Mission Board gave great applause upon hearing of the almost unanimous vote. Hallelujah.”

ROY E. EARLY.—“The Cleveland District Conference Holston Annual Conference Methodist Episcopal Church, South, felicitates your great body on the splendid action for unification of American Methodism.”

JOSEPHUS DANIELS.—“Action of your Conference heartening and encouraging. I have this day sent the following telegram to the meeting of Bishops in Nashville: ‘I hope you will not feel that I am intruding to express the earnest hope that our branch of Methodism will heartily and cordially and promptly join the Northern Brethren in a unified Methodism. I have been privileged to visit all parts of the country, and my judgment is that the overwhelming majority of lay delegates and the larger part of the ministers feel that the time has come for unification.’”

O. P. KIKER.—“Tulsa District Conference Southern Church rejoices over unification result.”

WAYNE B. WHEELER.—“Your delegates rendered conspicuous aid in hearing before Judiciary Committee. The Fifty-nine Beer Bills will die. The constitution will live and we will finish the fight with your continued help.”

R. T. BURGE.—“Please accept hearty congratulations account wonderful spirit cooperation manifested your vote favor consolidate unification. Pacific Coast Methodism both branches highly elated, and I shall work personally and pray for some action by our branch at next Conference. Please convey best regards Bishop and Mrs. Smith and our friends in attendance.”

Mr. R. T. Burge, sender of this telegram, is one of the most prominent laymen of the Methodist Episcopal Church, South. He is very influential in the civic life of Los Angeles. Mr. Burge spent most of the past two years visiting foreign mission fields at his own expense.

HENRY H. MEYER.

R. J. Wade read the following telegram from the Diocese of Massachusetts of the Protestant Episcopal Church:

The Secretary of the Convention of the Diocese of Massachusetts is instructed to send to the General Conference of the Methodist Church a message of greeting.

FRANCIS E. WEBSTER, 768 Main Street, Waltham, Mass.

On motion of W. W. King, the Secretary was authorized to make a suitable reply.

D. G. Downey, on a question of privilege, called attention to our having received a message from the Premier of Japan, and moved that Bishop Herbert Welch, H. B. Johnson, and Titus Lowe be a Committee to prepare an appropriate response to be presented to this Conference for adoption, and the motion prevailed.

J. E. Coons moved that the Secretary be instructed to send our greetings to Rev. E. Stewart Best, the oldest minister in Methodism, and invite him to come and be introduced to the Conference. The motion prevailed.

MAY 9
NINTH
DAY.
Morning.

A Few
Unification
Messages.

Prohibition
Message.

Greetings
from the
Diocese
of
Massachusetts.

Reply
to
Premier
of
Japan.

Greetings to
the Oldest
Minister in
Methodism.

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NINTH
DAY.
Morning.

Greetings
from
Sweden.

Report
Referred.

Letter from
Mrs. Warren
G. Harding.

Committee
on
Credentials.

R. J. Wade read the following telegram:

General Conference, Springfield, Mass.:

Greetings, God bless the work.

HJALMAR, LAY DELEGATE, *Helsingborg, Sweden.*

Royal Over-Pilot in Sweden.

On motion of E. L. Kidney, the Quadrennial Report of the Board of Home Missions and Church Extension was referred to the Committee on Home Missions and Church Extension.

A. E. Smith presented a letter from Mrs. Warren G. Harding in which she sent greetings and best wishes to the Conference; and, on his motion, Bishop W. F. Anderson, of the Cincinnati Area, a long-time friend of Mrs. Harding and the late President, was requested to assure her our appreciation of her greetings.

C. A. Pollock, for the Committee on Credentials, presented the following for record:

Your Committee on Credentials beg to report as follows:

That Edward P. V. Ritter, second reserve lay delegate, New York Conference, be seated in place of W. H. Van Benschoten until the return of the latter, without extra expense.

That Andrew N. Van Camp, first reserve lay delegate, Dakota Conference, be seated in the place of B. F. Myers, who has been unable to come. He is here to-day.

That Charles D. Skinner, Genesee Conference, be excused for the session of Monday, May 12.

That C. D. Baldwin, lay delegate, Maine Conference, has arrived and is to-day seated, taking the place of Mrs. Jennie Price White, first reserve lay delegate, who was seated until Mr. Baldwin arrived.

That D. D. Spellman, Detroit Conference, be excused for May 12.

That O. N. Cranor, first reserve from the North Indiana Conference, was seated May 1.

That W. S. H. Keefe, lay delegate, Northern New York Conference, be permanently excused. W. T. Conkling, first reserve, seated in his stead.

That John C. Frischkorn, regular delegate, East German Conference, arrived May 8, his reserve, William J. Kurth, retiring.

That William J. Stitt, New York Conference, be excused for May 12 and 13.

That Alvin C. Poffenberger, New York Conference, be excused for May 13.

CHARLES A. POLLOCK, *Chairman.*

L. M. POTTER, *Secretary.*

Adjournment.

Announcements were made and, by common consent, the Conference adjourned, Bishop McConnell pronouncing the Benediction.

MAY 10
TENTH
DAY.
Morning.

SATURDAY, MAY 10, 1924

Devotions.

The Conference convened at 8:30 A. M., with Bishop W. O. Shepard presiding.

Bishop A. W. Leonard conducted the devotional exercises.

Hymn 310, beginning, "And can it be that I should gain," was announced by the Bishop. Psalm 1 was repeated in concert.

MAY 10
TENTH
DAY.
Morning.

Prayer was offered by G. Bromley Oxnam of Los Angeles, California.

Hymn 481, beginning, "O love that wilt not let me go," was announced, and stanzas one and four were sung.

Bishop Leonard addressed the Conference upon the text Rom. 8. 9.

Hymn 312, beginning, "O happy day," was sung, and the devotions were concluded.

Journal.

M. J. Naylor, for the Committee on Journal, reported that the Committee had carefully examined the Journal and had found it correct. The report was accepted and the Journal was approved.

G. C. Douglass and Rolla V. Watt made extensive announcements concerning the Methodist Men's Convention.

Methodist
Men's
Convention.

On motion of George Elliott, all matters relating to ritual and worship, now in the possession of the Committee on Temporal Economy, were referred to the Committee on the State of the Church.

Ritual and
Worship.

Report No. 1, of the Committee on Temperance, Prohibition, and Public Morals, was presented by E. H. Cherrington, Chairman, who moved immediate adoption of the report.

Committee on
Temperance,
Report No. 1.

R. E. Brown offered, as an amendment, that the last clause of the report relating to aliens be stricken out. On motion of W. W. King, the amendment was tabled.

S. A. Bright offered, as an amendment, that the following be added: that all citizens of the United States on the third conviction be disfranchised. Matthew Herrmann moved that this amendment be laid on the table, and it was tabled.

W. E. Hammaker offered, as an amendment, that the clause relating to civil service be stricken out.

J. I. Bartholomew called for the previous question, and it was ordered.

J. I. Bartholomew then moved that the amendment be laid on the table, and it was tabled.

The Report No. 1, of the Committee on Temperance, Prohibition, and Public Morals was adopted.

James A. James, on a question of privilege, asked that the

Order of the
Day.

MAY 10
TENTH
DAY.
Morning.

Order of Day designated for Monday, for the hearing of the report of the Joint Committee on Week Day Religious Education, be made an order on Tuesday, May 20, instead, immediately after recess. It was so ordered.

The Call of Conferences was resumed.

NEWARK

G. G. Vogel offered the following resolution:

Christian
Nurture
of
Children.

Whereas, The Christian nurture of children is of the highest importance to the Church and the World; and,

Whereas, There are millions of children without any special religious instruction and training; and,

Whereas, In many instances the children of our Communion receive all their religious training in the Church School, Bible School or Sunday School, and too little of that; and,

Whereas, Insufficient emphasis has been given to church attendance and the blessing of acquiring the practice of worship; and,

Whereas, As long as we have childless pews and childless churches we shall suffer proportionately in congregational attendance; and,

Whereas, Methodism and Evangelical Christianity can never reach the high ideals of our faith and practice until Churches are thronged with boys and girls who shall learn the art of worship and the joy of communing with God; therefore, be it

Resolved, That we urge the leaders, both Ministerial and Laity, of our Church, the Boards of our Church dealing with child life, and especially the Board of Sunday Schools, that an increased effort be made to lead and train the children in the habit and joy of church attendance and public worship.

On motion of Wallace H. Finch, it was referred to the Committee on Sunday Schools.

NEW ENGLAND

F. C. Dunn offered the following resolution, which was adopted:

Preservation
of
Centenary
Reports.

That a Committee of three be appointed by the chair to consider and report what, if anything, shall be done to bring into the record of this Conference the reports of D. D. Forsyth and S. Earl Taylor on the Joint Centenary Commission and of Edgar Blake on the Centenary Conservation Committee delivered to the General Conference of 1920, but unintentionally omitted from the permanent record.

The Bishop appointed the following as the Committee called for: Frank C. Dunn (New England), G. G. Vogel (Newark), W. R. Wedderspoon (Rock River).

NEW MEXICO

S. Alonzo Bright offered the following resolution, which was adopted:

Whereas, The proprietorship of lands occupied by the Pueblo Indians of New Mexico has been and is now threatened by pending Government legislative action; and,

Whereas, These lands have been occupied by said Indians for untold

generations, and were allotted to said Indians by a Spanish grant which later was approved by the United States Government; therefore, be it

Resolved, That we petition Congress to enact such legislation as shall guarantee to these Indians the protection of the proprietorship of their hereditary lands.

S. ALONZO BRIGHT,
FRANK H. H. ROBERTS.

NEW YORK

Ralph W. Sockman offered the following resolution, which was adopted:

The undersigned members and attendants of the Methodist Episcopal General Conference, having conferred on the present conditions in Bible Lands and our duty of cooperation in the work being done there by Near East Relief, respectfully petition General Conference consideration and action on the following resolution:

The General Conference of the Methodist Episcopal Church repeats its recommendation of Near East Relief for its continued work in saving a generation of orphans and training them educationally, vocationally, and morally for self-support, character, and future leadership.

This is a valuable interdenominational cooperation in international reconstruction and in practical missionary enterprise without sectarian propaganda.

The saving of the remnants of ancient Christian races and the establishing of contact between Eastern and Western Christianity is helping to prepare for the evangelization of neighboring religious groups.

We approve the continued cooperation of our pastors, Sunday School superintendents, editors, and other officials with Near East Relief.

We request the appointment by the Bishops of an Advisory Committee, on the request of Memorials from Maine and other Annual Conferences, to advise with Near East Relief relative to its future work and with other Committees appointed by the other communions.

BISHOP LUTHER B. WILSON,
BISHOP EDWIN H. HUGHES,
BISHOP CHARLES BAYARD MITCHELL,
BISHOP E. G. RICHARDSON,
MRS. E. G. RICHARDSON,
BISHOP H. LESTER SMITH,
MRS. H. LESTER SMITH,
BISHOP HERBERT WELCH,
RALPH W. SOCKMAN,
WILLIAM S. BOVARD,
FRANK A. HORNE,
E. D. KOHLSTEDT,
EDWARD S. NINDE,
GAY CHAS. WHITE,
HENRY H. MEYER,
WILLIAM A. ELLIOTT,
ERNEST H. CHERRINGTON,
JAMES L. BARTON,
W. W. YOUNGSON,
WILLIAM J. THOMPSON,
WALLACE MACMULLEN,
MRS. WALLACE MACMULLEN,
GEORGE ELLIOTT,
RAY ALLEN,
FRED WINSLOW ADAMS,
F. I. JOHNSON,
MRS. F. I. JOHNSON,

A. J. BUCHER,
C. W. BLANPIED,
MRS. C. W. BLANPIED,
RAYMOND E. MARSHALL,
J. E. SKILLINGTON,
JOHN L. HILLMAN,
WILLIAM H. PHELPS,
JOHN T. THEODORE,
JOHN W. MACE,
J. S. ULLAND,
SAMUEL L. PARISH,
LINCOLN A. FERRIS,
CHARLES D. CROUCH,
MRS. CHAS. D. CROUCH,
E. W. SHARP,
GEO. W. FRAME,
OSCAR B. WELLS,
WILLIAM H. FORD,
CLARENCE D. ANTRIM,
R. E. DIFFENDORFER,
CHAS. TUXBURY,
ELMER A. DENT,
CHARLES E. VERMILYA,
JOHN W. HOFFMAN,
M. W. EHNES,
C. F. ARMITAGE,
WILLIAM E. DOUGHTY.

MAY 10
TENTH
DAY.
Morning.

Near East
Relief.

Chester A. Smith offered the following resolution:

Whereas, The Methodist Episcopal Church was one of the most important Christian agencies that helped to bring national prohibition; and,
Whereas, Those forces in the nation opposed to the prohibition amend-

Visitation of
Political
Conventions.

MAY 10
TENTH
DAY.
Morning.

ment are seeking to nullify it by increasing the alcoholic content of liquor which may legally be sold; and,

Whereas, Some of these anti-prohibition forces will, with this motive, request the platform committees of the Republican and Democratic parties to insert such nullifying planks in their platforms at their coming national conventions; and,

Whereas, The Spirit of Christian participation in politics demands that where the enemies of the home, of childhood, and of people's welfare go, there should go also those who represent the Christian forces of the nation; therefore,

Resolved, That the Board of Bishops be requested to appoint two Committees, to consist of five members each, one of which committees shall visit the Platform Committee of the Republican Party at the coming national convention of that party to be held in Cleveland, and one of which shall visit the Platform Committee of the Democratic Party at the coming national convention of that party to be held in New York, and protest, upon behalf of the Christian citizenship of the nation, represented by the Methodist Episcopal Church, against the insertion in the platform of either party of any plank upon the prohibition question which does not pledge allegiance in spirit and practice to the Eighteenth Amendment and the Volstead Act.

On motion of Edward S. Weaver, the resolution was referred to the Committee on Temperance, Prohibition, and Public Morals.

NEW YORK EAST

W. J. Thompson offered the following, which, on his motion, was referred to the Committee on Education:

Whereas, The Methodist Episcopal Church, coveting an educated ministry, requires a candidate to pursue a prescribed course of study extending through four years and his examinations thereupon largely determine his admission into the ministry; and,

Whereas, Preparation of questions and grading the examination papers by a central board of skilled examiners would incite candidates to increased studiousness, harvest a richer intellectual fruition, and make for a uniform advanced standard which would be prized throughout the Church; be it

Resolved, That the General Conference Commission on Courses of Study be directed to render this service to Conference Boards of Examiners requesting it.

WILLIAM J. THOMPSON,
CHARLES M. STUART,
MARCUS D. BUELL.

Courses of
Study
Examinations.

John Street
Church.

Henry Wade Rogers moved that a communication in his hands from the John Street Church in New York be referred to a Special Committee of Five to be named by the Board of Bishops with instructions to report back to this body. The motion prevailed.

Additional
Nominations.

Bishop Wilson presented the following nominations from the Board of Bishops, which were confirmed:

Additions to Committee on Laymen in the Annual Conference:

Southern Asia: J. J. Cornelius, Lucknow.

Eastern Asia: A. J. Bowen, Central China; Ching F. Liu, Central China.

Committee on Missionary Condition and Relief: Bishops Hughes, Leete, Shepard, Fisher, and Richardson.

In the name of Bishop Hughes, Committee called to meet at the close of the morning session.

MAY 10
TENTH
DAY.
Morning.

Committee on
Missionary
Condition
and Relief.

AREA REPRESENTATIVES

Special Committee on Finance of Boards of Benevolence:

Atlanta: R. N. Merrill, Saint Johns River, pastor.

Boston: W. T. Rich, New England, layman.

Buffalo: Wallace E. Brown, Central New York, pastor.

Chattanooga: Mrs. J. A. Patten, Holston, layman.

Chicago: I. B. Blackstock, Illinois, layman.

Cincinnati: E. H. Cherrington, Ohio, layman.

Denver: W. L. Hartman, Colorado, layman.

Detroit: M. S. Rice, Detroit, pastor.

Helena: H. S. Hamilton, Idaho, pastor.

Indianapolis: W. E. McKenzie, Northwest Indiana, district superintendent.

New Orleans: M. S. Davage, Upper Mississippi, layman.

New York: D. G. Downey, New York East, minister.

Omaha: E. J. Lockwood, Upper Iowa, district superintendent.

Philadelphia: J. G. Wilson, Philadelphia, district superintendent.

Pittsburgh: C. E. Allen, West Virginia, pastor.

Portland: T. W. Lane, Puget Sound, pastor.

Saint Louis: E. L. Robison, Missouri, pastor.

Saint Paul: Otto M. Schlabach, West Wisconsin, layman.

San Francisco: E. E. Helms, Southern California, pastor.

Washington: J. E. Skillington, Central Pennsylvania, pastor.

Wichita: J. Luther Taylor, Kansas, layman.

Africa: P. F. Simpson, Liberia, layman.

Eastern Asia: F. Stanley Carson, Hingwa, pastor.

Southeastern Asia: W. G. Parker, Malaysia, pastor.

Southern Asia: D. H. Manley, Bengal, district superintendent.

Europe: Einar Karlsen, Norway, minister.

MAY 10
TENTH
DAY.
Morning.
Recess.

Latin America: J. Oscar Griot, Eastern South America, layman.

Recess was then taken.

The Conference reconvened with Bishop Shepard in the chair. Hymn 489, beginning, "He leadeth me," was sung.

Brenton T. Badley, on a question of privilege, presented the following paper, which, on motion, was adopted by a rising vote:

Sympathy
to
Mrs. John
E. Robinson.

The General Conference of the Methodist Episcopal Church, assembled in quadrennial session at Springfield, Massachusetts, gratefully remembering and recording the eminent services rendered to our Church by Bishop John Edward Robinson of Southern Asia, who was called from his labors to his eternal reward during the past quadrennium, takes this occasion to send to Mrs. Robinson, at Bangalore, India, a message of deep sympathy and loving greetings. The Church rejoices in the long and distinguished career of Bishop Robinson, well knowing that in the memory of his life and work his own family find a great comfort and take a just pride, and prays that the blessing and benediction of our heavenly Father may rest in rich measure on Mrs. Robinson and her family.

BRENTON THOBURN BADLEY,	J. R. CHITAMBAR,
W. H. STEPHENS,	F. C. ALDRICH,
SARAH T. PARKER,	E. LAHUNA CLINTON,
ONGOLE DAVID,	D. G. ABBOTT.
DAVID H. MANLEY,	

Bishop Anderson, on a question of privilege, presented the following resolution, which was ordered sent to Mrs. Harding:

Letter to
Mrs. Warren G.
Harding.

Springfield, Mass., May 10, 1924.

Mrs. Warren G. Harding, Washington, D. C.

DEAR MRS. HARDING:

The General Conference, in session at Springfield, Massachusetts, on May 9, commissioned me to acknowledge your gracious message presented by President A. E. Smith and to make reply to the same.

The Conference records its ever-deepening gratitude for the valued services rendered by President Harding to our own country and to the world. It especially rejoices in that wise far-seeing statesmanship which prompted his calling of the Council on the Limitation of Armaments and his splendid advocacy of an International Court for World Peace. We have faith to believe that these events, inspired by his leadership, mean the beginning of a new era in human progress and that already they are contributing to the fulfillment of that earnest wish of President Harding, who, speaking of war upon a notable occasion, proclaimed to a listening world, "It must not happen again." "It must not happen again."

Your fellow Methodists beg to assure you that oftentimes you have been and are held in their tender, prayerful sympathy and love. They share with you the sense of a deep real sorrow in the death of your honored and greatly beloved husband, and earnestly pray that there may come to you now and abide with you ever a deepening fellowship with "the Father of Mercies and the God of all Comfort."

With affectionate personal regard and in behalf of the General Conference, I beg to remain,

Faithfully and sincerely yours,

WILLIAM F. ANDERSON.

Presentation
of
Fraternal
Delegate,
Congregational
Church.

Wallace MacMullen, Chairman of the Committee to Receive Fraternal Delegates, called attention to the Order of Day for Monday after recess to receive the Fraternal Delegate from the

Congregational Churches of America, and announced that the delegate was present now, and moved that he be received at this time. The Conference so ordered.

The Rev. Dr. C. E. Burton, Executive Secretary of the National Council of the Congregational Church, was presented, and the Bishop introduced him to the Conference. Doctor Burton briefly addressed the Conference.

Doctor MacMullen also presented the Rev. Dr. J. W. Graham, Fraternal Delegate from the Methodist Church of Canada, and the Rev. Dr. W. L. Northridge, Fraternal Delegate from the Methodist Church of Ireland.

H. L. Jacobs, on a question of privilege, presented a report touching an amendment to Rule 7, Division 4, Section 2.

R. V. Watt moved that the report be recommitted, be printed in the Daily Christian Advocate, and be considered later.

On motion of C. O. Holmes, the amendment of R. V. Watt was laid on the table.

D. G. Downey moved that the consideration of the report be deferred until it has been printed in The Daily Christian Advocate. The motion prevailed.

Conference call resumed.

NEW YORK EAST

E. A. Dent presented the following resolution and, on his motion, it was referred to the Board of Bishops:

Whereas, The Episcopal Address summons us to match our "enginery" with a "maximum of spiritual energy," and warns us against going "to our homes without giving to the Church a spiritual program";

Whereas, The sessions of this Conference have been marked by deepening spirituality and prayerfulness, indicated by the very large attendance of the delegates in the period assigned to the devotions, which have been very helpful to the delegates and thousands who have listened in from coast to coast:

Whereas, A thrilling experience came to John Wesley on Wednesday night, May 24, 1738, in that little gathering in Aldersgate Street, London, when, he declares, his "heart was strangely warmed" while he was listening to one reading Luther's Preface to the Epistle to the Romans, "describing the change God works in the heart through faith in Christ." Wesley records that he "was saved from the law of sin and death," for "an assurance was given me that Christ had taken away my sins, even mine," transforming him from a servile subject of the law into a sincere, filial son of the gospel. This wonderful experience Wesley fixes as "the third beginning of Methodism."

Resolved, That the Bishops be requested to arrange for a Conference celebration of the 1924 anniversary of Wesley's spiritual birthday on Saturday, May 24, at the devotional hour.

E. A. DENT,
H. L. JACOBS,
C. M. BOSWELL.

MAY 10
TENTH
DAY.
Morning.

Address
of
C. E. Burton.

Presentation
of
J. W. Graham
and W. L.
Northridge.

Committee on
Rules,
Report No. 7
Deferred.

Celebration
of
Wesley's
Spiritual
Birthday.

MAY 10
TENTH
DAY.
Morning.
Bishop
Warne's
Fiftieth
Anniversary.

D. G. Downey called attention to the fact that it has been just fifty years since Bishop Warne entered the ministry of the Methodist Episcopal Church, and moved that he be given the privilege of addressing the Conference. The motion prevailed.

Bishop Warne responded by the simple statement that he was thankful to the Methodist Episcopal Church which had given him the privilege of service.

NORTH CAROLINA

Robert G. Morris presented the following, and moved its adoption:

Dyer
Anti-Lynching
Bill.

Whereas, In the Episcopal Address of May 4, 1924, page 31, paragraph on "Observance of Law," the Bishops have openly denounced lynching; and,

Whereas, In the Discipline, page 33, Article 23, paragraph 23, we affirm our belief in Constitutional Government; and,

Whereas, The Constitution of the United States is opposed to lynching; and,

Whereas, The Methodist Episcopal Church has through the Federal Government opposed whisky; and,

Whereas, Lynching is destructive to our democratic form of Government; and,

Whereas, There is now a bill before Congress, known as the Dyer Anti-Lynching Bill; be it

Resolved, That we, the representatives of the Methodist Episcopal Church in General Conference assembled, request our Board of Bishops to appoint a Special Committee of Five, two of whom shall be Bishops, to study the Dyer Anti-Lynching Bill and send a definite communication to the President of the United States, the President of the Senate, and the Speaker of the House of Representatives, expressing the attitude of the Methodist Episcopal Church on this bill.

R. G. MORRIS,
H. L. ASHE.

F. A. DeMaris moved, as a substitute, that the paper be referred to the Committee on the State of the Church. The substitute was not accepted.

On motion of W. R. Wedderspoon, the previous question was ordered.

The resolution was adopted.

NORTH INDIANA

R. J. Wade presented the following, which, on his motion, was adopted:

Centenary
Settlement
Day.

In view of the official close of the Centenary period, May 31, 1924; therefore, be it

Resolved, That we approve the recommendation of Sunday, May 25, as Centenary Settlement Day and the remittance before May 31 of all collected funds.

NORTH INDIA

MAY 10
TENTH
DAY.
Morning.

E. Stanley Jones presented the following resolution, which was adopted:

Whereas, The problems that grow out of race are the most acute and potentially the most dangerous of existing world problems; and,

Whereas, Jesus Christ our Master stands for the oneness of our humanity and the equal worth of every human soul, regardless of race, birth, or color; and,

Whereas, Christianity in its beginning presented to the world "the blinding vision of one race, one color, and one soul in Humanity," and had this vision and call been followed in its entirety and high challenge we would have to-day a world of brotherhood instead of a world divided into suspicious and warring racial groups; and,

Whereas, The most outstanding obstacles to the coming of the kingdom of God among the nations of the earth are these national and racial arrogancies; and,

Whereas, The time has come for Christianity to assert its mind in no uncertain way and to bring to bear the pressure of its spirit in no feeble manner in the solution of this problem; and,

Whereas, The democracy for which the United States of America stands and the Christianity which we profess, both alike demand a uniform and fair treatment for all peoples regardless of race; therefore, be it

Resolved, 1. That we repudiate as unchristian and untrue the idea that certain races are born to inherent and fixed superiority and rulership, while others are born to inherent and fixed inferiority and subordination. We stand for the life of open opportunity for all.

2. That while we note with gratitude their decreasing frequency, we nevertheless record our deep sense of humiliation before God and man that the lynchings of Negroes, under whatsoever provocation, could take place within our land of democracy and in communities in which there are Christian churches.

3. That "we deplore as unpatriotic and unchristian movements, policies, and programs in many sections that discriminate against and humiliate aliens, merely as aliens, or as aliens ineligible to naturalization, and that single out certain races and religious groups for discriminatory and unfriendly treatment." We urge a Federal law raising the standards for admission into the United States, applying them to all peoples alike, and granting the privilege of citizenship to all persons thus admitted and lawfully residing in the United States who duly qualify regardless of their race, color, or nationality.

BEENTON T. BADLEY,
E. STANLEY JONES,
FRANK MASON NORTH,
DAVID G. DOWNEY,
R. W. SOCKMAN,

JOSEPH M. M. GRAY,
ELLA M. WATSON,
GEORGE H. SPENCER,
EDWARD L. WATSON,
G. BROMLEY OXNAM.

C. E. Bacon presented the following resolution, which was adopted:

Resolved, That after the "Call of Conferences" now in progress has been completed, the Call of Conferences cease for this session.

Last Call
of
Conferences.

Bishop Anderson, reporting for the Committee to arrange for a special devotional session of Conference, announced that the Committee had set aside next Thursday morning following recess to the noon hour as the time for the devotional session. On motion of D. G. Downey, the devotional session was made the Order of the Day for Thursday next following the recess.

Special
Devotional
Session.

MAY 10
TENTH
DAY.
Morning.

NORTH-EAST OHIO

W. E. Hammaker presented the following paper, which was adopted:

International
Peace.

Whereas, The Australasian fraternal delegate to this body, Mr. W. P. McCutcheon, in his address Monday, May 5, suggested and asked that the Methodist Episcopal Church make overtures to the Methodist Churches of the British Empire to the end that a unified word for international peace might be spoken in the name of our common denominationalism; therefore, be it

Resolved, That our Committee on the State of the Church be directed to bring in a special report touching this matter.

NORTHERN MINNESOTA

J. B. Hingeley presented the following resolution, which, on his motion, was adopted:

Appreciation
of
Mrs. Geo. O.
Robinson.

Whereas, Among the many methods by which loyal laymen have manifested their interest in the veteran preachers, a notable Methodist woman, Mrs. George O. Robinson of Pasadena, has given to the Board of Conference Claimants a fine property in the best part of that city, to be developed into a residence section to be occupied by homes of retired ministers; and,

Whereas, The method by which the holy purpose of this gracious daughter of the parsonage shall be accomplished is now receiving careful attention; therefore, be it

Resolved, That the thanks of the General Conference be and are hereby extended to Mrs. Robinson for her kindly gift with the hope that her purpose may be speedily accomplished.

J. C. Craig presented the following paper:

Protest
Against Use
of
Cigarettes.

Whereas, The use of cigarettes by almost all classes and ages has spread with alarming rapidity, affecting particularly the young life of our country; and,

Whereas, Medical authorities of the highest rank are agreed as to the harmful physical effects of this pernicious habit, a conviction which is indorsed by leading Athletic Directors throughout the land; and,

Whereas, Conscientious educators in our highest institutions of learning, as well as teachers in our public schools, unanimously corroborate the claim that the use of cigarettes does weaken the intellectual ability of students addicted to this habit; and,

Whereas, The general public is constantly subjected to annoyance and physical discomfort on account of the indifference and discourtesy of those who persist in poisoning the atmosphere of public places with the vile fumes of this obnoxious weed; therefore, be it

Resolved, That the General Conference of the Methodist Episcopal Church register its hearty disapproval of the sale and use of cigarettes, and hereby petitions for legislation in every State of the United States that will help to abate this nuisance; and,

Resolved, That we protest against the employment on the faculties of any of our denominational educational institutions of professors addicted to the use of cigarettes.

B. A. BOBB,
E. D. KOHLSTEDT.

J. B. F. Shaw moved to amend by striking out the word "cigarette" and substituting the word "tobacco." On motion of W. H. Pollard, the whole subject was referred to the Committee on Temperance, Prohibition, and Public Morals.

Clarence True Wilson, on a question of privilege, called attention to the presence of Mrs. Matthew Simpson Hughes in the Oregon Conference delegation, and presented the following resolution, which was adopted by a standing vote:

MAY 10
TENTH
DAY.
Morning.

Resolved, That we recognize with great pleasure the presence in this body of Mrs. Matthew Simpson Hughes as a member of the delegation from Oregon Conference. We honor her for her life in parsonage and episcopal residence, and we rejoice in the honor accorded her in the councils of the Woman's Foreign Missionary Society and in the place she has made for herself in the life of the church.

Recognition
of
Mrs. M. S.
Hughes.

J. C. SPENCER,
JOSEPH KNOTTS,
W. W. YOUNGSON,
W. H. POLLARD,

ROY B. COX,
B. L. STEEVES,
CLARENCE TRUE WILSON.

A. E. Smith moved that all General Conference Standing Committees do not meet until five o'clock this afternoon on account of the Methodist Men's Convention. The motion was laid on the table, on motion of W. R. Wedderspoon.

F. E. Mossman presented the following paper, which was adopted by a standing vote:

Whereas, Mrs. Wilson Seely Lewis, widow of Bishop Lewis, is detained at her home, Sioux City, Iowa, from attendance at this session of General Conference,

Greeting
to Mrs.
W. S. Lewis.

We recommend that the Conference send greetings of sympathy and love to Mrs. Lewis, and ask that Bishops McDowell and Hughes be requested to act as a Committee to address this communication.

FRANK E. MOSSMAN,
JOHN B. WALKER, *Chairman*.

R. J. Wade read the following cablegram:

Moscow, Received April 30, 1924.

Methodist Conference, Springfield, Massachusetts:

Greetings
from
Metropolitan
Eudeakim.

Holy synod sends fraternal greetings to your great Conference, trusting that Holy Spirit will guide you wisely at this time of unprecedented need for world peace. Our Church will never forget Samaritan service which Bishops Blake, Nuelsen, Doctors Hartman, Hecker, and your whole Church have unselfishly rendered us. May this be beginning of closer fellowship of our Churches and nations.

METROPOLITAN EUDEAKIM.

He then moved that the Committee on Fraternal Delegates be requested to make a suitable reply. The motion prevailed.

C. A. Pollock, Chairman of the Committee on Credentials, presented the following for record:

Your Committee on Credentials recommends the following absences be permitted and delegates to be seated as follows:

Committee
on
Credentials.

Charles A. Ogren, Eastern Swedish Conference, for May 13 and May 20.

Dorr W. McLaurry, regular delegate, Wyoming Conference, not here. While absent, W. H. Stone be seated.

William Fielder, a reserve, Alabama Conference, be seated in place of John L. Brasher, who is absent.

C. D. Howard, West Virginia Conference, lay delegate, be excused

MAY 10
TENTH
DAY.
Morning.

May 12 to 17 inclusive, and that W. H. Rardin, first reserve, be seated in his stead.

W. H. Pratt, Pittsburgh Conference, to be excused for May 12 to 15 inclusive.

Oliver M. Keve, Nebraska Conference, first reserve, was seated May 1, in place of L. R. DeWolf, regular delegate, who is absent.

CHARLES A. POLLOCK, *Chairman.*
L. M. POTTER, *Secretary.*

Adjournment.

By expiration of time, the Conference adjourned, Bishop Hamilton pronouncing the Benediction.

MAY 11
ELEVENTH
DAY.
Afternoon.

SUNDAY AFTERNOON, MAY 11, 1924

Conference convened in Memorial Service at 2 P. M., with Bishop Warne presiding.

Devotions.

Hymn 612, beginning, "Jerusalem the golden," was announced by the Rev. G. F. Draper; and, when it was sung, the Rev. Chang Tai Weng read the Scripture lesson.

Hymn 593, beginning, "Servant of God, well done," was announced by Bishop H. Lester Smith.

The following memoirs were read of Bishops and their wives who had died during the quadrennium:

Memoirs
of
Bishops.

That of Bishop Wilson S. Lewis by the Rev. F. D. Gamewell.
That of Bishop Merriman C. Harris by the Rev. H. B. Johnson.
That of Bishop James M. Thoburn by the Rev. B. T. Badley.
That of Bishop John E. Robinson by Bishop John W. Robinson.
That of Mrs. Jane Field Bashford by the Rev. George L. Davis.
That of Mrs. Edith Jackson Fisher by Mrs. H. Lester Smith.

Memoirs
of
Others.

General Officer who died during the quadrennium:

That of Edwin R. Graham by the Rev. John H. Race.

Delegates to the General Conference who have died since their election:

That of John G. Crabbe by the Rev. W. T. Scott.
That of Melvin E. Summers by the Rev. J. W. Moultrie.

Hymn 621, beginning, "Hark, hark, my soul," was announced by Bishop Keeney.

Address by
Bishop Oldham.

Bishop Oldham delivered a Memorial Address embodying lessons suggested by the lives of the deceased.

Hymn 430, beginning, "For all the saints, who from their labors rest," was announced by Bishop Berry.

Adjournment.

The Benediction was pronounced by Bishop Burt.

MONDAY, MAY 12, 1924

MAY 12
TWELFTH
DAY.
Morning.

The Conference convened at 8:30 A. M., with Bishop Theodore S. Henderson presiding.

Bishop Frederick T. Keeney conducted the devotional exercises.

Hymn 2, beginning, "Come, Thou almighty King," was announced by the Bishop.

Prayer was offered by F. S. Carson of Hingwa, China.

Hymn 633, beginning, "From all the dark places," was announced.

Bishop Keeney addressed the Conference, after reading a Scripture lesson from Acts 2. 41-47, and then offered prayer.

Hymn 654, beginning, "O Zion, haste," was announced.

M. J. Naylor, for the Committee on the Journal, reported that the Committee had carefully examined the Journal and had found it correct. The report was adopted and the Journal approved.

D. G. Downey moved that all telegrams and communications that may be received by the Secretary of the General Conference dealing with matters now under consideration in Committees shall be referred to those Committees without reading, and that all communications on other subjects shall be referred to the Committee on Reference. It was so ordered.

On motion of John R. Edwards, a memoir of the late John F. Goucher, of Baltimore, who was a member of the General Conferences from 1872 to 1920, was ordered placed in the permanent records of the General Conference together with those read Sunday at the Memorial Service.

On motion of Horace L. Jacobs, the rules were suspended.

Horace L. Jacobs then offered the following as a substitute for Report No. 7, of the Committee on Rules, printed in *The Daily Christian Advocate* to-day, page 295.

Insert "then" between "may" and "speak," first line and second, p. 12. Stop with "to it."

Make (2) If any proposition be refused consideration, it shall not be printed in *The Daily Christian Advocate* or the General Conference Journal.

W. F. Conner moved that consideration of the matter be deferred until after the call of Conferences was concluded.

Devotions.

Journal.

Disposition
of
Communica-
tions.Memoir
of
John F.
Goucher.Report
No. 7,
Committee on
Rules
Deferred.

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TWELFTH
DAY.
Morning.

Hugh Kennedy moved that the motion to defer be laid on the table. It was not laid on the table.

The motion of W. F. Conner then prevailed.

Report
No. 3,
Committee on
Rules
Recommended.

W. M. Short, for the Committee on Rules, offered Report No. 3 for the Committee on Rules, found on page 227 of *The Daily Christian Advocate*.

Joseph B. Hingeley offered the following substitute:

In Rule 19, near the middle of the second sentence, after the word "put" insert the following: "provided that should only one side of the question have been presented prior to the moving of the previous question, an opportunity shall be given for two delegates to speak on the opposing side before the main question shall be put," so that the rule, as amended, shall read:

Rule 19. It shall be in order to move the previous question—that is, that the question be taken without further debate—on any measure pending, except in cases in which moral character is involved. If the call for the previous question be sustained by a vote of two thirds of the members present and voting, the main question shall be put, provided that should only one side of the question have been presented prior to the moving of the previous question, an opportunity shall be given for two delegates to speak on the opposing side before the main question shall be put; nevertheless, under this rule, etc., etc.

C. O. Holmes moved that the whole matter be recommitted to the Committee on Rules.

On motion of J. G. Wilson, the motion to recommit was laid on the table.

J. L. Hillman called for the previous question, which was ordered.

D. G. Downey moved that the matter be recommitted to the Committee on Rules for further consideration. The motion carried by a count vote of 429 to 316.

Decision
of
Judiciary
Committee
Desired.

Henry Wade Rogers, for the Committee on Judiciary, presented the following questions submitted to the Committee for decision, and asked for action from the General Conference:

"(1) Is it legal for a member of an Annual Conference who has taken the retired relation and is receiving annuity claim from the Conference, to accept a 'supply' charge and receive salary from the same?"

On motion of G. E. Hume, the question was referred to the Committee on Judiciary for decision.

Desired.

"(2) Is a minister of the Methodist Episcopal Church in detached service required to report marriages, baptisms, and

funerals which he has performed, to the Quarterly Conference, that they may be recorded in the church records?"

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DAY.
Morning.

On motion of E. M. Mills, the question was referred to the Committee on Judiciary for decision.

"(3) Has a minister of the Methodist Episcopal Church in a regular pastorate, or in detached service, a right under any circumstances to perform a marriage ceremony when one or both parties are divorced on grounds other than adultery?"

Opposed.

The Bishops having already ruled "No," D. G. Downey moved that the matter be not referred to the Committee on Judiciary, and it was not referred.

The call of the Conferences was then resumed.

NORTHWEST INDIA

Floyd C. Aldrich offered the following resolution, and on his motion, it was adopted:

Whereas, In order that our people everywhere may be inspired to heed the call which has been made through the Episcopal Address for a *Forward Movement* in all departments of our Church life and service, be it

Publication
of
Episcopal
Address.

Resolved, That delegates to this Conference from Foreign Fields be advised to bring about in due time as may be possible the publication, in the languages they represent, such parts of the Episcopal Address as may be considered particularly appropriate in the fields concerned.

FLOYD C. ALDRICH,
W. H. SINCLAIR.

OHIO

E. H. Cherrington offered the following resolution, which, on his motion, was adopted:

Whereas, Doctor Perley A. Baker, for twenty years the General Superintendent of the Anti-Saloon League of America and many times a member of this body, has been translated from the Church Militant to the Church Triumphant; therefore, be it

Appreciation
of
P. A. Baker.

Resolved, That this General Conference of the Methodist Episcopal Church record its high appreciation of the great work in behalf of temperance and prohibition rendered by Doctor Baker.

To his wise generalship the moral forces of the nation owe a great debt of gratitude; under his able leadership the united temperance forces representing the Christian Church moved steadily forward to National Constitutional Prohibition.

We therefore, record our sorrow at his loss and our desire to hold him in grateful remembrance.

OKLAHOMA

J. W. Abel offered the following resolution, and moved that it be referred to the Committee on Book Concern:

Under the blessing of God, there are being discovered many diversified means through which the religious life of individual members of the Church is finding practical expression in the great forward movement of the Church; and,

Record
for
Transfer
of
Church
Membership.

Whereas, The present method of recording membership of our Church

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DAY.
Morning.

is inadequate in the information which it furnishes concerning the religious life and Church activities of the individual members; and,

Whereas, The system now used in transferring members from one charge to another, likewise conveys no information concerning the religious activities of the member or members transferred, and because of such lack of information, in many cases the usefulness of capable members is lost to the Church in their transfer; therefore, in order to have a more comprehensive permanent record, and to better conserve the working strength of our members as they may be transferred from one charge to another; be it

Resolved, That we instruct The Book Concern to publish a uniform system of membership record that will give a survey of the varied activities that are set out in the general program of the Church to-day; and, be it further

Resolved, That a duplicate copy of the permanent record be attached to the letter of transfer, so that the pastor receiving the transfer may have the immediate advantage of the information such a record conveys.

A form embodying the suggestions of these resolutions is attached hereto as an exhibit.

W. B. Farmer moved that it be referred to the Committee on Temporal Economy.

The substitute was accepted and became the action of the Conference.

Announcements were made.

Recess.

Recess was taken.

Conference reconvened at 10:40 o'clock, Bishop Henderson presiding.

Claffin
Quintette.

Hymn 315, beginning, "Nearer, my God, to Thee," was sung, after which the Claffin University Quintette favored the Conference with two selections.

On motion of J. N. Dryden, the following paper was adopted:

Appreciation
of
George Elliott
and
W. F. Conner.

Two honored members of this body are completing their fiftieth year as ministers of the Gospel in the Methodist Episcopal Church—both being preacher, philosopher, Christian statesman, prophet—a bishop in everything except the laying on of hands—George Elliott and William F. Conner.

In recognition of their long and useful service to the Church and Kingdom,

Resolved, That this General Conference extend to them our congratulations and our appreciation of their wise leadership in the seven consecutive General Conferences, and that we wish them many happy returns.

The call of the Conferences was resumed.

PHILADELPHIA

On motion of G. W. Henson, the following paper was adopted:

Outlawing
War.

Whereas, The platforms of the two great political parties of the United States are now being tentatively prepared by National leaders of each political party, and it is VITALLY IMPORTANT to the Christians of our nation both parties should contain a declaration favoring the OUTLAWING OF WAR by the United States through wise, safe, international agreement, which should be entered into before the United States gov-

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TWELFTH
DAY.
Morning.

erment can wisely further reduce its military or naval means of defense; and,

Whereas, Every member of the National Committees of both such parties has been notified that a Memorial of the OUTLAWING OF WAR would be considered by this General Conference; and,

Whereas, The Foreign Relations Committee of the United States Senate is now considering the question of adherence to the Permanent Court of International Justice, or the creation of a New Court at The Hague, and, also, the means to be adopted by the United States of America, to outlaw war; and,

Whereas, A decision may be reached any day and all possible Christian influence should be brought to bear to promptly secure action which will be worthy of Christian America; and,

Whereas, A memorial which is INTENSELY CHRISTIAN, and INTENSELY PRACTICAL, and which will ALMOST SURELY SECURE THE DESIRED RESULTS, with relation to the action of the two National political parties, and the United States Senate, is now pending before this Conference, a copy of which has been in the hands of every member of this Conference for more than a week; and,

Whereas, It is believed to be of the UTMOST IMPORTANCE TO METHODISTS, AND ALL CHRISTIANS, that this SUPREME INFLUENCE OF OUR CHURCH be used, at this CRUCIAL MOMENT, to cause the OUTLAWING OF WAR by Christian America; now, therefore, be it

Resolved, That the Committee on the State of the Church be, and they are, hereby requested, to report to this General Conference on or before May 16 on the Memorial of THE METHODIST MEN COMMITTEE OF ONE HUNDRED, of Philadelphia, relating to the OUTLAWING OF WAR.

GEORGE W. HENSON,
WILLIAM H. FORD,
S. D. BAUSHER,

CHARLES W. STRAW,
G. BICKLEY BURNS,
JOHN G. WILSON.

RESOLUTION BY THE METHODIST MEN COMMITTEE OF ONE HUNDRED, Philadelphia, relating to the OUTLAWING OF WAR:

"It is hereby made the duty of each Bishop in the area to which he is assigned to address, in writing, each person nominated in any State, within such area, by any political party, for the office of United States Senator, and inquire of him whether, if elected, he will actively support the outlawry of war, by international agreement, to which all nations may be invited to accede. It is further made the duty of the Bishop, to communicate, in writing, the result of his inquiries, to each District Superintendent residing within the State, in which the candidates so nominated, are seeking election to the Senatorship. It shall thereupon become the duty of the District Superintendents, so informed, to communicate such information to every minister holding a charge within his supervision.

"It is hereby made the duty of the District Superintendent, in the Congressional District within which he resides, to address in writing each person nominated in the said District, by any political party, for the office of Representative in Congress, and inquire of him, whether if elected, he will actively support the outlawry of war, by international agreement, to which all nations may be invited to accede.

"It is further made the duty of each District Superintendent to communicate to each Pastor, subject to his supervision, the result of the inquiries made by himself, together with the result of the inquiry made by the Bishop, in the matters above stated.

"It is further made the duty of each minister, so informed by his District Superintendent, to make public announcement of the information so received, to his congregation, both at the morning and evening service in his church, at least two weeks prior to the day fixed for election of United States Senators and Representatives in Congress, and that it favors, without regard to party, only candidates who support that policy, and that it opposes the election of those who do not."

PITTSBURGH

W. F. Conner presented the following, which, on his motion, was adopted:

MAY 12
TWELFTH
DAY.
Morning.

Time and Place
of
Origin
of
Methodism.

Resolved, That the Committee appointed by this General Conference to consider the time and place of the origin of Methodism in the United States be requested in its investigation to give careful study and consideration to the report of the Commission appointed by the General Conference of 1912, to make a similar study together with the evidence therefrom.

The report of this Commission was made to the General Conference of 1916, which report together with the evidence for the same is available for the use of the present Committee.

B. B. Wolf presented the following, which, on his motion, was adopted:

Message
of
Sympathy
to

P. W. Morgan.

Inasmuch as P. W. Morgan, a member of a former General Conference, has been detained by a severe accident, therefore we instruct the Secretary of this General Conference to send to him a message of sympathy.

B. B. WOLF,
HOMER D. WHITFIELD.

J. F. Jose presented the following paper, which, on his motion, was adopted:

Address of
Governor
Pinchot.

I move that if the manuscript of the address delivered by the Honorable Governor Gifford Pinchot last evening be available, its publication be made in *The Daily Christian Advocate*.

ROCK RIVER

W. R. Wedderspoon presented the following, which, on motion of J. R. Wooton, was referred to the Committee on the State of the Church:

Bible
in
Public
Schools.

Whereas, All permanent government must be conditioned on stable moral foundations; and,

Whereas, The loftiest moral ideals are contained in the Holy Scriptures,

We, therefore, record our moral judgment that, for the better training of our youth, the Holy Bible should be read in all the public schools of the land.

W. R. WEDDERSPOON,
JOHN THOMPSON,
J. I. BARTHOLOMEW,
H. L. GUYER,

JOHN L. HILLMAN,
DORR F. DIEFENDORF,
S. J. GREENFIELD.

Henry Wade Rogers, on a question of privilege, presented the following:

Laymen
in
Annual
Conferences.

In a number of Annual Conferences laymen elected in advance to represent the several charges of the Conference, are regularly seated with the privilege of debate, but without the right to vote. Where this arrangement exists it is by vote of the Annual Conference. Does such a plan violate any provision of the Discipline, constitutional or otherwise, and if so, in what respect? If not, is there any other legal reason why an Annual Conference may not adopt such a plan?

The question was referred to the Committee on Judiciary for decision.

SOUTH CAROLINA

Greetings.

On motion of J. W. Moultrie, the Secretary of the Confer-

ence was requested to wire our fraternal greetings to the Zion Methodist Episcopal Church now in session in Indianapolis, and the African Methodist Episcopal Church in session at Saint Louis.

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TWELFTH
DAY.
Morning.

SOUTHERN CALIFORNIA

A. M. Wilkinson presented the following paper, which was adopted on a count of 349 to 337:

Whereas, This General Conference sent a Committee of Five to appear before the House Judiciary Committee's hearing on the fifty-nine beer bills; and,

Whereas, This Committee of Five made a pronouncement at this hearing of the attitude of our great Church against those interests seeking to nullify the Eighteenth Amendment; therefore, be it

Resolved, That a full and complete report of the arguments and statements made by members of our committee at this hearing be printed in The Daily Christian Advocate.

A. M. WILKINSON,
F. M. LARKIN.

Print Report
of
Special
Committee.

TROY

A. J. Higgins presented the following paper, which, on motion of C. E. Bacon, was referred to the Committee on Book Concern:

Whereas, Many questions before Congress each year vitally affecting the social and moral welfare of millions of people and therefore of prime interest to the churches are not given wide publicity by the secular press.

Whereas, The Methodist Episcopal Church, because of its large constituency, its unmeasured sacrifice and service in developing, and in maintaining this government, and its concern in all national and international questions affecting the welfare of mankind; and,

Whereas, The National Government is the principal and most far-reaching agency through which the ideals and benefits of Christianity may be expressed in social, industrial, international and other fields; and,

Whereas, The recently established National Methodist Press has already proven so valuable in bringing information to our people relative to major subjects of legislation, has revealed certain un-American forces at work in the halls of Congress and has tended to awaken a more active interest on the part of our Christian people in civic affairs; therefore, be it

Resolved, That we commend the Book Concern Committee in establishing the National Methodist Press, at Washington, and request the Committee on Book Concern of this body to take such steps as will make possible the fullest development and largest usefulness of said press.

A. J. HIGGINS,
E. E. HELMS,
FRED L. DECKER,

PHILIP L. FRICK,
JOHN THOMPSON,
H. L. JACOBS.

National
Methodist
Press.

WEST OHIO

V. F. Brown presented the following resolution:

Whereas, The Conference has ordered that this is the last day for the presentation of Memorials; and,

Whereas, It has also ordered that further calling of the Conferences for resolutions for immediate consideration be discontinued with this call; therefore,

Final
Adjournment.

MAY 12
TWELFTH
DAY.
Morning.

Resolved, That it be the sense of this body that final adjournment of the Conference shall be not later than Tuesday noon, May 27.

J. I. Bartholomew raised the question of consideration. Consideration was granted.

Ray Allen moved to lay the paper on the table. The motion did not prevail.

After some discussion, on motion of Horace L. Jacobs, it was laid on the table.

A. S. Watkins presented the following paper, which, on his motion, was adopted :

Observance
of
Memorial
Sunday.

Resolved, That we hereby request the appointment of a Committee of Five to confer with the patriotic organizations and churches of Springfield in regard to the observance of Memorial Sunday, May 25.

A. S. WATKINS,
E. S. WEAVER,
ARBA MARTIN,
E. DOW BANCROFT,
ARTHUR B. JONES,

THOMAS H. DARBY,
MRS. W. H. C. GOODE,
J. F. OLIVE,
F. M. SWINEHART,
C. W. HORN.

WEST WISCONSIN

W. W. Moore presented the following, which, on his motion, was adopted :

Soliciting
on
Charges.

Whereas, Pastors occasionally have their charges visited by Methodist preachers who solicit the parish in the interest of other Conference and General Conference interests, without counseling with the local pastor, thus interfering with local financial program.

We desire that the legality of such activities be submitted to our Judiciary Committee, and request General Conference to so order.

E. C. Dixon presented the following paper, which, on his motion, was adopted :

Revision
of
Rules
of
Order.

Whereas, There is evident lack of clarity in some of our Rules of Order, difficult of correction in the course of our regular session,

Resolved, That a Committee consisting of the Secretary of the Board of Bishops, the Book Editor, and the chairman of the Committee on Rules shall be appointed with instruction to revise all the Rules of Order from Rule 31 to 42 inclusive.

E. C. DIXON,
WILLIAM W. MOORE,

WILMINGTON

E. H. Dashiell presented the following resolution, which, on motion of D. G. Downey, was referred to the Committee on Temporal Economy :

Barratt's
Chapel.

Whereas, Barratt's Chapel, in Kent County, State of Delaware, built about 1780, is still standing; and,

Whereas, This old house of worship is famous in the annals of American Methodism as the first meeting place of Coke and Asbury, after the former had landed on our shores commissioned by Mr. Wesley to organize an Episcopal Church in this country; and,

Whereas, It was from this spot that Freeborn Garrettson went forth "like an arrow" summoning the preachers to a Conference at Balti-

more, where they assembled on December 24, 1784, and organized the Methodist Episcopal Church; and,

Whereas, While many houses and sites connected with the planting of Methodism in this new world have been displaced or lost, this one is preserved substantially as it was in the beginning, having the same interior appointments, and the identical pulpit bench on which Coke and Asbury sat together; and,

Whereas, The stately old structure, standing amid a grove of towering oaks, keeps silent and solemn vigil over a sacred past; and,

Whereas, Tourists from every section of the nation, and now from almost every part of the world, make long direct trips, or go far out of their way to stand with uncovered heads before its crude altar, moved by memories of our Fathers and the God who so gloriously answered them by fire; and,

Whereas, Such a precious legacy should not be permitted to decay; therefore, be it

Resolved, That it is the sense of the General Conference of the Methodist Episcopal Church convened at Springfield, Massachusetts, in May, 1924,

1. That Barratt's Chapel is the common heritage of all Methodist Episcopalians.

2. That it ought to be endowed and preserved; and,

3. That Methodists everywhere ought to willingly contribute to such an enterprise, properly inaugurated and conducted by the Wilmington Conference within whose borders the Chapel stands until a reasonable endowment has been created.

E. H. DASHIELL,
G. T. ALDERSON,
T. F. BEAUCHAMP,
F. C. MACSORLEY,

W. HARRY JONES,
ORLANDO HARRISON,
THOMAS N. RAWLINS,
WALTER O. HOFFECKER,

On motion of R. J. Wade, the time was extended for the completion of the call of Conferences and announcements.

W. O. Hoffecker presented the following resolution, which, on his motion, was adopted:

Whereas, Brother I. Elmer Perry, an outstanding layman of the Wilmington Conference of the Methodist Episcopal Church, was by the Lay Electoral Conference of said Wilmington Conference elected a delegate to this General Conference, receiving the highest number of votes cast for any candidate, thus leading his delegation; and,

Whereas, On account of the serious illness of his good wife he has been unable to attend this General Conference; therefore,

Resolved, That the Secretary be requested to send to Brother Perry words of greeting and hope for the speedy restoration to health of his stricken wife.

WALTER O. HOFFECKER,
THOMAS N. RAWLINS,
W. HARRY JONES,

F. C. MACSORLEY,
ORLANDO HARRISON.

WYOMING

J. H. Race presented the following resolution, which, on his motion, was adopted:

Whereas, The Book of Discipline, Paragraph 395, states: "The Book Editor shall have editorial supervision of all manuscripts and printed matter intended for publication in book form, or intended to bear the imprint of The Methodist Book Concern," and,

Whereas, The Discipline naturally falls within this provision; therefore,

Resolved, That the editing of the Discipline shall be a part of the official duties of the Book Editor, who may secure such help as he may require.

MAY 12
TWELFTH
DAY.
Morning.

Message
of
Sympathy
to
I. E. Perry.

Editing
the
Discipline.

MAY 12
TWELFTH
DAY.
Morning.

C. A. Pollock presented the following report from the Committee on Credentials as a matter of record:

Committee
of
Credentials.

Your Committee on Credentials makes the following report as to excuses and changes made:

Thomas F. Holgate, lay delegate, Rock River Conference, seated to-day instead of Hubert A. Clark, who left Tuesday, May 6.

S. D. Atwood, lay delegate, Vermont Conference, temporarily excused. While absent, Lula Stevenson, first reserve, seated in his stead.

Thomas E. Arnhold, lay delegate from the Missouri Conference, returns to his seat to-day, no one having been seated during his absence.

Maynard O. Fletcher, Blue Ridge-Atlantic Conference, excused for May 15 and 16.

CHARLES A. POLLOCK, *Chairman.*
L. M. POTTER, *Secretary.*

Adjournment.

The roll of Conferences was completed, announcements were made, and Bishop Hartzell pronounced the Benediction.

MAY 12
TWELFTH
DAY.
Evening.

MONDAY EVENING, MAY 12, 1924

Bishop Frederick T. Keeney called the General Conference to order at 8 P. M.

Devotions.

Hymn 553, beginning, "All praise to our redeeming Lord," was sung.

Prayer was offered by Bishop William Burt.

Hymn 552, beginning, "Our God is love," was sung.

Address of
J. Ross
Stevenson.

Wallace MacMullen, Chairman of the Committee on Reception of Fraternal Delegates, introduced Dr. J. Ross Stevenson, President of Princeton Theological Seminary, as the representative of the Presbyterian Church, and he addressed the Conference, bearing greetings from the General Assembly of the Presbyterian Church.

Hymn 561, beginning, "Jesus, from whom all blessings flow," was sung.

Address of
C. S.
Macfarland.

Wallace MacMullen introduced Dr. C. S. Macfarland, General Secretary of the Federal Council of Churches of Christ in America, who formally presented the report of the Federal Council, and briefly addressed the Conference.

Address of
Robert E.
Speer.

Frank Mason North introduced Dr. Robert E. Speer, President of the Federal Council of Churches of Christ in America, and in a forceful address he interpreted the principles of the Federal Council.

Adjournment.

Hymn 423, beginning, "Where cross the crowded ways of life," was sung, after which Doctor North offered prayer and pronounced the Benediction.

TUESDAY MORNING, MAY 13, 1924

MAY 13
THIRTEENTH
DAY.
Morning.

The Conference convened at 8:30 A. M., with Bishop Frederick D. Leete in the chair.

Bishop Ernest G. Richardson conducted the devotional exercises.

Devotions.

Hymn 25, beginning, "O thou God of my salvation," was announced by the Bishop.

Prayer was offered by Rev. R. N. Merrill, Saint Johns River Conference.

Hymn 545, beginning, "Jesus calls us," was announced.

Bishop Richardson addressed the Conference upon Col. 1. 18, after which he offered prayer.

Hymn 127, beginning, "How beauteous were the marks divine," was announced.

C. W. Lee, for the Committee on Journal, reported that the Committee had carefully examined the Journal, and had found it correct. The report was accepted, and the Journal was approved.

Journal.

C. Oscar Ford moved that the action of yesterday, ordering the printing in The Daily Christian Advocate of Governor Pinchot's address delivered at the Methodist Men's Convention, be reconsidered.

Printing
Governor
Pinchot's
Address.

H. S. Harriss moved that this motion be laid on the table. It was not laid on the table. The motion to reconsider prevailed.

H. L. Jacobs moved that the action of yesterday be cancelled, and the order to reprint be withdrawn. The motion prevailed.

On motion of George H. Spencer, W. I. Haven, Secretary of the American Bible Society, was given a seat on the platform.

W. I. Haven
Seated on
Platform.

The Reports of Committees were called.

W. M. Short, Secretary of the Committee on Rules, presented for adoption Amended Report No. 3—Title: "Amendment of Rule 9, Rules of Order," page 330, The Daily Christian Advocate.

Committee
on
Rules,
Reports Nos.
3, 4, 5.

E. J. Kulp offered, as an amendment, that the words "More than" in fourth line in second column be stricken out, and the amendment prevailed. The report, as amended, was adopted.

MAY 13
THIRTEENTH
DAY.
Morning.

H. L. Jacobs, chairman of the Committee on Rules, presented for adoption Report No. 4—Title: "Amendment of Rule 39, Rules of Order."

Fred W. Harrop offered, as an amendment, that the following words be stricken out: "with the following exception: no delegate shall have a vote in more than one committee in any one group, which he shall select at the beginning of the session; but he may hold an ex-officio relation to other committees upon which his Conference is not represented, with the right to speak before such committee."

E. A. White called for the previous question, and it was ordered.

Ray Allen moved that the amendment be laid on the table, but this motion did not prevail.

C. A. Pollock moved that the whole matter be laid on the table. The motion prevailed.

H. L. Jacobs, chairman of the Committee on Rules, presented for adoption Report No. 5—Title: "Amendment of Rule 27, Rules of Order," page 228 of *The Daily Christian Advocate*, and the report was adopted.

Committee
on Home
Missions,
Report No. 1.

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented for adoption Report No. 1—Title: "Joint Committee on Religious Training of Students," page 228 of *The Daily Christian Advocate*, and the report was adopted.

Committee on
Education,
Reports Nos.
1, 2.

John L. Hillman, chairman of the Committee on Education, presented for adoption Report No. 1 of that Committee—Title: "Appropriation of Board of Education through Annual Conference Board of Education," and the report was adopted.

John L. Hillman, for the same Committee, offered Report No. 2 of the Committee—Title: "Provision by the Board of Education for the Maintenance of Instruction for Belated Students Preparing for the Ministry." The report was adopted.

Committee on
Judiciary,
Report No. 1.

Henry Wade Rogers, chairman of the Committee on Judiciary, presented Report No. 1 of that Committee—Title: "Interpretation of the Church Law Relating to Divorce."

O. W. Fifer moved that the report be amended by striking out paragraphs 4 and 5, beginning respectively, "The reason applies" and "We also are of the opinion."

E. P. Dennett moved that the report be recommitted.

R. J. Wade moved that the time of the session be extended to hear the speech of Judge Rogers and take the vote on this report. The motion prevailed.

A. S. Watkins asked for a ruling on the legal distinction between the words "cause of" and "ground of." Judge Rogers at the request of the chair stated, "There is no distinction."

George Elliott called for the previous question, and it was ordered.

S. A. Bright moved to lay on the table the motion to recommit, and it was tabled.

S. A. Bright moved to lay the amendment on the table. The motion prevailed.

Report No. 1 of the Committee on Judiciary was adopted.

Announcements were made.

Bishop Wilson, for the Board of Bishops, presented the following nominations, which, on motion, were confirmed:

Committee on Subject of Priority: J. A. James, Rock River; J. B. Walker, Northwest Iowa; A. E. Kirk, Southwest Kansas; A. L. Doud, Colorado; Thomas H. Darby, West Ohio.

Committee on Anti-Lynching Legislation and Dyer Bill: Bishops Leete and Jones, J. M. Killits, West Ohio; G. W. Dixon, Rock River; W. L. Hartman, Colorado.

The Conference recessed.

The Conference reconvened with Bishop Leete in the chair.

The Order of Day was taken up, namely, to receive Chaplain W. W. Edel of the United States Navy.

J. R. Edwards moved that J. W. Edel, father of Chaplain Edel, a member of the Baltimore delegation, be privileged to introduce his son to this body. The motion prevailed.

Wallace MacMullen, chairman of the Committee on Fraternal Greetings, presented Chaplain Edel, who was introduced to the Conference by his father, J. W. Edel. Chaplain Edel addressed the Conference briefly on the subject of a chaplain's duties and opportunities for Christian service. The Bishop responded in the name of the Conference.

J. G. Wilson, on a question of privilege, moved that we extend our deep congratulations to Bishop Berry upon this sixty-eighth anniversary of his birth and the fifty-first year of his ministry, and that we wish for him many more years of wholesome service in the cause of our Master. The motion prevailed.

MAY 13
THIRTEENTH
DAY.
Morning.

Time
Extended.

Committee
on
Priority.

Committee
on
Anti-Lynching
Legislation.

Recess.

Bishop Berry's
Anniversary.

MAY 13
THIRTEENTH
DAY.
Morning.

Bishop Blake
Present.

Fraternal
Delegates
Session.

Committee on
Itinerancy,
Report No. 1.

Committee
on Temporal
Economy,
Report No. 1.

Committee on
Itinerancy,
Reports Nos.
2, 3.

Bishop Berry responded briefly, expressing his deep appreciation of the action just taken.

Bishop Leete announced the presence in the Conference of Bishop Blake, who had been prevented from attending the sessions of the Conference because of illness.

D. G. Downey, on a question of privilege, called the attention of the members of the Conference to the reception to be extended to-morrow night to the Fraternal Delegates from the British Wesleyan Church, the Methodist Church of Canada, and the Methodist Church of Ireland, and urged that all the members, so far as possible, be present.

H. L. Jacobs, chairman, presented Report No. 1 of the Committee on Itinerancy, page 229, *The Daily Christian Advocate*, and moved its adoption.

E. J. Gale moved to strike out the word "automatically," and add after the word "located" the words "by the regular process of trial," and close the paragraphs with the word "Study."

The motion of G. E. Hume, to lay the amendment on the table, prevailed.

E. J. Kulp moved to amend by substituting "the Annual Conference may locate him" for "automatically located."

On motion of J. W. Langdale, this amendment was laid on the table.

The report was adopted.

W. B. Farmer, chairman, presented Report No. 1 of the Committee on Temporal Economy, page 262 of *The Daily Christian Advocate*, and moved its adoption. The report was adopted.

H. L. Jacobs presented Report No. 2 of the Committee on Itinerancy, printed in *The Daily Christian Advocate*, page 262, and moved its adoption.

Ray Allen moved to strike out the word "local" in the fifth line of Section 2.

On motion of F. A. Horne, the amendment was laid on the table.

The report was adopted.

H. L. Jacobs presented Report No. 3 of the Committee on Itinerancy, printed in *The Daily Christian Advocate*, page 262, and moved its adoption. The report was adopted.

E. L. Kidney presented Report No. 2 of the Committee on Home Missions and Church Extension, printed in The Daily Christian Advocate, page 294, and moved its adoption. The report was adopted. Also Report No. 3.

F. A. Horne presented Report No. 1 of the Committee on Book Concern, The Daily Christian Advocate, page 294, and moved its adoption. The report was adopted.

F. A. Horne presented Report No. 2 of the Committee on Book Concern, The Daily Christian Advocate, page 295, and moved its adoption. The report was adopted.

H. L. Jacobs presented Report No. 7 of the Committee on Rules, The Daily Christian Advocate, page 295.

On motion of D. G. Downey, action upon the report was deferred until it had been printed in its entirety in The Daily Christian Advocate.

H. L. Jacobs presented Report No. 4 of the Committee on Itinerancy, printed in The Daily Christian Advocate, page 295, and moved its adoption.

D. G. Downey moved to change "the" to "a" and strike out the words "of a minister dying in the effective relation," as these words appear in both paragraphs of the report.

The previous question was ordered, on motion of F. W. Harrop.

The amendment was adopted.

The report as amended was adopted.

C. A. Pollock, for the Committee on Credentials, presented the following report for matter of record:

The Committee on Credentials begs leave to make the following report:

S. Wakefield Bierer, reserve lay delegate, Pittsburgh Conference, seated May 13, in place of W. H. Pratt, who left May 11.

W. H. Newcomb, West Virginia Conference, excused for May 13.

J. A. White, Ohio Conference, excused for May 14, 15, 16.

Emory M. Stevens, excused for May 14, and Rev. E. R. Heckman, second reserve from Central Pennsylvania, is seated in his place for that day without extra expense.

CHARLES A. POLLOCK, *Chairman.*
L. M. POTTER, *Secretary.*

The Conference adjourned by expiration of time.

Announcements were made, and the Rev. Dr. J. T. Wardle Stafford pronounced the Benediction.

MAY 13
THIRTEENTH
DAY.
Morning.

Committee on
Home
Missions,
Reports Nos.
2, 3.

Committee on
Book
Concern,
Reports Nos.
1, 2.

Committee on
Rules,
Report No. 7.

Committee on
Itinerancy,
Report No. 4.

Committee on
Credentials.

Adjournment.

MAY 14
FOURTEENTH
DAY.
Morning.

WEDNESDAY MORNING, MAY 14, 1924

The Conference convened at 8:30 A. M., with Bishop Thomas Nicholson presiding.

Devotions.

Bishop Ernest Lynn Waldorf conducted the devotional exercises.

Hymn 19, beginning, "Come, thou Fount of every blessing," was announced.

Prayer was offered by Rev. B. E. Breihan, Southern German Conference.

Hymn 106, beginning, "O worship the King," was announced.

Bishop Waldorf addressed the Conference upon the text John 17. 18, and then offered prayer.

Hymn 415, beginning, "Faith of our fathers," was sung.

Bishop
Waldorf's
Anniversary.

L. B. Bowers, on a question of privilege, coming to the platform, presented Bishop Waldorf with a basket of flowers on this anniversary of his birthday. The Bishop briefly responded, expressing his appreciation.

Journal.

Clint W. Lee, for the Committee on Journal, reported that the Committee had carefully examined the Journal, and had found it correct. The report was accepted, and the Journal was approved.

R. J. Wade offered the following resolution, and it was adopted:

Radio
Possibilities.

Whereas, The Commission on Entertainment of the General Conference has provided for the radio broadcasting of important addresses and the proceedings of this General Conference; and,

Whereas, We are receiving from many quarters, in some instances at a distance of more than a thousand miles, gratifying reports of the success of this arrangement; and,

Whereas, The Council of Boards of Benevolence, the Book Committee, and the Board of Sunday Schools have had a joint committee giving special study to the possibility of the utilization of radio broadcasting as an instrument of publicity for our own and other denominations; therefore, be it

Resolved, First, that we thank the Commission for these efforts,

Second, that we advise the continuation of the Joint Committee, and that

Third, we request the World Service Commission, in whatever form it may finally be authorized, to give their earnest attention to this important matter.

H. S. HENSCHEN,
M. S. DANIELS,
C. E. BACON,
JOHN THOMPSON,

JOHN H. RACE,
GEORGE W. DIXON,
C. M. STUART,
R. J. WADE.

D. H. Manley offered the following resolution, and it was adopted:

Appreciation
of Mrs.
F. B. Fisher.

The entire Southern Asia field, and especially the Calcutta Area, suffered an inestimable loss in the sad and untimely death of Mrs.

Edith Jackson Fisher, the talented and devoted companion of our beloved brother, Bishop Fred B. Fisher, which occurred in Darjeeling, India, in June, 1921. She was earnestly consecrated to the cause of Missions and all the world-wide interests of the kingdom of heaven. She died serving. Therefore,

MAY 14
FOURTEENTH
DAY.
Morning.

Resolved, That we, the members of the General Conference of the Methodist Episcopal Church assembled in Springfield, Massachusetts, join in extending to Bishop Fisher, to Mrs. Fisher's mother and sister, and to all her many friends in both India and America, our deep and loving sympathy in their great loss and deep sorrow.

D. H. MANLEY,
B. T. BADLEY,
W. H. STEPHENS,
H. W. KNIGHT,
E. LAHUNA CLINTON,

ONGOLE DAVID,
J. R. CHITAMBAR,
D. G. ABBOTT,
J. J. CORNELIUS,
ROYAL D. BISBEE.

B. T. Badley offered the following resolution, and it was adopted:

Whereas, A cable just received by Bishop J. W. Robinson from India brings the great tidings that the thirty days' evangelistic campaign recently completed on that field has resulted in the baptism of 10,769 people, who have thus been added to the membership of the Methodist Episcopal Church in Southern Asia.

India Mass
Movement
Victories.

Resolved, That we express our deep gratitude to God for this signal token of his continued blessing in the great cause of India's salvation, and that we request the Bishops of Southern Asia to convey to this multitude of new converts our Christian greetings, assuring them that we have been inspired to continue with ever increasing zeal our labors for the establishment of Christ's kingdom in all lands of the earth, and praying for them a full measure of the abundant life in Christ.

BRENTON T. BADLEY,
E. STANLEY JONES,
J. R. CHITAMBAR,
D. H. MANLEY,

W. H. VAN BENSCHOTEN,
W. J. STITT,
W. W. WIANT,
GEORGE H. MCCLUNG.

H. L. Jacobs offered the following resolution:

That the Committee on Itinerancy be relieved from the duty of examining all Journals of Annual and Mission Conferences and Missions not delivered to the Conference Secretary up to May 13; and that the Committee be instructed to list in its report on Journals all such as not presented.

Examination
of
Journals.

On motion of R. J. Wade, the resolution was laid on the table.

On motion of C. W. Evans, Judge C. W. Lynch, of West Virginia, was invited to a seat on the platform.

C. W. Lynch
and
J. W. E. Bowen
Seated on
Platform.

On motion of Ernest Lyon, J. W. E. Bowen was invited to a seat on the platform.

Reports of Committees were called for.

H. L. Jacobs, Chairman of the Committee on Rules, presented Report No. 7 of that Committee, page 357, The Daily Christian Advocate. On his motion, the report was adopted.

Committee on
Rules,
Report No. 7.

W. W. Youngson, Chairman of the Committee on Education for Negroes, presented Report No. 1 of that Committee, page 330, The Daily Christian Advocate.

Committee on
Education
for Negroes,
Report No. 1.

MAY 14
FOURTEENTH
DAY.
Morning.

J. B. Redmond offered, as an amendment, that the words "or to unite" be stricken out.

J. N. Dryden moved that the amendment be laid on the table.

J. W. Holland called for the previous question, and it was ordered.

The amendment was laid on the table, and the report was adopted.

Clafin
Sextette.

On motion of W. W. Youngson, the sextette of Clafin University favored the General Conference with two selections.

Committee on
Federation,
Report No. 1.

Philip L. Frick, chairman of the Committee on Federation, presented Report No. 1, page 331, The Daily Christian Advocate.

Frank E. Shult offered the following amendment:

Whereas, There is an increasing recognition of the fact that very many of our towns and villages are overchurched; and,

Whereas, In many instances overtures are being made calling for closer cooperation, union, or federation; and,

Whereas, Our Discipline gives no clear method for either of these ends; therefore,

Resolved, That we request the Board of Bishops to appoint a Commission of Seven, two of whom should be bishops, to suggest methods of cooperation, particularly for smaller communities. If possible, a report bringing in such suggestions to be made during this session.

F. E. SHULT,
W. H. CRAINE,
J. A. CHAPMAN,
GEORGE H. McCLUNG,

W. E. SHAW,
JOHN B. JOHNSON,
ALICE DuBOIS,
H. B. FISHER.

The amendment prevailed, and the report, as amended, was adopted.

Committee on
Home
Missions,
Reports Nos.
4, 5, 6.

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented Report No. 4, page 331, The Daily Christian Advocate; and, on his motion, it was adopted.

E. L. Kidney, for the same Committee, presented Report No. 5, page 331, The Daily Christian Advocate; and, on his motion, it was recommitted at the suggestion of the Committee.

E. L. Kidney, for the same Committee, presented Report No. 6 of that Committee, page 331, The Daily Christian Advocate.

Mrs. May Leonard Woodruff, at the request of the Committee, addressed the Conference on behalf of the report.

E. R. Heckman moved that the report be amended by striking out the word "approval" and substituting the word "reviewed." The amendment was laid on the table upon the motion of C. W. Horn.

G. H. Spencer moved that the report be amended by striking out the words "and deaconess." On motion of J. R. Gettys, the amendment was tabled.

MAY 14
FOURTEENTH
DAY.
Morning.

The report was then adopted.

Announcements were made and the Conference went into recess.

Recess.

The Conference reconvened at 10:45 A. M., with Bishop Nicholson presiding. Hymn 388, "A charge to keep I have," was sung.

Merton S. Rice, for the Detroit Preachers' Association, presented to Bishop Theodore S. Henderson a basket of flowers in recognition of his birthday. Bishop Henderson, in a few well-chosen words, responded, expressing his appreciation.

Bishop
Henderson's
Anniversary.

C. E. Bacon offered the following resolution which, on his motion, was adopted:

Resolved, That all disciplinary provisions relating to local preachers and to their ordination as deacons or as elders be so construed as to include women, and that any verbal alterations in the Discipline thereby made necessary shall be effected.

Ordination
to
Include
Women.

Resolved, That this action shall be substituted for Paragraph 577 in the Appendix of the Discipline.

Wallace MacMullen, Chairman of the Committee on Reception of Fraternal Delegates, presented Bishop William M. Bell of the United Brethren Church, who addressed the Conference, bringing fraternal greetings from that Church. Bishop Nicholson responded on behalf of the Conference.

Presentation of
Fraternal
Delegate
Bishop Wm.
M. Bell.

A. M. Breneman presented the following resolution, which, on his motion, was adopted:

Whereas, The words "Governor Pinchot is rebuked by Methodists," appear in glaring headlines in the daily press; and,

Appreciation of
Governor
Pinchot.

Whereas, The reason for our action of yesterday was that Governor Pinchot's address was not a part of the deliberations of this body; and,

Whereas, This General Conference had no thought of rebuking Governor Pinchot; and,

Whereas, Methodists everywhere are in hearty accord and full sympathy with Governor Pinchot in his efforts to enforce the Eighteenth Amendment; therefore, be it

Resolved, That this General Conference commend the Governor for his unselfish, untiring, and aggressive campaign against the violators of law, and that we assure him of our prayers and full sympathy in his efforts to enforce the Volstead Act.

Resolved, Further, that we send Governor Pinchot a telegram embodying a copy of this resolution.

ISAAC C. YOCUM,
CHARLES F. EGGLESTON,
SUSAN C. LODGE,
GEORGE W. HENSON,
A. M. BRENEMAN,
W. H. G. GOULD,
SOLON D. BAUSHER,

CLARENCE D. ANTRIM,
WILLIAM H. FORD,
G. BICKLEY BURNS,
JOHN G. WILSON,
CHARLES W. STRAW,
CHARLES M. BOSWELL,
EDWARD S. NINDE.

MAY 14
FOURTEENTH
DAY.
Morning.

On motion of Titus Lowe, the Conference voted to adjourn at 12:20 o'clock instead of 12:30, in order that a motion picture of the Conference might be taken.

Thomas H. Darby offered the following resolution, which, on his motion, was adopted:

Message of
Sympathy
Concerning
H. A. Winans.

This General Conference learns with deep sorrow of the passing away of Brother Herbert A. Winans, of Cincinnati, Ohio, a member of the trustees of the Methodist Episcopal Church, and Treasurer of that Board. He was a faithful servant of God, and of our Church. Be it

Resolved, That a Committee, composed of Bishop Leonard, Dr. Arba Martin, of the West Ohio Conference, and Dr. M. A. Farr, of the Indiana Conference, be appointed to express the sympathy of this Conference to the family of Brother Winans.

Committee on
Temporal
Economy,
Report No. 2.

W. B. Farmer, Chairman of the Committee on Temporal Economy, presented Report No. 2, page 357, The Daily Christian Advocate.

J. E. Skillington moved that the report be recommitted.

E. A. White moved that the motion to recommit be laid on the table. This motion was lost by a count vote of 337 to 381, and the report was recommitted.

Substitute on
Judiciary
Committee.

Henry Wade Rogers announced that two members of the Committee on Judiciary must return home, and requested that the Judicial Districts to which they belong should name their successors on the Committee.

Committee on
Temporal
Economy,
Report No. 3.

W. B. Farmer, for the Committee on Temporal Economy, presented Report No. 3, page 357, The Daily Christian Advocate, and moved its adoption.

E. A. Dent offered a substitute which was ruled out of order by the chair.

A. M. Breneman moved that the report be recommitted.

H. L. Jacobs moved that the whole matter be laid on the table. It was laid on the table.

Committee on
the State of
the Church,
Report No. 1.

George Elliott, Chairman of the Committee on the State of the Church, presented Report No. 1, page 357, The Daily Christian Advocate.

J. M. Walker offered, as an amendment, that the words, "therefore is not answerable to the Church," be eliminated from the report.

J. I. Bartholomew moved that the whole matter be laid on the table.

G. E. Heath called for the previous question, which was ordered.

The motion to recommit was lost.

The amendment was laid on the table, and the report of the Committee was adopted.

Sidney L. Gulick was introduced, and brought greetings to the Conference from the Commission on International Justice and Goodwill of the Federal Council of Churches of Christ in America.

C. A. Pollock, for the Committee on Credentials, presented the following for record:

MAY 14
FOURTEENTH
DAY.
Morning.

Greetings from
S. L. Gulick.

Your Committee on Credentials reports the following adjustments:
E. M. Stevens, Central Pennsylvania Conference, is in his seat to-day.
E. R. Heckman, second reserve, seated in place of S. B. Evans, temporarily absent.

Committee on
Credentials.

C. W. Tenney, Idaho Conference, temporarily excused. J. A. Glendinning, reserve, seated in his stead.

G. H. Willett, West Wisconsin Conference, excused for May 17.
R. A. Chase, first reserve, seated in his stead for the day.

Thomas A. Jenkins, Ohio Conference, lay delegate, excused permanently after May 15.

Edwin S. Nail, North-East Ohio Conference, lay delegate, excused permanently after May 20.

John Bishop, lay delegate, New Hampshire Conference, permanently excused after May 16.

W. H. Van Benschoten, New York Conference, returned and is in his seat to-day.

Edward H. Todd, Puget Sound Conference, was not absent on the day allowed him.

R. L. Nye, second reserve lay delegate, Central New York Conference, who was seated on the first day in place of Olin V. Jolley. Brother Nye is excused after May 14 and H. B. Buell, first reserve, to be seated in his stead.

CHARLES A. POLLOCK, *Chairman*.
L. M. POTTER, *Secretary*.

The Secretary read the following messages:

Brooklyn, N. Y., May 12, 1924.

Methodist General Conference, Care Bishop Wilson and Judge Rogers, Springfield, Mass.

I count myself in nothing else so happy as in a soul remembering my good friends, except in being remembered by them as in your gracious greeting of May eight.

Read verses five and six of Psalm one hundred thirty-seven as my message to my brethren each and all.

WILLIAM VALENTINE KELLEY.

Washington, D. C., May 13, 1924.

Methodist General Conference, Care Bishop William F. McDowell, Springfield, Mass.

In answer to telephone inquiry will say that Nicholas Murray Butler does not represent the ideals of the National Education Association in attacks on prohibition, and is not an accepted spokesman of the association or profession on matters pertaining to the common schools. He recently charged the public schools with the responsibility of the lawlessness of the country, which has greatly angered teachers and school authorities.

J. W. CRABTREE, *Secretary, National Education Association*.

MAY 14
FOURTEENTH
DAY.
Morning.

Milwaukee, Wisconsin, May 12, 1924.
Secretary, General Conference of Methodist Episcopal Church, Springfield, Mass.

Please resolve that we, the Milwaukee Methodist ministers, now in session on Monday, May fifth, nineteen twenty-four, do hereby express to the General Conference that it be our prayer and hope that the two Methodisms shall at this time be united and that we invite the first sessions of the General Conference to meet in the city of Milwaukee, Wisconsin.

FRANK B. DUNKLEY, *Secretary.*

Adjournment.

Announcements were read, and the Conference adjourned with the Benediction by Bishop William M. Bell, of the United Brethren Church.

MAY 14
FOURTEENTH
DAY.
Evening.

WEDNESDAY EVENING, MAY 14, 1924

The Conference convened at 8 P. M. with Bishop W. F. Oldham presiding.

Devotions.

Hymn 207, beginning, "The church's one foundation," was sung, after which Bishop William Burt offered prayer.

Hymn 210, beginning, "Glorious things of thee are spoken," was sung.

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates, presented W. W. Youngson, Secretary of the Committee, who read the Credentials of Dr. J. W. Graham, Secretary of Education of the Methodist Church of Canada.

Address of
J. W. Graham.

Wallace MacMullen then introduced Doctor Graham, who, as the accredited representative of the Methodist Church of Canada, addressed the Conference and brought the greetings of Canadian Methodism to the General Conference.

Address of
W. L.
Northridge.

Wallace MacMullen introduced Rev. W. L. Northridge, Fraternal Delegate to the General Conference from the Methodist Church of Ireland, who addressed the Conference, bearing fraternal greetings from his Church.

Report of
Bishop
Nicholson.

At the conclusion of his address the Doxology was sung, after which Bishop Thomas Nicholson, fraternal delegate to the Irish and British Conferences in Bristol, reported his visit to Ireland and Britain.

Address of
Samuel
Chadwick.

W. W. Youngson read the credentials of Rev. Samuel Chadwick, Principal of Cliff College, England, the Fraternal Delegate to the Conference from the Wesleyan Methodist Church in Great Britain.

Wallace MacMullen then introduced Rev. Samuel Chadwick, who addressed the Conference, bearing the greetings of Wesleyan Methodism to the General Conference.

MAY 14
FOURTEENTH
DAY.
Evening.

Hymn 408, beginning, "Lead on, O King Eternal," was sung.

Bishop Burt offered prayer, and pronounced the Benediction.

Adjournment.

THURSDAY MORNING, MAY 15, 1924

MAY 15
FIFTEENTH
DAY.
Morning.

The Conference was called to order at 8:30 A. M., with Bishop Herbert Welch in the chair.

Bishop Wilbur P. Thirfield conducted the devotional exercises.

Hymn 32, beginning, "When morning gilds the skies," was announced by Rev. Epigmenio Velasco, of the Mexico Conference.

Devotions.

Prayer was offered by Professor Andres Osuna of Mexico City.

Hymn 352, beginning, "Lord, in the strength of grace," was announced by the Bishop.

Bishop Thirfield addressed the Conference, using as his text Phil. 3. 10, after which he offered prayer.

Hymn 196, beginning, "Breathe on me, Breath of God," was sung.

G. E. Heath, for the Committee on Journal, reported that the Committee had carefully examined the Journal and had found it correct. The report was accepted, and the Journal was approved.

Journal.

J. R. Wooton offered the following resolution, which was adopted:

Resolved, That when a matter has been brought to the attention of a Committee of this Conference by a memorial, it is not bound to report merely concurrence or non-concurrence in such memorial, but may make such recommendation on the matter as it may deem advisable.

Action
on
Memorials.

D. G. Downey, Chairman of the Committee on Episcopacy, presented Report No. 1, page 357, The Daily Christian Advocate, and, on his motion, the report was adopted.

Committee on
Episcopacy,
Reports Nos.
1, 2.

D. G. Downey, for the same Committee, presented Report No. 2, page 357, The Daily Christian Advocate, and moved its adoption.

MAY 15
FIFTEENTH
DAY.
Morning.

H. K. Hilberry moved that the report be recommitted. On motion of D. W. Smith, the motion to recommit was laid on the table.

Ray Allen offered the following amendment, that the words "in the United States of America" be added after the word "residence," and that all the words following this word "residence" be stricken out.

Harry L. Price moved that the amendment be laid on the table. It was not laid on the table.

A. E. Day offered, as a substitute, that after the word "residence" be added, "unless the lay electoral and Annual Conferences in an Area by a majority vote, vote to the contrary."

On motion of J. N. Dryden, the substitute was laid on the table.

E. H. Cherrington moved that the words "have in mind" in the report be eliminated, and the words "be guided by" be substituted.

On motion of E. R. Stafford, this amendment was laid on the table.

J. M. Melear moved the previous question, and it was ordered.

The amendment of Ray Allen prevailed, and the report, as amended, was adopted.

Committee on
Episcopacy,
Reports Nos.
3, 4.

D. G. Downey, for the same Committee, presented Report No. 3, page 357, *The Daily Christian Advocate*, and, on his motion, it was adopted.

D. G. Downey, for the same Committee, presented Report No. 4, page 357, *The Daily Christian Advocate*, and, on his motion, it was adopted.

D. G. Downey, for the same Committee, presented Report No. 5, page 358, *The Daily Christian Advocate*, and, on his motion, it was adopted.

Committee on
Itinerancy,
Reports Nos.
5, 6.

H. L. Jacobs, Chairman of the Committee on Itinerancy, presented Report No. 5, page 358, *The Daily Christian Advocate*.

C. C. Hall moved that the report be amended by adding the words, after the word, "widowhood," "a widow of a minister who is not a member of the Methodist Episcopal Church." On motion of E. A. Dent, this amendment was laid on the table.

J. B. Hingeley moved to amend by striking out the last six lines of the report.

The amendment prevailed, and the report, as amended, was adopted.

MAY 15
FIFTEENTH
DAY.
Morning.

H. L. Jacobs, for the same Committee, presented Report No. 6, page 358, The Daily Christian Advocate.

J. B. Hingeley offered the following substitute:

“The minimum annuity rate shall be determined for an Annual Conference on the basis of the ministerial support for the year during which the General Conference is held and shall be the minimum annuity rate for the succeeding four years.”

W. J. Davidson called for the previous question, and it was ordered.

The substitute was accepted, and, on motion, became the action of the Conference.

Bishop James Cannon, of the Methodist Episcopal Church, South, was presented, and addressed the Conference, a stanza of “Blest Be the Tie That Binds,” having been sung.

Address of
Bishop James
Cannon.

J. T. Wardle Stafford, Fraternal Delegate to the General Conference in 1912 from the Wesleyan Methodist Church, was introduced to the Conference.

Introduction of
J. T. Wardle
Stafford.

Samuel Chadwick and J. W. Graham, Fraternal Delegates from Wesleyan Methodist Church and Methodist Church of Canada respectively, were presented by the Bishop, and they bade farewell to the Conference.

Farewell of
Samuel
Chadwick
and
J. W. Graham.

Announcements were made.

Recess was taken.

Recess.

The Conference reconvened at 11:00 with Bishop Welch in the chair.

Hymn 5, beginning, “From all that dwell below the skies,” was sung.

Special
Devotional
Session.

Bishop Welch stated that the Conference was now in a devotional session according to the Order of Day fixed for this hour.

Hymn 272, beginning, “Just as I am, without one plea,” was sung.

* F. A. Horne, of the New York East Conference, was introduced and addressed the Conference.

Address of
F. A. Horne.

E. Stanley Jones, of North India Conference, was introduced and addressed the Conference.

Address of
E. Stanley
Jones.

Prayer was offered by W. J. King of the Texas Conference.

Hymn 349, beginning, “Saviour, thy dying love thou gavest me,” was sung.

MAY 15
FIFTEENTH
DAY.
Morning.

Address of
M. S. Rice.

Address of
Bishop Oldham.

M. S. Rice, of the Detroit Conference, was introduced, and addressed the Conference.

The closing address of the session was delivered by Bishop Oldham, which was followed by prayer by Jesse Swank of the West Ohio Conference.

J. F. Peat, of the West China Conference, presented the following, which, on his motion, was adopted:

I rise to a question of privilege as a delegate from the West China Conference, and in behalf of all the delegates from China and of the entire General Conference.

We were summoned this morning to the room of my fellow delegate, Mr. Roger Rahn, a layman from West China. Mr. Rahn had been ill for several weeks, though he insisted on attending the sessions of the General Conference and Committees each day. He was undergoing intense mental and spiritual struggles. He has been under the care of physicians while here at Springfield. They had not felt that his illness was incurable, but mental depression greatly exaggerated his physical condition. He was suffering from acute melancholia with persistent insomnia, and some time before eight o'clock this morning he took his own life. The funeral services will be held this afternoon at five o'clock at the undertaker's chapel opposite Saint Paul's Universalist Church; Bishops Birney and Keeney will conduct the services.

Mr. Rahn had not had a well day since leaving China; the trip across the Pacific was a nightmare of seasickness. Once in America, the Chinese longing for home and loved ones ate at his heart. He spoke oftentimes of the surging conditions in his own Szechuan province, and his desire to return to give his life for his country. He looked frantically each day for home letters which did not come. His father heart yearned for news of his two lovely children and of his wife, a beautiful woman, a product of our Christian schools. He would call for mail, and upon being told that there was none, would earnestly inquire as to when the next delivery might be expected, not able to realize the time required and the delays in postal service incident to his great distance from home. He was gripped by the fear that he would never see his homeland and loved ones again. This heart sickness proved too strong for him.

Mr. Rahn belonged to the hopeful group of young men of modern education in China. He came into our Christian schools as a little boy. Against serious opposition in his home, he early gave his heart to Christ. His father is a merchant in the city of An Yoh in West China. It was months before Roger obtained the consent of his father to join the church. Ere long Roger had led both father and mother to the Christ whom he had found. Mr. Rahn was a graduate both of our Chungking High School and the Christian Union University at Chengtu. At the time of his election to the General Conference he was a teacher in the high school.

He had purposed to prepare himself further for work in industrial chemistry. On his way to this General Conference, however, he decided either to teach in one of our Christian schools or to enter some other form of Christian service.

A seat is vacant to-day; a brother has left us. He was a bewildered stranger in a strange land; yet he was a brother in fellowship, urging his way out in the wonder world of modern education. He was a courageous soul, daring to break the restraint of ancient customs and superstitions and seeking to lead his family and his fellow race-men with him toward the light. He was swept away in a period of physical depression and unusual strain, but the spirit which urged him on the Jesus-way which he traveled up to the hour of his confusion was that which alone shall lead China in this momentous period of her struggle for racial and personal salvation.

I move you, Mr. Chairman, that this General Conference records expression of its sympathy with the family of Roger Rahn in this hour of their deep sorrow; and,

Death of
Roger Rahn

Message
of
Sympathy.

That the Chinese delegates to this General Conference be requested to write to them in behalf of the General Conference, filing a translation of the same with the Secretary of the General Conference.

MAY 15
FIFTEENTH
DAY.
Morning.

Prayer for the stricken family was offered by L. A. Ferris.

Prayer.

C. A. Pollock presented the following for record:

Your Committee on Credentials have made the following adjustments:

Committee
on
Credentials.

L. D. Humphrey, Troy Conference, permanently excused after May 16.

Louis F. Nielson, an alternate, seated in his place.

Herbert G. Eaton, Erie Conference, excused for May 14 and 15.

H. R. Snavely, Illinois Conference, excused permanently after May 15.

William Fielder, Alabama Conference, was seated May 9 in the place of John L. Brasher.

W. T. Conkling, lay reserve delegate, Northern New York Conference, is seated to-day in place of W. H. S. Keefe, excused.

C. C. Miller, Ohio Conference, returned and seated May 16, his reserve, F. W. Hoe, retiring.

Paul M. Griesemer, Northwest German Conference, permanently excused on this day, May 15.

George J. Risto, first lay delegate, Saint Louis German Conference, permanently excused. Charles Maull, reserve, seated in his stead beginning May 16.

O. M. Schlabach, West Wisconsin Conference, who has been seated in place of A. P. Nelson, retires to-day. Mrs. W. F. Tomlinson, a reserve, is seated beginning May 16.

C. E. Knapp, reserve lay delegate from North-East Ohio Conference, who was seated May 3 in place of A. L. Hoover, is excused, effective May 21.

CHARLES A. POLLOCK, *Chairman.*
L. M. POTTER, *Secretary.*

The Conference adjourned with Bishop Anderson pronouncing the Benediction.

Adjournment.

FRIDAY MORNING, MAY 16, 1924

MAY 16
SIXTEENTH
DAY.
Morning.

The Conference convened at 8:30 A. M., with Bishop Adna W. Leonard in the chair.

Bishop H. Lester Smith conducted the devotional exercises.

Devotions.

Hymn 513, beginning, "Courage, brother," was announced by Ongole David, of the South India Conference.

Prayer was offered by Walter John Sherman of the California Conference.

Hymn 408, beginning, "Lead on, O King Eternal," was announced.

Bishop Smith addressed the Conference from Heb. 11. 15.

G. E. Heath, for the Committee on Journal, reported for the Committee that they had examined carefully the Journal, and had found it correct. The report was accepted and the Journal was approved.

Journal.

MAY 16
SIXTEENTH
DAY.
Morning.

F. A. Horne, on a question of privilege, offered the following resolution of congratulation to Oscar P. Miller, and it was adopted:

Appreciation
of
O. P. Miller.

RESOLUTION CONGRATULATING O. P. MILLER, TREASURER OF THE
GENERAL CONFERENCE COMMISSION, ON HIS 74TH BIRTHDAY,
MAY 15, 1924

At the meeting of the Book Concern Committee held yesterday, May 15, 1924, by resolution unanimously adopted, a Committee of Three was appointed to prepare a minute concerning the birthday of O. P. Miller for presentation to the General Conference; therefore, be it

Resolved, That the General Conference expresses to O. P. Miller, Treasurer of the General Conference Commission, its felicitations upon arriving at his seventy-fourth birthday, and, further, makes record of its high appreciation for the twenty-four years of his faithful and efficient services to the Church.

FRANK A. HORNE,
VALOROUS F. BROWN,
JOHN H. RACE.

Presentation
of
Bishop
Hartzell.

George H. McClung moved that Bishop Joseph C. Hartzell be presented to the Conference, and requested to address the body. The motion prevailed, and Bishop Hartzell addressed the Conference.

Excused.

On motion of G. C. Douglass, the Committee on General Conference Entertainment and Ralph A. Ward were excused from a portion of the session.

G. R. Munroe offered the following resolution, which was adopted:

Non-
concurrence
Memorials

Resolved, In the interest of conservation of time and advance of business, that reports by Standing Committees of non-concurrence to memorials, unless there be a minority report, be not separately printed nor acted upon, but instead be reserved until toward the end of the Conference and then be appropriately grouped for report and printed without further action.

The Order of the Day, the reports of Standing Committees, was taken up.

Committee on
Itinerancy,
Report No. 7.

H. L. Jacobs, Chairman of the Committee on Itinerancy, presented Report No. 7 of that Committee, page 358, The Daily Christian Advocate, and, on his motion, it was adopted.

Committee on
Epworth
League,
Report No. 1.

W. E. Hammaker, Chairman of the Committee on Epworth League, presented Report No. 1 of that Committee, page 358, The Daily Christian Advocate.

J. P. Hand moved that the report be amended by striking out the words "Epworth League methods" and by adding "in methods and leadership in the whole field of religious education and training."

On motion of Matthew Hermann, the amendment was laid on the table and the report was adopted.

H. W. Rogers, Chairman of the Committee on Judiciary, presented Report No. 2 of that Committee, page 373, The Daily Christian Advocate. On his motion, the report was adopted.

J. L. Hillman, Chairman of the Committee on Education, presented Report No. 3, page 374, The Daily Christian Advocate. On his motion, the report was adopted.

F. A. Horne, Chairman of the Committee on Book Concern, presented Report No. 3 of that Committee, page 374, The Daily Christian Advocate. On his motion, the report was adopted.

F. A. Horne, for the same Committee, presented Report No. 4 of the Committee on Book Concern, page 375, The Daily Christian Advocate. On his motion, it was adopted.

F. A. Horne, for the same Committee, presented Report No. 5 of the Committee on Book Concern, page 374, The Daily Christian Advocate. On his motion, it was adopted.

F. A. Horne presented Report No. 6 for the same Committee, page 375, The Daily Christian Advocate. On his motion, it was unanimously adopted by a standing vote.

F. A. Horne presented Report No. 7 for the same Committee, page 375, The Daily Christian Advocate.

H. L. Jacobs moved that the report be amended at the end to read \$50,000 instead of \$150,000.

H. H. Barr moved that the amendment be laid on the table. The motion to lay on the table did not prevail.

J. N. Dryden called for the previous question, and it was ordered.

The amendment was lost and the report was adopted.

H. W. Rogers, Chairman of the Committee on Judiciary, presented Report No. 3, page 375, The Daily Christian Advocate, and it was adopted.

H. W. Rogers, for the same Committee, presented Report No. 4, page 403, The Daily Christian Advocate, and it was adopted.

H. W. Rogers offered Report No. 5 of the Committee on Judiciary, page 403, The Daily Christian Advocate; and, on motion of C. O. Holmes, it was recommitted upon the request of the Committee.

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented for the Committee Report No. 7, page 403, The Daily Christian Advocate.

MAY 16
SIXTEENTH
DAY.
Morning.

Committee on
Judiciary,
Report No. 2.

Committee on
Education,
Report No. 3.

Committee on
Book
Concern,
Reports Nos.
3, 4, 5, 6, 7.

Committee on
Judiciary,
Reports Nos.
3, 4, 5.

Committee on
Home
Missions,
Report No. 7.

MAY 16
SIXTEENTH
DAY.
Morning.

Order of the
Day.

Recess.

Aida
Quartette.

Committee on
Episcopacy,
Report No. 6.

C. E. Bacon called the previous question and it was ordered. The report was adopted.

On motion of D. G. Downey, Report No. 6 of the Committee on Episcopacy was made the Order of Day immediately following recess to-day.

At 10:30 the Conference went into recess.

At 10:45 the Conference reconvened with Bishop Leonard in the chair.

The Aida Quartette, of New York City, favored the Conference with two selections.

The Order of Day was taken up, namely, Report No. 6 of the Committee on Episcopacy, page 405, The Daily Christian Advocate.

The Secretary read the report and D. G. Downey moved its adoption.

C. C. Hall moved to recommit the report with the following instructions:

That the Committee on Episcopacy reduce the number of Episcopal residences so that they shall not exceed the number of effective Bishops at the close of the session of the Conference and who were elected prior to this session of this Conference.

G. T. ALDERSON,
J. M. HUNTER,
I. D. HARRIS,
F. A. HAZELTINE,
C. L. PETERSON,
SKY B. VAUGHAN,
GEORGE R. GOODMAN,

C. C. HALL,
C. T. WILSON,
GEORGE E. HUME,
CAMERON HARMON,
MRS. E. R. EDWARDS,
O. L. MARKMAN.

E. E. Collins moved to amend by adding that the Committee be instructed to eliminate the residences of those areas that have petitioned this Conference to reduce the number of Episcopal Areas.

E. D. Kohlstedt moved, as a substitute, that we recommit the report with instructions to reduce the number of Episcopal residences proposed for the United States by at least two.

E. J. Lockwood moved to amend the substitute so that the number of areas to be eliminated be increased to three, and that one of those to be eliminated shall be in the six areas in the North Atlantic States, namely, Boston, New York City, Buffalo, Philadelphia, Washington, and Pittsburgh.

On motion of J. M. Walker, E. J. Lockwood's amendment was laid on the table.

On motion of F. M. Swinehart, E. D. Kohlstedt's substitute was laid on the table.

MAY 16
SIXTEENTH
DAY.
Morning.

On motion of F. A. Arter, the amendment of E. E. Collins was laid on the table.

J. N. C. Coggin moved to amend by substituting the name of Cleveland or Saint Louis for that of Covington, Kentucky, in the report.

On motion of H. S. Harriss, the previous question for all that is before us was ordered.

On motion of D. G. Downey, the amendment of J. N. C. Coggin was laid on the table.

E. A. White moved to amend by substituting the name of Dayton, Ohio, for Covington, Kentucky.

On motion of E. E. Collins, the amendment of E. A. White was laid on the table.

On motion of George Elliott, the time was extended to complete the vote on this report.

Time
Extended.

The motion of C. C. Hall, to recommit the report, was laid on the table by a count vote of 461 to 344.

The call of G. E. Hume for an aye and no vote was not sustained.

J. R. Wooton called for a division of the report at the point of the areas of the United States.

Division.

Ray Allen moved that this part of the report be recommit-
mitted.

On motion of C. O. Holmes, Ray Allen's motion to recommit was laid on the table by a count vote of 404 to 392.

The first part of the report was adopted by a count vote of 411 to 385.

The second part of the report was adopted.

The report as a whole was adopted.

Adoption.

Bishop Wilson presented the following nominations from the Board of Bishops, and these nominations were confirmed.

Committee on Community Church: Bishops Mitchell and Waldorf. L. C. Sparks, Ohio; Hugh Kennedy, Michigan; W. H. Finch, New York East; F. E. Shult, Central Illinois; James E. Coons, New England; H. O. Holter, Kansas; H. S. Harriss, North Dakota.

Committee on
Community
Church.

Committee on Observance of Memorial Day: D. W. Wilbur, New York; Howard Thomison, Oklahoma; F. H. Butler, Delaware; A. D. Angell, Troy; S. L. Parish, Minnesota.

Committee on
Observance of
Memorial Day.

MAY 16
SIXTEENTH
DAY.
Morning.

Committee on
Credentials.

C. A. Pollock, for the Committee on Credentials, presented the following for record:

Your Committee on Credentials makes the following adjustments: S. M. Strayhorne, regular delegate, Tennessee Conference, excused for May 17, and in his stead for that day is seated a reserve, J. H. Ellis.

G. H. Willett, West Wisconsin Conference, excused for May 19.

D. W. McLaurry, Wyoming Conference, excused May 17, 18, 19 on account of illness at home.

W. D. Hawkins, Tennessee Conference, excused this day, May 16, at noon. William M. Copeland, first reserve, takes his place.

W. S. Watson, lay delegate, Wisconsin Conference, permanently excused after May 20. The first reserve, E. B. Garton, has been seated to take the place of Judson Rosebush, regular delegate, absent.

T. N. Ewing, Illinois Conference, excused after May 16. F. A. McCarty, first reserve, seated in his place beginning May 17.

D. D. Spellman, Detroit Conference, who was excused, is further excused until Monday, May 19. In his place while absent is F. H. Zeigen, third reserve.

The following changes are made in the Ohio Conference delegates, the change effective May 17. Thomas A. Jenkins excused, James A. Huston seated in his place. James A. White excused, Bert Gill seated in his place.

CHARLES A. POLLOCK, *Chairman.*
L. M. POTTER, *Secretary.*

Adjournment.

On motion, the Conference adjourned with Bishop Burt pronouncing the Benediction.

MAY 17
SEVENTEENTH
DAY.
Morning.

SATURDAY MORNING, MAY 17, 1924

The Conference convened at 8:30 A. M., with Bishop Charles Bayard Mitchell in the chair.

Devotions.

Bishop Charles Edward Locke conducted the devotional exercises.

Hymn 84, beginning, "The spacious firmament on high," was sung.

Prayer was offered by J. F. Cottingham, of Manila.

Hymn 105, beginning, "When all thy mercies, O my God," was sung.

Bishop Locke addressed the Conference upon Mic. 6. 8.

Bishop Cranston, in taking leave, briefly addressed the Conference and offered prayer.

Hymn 556, beginning, "Blest be the tie," was announced.

Journal.

King D. Beach, chairman of the Committee on Journal, reported that the Committee had carefully examined the Journal and had found it correct. The report was accepted and the Journal was adopted.

Greetings to
W. F. Warren.

On motion of F. C. Dunn, the Secretary was authorized to

send the official greetings of the Conference to William F. Warren.

O. W. Fifer, chairman of the Committee on Privileges, presented the following report, and, on his motion, it was adopted:

The Committee on Privileges recommends that Manuel Andujar, Superintendent of the Porto Rico Mission, be invited to a seat upon the platform.

Your Committee recommends that F. D. Gamewell, now Secretary of the Christian Educational Association in China and famous throughout the world for heroic service in times of peril in China, be invited to a seat upon the platform.

Your Committee, upon request from the Committee on State of the Church, recommends that George Elliott, its Chairman, be permitted to present a matter of importance concerning the Conference on Way of Living, and be permitted to state at this time the presence and work of Mr. E. C. Carter, once head of the Y. M. C. A. work overseas during the World War, and now Secretary of The National Conference on the Christian Way of Life. This is a very significant movement to-day, originating with the Federal Council of Churches, and gives special attention to industry, citizenship, and race relations in the United States. The time to be allotted not to exceed ten minutes.

O. W. FIFER, *Chairman*,
W. J. KING, *Secretary*.

On motion of George Elliott, Mr. E. C. Carter was allowed ten minutes in which to speak in the interests of the National Conference on the Christian Way of Life.

Mr. Carter then addressed the Conference.

On motion of S. Alonzo Bright, the General Conference Commission on Entertainment was authorized to provide the necessary funds to cover the funeral expenses and transportation of the late Roger Rahn's remains to China.

On motion of R. J. Wade, the following paper was referred to the Committee on State of the Church:

Washington, D. C.

My dear Reverend Withrow:

You may be sure that I am deeply interested to know that you are in attendance at the General Conference of the Methodist Episcopal Church. I shall be pleased to have you convey my sincere greetings to the faithful delegates, who are carrying on the work of a great Church organization, and, through it, reaching the homes and hearts of thousands of our citizens. People are realizing more and more, the need of the everyday Christian faith, which is such a vital element in preparing us for a larger service to our fellow-men; and, after all, I am quite convinced that now, more than ever before, all of us truly believe the notable words of Saint Paul in his letter to the Corinthians, when he warned us that our exhaustive knowledge and accomplishments would count for naught if we had not charity—a permanent charity—for all peoples.

I think I may safely say that the strongest pillars of our lives are comprised of the Church, the home, and the school; and that the actual work which we perform in our brief stay here is influenced by those three institutions. As I had occasion to tell an audience which I addressed last winter, we need more of the old-fashioned religion, which makes itself felt through those three factors and thus fits us for our daily contacts with our fellow beings.

MAY 17
SEVENTEENTH
DAY.
Morning.
Committee on
Privileges.

Address of
E. C. Carter.

Funeral
Expenses of
Roger Rahn.

Message
from
James J. Davis,
Secretary of
Labor.

MAY 17
SEVENTEENTH
DAY.
Morning.

As Secretary of the United States Department of Labor, it has been my purpose to see that the Christian spirit of Justice should be brought to the toiling men and women of our country; for there is no reason why a government should not practice that which it sponsors and sustains; and we truly know that our Government was conceived in a spirit of Christian service.

I feel that we have demonstrated this desire by the accomplishments of the official commission which was sent to the Virgin Islands last February, to whose inhabitants we offered our aid and comfort, and the assurance that we were interested in their welfare and their future; and I feel that, each day, the working men and women, who are contributing so much to our progress as a nation, know that this spirit of service pervades every institution of our Government.

In the furtherance of this thought, I ask the sincere cooperation of your Conference, to which I hereby tender my heartiest congratulations and my wishes for success.

Sincerely yours,
(Signed) JAMES J. DAVIS, Secretary of Labor.

H. W. Rogers presented the following inquiry concerning paragraph 460, Discipline:

Appropriation
for
Under-
graduates.

Is it legal, under the provisions of Paragraph 460, Section 6, of the Discipline of 1920, for the Board of Education to appropriate to the Annual Conferences which conduct Summer Schools of Theology for Undergraduates in the Conference Course of Study such portion of the Public Educational Collection, contributed by said Conferences, as will meet the actual expenses of the Undergraduates who are compelled to attend such schools?

J. PHELPS HAND,
F. R. BAYLEY.

Frank R. Bayley moved that the request be referred to the Committee on Judiciary.

A delegate moved that the motion lie on the table, but it was not laid on the table. The request was referred to said Committee.

F. M. Larkin moved:

That the Secretary and Committee on the approval of the Journal be requested to consult with the stenographic report as published in The Daily Advocate, and publish a clear statement of the procedure on the statement yesterday that the previous question had been put and carried on the entire report.

The motion did not prevail.

Committee on
Episcopacy,
Reports Nos.
7, 8.

On motion of D. G. Downey, Report No. 7 of the Committee on Episcopacy, page 430, The Daily Christian Advocate, was taken under consideration at once. On his motion, the report was adopted.

On motion of D. G. Downey, the rules were suspended.

D. G. Downey moved that Report No. 8 of the Committee on Episcopacy, which is not yet printed in The Daily Christian Advocate, be considered at once and adopted. The motion prevailed.

L. M. Potter, representing the Buffalo Area, presented the following:

MAY 17
SEVENTEENTH
DAY.
Morning.

Realizing that the action of this General Conference in conformity to the laws of our Church will place our beloved Bishop William Burt in a changed relationship, which will take him from the Buffalo Area as our chief Pastor and Leader, we, his friends in the Buffalo Area, desire him to know of our continued friendship, affection, and abiding love.

Appreciation
of
Bishop Burt.

We desire to express our gratitude for his wise and godly administration and organizing skill which has guided and quickened all the philanthropic and educational institutions; for his brave and unflinching championship of Christian liberty and Christian duty; for his broad world vision and daring dreams of Kingdom Conquest which have unlocked deep fountains of missionary zeal and vision; for his self-forgetting and self-denying service in the interests of his fellows; for his tireless energy which has taken him into every nook and corner of our vast Area in personal visitation; for his sagacious counsel and consistent example; for his great heart of love for his Master and for humanity which has given us a spiritual uplift; for the benediction of a loving heart and generous hand; and for the many other ministrations for which he has made us debtors in his high office as a Bishop of the Methodist Episcopal Church and as a loyal and humble servant of our Lord and Saviour Jesus Christ.

In bidding him adieu, we pray that it may be God's good pleasure to grant him many years of happy usefulness, with the preservation of joyous experience in new adventures in the service of Christ's kingdom upon earth.

LOUIS M. POTTER,
EDWIN R. REDHEAD,
GEORGE C. DOUGLASS,
WALLACE E. BROWN,
FRANCIS E. BALDWIN,
FRANK H. RYDER,
ELOISE H. NOTTINGHAM,
CHARLES D. SKINNER,
WILLIAM D. MARSH,
ALFRED J. HIGGINS,
H. E. WOOLEVER,
EDMUND M. MILLS,
L. S. BOYD,

GEORGE K. STATHAM,
FRED L. DECKER,
ROBERT E. BROWN,
S. J. GREENFIELD,
HERBERT P. LANSDALE,
FRANK L. HALL,
C. W. ROWLAND,
E. B. HOLDEN,
RAY ALLEN,
S. J. CLARKSON,
CHAS. E. GUTHRIE,
ALTON M. BLAKE,
HENRY A. REED.

D. G. Downey presented Bishop Burt, who addressed the Conference.

Address of
Bishop Burt.

The paper was adopted by a rising vote.

J. M. Melear, representing the Chattanooga Area, presented the following paper:

When this General Conference closes, Frank M. Bristol will have completed his career as an effective Bishop. He will terminate his administration of eight years as resident Bishop of the Chattanooga Area. He leaves his mark upon world-wide Methodism. One of the peerless preachers of our denomination, a pastor in prominent pulpits, six times a delegate to the General Conference, resident Bishop in South America for four years, and for twelve years in the United States, his long record is seldom equaled. He closes it with clean hands.

Appreciation of
Bishop Bristol.

He now passes to the retired relation, but the memory of his thrilling messages and inspiring life will forever remain as a heritage of the Church.

We desire to express our love for him and likewise for Mrs. Bristol, whose illness prevents her from being with us at this eventful hour. A wise counselor, a faithful friend, a devoted worker, she has touched, like an angel of light, the lives of rich and poor. Therefore, be it

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DAY.
Morning.

Resolved, That we express to Bishop and Mrs. Bristol our sincere love, the pledge of an unending friendship, and the assurance of our constant prayers for many more years of happy fellowship.

J. M. MELEAR,	H. L. CARTER,
W. F. PITTS,	H. L. ASHE,
MRS. JOHN A. PATTEN,	R. G. MORRIS,
J. M. EMERT,	J. A. McRAE,
MRS. HATTIE R. WALKER,	W. B. WINDSOR,
S. C. BROWN,	M. O. FLETCHER,
J. S. HILL,	R. C. KENNEDY,
W. I. MARSHALL,	J. C. SHERRILL,
E. M. NUNALLY,	S. M. STRAYHORNE,
W. E. A. FORDE,	W. D. HAWKINS.

On motion of D. G. Downey, the time was extended to complete this order of business.

Address of
Bishop Bristol.

D. G. Downey presented Bishop Bristol, who addressed the Conference.

The resolutions were adopted by a rising vote.

W. W. King, representing the Saint Louis Area, presented the following paper:

Appreciation
of
Bishop Quayle.

The name of Bishop William Alfred Quayle is known and honored and loved by Methodists throughout the world. In his own area, over which he has presided for the past two quadrenniums, his name is a household word. It is in this area or very near to it that he was born, grew to manhood, received his education, and entered the ministry. It was a joy to us when he came to be our Bishop, and his presence with us in this relationship has been an increasing inspiration. We loved him beyond our ability to properly express, and the path to his door so long as God will permit him to live will be constantly traveled by those of us who have served with him in the work of God and his Church. He is a great preacher, a wise and kindly administrator, a true lover of the Church, and a friend of all. The Methodist Church has had few greater men, or men more widely known throughout its borders.

He is a man of the broadest sympathies, especially to the lowly. The representatives of the Negro Conferences of the area asked permission to present their own separate appreciation:

"On behalf, not only of the Negro Membership of the Methodist Episcopal Church, but of the entire Negro Race, we beg to record the following expression of appreciation on the passing of Bishop William A. Quayle from the active ministry of the Methodist Episcopal Church into the retired relation.

"Bishop Quayle has been to us a great and beloved friend. He was not our friend from any selfish motive. He did not need us, but we needed him, and he gave himself to us and to our cause without stint. When our cause needed a friend at the bar of public opinion, we could count upon him to speak out on the platform and through the press in our behalf.

"When the horrible East Saint Louis race riot occurred, Bishop Quayle spoke out on 'Validating American Citizenship.' It was an open and direct appeal through the press of the City of Saint Louis to the people of America for justice and fair play for the Negro. The appeal was effective."

He was our good angel, and we desire to assure him of the love and sympathy and progress of this lowly race to whom he meant so much.

Resolved, That the Saint Louis Area express to Bishop Quayle our great sorrow, our sense of personal loss and loneliness over the necessity for his retirement from his active work of the Episcopacy, and assure him that our thought and prayers will be with him every day.

(Signed) WILLIAM WIRT KING and the other members of the Saint Louis Area.

The paper was adopted by a rising vote.

Titus Lowe, representing the Omaha Area, presented the following paper:

Whereas, Because of seriously impaired health, Bishop Homer C. Stuntz has been moved to ask for the retired relation; therefore, be it

Resolved, 1. That we express our sincere grief at the lot that has befallen our beloved brother and our heartfelt sympathy with him and his dear wife and children.

2. That on the eve of his retirement we desire to place on record our high appreciation of the sterling qualities of manhood which have ever characterized him. We rejoice this morning in the high sacrificial service he has been able to render for Christ and his Church. He, even more than the famous Francis Asbury, has been a prophet of the long trail. His ministry included pastoral service in lovely Iowa, missionary service in many-peopled India and in the fascinating Philippine Islands. Then successively he was Field Secretary and First Assistant Corresponding Secretary of the Board of Foreign Missions. In 1912, on the first ballot, he was elected to the episcopacy and has given twelve years of highly distinguished service in this place of great responsibility.

God had richly endowed Homer C. Stuntz. Only a powerfully built body could have stood the terrific strain his manifold labors made upon him. He possessed mental capacities of extraordinary range. He was a confirmed Kiplingite, having committed much of that master to memory. Likewise he was a profound and loving student of Robert Browning. He was exceedingly apt in quotation. He was absolutely unique, however, when he ranged in the realm of modern world affairs. His knowledge of modern governments and the undercurrents which dominate them both in the Orient and in Latin America, and his wonderful ability to make a lucid popular statement of the same, placed Bishop Stuntz in a class all by himself.

All his life long the Bishop has been a persistent student of the Word of God and few men of his generation have committed so much of it to heart. His preaching was constantly reinforced by inspired use of the Sword of the Spirit. Equally notable was his familiarity with and expert use of the great hymns of the Church. This greatly enriched his own personal spiritual life and added much to the effectiveness of his ministry. Coupled with this was his very marked prayer life. Even as a circuit preacher in Iowa, he was remarkable for the depth, richness, and upward reach of his prayers. This characteristic grew with the years and his increasing responsibilities. God was very near and Bishop Stuntz naturally turned to him in consultation.

In the truest sense of the word he has been a soul-winning evangelist. He believed not only that the blood of Jesus Christ cleanseth us from all sin, but that every soul in the world needs the cleansing stream which flows from Calvary. He has been a Christian imperialist of the highest order, a mighty protagonist of militant missions. The Christ of Homer Clyde Stuntz is a forward-looking Christ. With eager expectation he looked forward to the steady extension of Christ's Kingdom until that day when every knee shall bow and every tongue shall confess the Saviourhood of Jesus.

In all the forty years of his ministry he was a great lover of his Lord, a great lover of his brothers in the ministry and of all Christians, and a great lover of all individuals and races who do not have saving knowledge of our Crucified but Risen Lord.

We deeply regret the necessity which compels Bishop Stuntz to ask for the retired relation. With loving reluctance we yield to his request. In doing so we desire that this General Conference adopt this minute and order that it be printed in the General Conference Journal.

The paper was adopted by a rising vote.

G. W. Henson presented the following paper, which was adopted by a rising vote:

We desire to express our high appreciation of the character of Bishop

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Appreciation
of
Bishop Stuntz.

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DAY.
Morning.

George H. Bickley and of the fidelity he has conscientiously manifested to the high office to which he was elected and to the field to which he was assigned and on which his health has been impaired.

We desire also to assure him of our sympathy in his temporary disability and assure him of our prayers for his early recovery to health and return to regular work in the office of a general superintendent.

GEORGE W. HENSON,
JOHN G. WILSON,
CHARLES M. BOSWELL,
WILLIAM H. FORD,
ISAAC C. YOCUM,
SUSAN C. LODGE,
CLARENCE D. ANTRIM,

G. BICKLEY BURNS,
CHARLES W. STRAW,
EDWARD S. NINDE,
SOLON D. BAUSER,
CHARLES F. EGGLESTON,
A. M. BRENNEMAN,
W. H. G. GOULD.

Order of
Day.

D. G. Downey moved that the Order of Day for Monday, immediately after the approval of the Journal, be the taking of a ballot for the election of five Bishops to fill the vacant places. The motion prevailed.

Recess.

Announcements were made and the Conference went into recess.

Conference reconvened at 11 A. M., Bishop Mitchell in the chair.

Hymn 212, beginning, "Zion stands with hills surrounded," was sung.

H. L. Jacobs moved that the Conference at once take up the order of business according to the calendar. The motion prevailed.

Remarks of
Cameron
Harmon.

Cameron Harmon, on a question of privilege, expressed the high esteem in which Bishop William A. Quayle was held by the Southern Illinois Conference, and their regret at the necessity for his retirement.

Organic
Union.

Fred C. Baldwin moved that the report of the Committee of Nine on Organic Union, printed in to-day's The Daily Christian Advocate, be referred to the Committee on Federation. It was so ordered.

Platform Seat
for
H. C. Jennings.

S. L. Parish moved that H. C. Jennings be given a seat on the platform. The motion prevailed.

I. G. Penn presented the following report of the Commission on Federation of Colored Churches and moved that

Commission
on
Federation
of
Colored
Churches.

Whereas, The General Conference of the Methodist Episcopal Church, having heard the report of the Commission on Federation of Colored Methodist Churches and their request for the continuance of said Commission and the appointment of like commissions from the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church.

Resolved, That the Commission on Federation of Colored Methodist Churches is hereby continued and the Secretary of the General Conference is directed to forward requests to the General Conferences of the African Methodist Episcopal and the African Methodist Episcopal

Zion Church and Colored Methodist Episcopal Church to appoint like commissions.

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The motion prevailed.

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates, introduced to the Conference the following: Bishop J. Arthur Hamlett, Fraternal Delegate from the Colored Methodist Episcopal Church, and the Rev. S. Simmons, Fraternal Delegate from the African Methodist Episcopal Church.

Presentation of
Fraternal
Delegates
J. A. Hamlett
and
S. Simmons.

Wallace MacMullen moved that Chaplain Frank M. Thompson, U. S. A., be granted the opportunity of appearing before the Conference next Tuesday after recess, for the purpose of presenting the greetings of the army chaplains to the General Conference. It was so ordered.

Order of the
Day.

On motion of George Elliott the consideration of Report No. 2 of the Committee on the State of the Church, relating to war, was made the Order of Day for Monday immediately after the taking of the ballot for Bishops.

Order of the
Day.

E. L. Kidney, chairman, presented Report No. 8 of the Committee on Home Missions and Church Extension, page 403, The Daily Christian Advocate. On his motion, it was adopted.

Committee on
Home Missions,
Report No. 8.

H. L. Jacobs, chairman of the Committee on Itinerancy, presented Report No. 8 of that Committee, page 404, The Daily Christian Advocate. On his motion, it was adopted.

Committee on
Itinerancy,
Report No. 8.

W. A. Longnecker, secretary of the Committee on Boundaries, presented Report No. 1 of the Committee on Boundaries, page 404, The Daily Christian Advocate. On his motion, the report was adopted.

Committee on
Boundaries,
Report No. 1.

J. L. Hillman, chairman of the Committee on Education, presented Report No. 5 of that Committee, page 404, The Daily Christian Advocate. On his motion, it was adopted.

Committee on
Education,
Report No. 5.

George Elliott, chairman of the Committee on the State of the Church, presented Report No. 3 of that Committee, page 405, The Daily Christian Advocate. On his motion, it was adopted.

Committee on
State of the
Church,
Report No. 3.

W. L. Hartman presented Report No. 1 of the Committee on Hospitals and Homes.

Committee on
Hospitals,
Report No. 1.

On motion of R. J. Wade, the report was recommitted for the purpose of relating it to the proper board or general agency having supervision.

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DAY.
Morning.

Judiciary
Report No. 6
Deferred.

Committee on
Book
Concern,
Reports Nos.
8, 9.

Committee on
Sunday
Schools,
Report No. 3.

On motion of Henry Wade Rogers, action was deferred on Report No. 6 of the Committee on Judiciary.

F. A. Horne presented Report No. 8 of the Committee on Book Concern, page 428, *The Daily Christian Advocate*. The report was adopted.

F. A. Horne presented Report No. 9 of the same Committee, page 428, *The Daily Christian Advocate*. The report was adopted.

L. H. Bugbee presented Report No. 3 of the Committee on Sunday Schools, page 428, *The Daily Christian Advocate*.

On motion of G. H. McClung, the report was amended by striking out the phrase, "80,000,000 people in the United States alone are outside the Protestant Sunday Schools," and substituting for it "many millions of people in the United States are outside of all Sunday Schools." The motion to amend prevailed.

P. L. Vogt moved to amend by striking out "City and State Boards of Education" in the tenth paragraph of the report and substitute therefor the words "state, city, and other educational units," and that these same substituting words be used in the eighth and ninth lines of the same paragraph. The motion prevailed.

C. O. Holmes moved to amend by striking out the last paragraph of the report, first column, page 429, *The Daily Christian Advocate*.

The motion of L. O. Hartman, to lay the amendment on the table, did not prevail. The amendment was adopted.

On motion of E. S. Tipple, the previous question was ordered.

The report, as amended, was adopted.

W. I. Haven
Introduced.

The Rev. W. I. Haven, of the American Bible Society, was introduced and addressed the Conference.

R. J. Wade read the following communications to the Conference:

Unification
Messages.

Extract from a letter received by the Editor of *The Daily Christian Advocate* from Charles O. Ransford, editor of the *Saint Louis Christian Advocate*—one of the leading Advocates of the Methodist Episcopal Church, South:

Saint Louis, Mo., May 13, 1924.

The reports of your Conference indicate a great session. The action on unification was as we expected. All Methodists will now pray for an early consummation of the whole program for unification.

(Signed) CHARLES O. RANSFORD, *Editor, Saint Louis Christian Advocate.*

Little Rock, Ark., May 16, 1924.

The General Conference, Methodist Episcopal Church, Springfield, Mass.

We, the women of the Little Rock Conference Women's Missionary Society of the Methodist Episcopal Church, South, in annual session at Little Rock, Arkansas, wish to express our gratification over your action of unification and pray that this may be speedily consummated. We also wish to express our stand on the Eighteenth Amendment and law enforcement, and on some assemblage of nations in which our nation shall take its place to cultivate the spirit of human brotherhood and the active expression of the spirit of Christ in the hearts of humanity so that war shall be impossible.

MRS. H. L. REMMEL, *Superintendent, Social Service.*

C. A. Pollock, for the Committee on Credentials, presented the following for record:

Your Committee on Credentials have made the following adjustments:

M. P. Burns, reserve delegate, Northern Minnesota Conference, seated May 17 in place of C. N. Pace, excused for May 17.

Fred Lintz, lay delegate, Oklahoma Conference, excused on account of sickness in his family. R. T. Fuller, second reserve, seated this day in his place.

Lula Lewis Stevenson, Vermont Conference, was seated May 12. She took the seat of S. D. Atwood.

W. A. Arnold, lay delegate, Pittsburgh Conference, excused after session of the 20th. S. W. Bierer, reserve, to be seated in his place.

Isaac C. Yocum, Philadelphia Conference, excused for May 21. John M. Doran, a reserve, will be seated for the day.

A. T. Williamson, Ohio Conference, excused after May 20.

W. F. Engle, Illinois Conference, seated May 17 in place of H. R. Snively, excused.

F. A. McCarty, reserve, Illinois Conference, seated May 17 in place of T. N. Ewing, previously excused.

James D. Black, Kentucky Conference, excused after May 26.

The Conference adjourned with Bishop Burt pronouncing the Benediction.

SATURDAY EVENING, MAY 17, 1924

The Conference convened at 8 P. M. for the purpose of receiving Fraternal Delegates, with Bishop R. E. Jones presiding.

Hymn 2, beginning, "Come, thou almighty King," was sung.

Prayer was offered by A. R. Howard, of the South Carolina Conference.

Hymn 208, beginning, "I love thy kingdom, Lord," was sung.

Wallace MacMullen, Chairman of the Committee to receive Fraternal Delegates, read the credentials of Bishop J. Arthur Hamlett, of the Colored Methodist Episcopal Church, and introduced him to the Conference.

Bishop Hamlett addressed the Conference.

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DAY.
Morning.

Committee on
Credentials.

Adjournment.

MAY 17
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DAY.
Evening.

Devotions.

Address of
Bishop
Hamlett.

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DAY.
Evening.

Address of
S. Simmons.
Adjournment.

Wallace MacMullen introduced the Rev. S. Simmons, Fraternal Delegate from the African Methodist Episcopal Church, and he addressed the Conference.

The Benediction was pronounced by J. W. E. Bowen of the Gammon Theological Seminary.

MAY 19
NINETEENTH
DAY.
Morning.

MONDAY MORNING, MAY 19, 1924

The Conference convened at 8:30 A. M., with Bishop Eben S. Johnson in the chair.

Devotions.

Bishop William F. Anderson conducted the devotional exercises.

Hymn 649, beginning, "Praise the Saviour," was sung, after which Bishop Anderson led the Conference in the Lord's Prayer.

Hymn 408, beginning, "Lead on, O King Eternal," was sung.

Bishop Anderson addressed the Conference, using as a text, Matt. 6. 10.

Time
Extended.

On motion of G. E. Heath, Bishop Anderson's time was extended for the devotional address.

Prayer was offered by Bishop Anderson at the conclusion of his address.

Hymn 653, beginning, "The morning light is breaking," was sung.

Journal

J. B. Walker, for the Committee on Journal, reported that the Committee had carefully examined the Journal and had found it correct. The report was accepted and the Journal was approved.

On motion of R. J. Wade, the following rules, governing the elections in the General Conference, were adopted:

Rules
Governing
Elections.

The elections shall be by ballot. Six sets of tellers shall be appointed by the Bishops, each consisting of one from each General Conference District, and one at large. Each set may carry forward its work in the absence of the other, but tellers who may be out of the Conference engaged in counting the votes, and the Judiciary Committee, if in session, may deposit their ballots in the presence of four tellers and a Conference Secretary, in case a ballot is taken by the body during their absence. In taking a ballot the following order shall be observed:

First. All persons not entitled to seats shall retire from within the bar of the Conference.

Second. While the vote is being taken, all delegates shall stand in their places.

Third. The tellers shall collect the ballots, beginning at the front row and the twelfth row. Each delegate shall resume his seat as soon as he shall have voted.

Fourth. In case there are more or less names on a ballot than the number to be elected, the ballot shall be reported defective.

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Morning.

Fifth. It shall require a majority of all votes cast to elect. In case more than the number to be elected shall receive the number of votes required to elect, those highest on the list in their order shall be declared elected. But in the election of Bishops a majority constituting two thirds of all the votes cast and counted shall be required to constitute an election.

Sixth. The tellers shall pour all the ballots into one pile, but may canvass the votes from as many piles as will suit their convenience.

Seventh. On completion of the counting of any ballot, the ballots shall be placed in an envelope sealed, marked as to date, form and number of ballot, and held in care of the Secretary until voting under that form is completed.

Eighth. Ballots shall bear Christian names, or the initials as well as the surnames of the persons voted for. In any case of doubt on the part of the Secretary and tellers, the ballot or ballots shall be submitted to the Conference.

Ninth. No teller or Secretary shall give information in regard to the result of a ballot, until the same shall be announced by the presiding officer.

Officers to be elected shall be divided into six groups, namely:

(1) General Superintendents; (2) Publishing Agents; (3) Corresponding Secretaries; (4) Editors; and the Secretary of the General Conference shall provide ballots.

No nominations shall be made for the office of Bishop. When nominations are in order for any office, the Chair shall so announce and request that nominations shall be sent to the Secretary's table in writing; and after all nominations have been received the Secretary shall read the list in alphabetical order, and then in reverse alphabetical order. When the Secretary reads the last nomination the list of nominations shall be closed. This does not preclude the right of any member to vote for any person not publicly nominated.

Elections shall be conducted under the direction of the Secretary and the ballots reported to him.

Ray Allen moved that the action of the Conference on Saturday, making the number of General Superintendents to be elected five, be reconsidered.

Reconsider
Action
Concerning
the Number
of General
Superin-
tendents.

D. G. Downey moved that the motion to reconsider be laid on the table. It was not laid on the table.

H. L. Jacobs raised the point of order that the question by the Chair, asking the speaker whether he was for or against the motion, was limited to debates on reports of Standing Committees and Special Committees. The Chair ruled that the present debate was on the report of a Standing Committee, and that therefore the point of order was not well taken.

H. S. Harriss called for the previous question, and it was ordered.

By a count vote of 452 to 367 the motion to reconsider prevailed.

Ray Allen moved that the word "three" be substituted for the word "five" in the report made by D. G. Downey on Saturday.

H. A. Jones moved an amendment to the amendment by substituting the word "none" for the word "three."

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DAY.
Morning.

On motion of W. H. Van Benschoten, the amendment to the amendment was laid on the table.

The motion of C. A. Smith to lay Ray Allen's motion to amend on the table did not prevail.

F. M. Stephenson's call for a vote by Orders was not sustained.

On motion of T. K. Gale, the previous question was ordered.

J. I. Bartholomew raised the point of order that since the motion to elect five Bishops was not a part of the Report of the Committee on Episcopacy, D. G. Downey, as Chairman of the Committee, was not entitled to speak as such. The Chair ruled that Doctor Downey's motion was a part of the report, since it was introduced for the purpose of perfecting the report.

The appeal of Ray Allen from the decision of the Chair was not sustained.

W. H. Van Benschoten raised the point of order that the Chair, having ruled that Doctor Downey has the right to speak and the ruling of the Chair having been sustained by an appeal to the Conference, nothing is in order but to hear Doctor Downey.

D. G. Downey addressed the Conference in support of the report of the Committee.

The amendment of Ray Allen prevailed by a count vote of 436 to 376.

The report, as amended, was adopted.

Ballot
Ordered.

D. G. Downey moved that the Order of the Day immediately after recess be the election of three General Superintendents. The motion prevailed.

Recess.

Announcements were made and the Conference went into recess.

The Conference reconvened at 10:50 with Bishop Johnson in the chair.

Hymn 493, beginning, "My soul, be on thy guard," was sung.

Reconsideration
Again.

D. G. Downey moved to reconsider the action whereby we agreed to vote for three General Superintendents at this time. The motion to reconsider prevailed.

On motion of D. G. Downey, the motion to ballot for three General Superintendents at this time was laid on the table.

Committee on
Episcopacy.

On motion of D. G. Downey, the action whereby Report No.

6 of the Committee on Episcopacy was adopted, was reconsidered.

On motion of D. G. Downey, Report No. 6 of the Committee on Episcopacy was recommitted to the Committee with instructions to reduce the number of Episcopal residences by two.

On motion of W. W. Wiant the following paper was adopted :

On the first day of the General Conference it became our duty to ask that Mrs. M. Josie Nelson, member of the Lay Delegation from North Indiana Conference, be excused from attending the sessions on account of illness.

With saddened hearts this morning we announce her death, which took place at her late home in Union City, Indiana, May 14.

Mrs. Nelson was the efficient editor of the Pythian Guest of Indiana and has recently returned from a world tour, on which she had visited our missions and in a most effective and charming manner had informed her large constituency of readers of the absolute needs of the Gospel of Christ for world enlightenment and redemption.

Therefore, having been a member of this great body and a loyal supporter of our beloved Church in all its activities, be it

Resolved, That we express to her family our sincere sorrow at her going and assure them of our sympathy and prayers as they pass together through "the valley of the shadow of death." Be it further

Resolved, That we ask the Secretary to communicate these sentiments to the bereaved family.

The following cablegram was read to the Conference by Alfredo Tagliatela :

Rome, May 17, 1924.

Bishop Burt, Methodist Conference, Springfield, Massachusetts:

For your twenty-five years of intense and blessed work that you accomplished with an apostolic spirit that never tired, we Methodists of Italy, still building on the foundation laid by you, express to you our fervent and undying gratitude.

On motion of J. B. Hingeley, W. D. Bridge, a member of previous General Conferences and a former member of its stenographic staff, was introduced to the Conference and given a seat on the platform.

George Elliott presented Report No. 2 of the Committee on the State of the Church, page 404, The Daily Christian Advocate, and moved its adoption.

E. L. Kidney presented as a substitute a minority report from the same Committee, page 404, The Daily Christian Advocate, and moved its adoption.

A. W. Harris moved that the whole matter be referred to a Committee of Thirteen to be appointed by the Bishops, the said Committee to be made up of five ministers, five laymen, and three bishops, with instruction to report to this body on Friday morning after recess. The motion prevailed.

MAY 19
NINETEENTH
DAY.
Morning.

Report No. 6
Recommitted.

Message
of
Sympathy
Concerning
Death of
Mrs. M. Josie
Nelson.

Message from
Italy.
Gratitude
for
Bishop Burt.

Platform Seat
for
W. D. Bridge.

Committee on
the State of
the Church,
Report No. 2
Referred
to a
New
Committee of
Thirteen.

MAY 19
NINETEENTH
DAY.
Morning.

Speeches
Limited to
Five Minutes.

C. E. Bacon presented the following resolution. On his motion it was adopted:

Resolved, That for the remainder of this session of the General Conference, that part of Rule No. 12, which allows ten minutes be waived and that five minutes be allowed all speakers on all subjects, except the Chairmen of Committees presenting reports, or speakers presenting minority reports, who may have the usual ten minutes.

The motion of J. M. Arters, for the extension of time, did not prevail.

C. A. Pollock, for the Committee on Credentials, presented the following for record:

Committee
on
Credentials.

The Committee on Credentials have made the following adjustments: M. P. Burns substituted for C. N. Pace, Northern Minnesota Conference, for May 19. (The former printed notice for May 17 was an error.)

S. W. Dickson, lay delegate from Central Pennsylvania Conference, excused as of this date. Mrs. W. L. Woodcock, a reserve, seated in his place for May 19 and until the return of Brother Dickson.

J. L. Beagler, Missouri Conference, excused permanently May 20.

D. D. Spellman, Detroit delegation, returns to his seat May 19.

A. E. Smith, West Ohio Conference, excused after May 21. F. B. Reading to be seated in his place.

F. B. Platt, New Jersey Conference, excused permanently after May 19. W. Holt Apgar seated in his stead May 20.

Herbert P. Lansdale, Genesee Conference, excused after May 21.

D. D. Cottrell, reserve delegate, seated in his place May 22.

Carl F. Miller, Minnesota Conference, excused after May 21.

Adjournment.

Announcements were made, and Bishop Hartzell pronounced the Benediction.

MAY 19
NINETEENTH
DAY.
Evening.

MONDAY EVENING, MAY 19, 1924

The Conference was called to order at 8 P. M., with Bishop Wilbur P. Thirkield in the chair.

Hymn 631, beginning, "Jesus shall reign," was sung.

Devotions.

Titus Lowe offered prayer.

Hymn 654, beginning, "O Zion, haste," was sung.

Address of
Bishop Locke.

Bishop Charles Edward Locke was introduced, and addressed the Conference in the interests of the work in the Philippine Islands.

Dr. and Mrs. Charles W. Drees, who have been in missionary service for fifty years, were introduced.

Address of
Bishop Oldham.

Bishop W. F. Oldham was introduced, and addressed the Conference in the interests of South America.

Addresses of
M. Torregrosa
and
Andres Osuna.

Moises Torregrosa, of Chile, and Andres Osuna, of Mexico, were introduced, and, in turn, addressed the Conference.

Adjournment.

A. W. Greenman, of Mexico, pronounced the Benediction.

TUESDAY MORNING, MAY 20, 1924

MAY 20
TWENTIETH
DAY.
Morning.

The Conference convened at 8:30 A. M., with Bishop Frederick B. Fisher presiding.

The devotional exercises were conducted by Bishop William Burt.

Devotions.

Hymn No. 2, beginning, "Come, thou almighty King," was sung.

W. M. Caldwell, of Northern New York Conference, offered prayer.

Hymn 336, beginning, "My gracious Lord, I own," was sung.

The devotional address was given by Bishop Burt from John 4. 35, after which he led the Conference in prayer.

Hymn 697, beginning, "Rescue the perishing," was sung.

King D. Beach, chairman of the Committee on Journal, reported that the Committee on Journal had carefully examined the Journal and had found it correct. The report was accepted, and the Journal was approved.

Journal.

On motion of O. W. Fifer, Chairman of the Committee on Privileges, Edward Gale, in the ministry for fifty years, and Secretary of his Conference for many years, was given a seat on the platform for the day.

Committee
on
Privileges.

W. L. Woodcock, of the Central Pennsylvania Conference, a member of four previous General Conferences, was also invited to occupy a seat upon the platform for the day.

D. G. Downey, chairman of the Committee on Episcopacy, moved that the rules be suspended in order to present Report No. 6 of the Committee which has not yet been printed in The Daily Christian Advocate. The motion prevailed.

Rules
Suspended.

D. G. Downey, for the Committee on Episcopacy, moved that in Report No. 6, the two Episcopal residences, Helena and Paris, be stricken out of the report.

Committee on
Episcopacy,
Report No. 6.

V. E. Lewis offered, as an amendment, that Helena be reinstated.

Alexander Corson offered, as an amendment to the amendment, that Paris be reinstated.

John B. Johnson moved, as a substitute, that Buffalo be substituted for Helena, and Pittsburgh for Paris.

J. I. Bartholomew offered, as an amendment to the substitute,

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TWENTIETH
DAY.
Morning.

that Manila be substituted for Paris, and Indianapolis be substituted for Pittsburgh.

A. W. Harris called for the previous question and it was ordered.

George Elliott moved that all amendments to the original motion be laid on the table. The chair ruled that all amendments must be acted upon one by one.

Division
Requested.

G. H. Spencer called for a division whenever two names appear in the amendments.

The amendment by Alexander Corson, to restore Paris in the list of residences, prevailed by a count vote of 448 to 344.

The amendment of V. E. Lewis, to restore Helena to the list of residences, prevailed by a count vote of 536 to 228.

On motion, the time of the session was extended.

C. Oscar Ford moved that the first division of the amendment to the substitute, naming Manila for Paris, be laid on the table. It was laid on the table.

R. J. Wade moved that the second division of the amendment to the substitute, naming Indianapolis for Pittsburgh, be laid on the table. It was laid on the table.

Rolla V. Watt moved that the first division of the substitute, naming Buffalo for Helena, be laid on the table. It was not laid on the table.

A delegate moved that the second division of the substitute, naming Pittsburgh for Paris, be laid on the table. It was not laid on the table.

C. Oscar Ford moved that the first division of the substitute be recommitted to the Committee on Episcopacy.

On motion of J. M. Arters, the motion to recommit was laid on the table.

The first division of the substitute, eliminating Buffalo from the list of the Episcopal residences, prevailed by a count vote of 403 to 353.

Hymn.

Two stanzas of "Blest be the tie that binds" were sung at the request of Bishop Fisher.

On motion of D. L. Marsh, the second division of the substitute, eliminating Pittsburgh, was laid on the table.

E. E. Collins moved that the amended substitute, eliminating Buffalo, be laid on the table. The motion did not prevail.

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DAY.
Morning.

A. E. Day moved a suspension of rules in order to take an informal ballot, but the motion did not prevail.

W. R. Wedderspoon moved that the amended substitute, eliminating Buffalo, be laid on the table. It was laid on the table.

F. C. Anderson moved that the report be recommitted.

On motion of C. O. Holmes, the motion to recommit was laid on the table.

The call of G. E. Hume for the "aye" and "no" vote was not sustained.

Report No. 6 of the Committee on Episcopacy, as amended, was adopted.

Recess was then taken.

Recess.

The Conference reconvened at 11:30 A. M., Bishop Fisher presiding.

Hymn No. 91, beginning, "Guide me, O thou great Jehovah," was sung.

Hymn.

D. G. Downey called attention to the fact that the amended Report No. 6 of the Committee on Episcopacy calls for the election of five General Superintendents, and moved that after Chaplain Thompson's address the Conference take the first ballot for the election of five Bishops. The motion prevailed.

Ballot
Ordered for
Five
General
Superin-
tendents.

Wallace MacMullen, Chairman of the Committee on Reception of Fraternal Delegates, presented Chaplain Frank M. Thompson, United States of America, as the accredited representative of the Army Chaplains of the United States, and he addressed the Conference.

Address of
Chaplain F. M.
Thompson.

The Conference proceeded to ballot for the election of five General Superintendents.

First Ballot
for
General
Superin-
tendents.

Bishop Wilson nominated the Second Set of Tellers, and the nominations were confirmed. (See Tellers.)

The tellers were called forward. The Secretary of the Conference read the rules governing the election.

The vote was taken, and the tellers retired in charge of Assistant Secretaries O. G. Markham, V. F. Brown, M. W. Dogan, A. J. Loeppert, and J. R. Wooton.

On motion of W. B. Farmer, Chairman of the Committee on Temporal Economy, the Report of the Committee dealing with the reorganization of benevolent boards was made the Order of Day for to-morrow immediately after recess.

Order of the
Day.

MAY 20
TWENTIETH
DAY.
Morning.

W. R. Wedderspoon moved that when the Conference adjourn, it adjourn to meet at 5:30 P. M. to hear the report of the first ballot for bishops, and take a second ballot.

S. J. Greenfield moved to amend by substituting 7:30 for 5:30 o'clock.

On motion of S. A. Bright, the amendment was laid on the table.

The motion of W. R. Wedderspoon prevailed.

H. L. Jacobs presented the following resolution, which, on his motion, was adopted:

Resolved, That the Secretary be instructed to call together the Chairmen of the Standing Committees at a convenient time to-day for a conference on the state of business in their respective Committees in order to report on Wednesday a recommendation of the time for final adjournment of this General Conference.

Committee
Consultation.
Concerning
Final
Adjournment.

The Order for the Day was called for.

Committee
on
Religious Day
Schools,
Report No. 1.

J. A. James, chairman of the Joint Committee of Twenty on Religious Day Schools, presented Report No. 1, and, on his motion, it was unanimously adopted.

On motion of S. A. Bright, the time was extended.

On motion of G. C. Douglass, the action whereby the Conference fixed the hour at 5:30 o'clock for an afternoon session to hear the report of the first ballot for Bishops was reconsidered.

C. E. Bacon moved that the motion to meet at 5:30 o'clock be laid on the table. The motion prevailed.

Committee
of
Thirteen on
War.

Bishop Wilson presented the following nominations as the Committee on Thirteen to report the resolutions concerning war. The nominations were confirmed.

Laymen—R. B. von KleinSmid, Southern California; James A. James, Rock River; W. H. G. Gould, Philadelphia; D. H. Rowland, Puget Sound; E. H. Cherrington, Ohio.

Ministers—Samuel Plantz, Wisconsin; R. W. Sockman, New York; J. W. Abel, Oklahoma; F. R. Bayley, Baltimore; E. Stanley Jones, North India.

Bishops—Thomas Nicholson, E. G. Richardson, L. B. Wilson.

Committee on
Fixing Area
Boundaries.

Bishop Henderson announced the Committee of Bishops on fixing Area Boundaries as Bishops Nicholson, Waldorf, Birney, Robinson, and Henderson.

Committee on
Credentials.

Your Committee on Credentials have made the following adjustments:

J. W. Boyd, lay delegate, Saint Louis Conference, excused permanently, effective May 20.

A. H. Price, reserve lay delegate, Wyoming Conference, seated this day in place of Dorr W. McLaury.

Frank H. H. Roberts, lay delegate, New Mexico Conference, excused permanently, effective May 22.

The following correction is made: Bert Gill was seated May 16 for Thomas A. Jenkins, retired; James A. Huston was seated in place of James A. White on May 16.

Milton W. Holt, lay delegate, Northern New York Conference, effective May 24, excused permanently.

Louis F. Nielson, first reserve, Troy Conference, was seated in place of Lewie D. Humphrey on May 16.

CHARLES A. POLLOCK, *Chairman.*
L. M. POTTER, *Secretary.*

MAY 20
TWENTIETH
DAY.
Morning.

Announcements were made, the Doxology was sung, and Bishop Fisher pronounced the Benediction.

Adjournment.

WEDNESDAY MORNING, MAY 21, 1924

MAY 21
TWENTY-FIRST
DAY.
Morning.

The Conference convened at 8:30 A. M., with Bishop Ernest L. Waldorf presiding.

Bishop Shepard had charge of the devotions.

Hymn 99, beginning, "The Lord our God," was sung.

Prayer was offered by Rev. N. M. Jones, of Columbia River Conference.

Devotions.

Hymn 350, beginning, "O Jesus, I have promised," was sung.

The address was delivered by Bishop William O. Shepard, his subject being, "Christlikeness." The Bishop led in prayer.

Hymn 423, beginning, "Where cross the crowded ways of life," was sung.

King D. Beach, chairman of the Committee on Journal, reported that the Committee had carefully examined the Journal and had found it correct. The report was accepted, and the Journal was approved.

Journal.

The result of the first ballot for General Superintendents was announced as follows: Total number of votes cast, 837; defective ballots, 14; total ballots counted, 823. Necessary to a choice, 549. No one having received a two-thirds vote there was no election. (See Ballot.)

Result of
First Ballot
for
Bishops.

After the names of all those who had received three ballots or more were read, E. J. Lockwood moved that the reading of the ballot be discontinued.

A. W. Harris moved that the motion to discontinue reading be laid on the table. It was not laid on the table.

The motion of E. J. Lockwood prevailed.

MAY 21
TWENTY-FIRST
DAY.
Morning.

M. N. Smith,
Merton S. Rice,
David D.
Forsyth, E.
Stanley Jones,
and
J. M. Melear
Withdraw.

Second Ballot
for
Bishops.

On questions of privilege, the following persons requested their names be omitted from future ballots for the office of General Superintendents: Merle N. Smith, Merton S. Rice, David D. Forsyth, J. M. Melear, and E. Stanley Jones.

On motion of A. L. Miller, a second ballot was ordered to be taken immediately.

The third set of tellers was nominated by Bishop Wilson, their nomination confirmed, and they were called forward. (See list of Tellers.)

The Conference engaged in silent prayer.

The ballot was taken, and the tellers retired in charge of assistant secretaries C. B. Sylvester, J. R. Wooton, J. B. Redmond, and C. D. Wilson.

On motion of V. F. Brown, it was ordered that only those names on the second ballot receiving twenty or more votes be read to the Conference.

Holy
Communion.

On motion of A. W. Harris, the Bishops were authorized to prepare for the administering of the Holy Communion on next Sunday morning at seven o'clock in the Auditorium.

Message from
Bishop James
Cannon, Jr.

Bishop Bristol read the following telegram from Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, which was greeted with applause:

General Conference called to meet July second. Place yet undesignated.

Addresses of
Mrs. Luke
Johnson
and
W. M.
Alexander.

Mrs. Luke Johnson, head of the Women's Work for the Methodist Episcopal Church, South, and chairman of the State Commission on Interracial Relations, was presented and addressed the Conference.

Bishop Jones presented Dr. W. M. Alexander, General Secretary of the Inter-racial Movement, to the Conference.

F. C. Dunn presented the following resolution, which, on his motion, was adopted:

Whereas, The address of Rev. David D. Forsyth, delivered before the Des Moines General Conference on May 7, 1920, and printed on page 115 of The Daily Christian Advocate of that year; and,

Whereas, The report of the Joint Centenary Committee delivered by Dr. S. Earl Taylor, before the same General Conference and on the same date and printed on pages 125 to 133 of The Daily Christian Advocate of the above date; and,

Whereas, The address of the Rev. Dr. Edgar Blake, delivered at the same time and place and printed on pages 117 to 119 of The Daily Christian Advocate of the above date; and,

Whereas, All of the above unintentionally were omitted from the bound volume of the Journal of the Des Moines General Conference; therefore, be it

Permanent
Record of
Centenary
Addresses
at General
Conference
of 1920.

Resolved, That the above addresses and report, together with the report of the Committee of one hundred on the Niagara Falls Meeting, held at Niagara Falls, New York, on September 17 to 19, 1917, and also the report of the Treasurer of the Joint Centenary Committee be gathered up and printed in the bound volume of the Journal of this General Conference.

FRANK C. DUNN,
GEORGE G. VOGEL,
W. R. WEDDERSPOON.

MAY 21
TWENTY-FIRST
DAY.
Morning.

F. C. Dunn presented the following paper, which, on his motion, was adopted:

Whereas, This General Conference has been busy about many things, and its members have been unremittingly occupied with the absorbing details attending the transaction of its divers affairs; and,

Whereas, The General Superintendents are peculiarly fitted by their office and activities as administrators of our world-parish, and by their close association with this legislative body to take comprehensive views of the action of this Conference and of its significance, and to direct our thought to the larger aspects of what has been projected and accomplished here; be it therefore,

Resolved, That we do respectfully request the Bishops to designate one of their number who, at the closing session of this body, shall review and interpret to us its acts and its spirit as they may appear to relate themselves to the purposes of God for the people called Methodists.

JAMES R. JOY,
F. C. DUNN.

Closing
Address
of
General
Conference.

On motion of W. R. Wedderspoon, the Conference ordered that when we adjourn we adjourn to meet at five o'clock.

R. N. Merrill offered the following resolution, which, on his motion, was adopted:

Resolved, That we have heard with great pleasure Chaplain Frank M. Thompson, of the United States of America corps of Chaplains, and Chaplain W. W. Edel, of the United States of America corps of Chaplains, and we hereby assure our men ministering to the men under the flag that the Methodist Episcopal Church stands solidly behind them in all their work as Chaplains.

Appreciation
of the
Work of United
States
Chaplains.

Hans J. Roan presented the following resolution, which, on his motion, was adopted:

Whereas, Harrison H. Lowry, a veteran of the Civil War, pioneer missionary of North China, has made a large contribution to the establishment of the kingdom of God in China, going to Foochow with his bride in 1867, opening our Methodist work in North China at Peking in the following year, and continuing a valued worker until his death on January 5, 1924, having spent fifty-seven years in service in China;

Whereas, The Rev. Dr. Lowry was recognized as a valued and able Christian statesman, many times a member of this body, often in the counsel of the Chinese Government as well as in the counsel of his Bishops, the great Methodist Christian body in North China being in a sense a memorial to him; now, therefore, be it

Resolved, By this General Conference, that in the going of this revered servant of God, not only the Church in China, but our Church at large has sustained great loss; further, be it

Resolved, That this body notes the passing of Dr. Lowry with sorrow and unanimously adopts these estimates of his worth and work.

Presented by HANS J. ROAN, *Lay Delegate from Idaho Conference*.

Appreciation
of
H. H. Lowry.

The Order of Day was taken up.

MAY 21
TWENTY-FIRST
DAY.
Morning.
Committee on
Sunday
Schools,
Report No. 4.

L. H. Bugbee, chairman of the Committee on Sunday Schools, presented Report No. 4 of the Committee, page 429, *The Daily Christian Advocate*. He moved its adoption.

G. W. Henson offered, as an amendment, that the word "instruct" be substituted for the word "urge," and that the words "to studiously avoid the use of" be substituted for "all diligence in preventing."

W. E. McKenzie moved that the amendment be laid on the table. It was not laid on the table.

Time
Extended.

The time of the session was extended.

C. E. Bacon called for the previous question, and it was ordered.

S. F. Halfyard moved that the amendment be laid on the table. It was not laid on the table.

The amendment was adopted by a count vote of 411 to 351.

Report No. 4, as amended, was adopted.

Announcements were read.

Recess.

The Conference took a recess.

The Conference reconvened at 10:55 A. M., with Bishop Waldorf presiding.

Immanuel
Quartette.

A selection was rendered by the Immanuel Male Quartette of California.

Address of
W. R. Sawhill.

Wallace MacMullen, chairman of the Committee on Reception of Fraternal Delegates, presented Dr. W. R. Sawhill, Moderator of the General Assembly of the United Presbyterian Church, who addressed the Conference.

R. J. Wade moved that the action making the time of the afternoon session five o'clock be reconsidered. The motion prevailed.

On motion of R. J. Wade, 5:30 o'clock was set as the time for the afternoon session instead of five o'clock.

Final
Adjournment.

R. J. Wade, after a conference with the chairmen of Standing and Special Committees, moved that the adjournment of the Conference be fixed at an hour not later than noon Thursday, May 29. The motion prevailed.

Committee on
Temporal
Economy,
Report No. 4.

W. B. Farmer, chairman of the Committee on Temporal Economy, presented Report No. 4 of the Committee, page 449, *The Daily Christian Advocate*, and moved its adoption.

George M. Fowles presented the Minority Report, and moved its adoption as a substitute for Report No. 4.

J. B. Hingeley presented the following amendment to the Majority Report:

MAY 21
 TWENTY-FIRST
 DAY.
 Morning.
 Proposal
 of
 J. B. Hingeley.

(1) In the introductory statement in the first column, strike out the word "and" in the fourth line and the word "benevolent" in the seventh line, and after the word "educational" insert the words "and pension," so that the sentence shall read, "Your committee having considered numerous memorials and plans calling for the reorganization of the benevolent, educational, and pension boards of the Church would respectfully recommend the following plan for the reorganization of the boards."

(2) In the second column of page 449, in the second sentence, strike out the words "each of the Board of Conference Claimants and" and the word "benevolent" in the last line, so that the sentence as amended shall read, "As advisory members there shall be one representative of the American Bible Society, two members each from the Woman's Home Missionary Society and the Woman's Foreign Missionary Society of the Methodist Episcopal Church and the secretaries of the constituent Boards."

(3) In the third column of page 449, under "7," strike out the words in parenthesis "(the board of Conference Claimants is recognized, but it is not included among the constituent boards)." Add a new item numbered "(8)" to read as follows: "(8) Board of Pensions and Relief."

S. A. Bright raised the question whether the adoption of the amendment would take the support of Conference Claimants out of the category of "Pastoral Support" and place it under the head of "Benevolences." Doctor Hingeley answered that it would not.

G. E. Hume moved that the further consideration of the report be made the Order of Day for to-morrow morning immediately after the approval of the Journal. The motion prevailed.

On motion of O. W. Fifer, the following were given seats upon the platform for one day: George H. Trevor, J. W. Hancher, M. E. Snyder, and C. U. Wade.

Committee on Privileges.

On motion of O. W. Fifer, I. G. Penn was given the privilege of presenting Mrs. Bethune, President of Daytona Collegiate Institute. Mrs. Bethune was introduced to the Conference.

Introduction of Mrs. Mary M. Bethune.

The Bishop introduced to the Conference the Rev. Dr. S. G. Inman, of the Commission in Latin America.

Introduction of S. G. Inman.

C. A. Pollock, for the Committee on Credentials, presented the following for record:

Committee on Credentials.

The following adjustments have been made by your Committee on Credentials:

Wallace B. Fleming, Kansas Conference, excused permanently effective May 25.

The release of W. A. Arnold, Pittsburgh Conference, should date from Thursday morning, May 22, instead of May 21.

Albert E. Kirk, Southwest Kansas Conference, excused May 25.

Fred L. Crabbe, Kansas Conference, excused permanently after May 24.

MAY 21
TWENTY-FIRST
DAY.
Morning.

Mrs. H. M. Nasmyth, Little Rock Conference, excused permanently effective May 24.
Frank M. Clevenger, West Ohio Conference, excused permanently effective May 25.
I. D. Harris, Southwest Kansas Conference, excused permanently effective May 25.

CHARLES A. POLLOCK, *Chairman*,
L. M. POTTER, *Secretary*.

Adjournment.

Announcements were made, the Conference adjourned.
E. M. Mills pronounced the Benediction.

MAY 21
TWENTY-FIRST
DAY.
Afternoon.

WEDNESDAY AFTERNOON, MAY 21, 1924

Pursuant to the order of adjournment the Conference was called to order at 5:30 o'clock, with Bishop Waldorf in the chair.

Devotions.

Hymn 415, beginning, "Faith of our fathers! living still," was sung.

Bishop Cooke offered prayer.

Result of the
Second Ballot
for Bishops.

The result of the second ballot for General Superintendents was announced. Total number of ballots cast, 823; defective ballots cast, 8; total number of ballots counted, 815. Necessary to a choice, 544. No one having received two thirds of the vote cast there was no election. (See Ballot.)

J. M. M. Gray
Withdraws.

On a question of privilege, J. M. M. Gray withdrew his name from further consideration as a General Superintendent.

E. Stanley
Jones
Makes Second
Statement.

E. Stanley Jones again called attention to his attitude on the question of the General Superintendency.

Third Ballot
for Bishops.

Bishop Wilson announced the Third Group of Tellers. (See List.) The tellers received the ballot and retired to count the same.

J. M. Arters read the following communication to the General Conference:

Greetings from
Diocese of
Western
Massachusetts.

GREETINGS FROM THE DIOCESE OF WESTERN MASSACHUSETTS
The Twenty-third Annual Meeting of the Convention of the Protestant Episcopal Church in the Diocese of Western Massachusetts extend to the Conference of the Methodist Episcopal Church now in session in Springfield, their fraternal greetings and assurance that the work of this great Christian Communion has been remembered in their prayers.

Address of
John H. Nolan.

The Rev. John H. Nolan, rector of Saint Peter's Protestant Episcopal Church of Springfield, was presented and addressed the Conference, stating that the resolution had been unanimously and heartily adopted this morning at Saint Peter's Church. The Bishop responded in behalf of the Conference.

J. M. Arters moved that the Committee on Fraternal Delegates be instructed to reply to the above communication and appoint a member of this body to attend the evening session of the Western Diocese of Massachusetts and present our greetings. The motion prevailed.

MAY 21
TWENTY-FIRST
DAY.
Afternoon.

The Conference adjourned with the Benediction by J. B. Hingeley.

Adjournment.

THURSDAY MORNING, MAY 22, 1924

MAY 22
TWENTY-SECOND
DAY.
Morning.

The Conference convened at 8:30 A. M., with Bishop Wilbur P. Thirkield presiding.

Bishop Charles Bayard Mitchell conducted the devotional exercises.

Devotions.

Hymn 222, beginning, "Jesus! the name high over all," was sung.

Prayer was offered by W. W. Moore, of the West Wisconsin Conference.

Hymn 137, beginning, "How sweet the name of Jesus sounds," was sung.

Bishop Mitchell addressed the Conference on Mark 7. 24, and offered prayer.

Hymn 135, beginning, "Majestic sweetness sits enthroned," was sung.

King D. Beach, chairman of the Committee on Journal, reported that the Committee had examined the Journal and had found it correct. The report was accepted, and the Journal was approved.

Journal.

Bishop Edgar Blake was granted the privileges of the floor, and announced that the speakers' table and chair were the work of the boys in the Methodist School at Venice, Italy, and that they would be auctioned later in the Conference, and appealed for liberal bids as the proceeds would go toward the support of the school. On motion of O. W. Fifer, next Monday after recess was fixed as the time for the auction, and Bishop Blake was granted the privilege of being the auctioneer, or securing someone else.

Provision for
the
Auction of
Speaker's
Table.

The result of the third ballot for General Superintendents was announced as follows: Total number of votes cast, 821; defective ballots, 3; total number of ballots counted, 818; nec-

Result of
Third Ballot
for Bishops.

MAY 22
TWENTY-
SECOND
DAY.
Morning.

C. E. Guthrie
Withdraws.

Fourth Ballot
for Bishops.

essary to a choice, 546. No one having received two thirds of the votes counted there was no election. (See Ballot.)

C. E. Guthrie requested the withdrawal of his name from consideration for the election of General Superintendent.

The Fifth Set of Tellers was announced by Bishop Wilson, and, by common consent, another ballot for General Superintendents was taken.

The tellers collected the ballots and retired in charge of assistant secretaries J. R. Wooton, V. F. Brown, C. D. Wilson, and T. W. Lane.

The question before the Conference was the amendment of J. B. Hingeley to Report No. 4 of the Committee on Temporal Economy.

On motion of D. G. Downey, consideration of the amendment was deferred until the report from the Committee on Itinerancy on the same subject was received.

L. O. Hartman presented the following amendment to Section 2 of the majority report No. 4:

COOPERATING CONSTITUENT BOARDS

1. Board of Foreign Missions (which shall include the interests and activities heretofore committed to the Board of Foreign Missions).

2. Board of Home Missions and Church Extension (which shall include the interests and activities heretofore committed to the Board of Home Missions and Church Extension).

3. Board of Schools and Colleges (which shall include the interests and activities heretofore committed to the Board of Education and the Board of Education for Negroes).

4. Board of Religious Education and Training (which shall include the interests and activities heretofore committed to the Board of Sunday Schools, the Board of the Epworth League, and the Commission on Life Service).

5. The Board of Hospitals and Homes and Deaconess Work (which shall include the interests and activities heretofore committed to the Board of Hospitals and Homes and the Board of Deaconess Work).

6. Board of Temperance, Prohibition, and Public Morals (which shall include the interests and activities heretofore committed to the Board of Temperance, Prohibition, and Public Morals).

Such changes shall be made in the details which appear elsewhere in the report of the majority of the Committee on Temporal Economy as shall make the report as a whole harmonious with the foregoing plan of six Boards.

The motion of W. E. Hammaker, to lay the amendment on the table, did not prevail.

W. A. Elliott moved the previous question on the amendment.

G. H. Spencer raised the point of order that according to Rule 49, that committee reports which propose changes of the Discipline shall recite not only paragraph and line to be amended, but also paragraph as amended, and, since both ma-

Amendment to
Report No. 4,
Committee
on Temporal
Economy.
Deferred.

L. O.
Hartman's
Proposed
Organization
of Boards.

majority and minority reports contemplate changes in Discipline and have not complied with this rule, they cannot be considered.

The Chair ruled the point of order well taken.

On motion of E. J. Kulp, the rules were suspended in order to consider the whole matter now before the Conference.

R. J. Wade moved that after recess and for one hour under the suspension of rules just ordered the discussion shall be upon the two main propositions, namely: the continuance of our benevolence program (1) under the General Board idea; or (2) upon the plan known as the "Straight Commission Plan." The motion prevailed.

Conference then recessed.

Conference reconvened at 10:50 o'clock, with Bishop Thirkield in the chair.

Hymn 1, beginning, "O for a thousand tongues to sing," was sung.

Wallace MacMullen, chairman of the Committee on Reception of Fraternal Delegates, presented the following persons to the Conference: Dr. F. Scott McBride, of the United Presbyterian Church, the newly elected General Superintendent of the Anti-Saloon League of America; and Dr. Howard H. Russell, the founder of the Anti-Saloon League.

The Order of the Day was taken up, which was an hour's discussion of General Board Plan and Straight Commission Plan for the Benevolence program of the Church.

The previous question called for by W. A. Elliott was ordered.

By common consent Charles E. Guthrie was granted the privilege of speaking on behalf of maintaining the Board of Epworth League as a separate Board.

On motion of C. O. Ford, the amendment of L. O. Hartman was laid on the table.

C. A. Pollock presented the following amendment which was adopted, namely, the phrase "as heretofore" be substituted for the phrase "by the General Conference" in the third section of the Majority Report and second line.

E. H. Cherrington moved to amend the report that wherever the language "Prohibition and Public Welfare" is used it be substituted by "Temperance, Prohibition, and Public Morals," and it prevailed.

MAY 22
TWENTY-
SECOND
DAY.
Morning.

Rules
Suspended.

R. J. Wade
Proposed
Continuous
Discussion
of Main
Questions.

Recess.

Presentation of
F. Scott
McBride
and
Howard H.
Russell.

C. E. Guthrie
Presents
Epworth
League
Claims.

Corresponding
Secretaries
Elected
as Heretofore.

Original
Name.

MAY 22
TWENTY-
SECOND
DAY.
Morning.

Restore Board
of
Education
for
Negroes.

J. M. Walker offered the following amendment:

I move to amend Majority Report No. 4 of the Committee on Temporal Economy, Section 11—Cooperating Constituent Boards, by making the Board of Education for Negroes a constituent Board instead of merging the same with the Board of Education, and that there shall be a Board of Managers consisting of five Bishops, twelve ministers, and twelve laymen, to be elected by the General Conference on nomination of the Bishops.

The Board of Education for Negroes is hereby instructed to coordinate its work and cooperate with the Board of Education in every way possible in the interests of economy and efficiency.

Time
Extended.

On motion of R. J. Wade, time was extended.

On motion of M. J. Naylor, the amendment of J. M. Walker was laid on the table.

Additional
General
Discussion
for Thirty
Minutes.

W. H. Van Benschoten moved that at our next session for business there be allowed thirty minutes for further discussion of the plans in general and that then the chairmen representing the different plans be heard, and that the plan adopted be then perfected by amendment or otherwise. The motion prevailed.

W. B. Farmer moved that the next business session be ordered for 3 o'clock this afternoon.

O. W. Fifer offered, as an amendment, that 4:30 o'clock be substituted for 3 o'clock.

S. A. Bright offered as a substitute that the session be held at 3 o'clock for business, and that the group of committees to meet this afternoon meet at 7:30 o'clock this evening.

Adjournment to
4:30 P. M.

The substitute lost. The amendment for 4:30 o'clock carried, and the motion, as amended, prevailed.

Result of
Fourth Ballot
for Bishops.

The result of the fourth ballot for General Superintendents was announced as follows: Total number of votes cast, 834; defective ballots, 7; total number of votes counted, 827; necessary to a choice, 551. The Bishop announced that George A. Miller, having received 570 votes, was elected a General Superintendent of the Methodist Episcopal Church.

Bishop-elect
George A.
Miller.

Bishop Thirkield requested Bishop W. F. Oldham and Edward P. Dennett, of the California Conference, to escort Bishop-elect Miller to the platform. He was presented to the Conference by the presiding Bishop and seated with the Bishops.

The Sixth Set of Tellers was called forward after the fifth ballot for General Superintendents was ordered. (See List.)

Fifth Ballot
for Bishops.

The fifth ballot for General Superintendents was ordered.

The tellers received the ballot and retired to count the same, in charge of Assistant Secretaries O. G. Markham, J. R. Wooton, G. E. Hume, T. W. Lane, and C. D. Wilson.

MAY 22
TWENTY-
SECOND
DAY.
Morning.

C. A. Pollock, for the Committee on Credentials, presented the following for record:

Committee on
Credentials.

Your Committee on Credentials report the following adjustments:

J. L. Wilson, Central Alabama Conference, seated May 21, in absence of G. W. Lewis, who is ill.

I. B. Schreckengast, Nebraska Conference, arrived May 4, and was seated Monday, May 5.

J. A. McRae, lay delegate, North Carolina Conference, permanently excused, effective May 25.

James D. Black, lay delegate, Kentucky Conference, excused, effective May 27.

King D. Beach, Michigan Conference, excused, effective May 29.

Hugh Mossman, Upper Iowa Conference, excused, effective May 25.

John W. Holland, Minnesota Conference, excused, effective May 26.

F. S. Jewett, Delaware Conference, excused, effective May 23.

Horatio W. Jones, first reserve, seated without expense.

Mrs. Pearl Tomlinson was seated in place of O. M. Schlabach, of West Wisconsin Conference, on May 15.

R. A. Gabbert, Illinois Conference, excused, effective May 25.

William W. M. Henry, Delaware Conference, excused, effective May 23.

Mrs. A. P. Camphor, reserve, seated in his place without expense.

William T. Forrester, Pittsburgh Conference, seated May 22 in place of W. A. Arnold, who has been excused.

The word "effective" should be construed to refer to the first day when the delegate is absent.

CHARLES A. POLLOCK, *Chairman*.
L. M. POTTER, *Secretary*.

On motion of H. L. Jacobs, the Conference adjourned, Dr. Howard H. Russell pronouncing the Benediction.

Adjournment.

THURSDAY AFTERNOON, MAY 22, 1924

MAY 22
TWENTY-
SECOND
DAY.
Afternoon.

Pursuant to the order of adjournment the Conference was called to order at 4:30, with Bishop Richardson presiding.

Hymn 208, beginning, "I love thy kingdom, Lord," was sung.

Bishop Hamilton offered prayer.

Devotions.

The result of the fifth ballot for General Superintendents was reported. Total number of votes cast, 832; total number of votes defective, 6; total number of votes counted, 826; necessary to a choice, 551. The Bishop announced that Titus Lowe, having received 594 votes and George R. Grose, 564 votes, were declared General Superintendents of the Methodist Episcopal Church.

Result of
Fifth Ballot
for Bishops.

On motion of H. G. Langley, Bishop Oldham and Bishop Bristol escorted Bishop-elect Titus Lowe to the platform. Bishop Lowe was presented to the Conference and given a seat among the Bishops.

Bishop-elect
Titus Lowe.

MAY 22
TWENTY-
SECOND
DAY.

Afternoon.

Bishop-elect
George R.
Grose.

Sixth Ballot for
Bishops.

On motion of W. W. Wiant, the Chair appointed Bishop Leete and Bishop Hughes to escort Bishop-elect George R. Grose to the platform. Bishop Grose was presented to the Conference and given a seat among the Bishops.

The Conference ordered a sixth ballot for General Superintendents to be taken.

Bishop Wilson called the First Group of Tellers to the front.

The tellers collected the ballot and retired to count the same under the direction of Assistant Secretaries O. G. Markham, J. R. Wooton, C. B. Sylvester, A. J. Loeppert, and C. D. Wilson.

Order of the
Day.

The Order of Day, namely, the thirty-minute consideration of the Report No. 4 of the Committee on Temporal Economy, together with the minority report of the same, was taken up.

Reconsideration.

On motion of a delegate, the action of the Conference this morning, fixing the method of procedure relative to action on Report No. 4 of the Committee on Temporal Economy, was reconsidered.

J. M. Walker moved, as a substitute, that we now hear amendments to the minority report for thirty minutes, with the general discussion to follow, and it prevailed.

H. L. Jacobs, for the Committee on Itinerancy, stated that the Committee was ready to report on the substance of the amendment to the majority report of the Committee on Temporal Economy submitted by J. B. Hingeley.

D. G. Downey raised the point of order that it is not in order to interject at this time a report from another Committee. The Chair ruled that the point of order was well taken.

J. W. Holland presented the following amendment to the minority report:

Reorganization
Proposals of
J. W. Holland.

There shall be organized and incorporated the "World Service Commission of the Methodist Episcopal Church," which shall take over the work of the Council of Boards of Benevolence, the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Board of Education, the Board of Education for Negroes, the Board of Sunday Schools, the Board of Epworth League, the Board of Temperance, Prohibition, and Public Morals, the General Deaconess Board, and the Board of Hospitals and Homes.

This Commission shall consist of: (1) All the effective General Superintendents of the Methodist Episcopal Church *ex officio*; (2) One minister from each General Conference District to be nominated by the ministerial delegates thereof, and one layman from each General Conference District, to be nominated by the lay delegates thereof, all to be confirmed by the General Conference; (3) Ten other persons, nominated by the General Superintendents, and elected by the General Conference.

The terms of office of each of the elective members shall begin at

the close of the General Conference, and expire at the close of the next succeeding General Conference.

Vacancies among the elective members, whether caused by (1) resignation; or (2) in the case of ministers, by termination of Annual Conference membership or removal from the General Conference District by which nominated; or, in the case of laymen, by the termination of membership in the Methodist Episcopal Church, or removal from the General Conference District by which nominated; or (3) in any other way; shall be filled by the General Superintendents.

The motion of D. G. Downey, to lay the amendment on the table, did not prevail.

The motion of C. O. Holmes to strike out the section requiring incorporation did not prevail.

The amendment of J. W. Holland was accepted by the Committee on the minority report.

W. R. Johnson submitted the following amendment to the paragraph on Legal Status of Boards, third column, page 451, of *The Daily Christian Advocate*:

MAY 22
TWENTY-
SECOND
DAY.
Afternoon.

Reorganiza-
tion
Proposals of
W. R. Johnson.

THE CONSTITUENT BOARDS

On the principle of interlocking directorates from the members comprising the Board of World Service shall be elected Boards or Boards of Managers of the above-named Boards of the Church in four groups as follows:

- Group One: Board of Foreign Missions.
Board of Temperance, Prohibition and Public Morals.
- Group Two: Board of Home Missions and Church Extension.
General Deaconess Board.
- Group Three: Board of Education.
Board of Sunday Schools.
Board of Conference Claimants.
- Group Four: Board of Education for Negroes.
Board of Hospitals and Homes.
Board of Epworth League.

The election of these Boards shall be so arranged that, in so far as possible, certain Boards shall be composed of the same personnel, namely, Board of Foreign Missions and Board of Home Missions; Board of Education for Negroes and Board of Education; Board of Hospitals and Homes and General Deaconess Board; Board of Sunday Schools and Board of Epworth League.

DUTIES OF CONSTITUENT BOARDS AND CORRESPONDING SECRETARIES

The various Constituent Boards and Corresponding Secretaries shall each perform the duties prescribed in the respective charters, Articles of Incorporation and Constitutions, in so far as it is necessary to maintain the legal requirements of these various documents, but always in such a way as to make for the harmonious direction of the benevolent and promotional work of the Church by and under the Board of World Service and the Executive Commission, and, in so far as legal, their method shall be to take general action, committing the work to the respective Board of World Service and the Executive Commission, but in any case the decisions of the Board of World Service and of the Executive Staff shall be binding and operative in all matters pertaining to the benevolent and promotional work of the Church.

On motion of H. S. Harris, the amendment of W. R. Johnson was laid on the table.

The motion of G. E. Heath, for extension of time, did not prevail.

MAY 22
 TWENTY-
 SECOND
 DAY.
 Afternoon.
 Additional
 Discussion
 Provided.

W. H. Van Benschoten moved that we now have a fifteen-minute representation by the two different sides.

The motion of G. W. Henson, to lay this motion on the table, did not prevail.

The motion of W. H. Van Benschoten was adopted.

On motion of J. W. Holland, the time of G. M. Fowles was extended ten minutes.

On motion of E. J. Lockwood, the time of W. B. Farmer was extended to twenty minutes, should he need it.

The motion of Ray Allen, that we hear the ballot for the election of General Superintendents and then adjourn, did not prevail.

Minority
 Report
 Tabled.

On motion of W. J. Echols, the minority report was laid on the table by a count vote of 465 to 292.

Majority
 Report
 Adopted in
 Principle.

W. H. Van Benschoten moved that we adopt the majority report in principle and make it the Order of Day for to-morrow morning immediately after recess for amendments.

The motion of G. T. Alderson, to postpone further consideration of the report until to-morrow morning, did not prevail.

The motion of W. H. Van Benschoten was adopted.

Result of
 Sixth Ballot
 for
 Bishops.

The sixth ballot for the election of General Superintendents was announced. Total number of votes cast, 797; total number of votes defective, 2; total number of votes counted, 795; necessary to a choice, 530. The Bishop announced that Brenton T. Badley, having received 533 votes, was declared elected a General Superintendent of the Methodist Episcopal Church.

Bishop-elect
 B. T. Badley.

On motion of J. R. Chitambar, Bishop Robinson and Bishop Fisher escorted Bishop-elect Badley to the platform. Bishop Badley was presented to the Conference and was given a seat among the Bishops.

Seventh Ballot
 for Bishops.

S. A. Bright moved that we now proceed to take a ballot for one General Superintendent, and that the ballot be counted and sealed, and the report be made to-morrow morning. The motion prevailed.

Bishop Wilson called the Second Group of Tellers to the front.

The tellers collected the ballot and retired to count the same under the direction of O. G. Markham, J. R. Wooton, C. B. Sylvester, C. D. Wilson, G. E. Hume, and A. J. Loeppert.

H. L. Jacobs, at the request of the Committee on Itinerancy, moved that the Report of the Committee on Judiciary on the election of District Superintendents be made the Order of Day for to-morrow morning immediately following action on Report No. 4 of the Committee on Temporal Economy. The motion prevailed.

MAY 22
TWENTY-
SECOND
DAY.
Afternoon.
Order of the
Day.

On motion of E. G. Bek, the Conference adjourned with Bishop Richardson pronouncing the Benediction.

Adjournment.

FRIDAY MORNING, MAY 23, 1924

The Conference convened at 8:30, with Bishop Edgar Blake in the chair.

MAY 23
TWENTY-
THIRD
DAY.
Morning.

Bishop Frederick D. Leete conducted the devotional exercises. Hymn 23, beginning, "Come, O my soul, in sacred lays," was sung.

Devotions.

Prayer was offered by J. W. McFall, of Indiana Conference. Hymn 539, beginning, "Awake, my soul, to joyful lays," was sung.

Bishop Leete addressed the Conference on "Christian Joy," after which he offered prayer.

Hymn 530, beginning, "O Thou, in whose presence my soul takes delight," was sung.

King D. Beach, chairman of the Committee on Journal, reported that the Committee had carefully examined the Journal and had found it correct. The report was accepted and the Journal was approved.

Journal.

The result of the Seventh Ballot for General Superintendent was announced as follows: Total number of votes cast, 799; number of defective ballots, 2; total number of votes counted, 797; necessary to a choice, 532. The Bishop announced that no one had received the necessary two-thirds vote and there was no election.

Result of the
Seventh Ballot
for Bishops.

The Eighth Ballot was ordered. Bishop Wilson called forward the Third Set of Tellers. (See List.)

Eighth Ballot
for Bishops.

The ballot was taken, the tellers retired in charge of Assistant Secretaries O. G. Markham, J. R. Wooton, A. J. Loeppert, M. W. Dogan, and T. W. Lane.

O. W. Fifer, chairman of the Committee on Privileges, moved that Rev. Clyde B. Stuntz be given a seat on the platform, and

Clyde B. Stuntz
Seated on
Platform.

MAY 23
TWENTY-
THIRD
DAY.
Morning.

that he be permitted at the proper time to give the Conference a message concerning the condition of his father, Bishop Stuntz. The motion prevailed.

L. D. Dickinson offered the following resolutions, which were adopted:

Messages of
Sympathy
Because of the
Death of the
Representatives on
Unification
Commission.

Whereas, Since the final meeting of the Joint Commission on Unification, without warning Almighty God in his infinite wisdom has called from earth to his reward that eminent educator, persuasive public speaker, persistent advocate of Unification, noble Christian, and great leader in Southern Methodism, Dr. Paul H. Linn, and again within a few days, with but little more warning God saw fit to draft another member of our Southern brothers of this Commission, a man equally favorable to Unification, benefactor, philanthropist, and leading layman, William H. Stockham; and,

Whereas, As members of the Joint Commission on Unification their counsel, wisdom, Christian manners, and devotion to union were influential factors in shaping and perfecting the articles submitted and so overwhelmingly adopted by this Conference; and,

Whereas, It was evident to those associating with them that they longingly looked forward to the time when they personally could behold this union consummated; and,

Whereas, Their wisdom, tact, and vision of world Christianity would have made them of great influence for union in their own Church at present and of even more influence in giving smoothness and perfection to its working hereafter; be it therefore

Resolved, That we deplore the untimely taking away of these beloved brothers at a time in life when their services seemed so much needed at present and would have been of inestimable value to a united Church of the future, and therefore must be taken as a distinct loss to us now; be it further

Resolved, That we extend our deepest sympathy to the bereaved families of our deceased brothers, and that a copy of these resolutions be sent by the Secretary of this Conference to their families and also to each member of the Commission on Unification of the Methodist Episcopal Church, South.

L. D. DICKINSON,
DAVID G. DOWNEY,
E. P. DENNETT,
D. D. FORSYTH,

JOHN H. RACE,
J. W. ABEL,
ERNEST H. CHERRINGTON,
Members of Unification Commission.

Order of the
Day.

The Order for the Day was called for, namely, the consideration of amendments to Report No. 4 of the Committee on Temporal Economy, which was adopted in principle at yesterday afternoon's session.

Proposal for
Board
Reorganization
by
Robert
Brumblay.

Robert Brumblay offered, as an amendment, that Section II of the report be amended as follows:

To perfect the majority report, I move to amend Section II, entitled, "Cooperating Constituent Boards," so that said section shall read:

1. Board of Foreign Missions.
2. Board of Home Missions and Church Extension.
3. Board of Education (to include the work of the Board of Education, Board of Education for Negroes, and the Deaconess Schools).
4. Board of Religious Education and Training.
5. Board of Hospitals and Homes and of Deaconess Work.
6. Board of Prohibition and Public Welfare.

A. S. Kavanagh offered the following substitute concerning Section II:

That the General Deaconess Board and Board of Hospitals and Homes be continued as separate Boards.

F. W. Simpson raised, as a point of order, that the substitute is in no way related to that for which it is being substituted, but the point was not sustained by the chair.

G. E. Heath offered the following amendment to the amendment:

3. Board of Education, including the interests and activities heretofore committed to the Board of Education, the Board of Education for Negroes, and the Commission on Life Service.

4. Board of Sunday Schools and the Epworth League, including the interests and activities heretofore committed to the Board of Sunday Schools and the Board of Epworth League.

The result of the Eighth Ballot for General Superintendent was announced as follows: Total number of votes cast, 814; defective votes, 1; total number of votes counted, 813; necessary to a choice, 542. No one having received two-thirds vote, the Bishop announced that there was no election. (See Ballot.)

The Ballot was taken, and the tellers retired in charge of Assistant Secretaries O. G. Markham, J. R. Wooton, A. J. Loeppert, M. W. Dogan, and T. W. Lane.

The Secretary read the following telegram of greetings:

Philadelphia, Pa., May 22, 1924.

The Secretary, Methodist Episcopal Conference, Springfield, Mass.:

The Reformed Episcopal Church, in the second day's session of its Jubilee Council assembled, salutes the General Conference of the Methodist Episcopal Church with respect and avowal of brotherly love. Your acts of Christian statesmanship thus far reported arouse our admiration. Your steps toward organic union with the Methodist Episcopal Church, South, however, claim first place in the prayerful interest of our Church which from its foundation has practised union in the holy communion and prayed for the visible union of all those who love our Lord and Saviour Jesus Christ in sincerity. May the Head of the Church lead and use your great host of his members in his militant service to his glory.

ROBERT L. RUDOLPH, *Presiding Bishop.*

WILLIAM A. FREEMANKE, *Secretary.*

On motion of J. M. Arters, the Secretary was authorized to suitably respond to the telegram.

C. E. Bacon called for the previous question on the amendment, and it was ordered.

S. A. Bright moved that the time be extended to hear the statement of the Chairman of the Committee and to take a vote. The motion prevailed.

C. B. Sylvester moved that the amendment to the amendment be laid on the table. It was laid on the table.

MAY 23
TWENTY-
THIRD
DAY.
Morning.

Proposal of
A. S.
Kavanagh.

Proposal by
G. E.
Heath.

Result of
Eighth Ballot
for Bishops.

Greetings from
Reformed
Episcopal
Church.

MAY 23
 TWENTY-
 THIRD
 DAY.
 Morning.

J. M. Walker moved that the substitute be laid on the table. It was laid on the table.

C. W. Caldwell moved that the amendment of Robert Brumblay be laid on the table. It was laid on the table by a count vote of 424 to 320.

Announcements were read.

Recess.

The Conference went into recess.

The Conference reconvened at 10:55, Bishop Blake in the chair.

Hymn 19, beginning, "Come, thou Fount of every blessing," was sung.

Bishop Wilson, for the Committee of Thirteen on Peace, presented R. W. Sockman, who read the report of the Committee as follows:

Report of
 Special
 Committee
 on Peace.

Millions of our fellow men have died heroically in "a war to end war." What they undertook we must finish by methods of peace. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.

The patriotism of the Methodist Episcopal Church has never been challenged. Neither our motives nor our loyalty must be impugned when we insist on the fulfillment of pledges made to the dead and assert our Christian ideals for the living. Governments which ignore the Christian conscience of man in time of peace cannot justly claim the lives of men in time of war. Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ.

The world is now open to a crusade for peace. War-weary nations everywhere are eagerly waiting. America must lead the way. Our nation and our Church can do now what we may never be able to do again.

We set ourselves to create the will to peace. We recommend that a prayer for peace be prepared and used at every communion service. Through its educational program, our Church must mold the present youth of all races into a peace-loving generation. We shall launch an aggressive campaign to teach the nature, causes and consequences of war. The glorification of war must end.

We set ourselves to create the conditions for peace. Selfish nationalism, economic imperialism, and militarism must cease. The establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life will be a powerful deterrent against war. As great odium must be put upon the war profiteer as was ever put upon the slacker. The protection of special privileges secured by investors in foreign lands has too often imperiled the peace of nations. This source of danger must be prevented. The rights of the smallest nation must be held as sacred as those of the strongest. We hold the cause of peace dearer than party allegiance, and we shall tolerate no dilatory or evasive attitude on the part of those who represent us.

We set ourselves to create organization for peace. Grateful to our government for its leadership in the movement toward reduction of armaments and the promotion of tribunals for international arbitration, we insist upon a more decided and aggressive policy in these directions. We urge our President to summon another Conference of the Nations for the more drastic reduction of armaments. We demand the immediate entrance of the United States into the Permanent Court of International Justice. The participation of the United States in a League of Nations will receive our active support. We shall elect men to public office pledged to secure these ends. The ballot and other direct processes of democracy must now be employed in securing a warless world.

World Christianity is enlisting in the campaign for peace. We seek alliance with all the forces which make for the principles here advocated. We, therefore, propose that our Church now assume its responsibility by appointing at this General Conference a commission of twenty-five members, composed of five bishops, ten ministers, and ten laymen, authorized and instructed to call a conference of the religious forces of the world to consider the best plans and methods for making the impact of united Christendom against the evils we deplore. The principles of brotherhood are so plainly challenged. The progress of the kingdom of Jesus Christ is clearly at stake. The issues are so momentous, the opportunity for leadership is so great that we here and now call upon all people to avoid divisive and fruitless discussions and unite their energies in this great crusade for a war-free world. To this sublime end we dedicate ourselves, and for its accomplishment we invoke the blessing of Almighty God.

MAY 23
TWENTY-
THIRD
DAY.
Morning.

On motion of W. H. Van Benschoten, it was ordered that the Report be printed in The Daily Christian Advocate for to-morrow and be made the Order of the Day for to-morrow immediately after recess.

Printing
Ordered.

The result of the Ninth Ballot for General Superintendent was announced as follows: Total number of votes cast, 794; defective votes, 3; total number of votes counted, 791; necessary to a choice, 528. No one having received two-thirds vote, the Bishop announced there was no election. (See Ballot.)

Result of
Ninth Ballot
for Bishops.

The Fifth Set of Tellers was called by Bishop Wilson. The ballot was taken, and the tellers retired in charge of Assistant Secretaries O. G. Markham, J. R. Wooton, A. J. Loeppert, M. W. Dogan, and T. W. Lane.

Tenth Ballot
for Bishops.

The consideration of Report No. 4 of the Committee on Temporal Economy was resumed.

Board
Reorganiza-
tion
Resumed.

W. H. G. Gould proposed certain verbal changes, which were accepted by the chairman.

J. B. Hingeley offered the following amendment, which, on his motion, was adopted:

In the third paragraph, page 449, under "5," strike out the words in the paragraph "(the Board of Conference Claimants is recognized but not included among the constituent Boards)," and add a new item to be numbered "8," to read as follows:
"8. Board of Pensions and Relief."

Proposal of
J. B. Hingeley.

G. G. Vogel offered, as an amendment, that in Section II of the Report, paragraphs 3, 4, and 5 be made to read as follows:

The Board of Education to include the following: (1) Department of Schools and Colleges; (2) Department of Sunday Schools; (3) Department of Epworth League.

Proposal of
G. G. Vogel.

C. B. Sylvester moved to lay the amendment on the table.

The motion to lay on the table was defeated by a count vote of 307 to 391.

MAY 23
TWENTY-
THIRD
DAY.
Morning.

On motion of S. A. Bright, the previous question on the amendment was ordered.

C. B. Sylvester called for a division, that a separate vote be taken on the inclusion of the Epworth League in the amendment.

The Epworth League was included in the amendment by a count vote of 465 to 292.

The amendment was adopted.

Result of
the
Tenth Ballot
for Bishops.

The result of the Tenth Ballot for General Superintendent was announced as follows: Number of votes cast, 826; defective votes, 3; number of votes counted, 823; necessary to a choice, 549. No one having received the necessary two-thirds vote, there was no election.

R. J. Wade
and
J. R. Edwards
Withdraw.

On questions of personal privilege, R. J. Wade and John R. Edwards withdrew their names from further consideration in connection with the General Superintendency.

On motion of D. G. Downey, another ballot was taken.

Eleventh Ballot
for
Bishops.

The Sixth Set of Tellers was called forward by Bishop Wilson. The ballot was taken, and the tellers retired to count the same, in charge of Assistant Secretaries O. G. Markham, J. R. Wooton, M. W. Dogan, T. W. Lane, and A. J. Loeppert.

On motion of H. L. Jacobs, it was ordered that when the Conference adjourn, it adjourn to meet in business session at 4:30 P. M.

The paper of Ernest Lyon, touching the ineligibility of certain officers of Boards and of the World Service Commission for membership in the General Conference, was declared out of order.

On motion of S. A. Bright, the previous question was ordered on the whole report.

C. E. Bacon moved the extension of time in order to take the vote. The motion prevailed.

W. H. Van Benschoten offered the following as an amendment:

Section I, page 449, Daily Christian Advocate, fifth line of said section, by adding after the word "representative:" the words, "except the Bishops."

The amendment was accepted by the Chairman of the Committee on Temporal Economy.

W. H. G. Gould moved that Paragraph 2 of Section II, relating to Constituent Boards, be recommitted for purposes of clarification. It was so ordered.

Clarence True Wilson moved that it be laid on the table. It was not laid on the table.

The amendment of W. H. G. Gould was adopted.

Report No. 4, as amended, was then adopted.

C. A. Pollock presented the following for record:

Your Committee on Credentials make the following adjustments:

J. H. Love, Washington Conference, excused permanently, effective May 25. Mrs. Jane Lowe, reserve delegate, seated in his place without extra expense.

H. C. Balloch, Eastern South America Conference, excused for May 22, 23, 24. C. W. Drees, a reserve, seated in his stead for those days—no extra expense.

W. C. Hanson, Kansas Conference, seated May 24 instead of W. B. Fleming—no extra expense.

S. T. Emery, second reserve, New England Conference, seated beginning May 23 in place of W. T. Rich, excused, without expense.

Harry L. Brown, Puget Sound Conference, temporarily excused for Saturday, May 24.

A. P. Clark, lay delegate, Northern New York Conference, excused, effective May 24.

J. N. West, reserve, North India Conference, seated this day in place of B. T. Badley, Bishop elect.

M. E. Snyder, reserve, New Jersey Conference, seated to-day in place of Alexander Corson, who is ill.

Earl A. Roadman, Upper Iowa Conference, excused permanently, effective May 29.

Clarence C. Grimmett, Illinois Conference, permanently excused, effective May 28.

J. M. Russell, New Hampshire Conference, took his seat Saturday, May 17, in place of John Bishop, excused.

J. C. Frischkorn, East German Conference, excused, effective May 26.

William J. Kurth, reserve, seated on that day, no extra expense.

J. W. Holland, Minnesota Conference, excused, effective May 25.

The Conference adjourned with the Benediction by Bishop-elect Grose.

MAY 23
TWENTY-
THIRD
DAY.
Morning.

Committee
on
Credentials.

Adjournment.

FRIDAY AFTERNOON, MAY 23, 1924

Pursuant to adjournment, the Conference convened at 4:30 p. m., with Bishop Smith presiding.

Hymn 355, beginning, "Love divine, all loves excelling," was sung, and Bishop J. W. Robinson offered prayer.

J. R. Gettys moved that the Conference order a Sifting Committee composed of the Chairmen of the Standing Committees, and that on Monday begin working on the schedule as reported by that Committee.

F. W. Harrop moved that the motion be laid on the table. It was laid on the table.

The Eleventh Ballot for General Superintendent was reported as follows: Total number of votes cast, 824, total number of votes defective, 1; total number of votes counted, 823;

MAY 23
TWENTY-
THIRD
DAY.
Afternoon.

Devotions.

Report of
the
Eleventh Ballot
for Bishops.

MAY 23
TWENTY-
THIRD
DAY.
Afternoon.

necessary to a choice, 549. As no one had received the necessary two-thirds vote there was no election.

F. A. Arters moved that the further election of bishops be indefinitely postponed, which, on motion of L. O. Hartman, was laid on the table.

Twelfth Ballot
for Bishops.

On motion of T. H. Darby, the Conference proceeded to take another ballot for General Superintendent.

The First Set of Tellers was called forward.

The tellers collected the ballots and retired in charge of Assistant Secretaries O. G. Markham, J. R. Wooton, C. D. Wilson, and A. J. Loeppert.

Provision for
Disciplinary
Changes in
Legislation for
Benevolence
Boards.

On motion of W. B. Farmer, the Bishops were authorized to appoint a Committee of Five to edit the matter in the Discipline relative to Benevolence Boards so as to conform with the action on Report No. 4 of the Committee on Temporal Economy adopted this morning.

On motion of H. L. Jacobs, the Order of Day was taken up, namely, Report No. 6 of the Committee on Judiciary.

Question in
Reference to
Election of Lay
Delegates
from Districts.

Henry Wade Rogers, on a question of privilege of the house, brought to the attention of the Conference a resolution passed by the Lay Electoral Conference of the Colorado Conference, that only one lay delegate could be elected from each District in the Conference. On motion of J. M. Arters, this matter was referred to the Committee on Judiciary for decision.

Committee on
Judiciary,
Reports Nos.
5, 6.

Henry Wade Rogers, Chairman of the Committee on Judiciary, presented Report No. 5, page 449, *The Daily Christian Advocate*, which, on his motion, was adopted.

Henry Wade Rogers presented Report No. 6 of the Committee on Judiciary, page 426, *The Daily Christian Advocate*, and moved its adoption.

On motion of E. G. Bek, the time of H. W. Rogers was extended.

Report of
Twelfth Ballot
for Bishops.

The Twelfth Ballot for General Superintendent was announced as follows: Total number of votes cast, 787; defective votes, 6; number of votes counted, 781; necessary to a choice, 521. No one having received the necessary two-thirds vote, there was no election.

Thirteenth
Ballot for
Bishops.

D. G. Downey moved that the Conference proceed at once to the taking of another ballot for General Superintendent. The motion prevailed.

The Second Set of Tellers was called forward.

On a question of personal privilege, Ralph A. Ward withdrew his name from further consideration in connection with the election of General Superintendent.

MAY 23
TWENTY-
THIRD
DAY.
Afternoon.
R. A. Ward
Withdraws.

E. J. Lockwood moved that when we adjourn, we adjourn to meet at eight o'clock. On motion of S. A. Bright, the motion was laid on the table.

Ray Allen moved that the Conference make the further consideration of Report No. 6 of the Committee on Judiciary the Order of Day immediately after the approval of the Journal to-morrow morning. It was so ordered.

Order of the
Day.

S. A. Bright moved that the ballot for General Superintendent now taken be counted, sealed, and the result be reported to the Conference to-morrow morning. The motion prevailed.

H. L. Jacobs called for a division; (1) the part to count and seal the report of the result did not prevail, and (2) seal the ballot and count to-morrow morning did prevail. The motion, as thus amended, was adopted.

D. G. Downey moved reconsideration of the action just taken concerning the sealing of the ballot, and the motion prevailed.

On motion of D. G. Downey, it was ordered that when we adjourn we adjourn to meet at 7:45 o'clock to hear the result of the ballot and take another ballot if necessary.

The Conference adjourned on motion of J. M. Walker, with Bishop-elect Titus Lowe pronouncing the Benediction.

Adjournment.

FRIDAY EVENING, MAY 23, 1924

The Conference convened at 7:45 P. M., with Bishop Smith in the chair.

MAY 23
TWENTY-
THIRD
DAY.
Evening.

Hymn 180, beginning, "All hail the power of Jesus' name," was sung.

Devotions.

J. W. Pickett, of Lucknow Conference, offered prayer.

The result of the Thirteenth Ballot for General Superintendent was announced as follows: Number of votes cast, 779; defective ballots, 1; number of votes counted, 778; necessary to a choice, 519. No one having received two thirds of the votes cast, the Bishop announced that there was no election.

Result of the
Thirteenth
Ballot for
Bishops.

On a question of privilege, John Thompson requested that his name be withdrawn from further consideration in connection with election of General Superintendent.

John Thompson
Withdraws.

MAY 23
 TWENTY-
 THIRD
 DAY.
 Evening.

Fourteenth
 Ballot
 for Bishops.

On motion of V. F. Brown, another ballot for General Superintendent was ordered at once.

The Third Set of Tellers was called forward. The ballot was taken, and tellers retired in charge of Assistant Secretaries O. G. Markham, C. D. Wilson, J. R. Wooton, and A. J. Loeppert.

R. J. Wade moved that a session be ordered for ten o'clock this evening.

C. O. Holmes offered, as an amendment, that the hour be fixed at 9:30.

D. W. Wilbur offered, as a substitute, that when the Conference adjourn it do so to meet at the regular hour to-morrow morning.

The substitute prevailed and became action of the Conference.

E. S. Tipple moved the Conference adjourn, and it prevailed.

J. W. Holland moved to reconsider the motion to adjourn, and the motion to reconsider prevailed on information regarding the ballot.

V. F. Brown moved that we reconsider the action confining this session to reports of ballot for General Superintendent. The motion prevailed.

On motion of D. G. Downey it was ordered that the Conference proceed with business.

D. G. Downey presented the following paper, which, on his motion, was adopted:

Irish
 Methodists
 Building
 Memorial
 Churches to
 Barbara Heck
 and Philip
 Embury.

Whereas, We have heard with profound thankfulness of the greatly improved conditions in Ireland, and also of the gracious spiritual awakening that has come to Northern Ireland, resulting in the conversion of many thousands, large accessions to church membership, greatly improved social conditions, and unparalleled opportunities to Methodism to extend its sphere of influence; and,

Whereas, We have heard with interest that our Methodist brethren in Ireland are planning a large program of church building and wider effort to meet the needs of the hour, and that included in this program is the erection of a memorial church to Philip Embury and Barbara Heck, who planted the seeds of Methodism in this land; and,

Whereas, The closest relationships have ever since existed between Irish and American Methodism, and Irish Methodism has continued to contribute of its best sons and daughters both to the ministry and membership of our Church.

We commend this memorial to the sympathy and generosity of all American Methodists.

GEORGE E. DIXON,
 FRANK MASON NORTH,
 DAVID G. DOWNEY,

JAMES R. JOY,
 ALLAN MACROSSIE.

Report No. 5 of the Committee on Sunday Schools, page 429, *The Daily Christian Advocate*, was adopted, on motion of R. J. Wade.

MAY 23
TWENTY-
THIRD
DAY.
Evening.

The result of the Fourteenth Ballot was announced as follows: Number of votes cast, 754; defective votes, 1; number of votes counted, 753; necessary to a choice, 502. Wallace E. Brown, having received 561 votes, was declared elected a General Superintendent in the Methodist Episcopal Church.

Committee on
Sunday
Schools,
Report No. 5.

Result of the
Fourteenth
Ballot
for Bishops.

Bishops Berry and Burt were designated to escort Bishop-elect Wallace E. Brown to the platform, and the newly elected Bishop was presented to the Conference.

Bishop-elect
Wallace E.
Brown.

The Doxology was sung, and the Conference adjourned, Bishop-elect Brown pronouncing the Benediction.

Adjournment.

SATURDAY MORNING, MAY 24, 1924

MAY 24
TWENTY-
FOURTH
DAY.
Morning.

The Conference convened at 8:30 A. M., with Bishop Charles L. Mead in the chair.

John Wesley's Spiritual Birthday was observed, this being the anniversary of that event.

Devotions.

Hymn 128, beginning, "We may not climb the heavenly steeps," was sung.

Prayer was offered by D. B. Holt, of the Maine Conference.

Hymn 282, beginning, "O Jesus, thou art standing," was sung.

The address was delivered by Bishop Edwin Holt Hughes on Luke 11. 9-14, and he then offered prayer.

Hymn 678, beginning, "By cool Siloam's shady rill," was sung.

King D. Beach, chairman of the Committee on Journal, reported that the Committee had examined the Journal and had found it correct. The report was accepted, and the Journal was approved.

Journal.

Rev. Clyde B. Stuntz, son of Bishop Homer C. Stuntz, was introduced, and reported to the Conference the condition of his father.

Address of
Clyde B.
Stuntz.

On motion of G. H. Spencer, the action of the Conference, fixing the auditorium as the place for holding the Holy Communion to-morrow morning, was reconsidered.

Holy
Communion.

MAY 24
TWENTY-
FOURTH
DAY.
Morning.

Order of the
Day.

G. H. Spencer moved that the Holy Communion be held in a nearby church, and it prevailed.

On motion of F. A. Horne, Report No. 18 of the Committee on Book Concern, page 594, The Daily Christian Advocate, was made the Order of Day for to-day, immediately after the discussion of the report of the Special Committee on War.

On motion of E. L. Kidney, Report No. 14 of the Committee on Home Missions and Church Extension was made the Order of Day for Monday immediately after the approval of the Journal.

Minority
Report
of
Judiciary
Committee,
Report No. 6.

Ray Allen presented the minority report of the Committee on Judiciary concerning the election of District Superintendents.

On motion of D. G. Downey, the time of Ray Allen was extended.

On motion of D. G. Downey, the time of the session was extended for the completion of the pending item of business.

Cameron Harmon moved the previous question, and it was ordered.

C. E. Bacon moved the extension of time for H. W. Rogers, and it did not prevail.

E. R. Conder called for an "aye" and "no" vote, but it was not sustained.

E. R. Stafford, as a minister, called for a vote by Orders, but it was not sustained.

G. E. Hume, as a layman, called for a vote by Orders, but it was not sustained.

The motion of Ray Allen, to substitute the minority report for Report No. 6 was defeated by a count vote of 383 to 421.

J. I. Bartholomew moved that Report No. 6 be laid on the table. It was not laid on the table.

The Report No. 6 was then adopted.

Recess.

The Conference took a recess.

The Conference reconvened at 11:10 A. M., with Bishop Mead presiding.

Hymn 106, beginning, "O worship the King," was sung.

Immanuel
Quartette.

A selection by the Immanuel Quartette of California was rendered.

R. J. Wade read the following communication :

Indianapolis, Indiana, Seat of the
General Conference of the African
Methodist Episcopal Zion Church.

May 20, 1924.

To the General Conference of the Methodist Episcopal Church, in session at Springfield, Mass.

DEAR BRETHREN :

As General Secretary of the A. M. E. Zion Church, I am directed by the General Conference now in session, to acknowledge the receipt of your communication of recent date, advising that your General Conference had appointed a Commission on Federation of Negro Methodists, and requested that a similar Commission be appointed by the A. M. E. Zion Church.

I desire to inform you, that, in accordance with your request, we have appointed a Commission on Federation of Negro Methodists to act with your Commission on any question of mutual interest to Negro Methodists in America and abroad.

(Signed) FREDERICK M. JACOBS, *General Secretary, A. M. E. Zion Church.*

R. J. Wade read the following telegram :

Chicago, Ill., May 23, 1924.

The General Conference of the Methodist Episcopal Church, Springfield, Mass.

FATHERS AND BROTHERS :

The Hebrew Christian Alliance of America, assembled at its Annual Conference in Chicago, Illinois, sends its Christian greetings to the great General Conference of the Methodist Episcopal Church. Many members of our Jewish race are found as preachers, professors, and members in your great Church. We thank God and you for making this possible. May Romans 10. 1 come to your mind with new inspiration.

Yours in our Lord Jesus Christ,

MAX REICH, *President.*

JOSEPH R. LEWEK, *Rep. Secretary.*

On motion of R. J. Wade, the Secretary was requested to send suitable reply to the telegram.

The Order of Day was called for.

Ralph W. Sockman presented the Report of the Special Committee on War. He requested that the Bishops on the Committee be granted the privilege of the floor.

D. G. Downey moved that the privilege be not granted, and it prevailed.

J. D. Black offered the following amendment at fifth line, second paragraph, third column, page 597, The Daily Christian Advocate :

And true to the insistent advocacy of our Church for law and orderliness in State and nation, and its loyalty to the Constitution of our Republic in the past, we declare that one of the effective means which have aided in the development of civilization out of the chaos, injustice, and wrongs of the past has been through law and its enforcement, and we make urgent call upon all people of our nation to consecrate their efforts toward the maintenance of the laws of the land.

MAY 24
TWENTY-
FOURTH
DAY.
Morning.

Greetings
from the
A. M. E. Zion
Church.

Greetings
from the
Hebrew
Christian
Alliance.

Report of
the Special
Committee
on War
and Peace.

MAY 24
TWENTY-
FOURTH
DAY.
Morning.

M. E. Gilbert moved that it be laid on the table. It was laid on the table.

Amendments offered by W. H. Van Benschoten, D. F. Diefendorf, J. M. M. Gray, and W. R. Johnson were accepted by the Special Committee, and were incorporated in the original report.

A. W. Harris offered the following:

Resolved, That this report, when adopted, be committed to a small committee for editing and for the perfection of language, without change of meaning, and then reported back with recommendation for the action of the Conference.

On motion of D. G. Downey, it was laid on the table.

C. E. Bacon called for the previous question, and it was ordered.

The report of the Special Committee on War was adopted.

Order of the
Day.

F. A. Horne moved the reconsideration of the action whereby we fixed consideration of Report No. 18 of the Committee on Book Concern the Order of Day following action upon the Report of the Special Committee on War. The motion to reconsider prevailed.

F. A. Horne moved that Report No. 18 of the Committee on Book Concern be made the Order of Day for Monday morning immediately following the approval of the Journal, with the understanding that the report of the Committee on Home Missions and Church Extension thus displaced shall follow action upon this report. The motion prevailed.

H. B. Johnson presented the following paper, which, on his motion, was read by Bishop-elect Lowe:

Greetings to
Premier
of Japan.

The General Conference of the Methodist Episcopal Church assembled in its Quadrennial Session in the City of Springfield, Mass., May 8, 1924, has received with warm appreciation the message from Viscount Kiyoura, the distinguished Premier of Japan, which was brought to us by our Bishop Herbert Welch.

In response we desire to assure the Premier that the Methodist Episcopal Church is firmly committed to the policy of cooperating with all men of all races and nations in spreading the Gospel of good will among men. We are glad to believe that the activities of the Methodist Episcopal Church in many countries of the world are directed to an extension of the spirit of human brotherhood. We would assure him that our people the world over, by earnest prayer and effort, are striving to bring in that day when universal peace shall be no longer a dream but an accomplished fact.

We desire to assure the Prime Minister of our distinguished consideration. The Secretary of the General Conference is requested to convey this expression to Viscount Kiyoura.

On motion of D. G. Downey, the work of the Committee was approved.

F. R. Bayley moved that, when we adjourn, we adjourn to meet at 3 o'clock this afternoon.

G. C. Douglass moved to amend by substituting 7:30 for 3 o'clock.

On motion of S. A. Bright, the substitute was laid on the table.

On motion of S. A. Bright, the amendment to the amendment was laid on the table.

R. V. Watt moved to lay the motion to meet at 3 o'clock on the table. It was not laid on the table.

The motion prevailed.

The Bishops appointed the following Committee to edit the Discipline relative to Benevolent Boards so as to bring them into harmony with Report No. 4 of the Committee on Temporal Economy adopted yesterday: W. B. Farmer, D. G. Downey, T. H. Campbell, L. M. Potter, W. H. G. Gould.

C. A. Pollock, for the Committee on Credentials, presented the following for record:

Your Committee on Credentials have made the following adjustments:

A. E. Henry, Southwest Kansas Conference, excused, effective May 29.

R. L. George, Southwest Kansas Conference, excused, effective May 29.

Charles W. Drees, Eastern South America, seated permanently May 22, in place of Henry C. Balloch, who is ill.

C. D. Howard, West Virginia Conference, excused, effective May 25.

John A. Nylin, Central Swedish Conference, excused, effective May 28.

C. E. Welch, Erie Conference, excused, effective May 29.

W. H. Newcomb, West Virginia Conference, excused, effective May 28.

Louis Schumacher, Pacific German Conference, excused, effective May 28.

Edward H. Todd, Puget Sound Conference, excused, effective May 28.

J. Ira Jones, first alternate, North Indiana Conference, seated in place of George R. Grose, elected a Bishop.

Walter G. Clark, Des Moines Conference, excused, effective May 28.

W. T. Forrester, Pittsburgh Conference, excused, effective May 25.

CHARLES A. POLLOCK, *Chairman*,
L. M. POTTER, *Secretary*.

The Conference adjourned with the Benediction by Bishop Burt.

SATURDAY AFTERNOON, MAY 24, 1924

The Conference convened at 3 P. M., with Bishop William F. McDowell in the chair.

Hymn 334, beginning, "My faith looks up to thee," was sung.

Frank D. Gamewell, of China, offered prayer.

MAY 24
TWENTY-
FOURTH
DAY.
Morning.

Committee to
Edit Items
Concerning
Reorganiza-
tion of
Boards.

Committee on
Credentials.

Adjournment.

MAY 24
TWENTY-
FOURTH
DAY.
Afternoon.

Devotions.

MAY 24
 TWENTY-
 FOURTH
 DAY.
 Afternoon.

Report
 on
 American
 Bible
 Society.

Ezra S. Tipple moved that the Report of the American Bible Society, page 597, *The Daily Christian Advocate*, be taken up at this time. It was so ordered.

Ezra S. Tipple read the report of the American Bible Society, and moved its adoption.

W. F. Conner offered, as an amendment, that the words be stricken out:

It is our conviction that no less than \$200,000, as provided for in the annual apportionments of the World Service Program, should be available for this rapidly extending work.

The amendment prevailed.

W. C. Hanson offered, as an amendment, that paragraph 1, column 3, beginning, "We recommend that the action of the Council of Boards of Benevolence," etc., be stricken out. The amendment prevailed.

The report, as amended, was adopted.

Bishop Clair
 Excused.

Bishop McDowell announced that Bishop M. W. Clair had asked to be excused from presiding at the sessions of the Conference.

E. H. Cherrington moved that the Conference take up the calendar of business. The motion prevailed.

Printing of
 Report of
 Committee
 on War and
 Peace.

W. H. Van Benschoten, on a question of privilege, moved that the Special Committee of Thirteen on War be requested to have their report, after it is edited, printed in *The Daily Christian Advocate*, not later than Tuesday of next week. It was so ordered.

A. W. Harris moved that certain prayers for the ritual in connection with the Report on War be referred to the Special Committee of Thirteen.

W. H. Finch raised a point of order that these prayers for the ritual were separate items from the report now in the possession of the Committee, and that the Committee was only authorized to edit and not to add to the Report on War. The point of order was sustained by the chair.

Reference of
 Ritual
 Prayers on
 Peace.

By common consent the prayers were referred as suggestions in connection with that part of the report urging, "that a prayer for peace be prepared and used at every communion service."

Message of
 Sympathy
 to Robert
 Warner.

Robert Brumblay moved that the Secretary be instructed to send the sympathy of the Conference to Robert Warner, who is now ill in a Springfield hospital. The motion prevailed.

G. G. Vogel moved that the rules be suspended in order to hear at this time a statement from Henry Wade Rogers, chairman of the Committee on Judiciary, relative to an amendment to the Constitution of the Church on the subject of the election of District Superintendents. The rules were suspended.

W. W. King moved that the Committee on Judiciary be authorized to prepare an amendment to the Constitution of the Church on the election of District Superintendents, and that it be circulated throughout the Church for approval or disapproval.

E. H. Cherrington moved that the motion be laid on the table. It was not laid on the table.

The motion of W. W. King prevailed.

Henry Wade Rogers presented Report No. 7 of the Committee on Judiciary, page 429, The Daily Christian Advocate. It was adopted, on his motion.

Henry Wade Rogers, for the same Committee, presented Report No. 8, page 430, The Daily Christian Advocate, and, on his motion, it was adopted.

E. H. Cherrington, chairman of the Committee on Temperance, Prohibition, and Public Morals, presented Report No. 2 of that Committee, page 430, The Daily Christian Advocate. On his motion, it was adopted.

H. L. Jacobs, chairman of the Committee on Itinerancy, presented Report No. 9 of that Committee, page 430, The Daily Christian Advocate, and moved its adoption.

F. G. H. Stevens offered, as an amendment, that the following be added to the Report:

Make the paragraph now section 2, section 2 (a) and add the following as (b):

The Annuity claim of a retired member of an Annual Conference, if he has been a member of more than one Annual Conference, shall be paid to him upon notice of retirement, from the Secretary of the Annual Conference in which he is in the retired relation to the other Annual Conference or Conferences of which he was a member, by each Annual Conference according to the years of service in the effective relation and the rate within such Conference, and, upon his death, the claim shall descend accordingly to the dependent members of his family.

J. E. Skillington called for the previous question, and it was ordered.

Matthew Herrmann moved that the amendment, together with the report, be referred to the Committee. The motion did not prevail.

MAY 24
TWENTY-
FOURTH
DAY.
Afternoon.

Election of
District
Superin-
tendents.

Committee on
Judiciary,
Reports Nos.
7, 8.

Committee on
Temperance,
Report No. 2.

Committee on
Itinerancy,
Report No. 9.

MAY 24
TWENTY-
FOURTH
DAY.
Afternoon.

A delegate moved that the amendment be laid on the table. It was not laid on the table.

D. G. Downey moved that the amendment and report be re-committed in order that the Committee might determine what is involved in the amendment.

F. M. Stephenson raised the point of order that the amendment could not be recommitted as it had not yet been before the Committee. The point of order was sustained.

E. J. Lockwood moved that the rules be suspended in order that J. B. Hingeley might be allowed to speak on the question of the Equalization Fund. The rules were suspended, and J. B. Hingeley addressed the Conference.

R. J. Wade moved that the report be recommitted with the suggestion that the Committee carefully consider the proposed amendment and the whole subject, and bring back their findings to the Conference.

F. R. Bayley called for a division, but it was ruled out of order.

The motion to recommit prevailed.

Committee on
Education,
Report No. 6.

John L. Hillman, Chairman of the Committee on Education, presented Report No. 6 of that Committee, page 452, *The Daily Christian Advocate*.

A. S. Watkins offered the following amendment:

I move to amend the second sentence so that it shall read as follows:

"At least one year before the meeting of the next General Conference the Commission shall bring its recommendation, as to the constitution of these courses and the texts to be used, to the Board of Bishops for final approval."

W. B. Farmer moved that the amendment be laid on the table. It was not laid on the table.

The amendment was lost, and the report was adopted.

Committee on
Temperance,
Report No. 3.

E. H. Cherrington, chairman of the Committee on Temperance, Prohibition, and Public Morals, presented Report No. 3 of the Committee, page 452, *The Daily Christian Advocate*, and, on his motion, it was adopted.

In the absence of Henry Wade Rogers, chairman, Report No. 9 of the Committee on Judiciary was postponed for consideration.

Committee
on
State of the
Church,
Report No. 4.

George Elliott, chairman of the Committee on the State of the Church, presented Report No. 4 of that Committee, page 484, *The Daily Christian Advocate*.

Harold P. Sloan offered the following amendment:

Strike out Section 1 of the report, and in Section 2 add, "and as summarized in the Apostles' Creed."

MAY 24
TWENTY-
FOURTH
DAY.
Afternoon.

The previous question was ordered, on motion of F. W. Harrop.

W. B. Farmer called for a division on the amendment, as follows: (1) strike out section 1, (2) Add the words in section 3, "and as summarized in the Apostles' Creed."

E. H. Dashiell moved that Part 1 be laid on the table. It was laid on the table.

E. H. Dashiell moved that Part 2 be laid on the table. It was laid on the table.

The report was adopted.

On motion of E. L. Robison, the Conference adjourned.

The Benediction was pronounced by Dr. Charles W. Baldwin, of the Baltimore Conference. Adjournment.

SUNDAY AFTERNOON, MAY 25, 1924

MAY 25
TWENTY-
FIFTH
DAY.
Afternoon

Conference convened at 3 o'clock, for the consecration of Bishops.

The order of service was as follows:

PROCESSIONAL....."Onward, Christian Soldiers"

Order of Service.

People standing and singing

HYMN

The church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word;
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.

MAY 25
 TWENTY-
 FIFTH
 DAY.
 Afternoon.

Yet she on earth hath union
 With the God the Three in One,
 And mystic sweet communion
 With those whose rest is won:
 O happy ones and holy
 Lord, give us grace that we,
 Like them, the meek and lowly,
 On high may dwell with thee.

THE COLLECT.....Bishop Berry
 THE FIRST SCRIPTURE LESSON—Acts 20. 17-35.....Bishop Robinson
 THE SECOND SCRIPTURE LESSON—Saint John 21. 15-17
 and Saint Matthew 28. 18-20.....Bishop Clair
 EXHORTATION AND PRAYER.....Bishop Hamilton
 EXAMINATION OF THOSE TO BE CONSECRATED.....Bishop Berry
 SILENT PRAYER

VENI, CREATOR SPIRITUS

Come, Holy Ghost, our souls inspire,
 And lighten with celestial fire.
 Thou the anointing Spirit art,
 Who dost thy sevenfold gifts impart.
 Thy blessed unction from above
 Is comfort, life, and fire of love.

Enable with perpetual light
 The dullness of our blinded sight;
 Anoint and cheer our soiled face
 With the abundance of thy grace;
 Keep far our foes, give peace at home;
 Where thou art Guide, no ill can come.

Teach us to know the Father, Son
 And thee, of both, to be but ONE;
 That through the ages all along
 This may be our endless song;
 Praise to thy eternal merit,
 Father, Son, and Holy Spirit.

Lord, hear our Prayer,
 And let our cry come unto thee.

PRAYER.....Bishop McDowell

PRESENTATION AND CONSECRATION OF BISHOPS-ELECT:

GEORGE AMOS MILLER

Presented by Herbert B. Johnson and Frank G. H. Stevens
 Consecrated by BISHOPS BURT AND WILSON

TITUS LOWE

Presented by William F. Conner and Clyde C. Cissell
 Consecrated by BISHOPS NICHOLSON AND ANDERSON

GEORGE RICHMOND GROSE

Presented by Charles E. Bacon and Raymond J. Wade
 Consecrated by BISHOPS NUELSEN AND HUGHES

BRENTON THOBURN BADLEY

Presented by Jashwant Rao Chitambar and John N. West
 Consecrated by BISHOPS BRISTOL AND HENDERSON

WALLACE ELIAS BROWN

Presented by Edmund M. Mills and Harry E. Woolever
 Consecrated by BISHOPS SHEPARD AND MCCONNELL

PRAYER.....Bishop Leete
PRAYER.....Bishop Cooke
HYMN.....Bishop Thirkield

MAY 25
TWENTY-
FIFTH
DAY.
Afternoon.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That he who made all nations is not willing
One soul should perish, lost in shades of night.
Publish glad tidings;
Tidings of peace;
Tidings of Jesus,
Redemption and release.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Saviour's dying,
Or of the life he died for them to win.

'Tis thine to save from peril of perdition
The souls for whom the Lord his life laid down;
Beware lest, slothful to fulfill thy mission,
Thou lose one jewel that should deck his crown.

Proclaim to every people, tongue, and nation
That God, in whom they live and move, is love:
Tell how he stooped to save his lost creation,
And died on earth that man might live above.

Give of thy sons to hear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

He comes again; O Zion, ere thou meet him,
Make known to every heart his saving grace;
Let none whom he hath ransomed fail to greet him,
Through thy neglect, unfit to see his face.

BENEDICTION.....Bishop Welch Adjournment.

MONDAY MORNING, MAY 26, 1924

MAY 26
TWENTY-
SIXTH
DAY.
Morning.

The Conference convened at 8:30 A. M., with Bishop William Burt in the chair.

Bishop Edgar Blake conducted the devotional exercises.

Devotions.

Hymn 516, beginning, "Sweet hour of prayer," was sung.

Prayer was offered by Prof. Alfredo Taglialatela, of Rome, Italy.

Hymn 612, beginning, "Jerusalem the golden," was sung.

Bishop Blake addressed the Conference on the Crucifixion and Resurrection of Jesus, after which he prayed.

Hymn 463, beginning, "Jesus, Lover of my soul," was sung.

Journal.

King D. Beach, for the Committee on Journal, reported that the Committee had carefully examined the Journal of yesterday's session and had found it correct. The report was accepted, and the Journal was approved.

MAY 26
TWENTY-
SIXTH
DAY.
Morning.

Committee on
Privileges.

Address of
Mayor
Leonard.

Resolutions
from
the City
of
Springfield.

O. W. Fifer, chairman of the Committee on Privileges, moved that Mayor E. F. Leonard, of the city of Springfield, be invited to address the Conference at this time. It was so ordered.

Mayor Leonard addressed the Conference on behalf of the City of Springfield and a number of civic organizations, and presented to the Conference the following engrossed resolutions, which were read by H. W. Selby:

To the General Conference of the Methodist Episcopal Church, Greetings:

For a month Springfield has been the center of a great world Church. THE DELEGATES TO THE METHODIST EPISCOPAL CONFERENCE, representing all the nations and races of the world, have been deliberating earnestly and prayerfully among us. They have been a daily reminder to our entire community of life's deeper meaning and its highest aspirations; they have been a reminder of the possibilities, under divine guidance, of concord and of service to humanity.

We whose names are here signed, representing the municipality of Springfield and civic organizations, without regard to creed or denomination, take this opportunity to place upon record our profound sense of the spiritual values with which the coming of the General Conference has enriched the life of this city.

Springfield, Massachusetts.

May twenty-six, Nineteen hundred and Twenty-four.

HENRY J. PERKINS,
President, Chamber of Commerce.
ALBERT W. VINING,
President, Automobile Club.
HOWARD W. SELBY,
President, Rotary Club.
M. A. POLLOCK,
President, Publicity Club.

HAROLD A. BELLOWS,
President, Kivans Club.
CHARLES A. NASH,
President, Exchange Club.
JOHN D. SHUART,
President, Lions Club.
THOMAS DYER,
President, University Club.

W. BRUCE PIRNIE,
President, Civitans Club

Bishop Burt responded to the kind expressions of the Mayor.

Address of
Oscar P.
Miller.

Oscar P. Miller, treasurer of the General Conference fund for the past twenty-eight years, was presented and addressed the Conference.

The Secretary of the Conference made an announcement concerning the possibilities as to the time of adjournment.

Address of
W. I.
Northridge.

Wallace MacMullen, chairman of the Committee on the Reception of Fraternal Delegates, presented Rev. W. I. Northridge, Fraternal Delegate from the Methodist Church of Ireland, who bade farewell to the Conference.

J. W. Moultrie offered the following resolutions, which were adopted:

Appreciation
of the
Board of
Education for
Negroes.

Resolved, That we, in General Conference assembled, express our highest appreciation to the Methodist Episcopal Church and the Board of Managers of Education for Negroes in their high purpose and task of the Christian education of a race; also

2. That we register our sincere gratitude for the quality and extent of the leadership of the Board, including Bishops, Secretaries, and Teachers.

3. That in view of this new approach under the Board of Education we request the managers to give careful study of our needs for greater efficiency and equipment until a majority of our schools shall be ranked in Class A.

J. W. MOULTRIE,
A. R. HOWARD,
J. B. RANDOLPH,
R. F. HARRINGTON,

J. F. PAGE,
S. J. McDONALD,
E. J. SAWYER,
C. W. CALDWELL.

MAY 26
TWENTY-
SIXTH
DAY.
Morning.

On motion of Wallace MacMullen, the Secretary was requested to send the greetings of the Conference to the General Assembly of the Presbyterian Church of America, now in session at Grand Rapids.

Greetings
to the
Presbyterian
Church of
America.

On motion of C. E. Bacon, the chairmen of the Standing Committees and the Secretary of the Conference were made a Sifting Committee to prepare a schedule of reports to be considered and present the schedule Tuesday morning.

Sifting
Committee.

On motion of F. A. Horne, Report No. 14 of the Committee on Book Concern was made the special order immediately after the opening of the afternoon session.

Order of the
Day.

Ray Allen, on a question of privilege, requested that Bishop Nicholson be allowed to present a book of tributes from the members of the General Deaconess Board to Bishop Burt, who has been the President of that Board. The privilege was granted, Bishop McDowell putting the motion before the Conference.

Book of
Tributes
for
Bishop Burt.

Bishop Nicholson, Vice-President of the Deaconess Board, presented the book of tributes, reading to the Conference the one written by Bishop Quayle. Bishop Burt fittingly responded.

The Order for the Day was called for.

W. W. King, Vice Chairman of the Committee on Book Concern, presented Report No. 18 of that Committee, page 594, The Daily Christian Advocate, and moved its adoption.

Committee on
Book
Concern,
Report No. 18.

F. A. Horne, chairman of the Committee on Book Concern, presented Minority Report No. 1, page 595, The Daily Christian Advocate, and moved that it be substituted for the majority report.

Minority
Report No. 1.

E. E. Collins moved that Minority Report No. 1 be laid on the table.

R. J. Wade moved that the time be extended in order to allow a vote to be taken on the pending motion, and it carried.

Time
Extended.

C. E. Bacon called for a division as follows:

(1) On the number of Publishing Agents to be elected.

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TWENTY-
SIXTH
DAY.
Morning.

(2) On the method of their election.

The Minority Report No. 1, Division 1, was laid on the table.

Division 2 was laid on the table.

Recess.

The Conference took recess.

The Conference reconvened at 10:55, with Bishop Burt presiding.

Hymn 261, beginning, "Come, every soul by sin oppressed," was sung.

Claffin
Sextette.

Selections were sung by the Claffin University Sextette.

Minority
Report No. 2.

C. E. Hill presented Minority Report No. 2 of the Committee on Book Concern, page 597, The Daily Christian Advocate, and moved that it be substituted for paragraph 380 in Report No. 18 of the Committee on Book Concern.

On motion of Jesse Swank, the previous question was ordered on the minority report.

W. E. McKenzie moved that Minority Report No. 2 be laid on the table. It was laid on the table.

G. T. Alderson moved, as an amendment, that in Paragraph 380, Section 5, the words originally in the Discipline but omitted from the report, "two at least of the General Superintendents being present," be restored.

J. W. Potter moved that the amendment be laid on the table, but it was not laid on the table.

On motion of S. A. Bright, the previous question was ordered.

The amendment was carried, and Report No. 18, as amended, was adopted.

Presiding
Officer's Table
and Chair
Sold.

E. G. Bek was designated to conduct the sale of the table and chair of the presiding officer. He announced himself ready to receive bids, and finally the table and chair were sold to Mrs. A. E. Kresge, of Detroit, for \$2,000. On motion of G. H. Spencer, Rev. Fred Winslow Adams was requested to escort Mrs. Kresge to the platform. Mrs. Kresge courteously declined the honor.

On motion of R. J. Wade, the rules were suspended in order to take a ballot for Publishing Agents.

Nominations
for
Publishing
Agent.

The following were placed in nomination: Ray Allen, D. F. Diefendorf, W. F. Burris, G. C. Douglass, W. B. Farmer, C. O. Ford, L. C. Fritsche, Robert H. Hughes, H. L. Jacobs, John F.

Jose, W. W. King; E. D. Kohlstedt, O. G. Markham, John H. Race, Daniel Westfall.

On a question of personal privilege, the following withdrew their names from consideration for the election of Publishing Agents: Daniel Westfall, D. F. Diefendorf, and C. O. Ford.

MAY 26
TWENTY-SIXTH
DAY.
Morning.
Daniel Westfall,
D. F.
Diefendorf,
and C. O. Ford
Withdraw.

Bishop Wilson called forward the Fifth Set of Tellers. (See List of Tellers.)

The tellers received the ballots and retired to count the same in charge of Assistant Secretary C. B. Sylvester.

First Ballot
for Publishing
Agents.

On motion of D. G. Downey, it was ordered that when we adjourn we adjourn to meet at 2:30 o'clock.

R. J. Wade announced the reports of non-concurrence from the several Standing Committees would be printed at the close of the session in The Daily Christian Advocate.

Reports of
Non-
concurrence
to be
Printed.

The following telegram was received from S. Earl Taylor:

Albuquerque, N. M., May 24, 1924.

R. J. Wade, Secretary, General Conference, Springfield, Mass.:

Telegram
from
S. Earl Taylor.

Deeply moved by invitation General Conference. Reply held hoping could come but now seems doubtful. Been watching reports of far-seeing and constructive work already accomplished, and thank God our great Church has fixed its eyes upon world's need and upon a program of world service rather than upon divisive theological disputation. The laymen of the Church appreciate this attitude more than you may realize and are proud of this General Conference. I long to be in the thick of the battle, but at present my place is out under the desert stars where I often seem to hear the heavenly music which not only proclaims the Saviour of the world but also the early triumph of his Kingdom. May the Centenary be but the beginning of great days of glorious victory which will usher in that Kingdom in all its fullness. Loving greetings.

Bishop Burt, on a question of privilege, addressed the Conference, stating that this would be his last time to preside over its deliberations, and expressed his deep appreciation of all the courtesies shown him during his ministry as pastor, missionary, and Bishop.

Address of
Bishop Burt.

C. A. Pollock, for the Committee on Credentials, presented the following for record:

Your Committee on Credentials have made the following adjustments: Cameron Harmon, Southern Illinois Conference, excused, effective May 27.

Committee on
Credentials.

W. T. Williamson, West Virginia Conference, excused, effective May 28.

Mrs. L. M. Gould, Upper Iowa Conference, excused, effective May 29. Charles E. Hamilton, Central New York Conference, seated May 26, in place of Wallace E. Brown, elected a Bishop.

C. A. Hagaman, Troy Conference, sitting to-day in place of Louis Nielson, absent for the day.

Frank C. Dyer, Troy Conference, excused, effective May 28. Charles A. Hagaman, reserve, seated in his place.

Richard Evans, Wisconsin Conference, excused, effective May 28 at noon.

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SIXTH
DAY.
Morning.

- L. S. Coe, West Wisconsin Conference, excused, effective May 26 at noon.
 28. W. H. Van Benschoten, New York Conference, excused, effective May 28.
 E. H. Wilson, Central Illinois Conference, excused, effective May 28.
 John A. Fithian, North-East Ohio Conference, excused, effective May 29.
 U. S. Smith, Iowa Conference, excused, effective May 27 at noon.
 George W. Shultz, Nebraska Conference, excused, effective May 28.
 Mrs. Jane C. Lowe, lay delegate, Washington Conference, seated May 26 in place of J. H. Love, who left May 24.
 C. W. Tenney, Idaho Conference, returns to his seat May 26.

CHARLES A. POLLOCK, *Chairman.*
 L. M. POTTER, *Secretary.*

Adjournment.

The Doxology was sung, and Bishop Burt pronounced the Benediction.

MAY 26
TWENTY-
SIXTH
DAY.
Afternoon.

MONDAY AFTERNOON, MAY 26, 1924

The Conference convened at 2:30 P. M., with Bishop Luther B. Wilson in the chair.

Devotions.

Hymn 481, beginning, "O Love that wilt not let me go," was sung.

Harry Y. Murkland, of the Newark Conference, offered prayer.

Bishop Wilson announced the result of the first ballot for Publishing Agents as follows:

Result of
First Ballot
for
Publishing
Agents.
John H. Race
Elected.

Total votes cast, 796; defective, 1; total votes counted, 795; necessary to a choice, 398. John H. Race, having received 646 votes, was declared by the Bishop as elected a Publishing Agent of the Methodist Episcopal Church. (See Ballots.)

E. D. Kohlstedt
and
W. B. Farmer
Withdraw.

On a question of personal privilege, E. D. Kohlstedt and W. B. Farmer withdrew their names from further consideration in the election of Publishing Agents.

Bishop Richardson called forward the Sixth Set of Tellers.

Second Ballot
for
Publishing
Agents.

The ballot was taken, and the tellers retired to count the ballot in charge of Assistant Secretary C. B. Sylvester.

Election
of
Commission
on War.

F. R. Bayley, Secretary of the Special Committee of Thirteen on War, moved that the Commission of Twenty-five, referred to in the report of the Committee, be nominated by the Board of Bishops and elected by the General Conference, and that the Commission be instructed to represent the Church in connection with similar bodies elected from other Churches to discuss world peace. The motion prevailed.

H. W. Rogers moved that the report of the Special Committee on lay representation be printed in The Daily Christian Advocate, and its consideration made the Order of the Day tomorrow, immediately after the reading of the Journal, and it prevailed.

MAY 26
TWENTY-SIXTH DAY.
Afternoon.
Order of the Day.

O. W. Fifer moved that the action of the Conference concerning the War Commission be reconsidered, but the motion did not prevail.

E. L. Kidney, chairman of the Committee on Home Missions and Church Extension, presented Report No. 14 of that Committee, page 553, The Daily Christian Advocate.

Committee on Home Missions, Report No. 14.

On motion of S. A. Bright, the previous question was ordered. The report was adopted.

The Order of the Day was called for.

On motion of F. A. Horne, the rules were suspended that Report No. 14 of the Committee on Book Concern, page 550, The Daily Christian Advocate, might be considered.

Committee on Book Concern, Report No. 14.

H. T. Ames called for the reading of the report.

D. F. Diefendorf, on request of F. A. Horne, presented the report, and it was read by the Secretary.

H. P. Sloan offered, as an amendment, that the words in paragraph 3, "On nomination of the Book Committee," be stricken out.

M. S. Rice offered, as a substitute, that the entire paragraphs 1 and 3 be stricken out.

E. E. Helms moved that the amendment be laid on the table. It was not laid on the table.

Matthew Harmon moved the previous question, and it was ordered.

By a count vote the amendment of H. P. Sloan was laid on the table: AYES, 327; NOES, 394.

The result of the Second Ballot for Publishing Agents was announced as follows: Total votes cast, 709; defective votes, 5; total votes counted, 704; necessary to a choice, 353. G. C. Douglass, having received 405 votes, was declared elected a Publishing Agent of the Methodist Episcopal Church. (See Ballots.)

Result of Second Ballot for Publishing Agents. G. C. Douglass Elected.

Bishop Richardson called forward the First Set of Tellers. The ballot was taken, and the tellers retired to count the same in charge of Assistant Secretary, C. B. Sylvester.

Third Ballot for Publishing Agents.

MAY 26
TWENTY-
SIXTH
DAY.
Afternoon.

The discussion of the substitute of M. S. Rice to Report No. 14 of the Committee on Book Concern was resumed.

F. W. Harrop called for the previous question, and it was ordered.

The substitute of M. S. Rice was laid on the table.

J. M. Walker offered, as an amendment, that in paragraph 3 the words "on nomination of the Book Committee" be stricken out, and the words "from three nominations by the Book Committee" be substituted.

Ed Torley moved that the amendment be laid on the table, and the amendment, by a count vote of AYES 369, NÖES 246, was laid on the table.

Ray Allen offered, as an amendment, that the word "contributing" in paragraph 3 be stricken out and the word "general" be substituted.

On motion of Ezra S. Tipple, the amendment was laid on the table.

Paragraph 3 was then adopted.

B. W. Meeks offered, as an amendment, the following:

Amend Section 6, strike out "and Washington Christian Advocate," and add a second paragraph as follows:

"We recommend that in accord with memorials 649 and 275, touching the Washington Christian Advocate, this paper be made an official Advocate of the Church, and published under the direction of The Methodist Book Concern, at such time as 12,000 bona fide subscriptions are secured; and provided also that it be turned over to the Book Concern without debt; and further that the editor shall be elected by the General Conference on nomination of the delegates of the patronizing Conferences."

Report adopted unanimously by the Subcommittee on Advocates, and made to the Committee on Book Concern.

Result of
Third Ballot
for
Publishing
Agents.
O. G. Markham
Elected.

The result of the Third Ballot for Publishing Agents was announced as follows: Total votes cast, 780; defective votes, 2; total votes counted, 778; necessary to a choice, 390. O. G. Markham, having received 453 votes, was declared elected a Publishing Agent of the Methodist Episcopal Church. (See Ballots.)

The discussion of the amendment of B. W. Meeks to Report No. 14 of the Committee on Book Concern was resumed.

At the request of Bishop McDowell, the Bishops were permitted to retire to make certain necessary nominations on War Commission, etc.

C. E. Bacon moved that the amendment of B. W. Meeks be laid on the table, and it was laid on the table.

Ed Torley called for the previous question on the whole matter, and it was ordered.

Report No. 14 of the Committee on Book Concern was adopted.

H. W. Rogers, chairman of the Committee on Judiciary, presented Report No. 9 of that Committee, page 453, The Daily Christian Advocate, and, on his motion, it was adopted.

H. W. Rogers, for the same Committee, presented Report No. 10 of the Committee on Judiciary, page 487, The Daily Christian Advocate, and, on his motion, it was adopted.

H. W. Rogers presented Report No. 11 of the Committee on Judiciary, page 517, The Daily Christian Advocate, and, on his motion, the report was adopted.

H. W. Rogers presented Report No. 12 of the Committee on Judiciary, page 547, The Daily Christian Advocate.

Ray Allen, on a question of privilege, announced that a minority report was in process of preparation.

C. E. Bacon moved that consideration of this report be deferred until to-morrow after recess, and that the minority report be printed in The Daily Christian Advocate to-morrow.

On motion of C. W. Straw, the motion of C. E. Bacon was laid on the table.

J. R. Gettys moved that the minority report referred to by Ray Allen be considered to-morrow after recess without being printed in The Daily Christian Advocate.

F. M. Swinehart moved, as an amendment, that the minority report be deferred until Wednesday, and that it be printed in The Daily Christian Advocate.

The amendment was adopted, and the motion, as amended, prevailed.

George Elliott, chairman of the Committee on the State of the Church, presented Report No. 5 of that Committee, page 485, The Daily Christian Advocate, and moved its adoption.

J. W. Abel offered a minority report, page 485, The Daily Christian Advocate, and moved that it be substituted for the majority report.

S. A. Bright moved that the minority report be laid on the table.

MAY 26
TWENTY-
SIXTH
DAY.
Afternoon.

Committee on
Judiciary,
Reports Nos.
9, 10, 11, 12.

Report
Referred.

Committee on
State of
Church,
Report No. 5.

MAY 26
TWENTY-
SIXTH
DAY.
Afternoon.

The minority report was not laid on the table by a count vote, AYES 340, NOES 363.

D. G. Downey moved that after notices are given the Conference stand adjourned.

J. B. Hingeley offered the following resolution, which was adopted:

Procedure
for the
Evening
Session.

In view of the fact that some of the delegates will be in Committee session and cannot attend an evening session;

Resolved, That they be excused from attendance to-night and that the General Conference meet at 8 o'clock, and, under the suspension of rules, consider only reports which do not provoke debate, after being presented by the chairmen of committees; each Chairman to be allowed to present two such reports only, until all of the Committees shall have been given the opportunity to present two reports.

On motion of E. J. Kulp, E. E. Harper, Conference Precentor, was requested to sing a solo at the session to-morrow immediately after recess.

Order of the
Day.

On motion of George Elliott, the Report of the Committee on the State of the Church, dealing with the Amusement question, was fixed as the Order of the Day for to-morrow, after the order already set.

The motion of D. G. Downey to adjourn lost by a count vote of 317 to 390.

The motion to substitute the minority report of J. W. Abel for the majority report did not prevail, and Report No. 5 of the Committee on the State of the Church was adopted.

V. F. Brown moved that the Conference adjourn and it prevailed.

Adjournment.

The announcements were read, the Doxology was sung, and Bishop Wilson pronounced the Benediction.

MAY 26
TWENTY-
SIXTH
DAY.
Evening.

MONDAY EVENING, MAY 26, 1924

Pursuant to adjournment, the Conference was called to order at 8 P. M., Bishop Anderson presiding.

Devotions.

Hymn 334, beginning, "My faith looks up to thee," was sung.

Psalm twenty-three was repeated in concert by the Conference, after which prayer was offered by E. R. Stafford.

Hymn 388, beginning, "A charge to keep I have," was sung.

On motion of George Elliott, the following communication was ordered sent to Hon. J. J. Davis, Secretary of Labor:

To the Hon. James J. Davis, Secretary of Labor, U. S. A., Washington, D. C.:

The General Conference of the Methodist Episcopal Church has with great gratification received your communication to our body. We highly appreciate the spirit of Christian service which you have brought to the administration of your Department in our Federal Government and assure you of our desire as a Church and as individuals to cooperate with you in your noble contribution to the present comfort and the future welfare of the humble toilers of our country.

F. A. Horne presented Report No. 11, Committee on Book Concern, page 486, The Daily Christian Advocate, and moved its adoption. Motion prevailed.

F. A. Horne presented Report No. 12 of the same Committee, page 486, The Daily Christian Advocate, and moved its adoption. The motion prevailed.

F. A. Horne presented Report No. 13 of the same Committee, page 487, The Daily Christian Advocate, and moved its adoption. The motion prevailed.

George Elliott presented Report No. 6 of the Committee on the State of the Church, page 485, The Daily Christian Advocate. The motion prevailed.

George Elliott presented Report No. 7 of the same Committee, page 516, The Daily Christian Advocate. On his motion, the report was adopted.

H. L. Jacobs presented Report No. 11 of the Committee on Itinerancy, page 488, The Daily Christian Advocate. On his motion, the report was adopted.

H. L. Jacobs presented Report No. 12 of the same Committee, page 515, The Daily Christian Advocate. On his motion, the report was adopted.

H. L. Jacobs presented Report No. 18 of the same Committee, page 555, The Daily Christian Advocate. On his motion, the report was adopted.

J. C. Baker presented Report No. 2 of the Committee on Foreign Missions, page 589, The Daily Christian Advocate. On his motion, the report was adopted.

J. C. Baker presented Report No. 3 of the same Committee, page 589, The Daily Christian Advocate. On his motion, the report was adopted.

E. L. Kidney presented Report No. 12 of the Committee on Home Missions and Church Extension, page 534, The Daily Christian Advocate. On his motion, it was adopted.

E. L. Kidney presented Report No. 9 of the same Com-

MAY 26
TWENTY-
SIXTH
DAY,
Evening.

Message to
Hon. J. J.
Davis,
Secretary of
Labor.

Committee
on
Book Concern,
Reports Nos.
11, 12, 13.

Committee
on
State of the
Church,
Reports Nos.
6, 7.

Committee
on
Itinerancy,
Reports Nos.
11, 12, 18.

Committee
on
Foreign
Missions,
Reports Nos.
2, 3.

Committee
on
Home Missions,
Reports Nos.
12, 9, 10, 11.

MAY 26
TWENTY-
SIXTH
DAY.
Evening.

mittee, page 534, The Daily Christian Advocate. On his motion, it was adopted.

E. L. Kidney presented Report No. 10 of the same Committee, page 534, The Daily Christian Advocate. On his motion, it was adopted.

E. L. Kidney presented Report No. 11 of the same Committee, page 534, The Daily Christian Advocate. On his motion, the report was adopted.

Committee on
Sunday
Schools,
Reports Nos.
6, 7, 8.

L. H. Bugbee presented Report No. 6 of the Committee on Sunday Schools, page 549, The Daily Christian Advocate. On his motion, it was adopted.

L. H. Bugbee presented Report No. 7 of the same Committee, page 549, The Daily Christian Advocate. On his motion, it was adopted.

L. H. Bugbee presented Report No. 8 of the same Committee, page 550, The Daily Christian Advocate. On his motion, it was adopted.

Committee on
Epworth
League,
Reports Nos.
2, 5.

W. E. Hammaker presented Report No. 2 of the Committee on Epworth League, The Daily Christian Advocate, page 485. On his motion, it was adopted.

W. E. Hammaker presented Report No. 5 of the same Committee, page 589, The Daily Christian Advocate. On his motion, it was adopted.

Committee on
Temperance,
Report No. 6.

E. H. Cherrington presented Report No. 6 of the Committee on Temperance, Prohibition, and Public Morals, page 593, The Daily Christian Advocate. On his motion, the report was adopted.

Committee on
Deaconess
Work,
Reports Nos.
1, 2.

A. S. Kavanagh presented Report No. 1 of the Committee on Deaconess Work, page 533, The Daily Christian Advocate. On his motion, the report was adopted.

A. S. Kavanagh presented Report No. 2 of the same Committee, page 533, The Daily Christian Advocate. On his motion, the report was adopted.

D. W. Smith presented the following paper, which, on his motion, was adopted:

Appreciation
of
Foreign
Languages
Commission
Report.

Whereas, The Board of Home Missions and Church Extension, by order of the General Conference of 1920, appointed a Foreign Language Commission to report its findings to the General Conference of 1924; and,

Whereas, Said Commission has made an exhaustive research, carefully compiled, in order to present a concise statement of the foreign language problem which the Church must meet at this period; and,

Whereas, This report has been scrutinizingly examined by delegates

of foreign language Conferences in our homeland and others, and has been accepted in a genuinely Christian spirit; and,

Whereas, This report as adopted means the beginning of a policy directing the missionary program of the Methodist Episcopal Church among peoples from foreign shores. It may mean in some cases unavoidable sacrifice to the foreign born in our Church. It also means a closer relation of 50,000 young people, children, and babes now in foreign language Conferences, and opens the way to approach nationalities of the Newer Immigration for which little has been done in the past; be it therefore

Resolved, That this General Conference express its sincere gratitude to the Foreign Language Commission and to the Board of Home Missions and Church Extension for bringing forth this new policy by which our Home Missionary efforts are to be guided in the future to the glory of our Lord and Master.

D. W. SMITH,
W. C. BLOOMQUIST.

E. L. Kidney presented Report No. 5 of the Committee on Home Missions and Church Extension, page 515, *The Daily Christian Advocate*. On his motion, it was adopted.

MAY 26
TWENTY-SIXTH
DAY.
Evening.

Committee
on
Home Missions,
Reports Nos.
5, 16.

E. L. Kidney presented Report No. 16 of the same Committee, page 615, *The Daily Christian Advocate*. On his motion, the report was adopted.

George Elliott presented Reports Nos. 11, 12, 13, and 14 of the Committee on State of the Church, page 591, *The Daily Christian Advocate*; they were, on his motion, adopted.

Committee
on
State of the
Church,
Reports Nos. 11,
12, 13, 14;
also 16, 18,
19, 20.

George Elliott presented Reports Nos. 16, 18, 19, and 20, of the same Committee, page 592, *The Daily Christian Advocate*, and, on his motion, they were adopted.

H. L. Jacobs presented Report No. 22 of the Committee on Itinerancy, page 556; Report No. 26, page 616; Report No. 27, page 617, and Report No. 15, page 555, of *The Daily Christian Advocate*, and, on his motion, they were adopted.

Committee
on
Itinerancy,
Reports Nos.
22, 26, 27,
15.

On motion of F. R. Bayley, the Conference adjourned. The Doxology was sung and Bishop Lowe pronounced the Benediction.

Adjournment.

TUESDAY MORNING, MAY 27, 1924

The Conference convened at 8:30 A. M., with Bishop John L. Nuelßen in the chair.

MAY 27
TWENTY-SEVENTH
DAY.
Morning.

Bishop Francis J. McConnell conducted the devotional exercises.

Devotions.

Hymn 128, beginning, "We may not climb the heavenly steeps," was sung.

Prayer was offered by Marvin A. Rader, of the Philippines.

Hymn 208, beginning, "I love thy kingdom, Lord," was sung.

MAY 27
TWENTY-
SEVENTH
DAY.
Morning.

Journal.

Bishop McConnell addressed the Conference on the one hundred and thirty-seventh Psalm, and offered prayer.

Hymn 631, beginning, "Jesus shall reign," was sung.

G. E. Heath, for the Committee on Journal, reported that the Committee had carefully examined the Journal for yesterday's sessions and had found it correct. The report was accepted, and the Journal was approved.

Committee
on
Privileges.

On motion of O. W. Fifer, chairman of the Committee on Privileges, Miss Evangeline Booth was invited to attend the Conference and that she might be presented at noon.

Daisy W.
Caffrey
Introduced.

Daisy W. Caffrey, the first woman to be licensed to preach by the Methodist Episcopal Church, was introduced to the Conference.

Col. C. L.
Young
Expresses
Appreciation.

Col. C. L. Young, chairman of the Convention Bureau of the Chamber of Commerce of Springfield, was introduced and addressed the Conference, expressing the city's appreciation of the presence of the General Conference in Springfield.

Vote on
Constitutional
Amendment
Changing
Ratio of
Representa-
tion.

Edmund M. Mills, Secretary of the last General Conference, announced that of the several constitutional amendments submitted during the quadrennium only one had received the necessary two-thirds vote, namely, the one to change the ratio of representation in the General Conference. The vote upon this amendment being: Ministerial: For the amendment, 5,763; Against the amendment, 2,628—507 more than two thirds. Lay: For the amendment, 3,521; Against the amendment, 1,319—883 more than two thirds.

E. M. Mills also stated that the detailed vote would appear in the Journal.

R. J. Wade moved that the Conference take up at once the election of secretaries for the Board of Foreign Missions and the Board of Home Missions and Church Extension. It was so ordered.

Lay
Representa-
tion
Postponed.

On motion of Elwood Starbuck, the Order of the Day this morning, the report of the Special Committee on Lay Representation, was postponed until to-morrow.

Bishop McDowell, on a question of privilege, presented the following:

Statement of
Bishops
Concerning
Consecration
Service.

In connection with the consecration service for Bishops on the afternoon of May 25, there was an unconscious omission of a disciplinary provision in Paragraph 204. Yesterday afternoon the omission was corrected, and the requirement of the paragraph scrupulously observed. The action has been made a matter of exact record.

On motion of D. G. Downey, the statement of Bishop McDowell was ordered to become a part of the permanent record of the Conference.

MAY 27
TWENTY-
SEVENTH
DAY.
Morning.

On motion of H. L. Jacobs, consideration of Report No. 13 of the Committee on Itinerancy was made the Order of the Day after the already authorized order for this morning.

Order of the
Day.

The Secretary announced that the ballots were ready, and Bishop Wilson called forward the Second Set of Tellers. (See List.)

The Conference proceeded to ballot for Secretaries of the Board of Foreign Missions and the Board of Home Missions and Church Extension.

Ballot
for
Missionary
Secretaries.

The following nominations for Corresponding Secretary of the Board of Foreign Missions were announced by the Secretary of the Conference: George L. Davis, Ralph E. Diffendorfer, John R. Edwards, M. W. Ehnes, Harry Farmer, Bishop Fred B. Fisher (withdrew), George M. Fowles, Herbert A. Keck, W. W. King (withdrew), A. B. Moss (withdrew), Frank Mason North (withdrew), Marvin A. Rader (withdrew), Ralph B. Army, John M. Walker, Ralph A. Ward.

Nominations.

M. A. Rader, Frank Mason North, Bishop Fred B. Fisher, W. W. King, A. B. Moss requested that their names be withdrawn from consideration in the election for Corresponding Secretary of the Board of Foreign Missions.

Withdrawals.

The following nominations for Corresponding Secretary of the Board of Home Missions and Church Extension were read by the Secretary of the Conference: David D. Forsyth, Robert H. Hughes (withdrew), W. W. King (withdrew).

Nominations.

W. W. King and Robert H. Hughes requested that their names be withdrawn from consideration for Corresponding Secretary of the Board of Home Missions and Church Extension.

Withdrawals.

The ballots were collected and the tellers retired in charge of assistant secretaries J. R. Wooton, C. B. Sylvester, and M. W. Dogan.

D. G. Downey, on a question of privilege, presented the following resolutions, and, on his motion, they were adopted by a standing vote:

In view of the action taken by the Rev. Dr. Frank Mason North in withdrawing his name from the number of those proposed for election as

Resolution
Concerning
F. M. North.

MAY 27
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DAY.
Morning.

one of the Corresponding Secretaries of the Board of Foreign Missions of the Methodist Episcopal Church;

Resolved, 1. That the Board of Managers of the Board of Foreign Missions of the Methodist Episcopal Church be, and they are hereby authorized to utilize the accumulated knowledge and experience of Doctor North and to make it available for the work of the Board by appointing him to a consulting position with such title and such compensation as may best serve the interests of our Foreign Mission work;

Resolved, 2. That the Board be directed to prepare for record and publication a fitting action concerning the distinguished service rendered by the Rev. Frank Mason North in these extraordinary years of world conflict and missionary opportunity and achievement.

Committee on
State of
Church.
Report No. 9.
Majority
Report.
Minority
Report.

George Elliott, chairman of the Committee on the State of the Church, presented Report No. 9 of the Committee, page 516, *The Daily Christian Advocate*.

W. M. Short presented the minority report.

C. E. Bacon offered the following motion:

That in discussing the report of the Committee on the State of the Church on "Amusements," the number of speeches be limited to one speech in presenting and one in rebuttal on the majority report, and the same rule to be applied to the presentation of minority report, and to all amendments or substitutes in perfecting either majority or minority report.

Vote to Be
Without
Debate.

J. R. Gettys offered, as an amendment, that the vote be taken without debate.

E. J. Lockwood called for the previous question on all before the Conference, and it was ordered.

On motion of H. P. Sloan, all the subsidiary motions were laid on the table.

Time
Extended.

R. J. Wade moved that the time be extended to complete the matter before the Conference and the hearing of the notices. The motion prevailed.

A delegate called for the "aye" and "no" vote. The call was not sustained.

A. E. Day moved that the minority report be laid on the table. On a count vote it was laid on the table. AYES 460, NOES 295.

A delegate moved that the majority vote be laid on the table, and it was not laid on the table.

Division
Requested.

W. A. Longnecker called for a division on the vote of majority report: (1) Paragraph 280; (2) Paragraph 69.

Division One was adopted.

Division Two was adopted.

The Report No. 9 as a whole was adopted.

The following filed their votes against the adoption of the

majority report of the Committee on the State of the Church, Report No. 9:

F. C. Aldrich, G. T. Alderson, T. F. Beauchamp, E. H. Dashiell, O. Harrison, W. O. Hoffecker, Thomas Rawlins, J. W. Golden, E. H. Rider, Mrs. Ida Clyne, R. G. Morris, Rosa Simpson, Battelle McCarty, Daniel Westfall, John I. Weah, T. W. Robinson, J. W. McFall, Homer M. Frank, M. A. Farr, H. S. Harriss, F. Marquez, J. S. Wilds, R. S. Johnstone, P. M. Peterson, John Sakrison, C. F. Schmidt, Wat Tyler, W. H. Newcomb, Frank P. Taggart, A. M. Wilkinson, A. E. Henry, E. M. Nunally, H. L. Carter, L. M. Parker, Ernest Lyon, J. H. Durbahn, Bert Gill, Mrs. D. B. Street, John C. Willits, Jay F. Olinger, R. P. Buchanan, K. A. Stromberg, T. O. Huckle, John B. Walker, H. E. Hutchinson, Ray E. Harvey, C. C. Hall, O. L. Markman, George R. Goodman, C. L. Peterson, S. B. Vaughan, Etta R. Edwards, N. H. Moss, J. B. Stout, S. C. Brown, W. I. Marshall, J. M. Mclear, J. M. Emert, W. F. Pitts, L. E. Cooke, J. B. Sites, J. A. Plantz, Mrs. J. E. Stubbs, W. M. Caldwell, Edwin Kirby, O. A. Wiggen, R. P. Petersen, J. E. A. Johns, James H. Lewis, H. S. Wilson, D. G. Franklin, E. C. Willard, R. T. Pynes, Mrs. A. C. Freeman, B. F. Abbott, R. B. Hayes, L. R. Grant, S. A. Bright, G. T. Saxton, Roy B. Cox, J. Knotts, W. H. Pollard, M. Herrmann, A. Mehler, A. Honneger, G. Frei, W. M. Short, M. E. Batten, L. D. Dickinson, C. R. Culver, E. J. Gale, E. L. Robinson, J. B. Randolph, A. R. Howard, R. F. Harrington, J. F. Page, S. J. McDonald, E. J. Sawyer, C. W. Caldwell, G. W. Lewis, T. F. Robinson, C. S. Stanley, W. G. Alston, J. W. Turner, Mrs. F. B. Cooper, Andrew Welch, William Fielder, A. D. Peck, H. Stehl, Otto Goericke, H. Meyer, H. H. Barr, B. F. Reading, T. M. McDonald, Mrs. Hattie L. Asbury, T. W. Robinson, Charles H. Smith, W. T. Arnold, Fred F. Thornburg, J. Ira Jones, Winnie Gabrielson, K. A. Stromberg, H. W. Jones, Alice Stearns.

The Conference reconvened at 11 A. M., with Bishop Nuelsen presiding.

Hymn No. 9, beginning, "Let all on earth their voices raise," was sung.

E. E. Harper, Conference Precentor, upon the invitation of the Conference, sang a solo.

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TWENTY-
SEVENTH
DAY.
Morning.

Votes
Against
Registered
for
Printing.

Devotions.

MAY 27
TWENTY-
SEVENTH
DAY.
Morning.

Committee
on
Complimen-
tary
Resolutions.
Report on
Itinerancy,
Report No. 13.
Majority
Report.
Minority
Report.

R. J. Wade moved that the following persons be named as a Committee on Complimentary Resolutions: J. M. M. Gray, J. R. Joy, and Mrs. E. H. Nottingham. The motion prevailed.

On motion of H. L. Jacobs, the Order of the Day was taken up.

Vice Chairman F. R. Bayley presented Report No. 13 of the Committee on Itinerancy, page 552, The Daily Christian Advocate, and moved its adoption.

Wallace MacMullen presented the minority report, and moved that it be substituted for the majority report.

W. B. Locke offered the following amendment to the majority report:

In Section 2, after the word "twelve," insert "in the same Annual Conference," so that it shall read, "nor more than six years in any consecutive twelve in the same Annual Conference, nevertheless, etc."

D. F. Diefendorf offered as an amendment to the amendment that Section 2 read, "three consecutive years without a majority vote of the members of the Annual Conference."

Wallace MacMullen, chairman of the Committee on the Reception of Fraternal Delegates, introduced Miss Evangeline Booth, Commander of the Salvation Army in America, who addressed the Conference.

The Conference stood and sang two stanzas of "At the Cross."

J. H. Hoskins presented the following, which, on his motion, was adopted:

Whereas, Since the last General Conference George Warren Brown of Saint Louis, an outstanding member of our great Church and a member of two former General Conferences, has passed to his reward;

Whereas, Our deceased brother, whom God signally prospered in a very large way, showed his devotion to his Lord and his loyalty and anxious interest in his Church by continual material expressions in full proportion to his large means not only during life but by bequests that will continue to promote the kingdom of God; now, be it

Resolved, That the General Conference at Springfield do hereby express its deep sense of loss and its high appreciation of his consistent life, his untiring service, and his noble benefactions, and that this expression be a part of the records of the Conference, and that a copy be sent to his widow, Mrs. George Warren Brown, of Saint Louis.

The result of the first ballot for Corresponding Secretaries of the Board of Foreign Missions was announced as follows: Total vote cast, 802; defective, 4. Total votes counted, 798; necessary to a choice, 400. Ralph E. Diefendorfer having received 468 votes, he was declared elected a Corresponding Secretary of the Board of Foreign Missions. (See Ballots.)

Address of
Evangeline
Booth.

Appreciation
of
George Warren
Brown.

Result of
First Ballot
for
Missionary
Secretaries.

R. E.
Diefendorfer
Elected.

The result of the first ballot for Corresponding Secretary of the Board of Home Missions and Church Extension was announced as follows: Total vote cast, 796; defective, 2. Total votes counted, 794; necessary to a choice, 398. D. D. Forsyth having received 746 votes, he was declared elected Corresponding Secretary of the Board of Home Missions and Church Extension.

MAY 27
TWENTY-
SEVENTH
DAY.
Morning.

D. D. Forsyth
Elected.

On motion of D. G. Downey, a second ballot for Corresponding Secretary of the Board of Foreign Missions, was ordered.

Second Ballot
for
Missionary
Secretary.

Bishop Wilson called the Third Set of Tellers. (See Tellers.)

The Conference voted, the tellers retired to count the ballots, in charge of Assistant Secretaries J. R. Wooton, M. W. Dogan, and C. B. Sylvester.

C. A. Pollock, for the Committee on Credentials, presented the following report:

Your Committee on Credentials has made the following adjustments: George E. Heath (New England), excused on evening May 27. Seated in his stead, J. M. Shepler, reserve.

Committee on
Credentials.

Frank E. Mossman (Northwest Iowa), excused, effective May 28.

Herman F. Meyer (California German), excused, effective May 27.

F. C. Taylor (Northwest Iowa), excused, effective May 29.

Lucius H. Bugbee (Northern Minnesota), excused, effective May 28.

M. P. Burns, reserve, seated in his stead.

S. D. Bausher (Philadelphia), excused, effective close of morning session May 27.

S. W. Bierer (Lay, Pittsburgh), reserve, was seated May 13 to May 21 inclusive, instead of William H. Pratt, regular delegate, who returned to his seat May 22.

John W. Hoffmaa (Ohio), excused, effective May 29.

J. R. Gettys (Nebraska), excused, effective May 29.

Mrs. W. L. Woodcock (Central Pennsylvania), excused, effective May 27, noon.

John W. Edel (Baltimore), excused, effective May 28.

Harry L. Brown (Puget Sound), excused, effective May 28, noon.

C. E. Hoag (Michigan), excused, effective May 29.

J. K. Miller (Michigan), excused, effective May 29.

Charles D. Skinner (Genesee), excused, effective May 28.

F. H. Luecke (Pacific German), excused, effective May 29.

Stephen S. Day (Newark), seated May 27.

On motion of H. L. Jacobs, the Conference adjourned to meet at 2:30 o'clock.

Adjournment.

Announcements were read.

Bishop Lowe pronounced the Benediction.

MAY 27
TWENTY-
SEVENTH
DAY.
Afternoon.

TUESDAY AFTERNOON, MAY 27, 1924

The Conference convened at 2:30 P. M., with Bishop Bristol presiding.

Devotions.

Hymn 91, beginning, "Guide me, O thou great Jehovah," was sung.

Maynard O. Fletcher offered prayer.

Hymn 287, beginning, "Salvation! O the joyful sound!" was sung.

Result of
Second Ballot
for
Missionary
Secretary.

The result of the second ballot for Secretary of Board of Foreign Missions was announced as follows: Total ballots cast, 769; defective, 0; votes counted, 769. Necessary to a choice, 385. No one having received a majority of votes the Bishop declared that there was no election. (See Ballots.)

Third Ballot
for
Missionary
Secretary.

On motion of S. A. Bright, a third ballot was ordered taken immediately.

Bishop Wilson called forward the Fourth Set of Tellers. (See Tellers.)

Ralph A. Ward
Withdraws.

Ralph A. Ward, on a question of privilege, withdrew his name from further consideration in the election for Secretary of the Board of Foreign Missions.

The Conference voted, the tellers retired to count the ballot in charge of Assistant Secretaries J. R. Wooton, M. W. Dogan, and G. A. Hume.

Speeches
Limited to
Three
Minutes.

On motion of E. G. Bek, all speeches on reports were limited hereafter to three minutes.

The discussion on Report No. 13 of the Committee on Itinerancy was resumed.

On motion of J. B. Johnson, the previous question was ordered.

The amendment to the amendment offered by D. F. Diefendorf, on motion of T. F. Beauchamp, was laid on the table.

J. B. Johnson moved that the amendment to the majority report be laid on the table. It was not laid on the table.

The amendment was adopted.

Minority
Report
Tabled.

Jesse Swank moved that the minority report be laid on the table, and on a count vote of 450 to 226 the minority report was laid on the table.

F. A. Arters moved the majority report, as amended, be laid on the table. It was not laid on the table.

Report No. 13, as amended, was adopted.

F. R. Bayley moved the following:

That it be the sense of this Conference that the Bishops at the next Annual Conference, in determining the years of service for District Superintendents under this legislation, shall count in the total the number of years already served on that District.

F. W. Harrop offered, as an amendment, that the word "any" be substituted for words "that district."

A delegate moved the amendment be laid on the table, and it was tabled.

The motion of F. R. Bayley prevailed.

The result of the third ballot for Secretary of the Board of Foreign Missions was announced as follows: Total votes cast, 720; defective, 0; total counted, 720. Necessary to a choice, 361. John R. Edwards having received 505 votes, was declared elected a Corresponding Secretary of the Board of Foreign Missions. (See Ballots.)

R. J. Wade moved that the Conference proceed at once to the election of the Secretaries of the other Boards: (1) Education; (2) Pensions and Relief.

The following nominations for the Secretary of the Board of Education were announced:

J. C. Baker (withdrew), W. S. Bovard, L. B. Bowers, John W. Hancher, A. W. Harris, E. D. Kohlstedt (withdrew), D. L. Marsh (withdrew), W. H. McMaster, George Mecklenburg, F. E. Mossman (withdrew), L. H. Murlin, F. H. Myers, I. G. Penn (withdrew), A. H. Sapp, I. B. Schreckengast (withdrew), John L. Seaton (withdrew), A. E. Smith, Mrs. Peter Stair, G. G. Vogel, R. J. Wade (withdrew), W. W. Youngson.

J. C. Baker, E. D. Kohlstedt, L. H. Murlin, J. L. Seaton, R. J. Wade, D. L. Marsh, F. E. Mossman, I. B. Schreckengast, and I. G. Penn requested that their names be withdrawn from consideration for the election of Secretary of the Board of Education.

The following nominations were read for Secretary of the Board of Pensions and Relief.

C. O. Ford (withdrew), J. R. Gettys (withdrew), S. J. Greenfield (withdrew), J. B. Hingley, H. L. Jacobs (withdrew).

J. R. Gettys, H. L. Jacobs, S. J. Greenfield, and C. O. Ford requested that their names be withdrawn from consideration for election as Secretary of the Board of Conference Claimants.

MAY 27
TWENTY-
SEVENTH
DAY.
Afternoon.
District
Superinten-
dents'
Time Limit.

Result of
Third Ballot
for
Missionary
Secretary.
J. R. Edwards
Elected.

First Ballot
for
Secretary of
Board of
Education
and
Board of
Pensions and
Relief.
Nominations.

Withdrawals.

Nominations.

Withdrawals.

MAY 27
TWENTY-
SEVENTH
DAY.

Afternoon.

J. B. Hingeley
Elected.

On motion of W. W. Keve, the Secretary was authorized to cast the ballot for Joseph B. Hingeley as Secretary of the Board of Conference Claimants. The Secretary cast the ballot and J. B. Hingeley was declared elected as Secretary of the Board of Pensions and Relief.

The Fifth Set of Tellers were called forward by Bishop Wilson.

The Conference voted, the tellers retiring in charge of Assistant Secretaries.

On motion of E. H. Cherrington, Bishop Hughes, chairman of the special committee to investigate the financial condition of the Board of Foreign Missions, was granted the privileges of the floor to present the report of that committee.

C. O. Holmes moved the adoption of the report, and it was adopted.

D. G. Downey, for the Commission on Unification, offered the following supplementary resolutions on unification:

Commission
on
Unification,
Additional
Report.

Resolved, 1. That our Commission on the Unification of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, be and the same is hereby continued with power to represent the General Conference in methods of procedure and in any undetermined matters not affecting the substance of the plan adopted by the General Conference of the Methodist Episcopal Church on May 7, 1924.

2. That when the General Conference of the Methodist Episcopal Church, South, shall have adopted the plan of Unification recommended by the Joint Commission and already adopted by the General Conference of the Methodist Episcopal Church, the Bishops of the Methodist Episcopal Church shall be, and they are hereby instructed, to submit the plan of Unification to the vote of the Annual Conferences meeting during the year 1925, and subject to the same proviso, under Paragraph 39, Section 1, which provides that "Lay Electoral Conferences shall be constituted quadrennially or whenever duly called by the General Conference," the General Conference hereby calls the Lay Electoral Conferences within the bounds of the Annual Conferences to meet during the year 1925, for the purposes of voting upon the plan of Unification and the constitutional changes involved therein, and the result shall be immediately announced.

3. That if and when the plan of Unification shall be adopted by the requisite majorities in the Methodist Episcopal Church and the Methodist Episcopal Church, South, then this General Conference shall be called to meet in adjourned session, at such time and place as the Bishops or a majority of them may determine in consultation and co-operation with the properly constituted authorities of the Methodist Episcopal Church, South, acting for the same purpose and under similar authority, for the purpose of putting into effect the provisions of the aforesaid plan of Unification and with power to legislate for the Church in all matters in accordance with said plan, subject, however, to the provisions and limitations of the Restrictive Rules.

4. That the Book Committee is hereby authorized and directed to make an apportionment to the Church sufficient to meet the expenses incident to the proposed adjourned meeting of this General Conference; such apportionment to be made as soon as the certainty of such meeting is determined.

5. That our Local Churches and our Annual and Lay Conferences everywhere are requested and urged not to complicate the orderly

constitutional processes by any precipitate action under the plan, and that they be in no undue haste in effecting local readjustments until the proposed plan shall have been constitutionally adopted by both Churches.

MAY 27
TWENTY-
SEVENTH
DAY.
Afternoon.

The resolutions were acted on item by item.

Item I was adopted.

Item II was adopted.

Item III was adopted.

Item IV was adopted.

Item V was adopted.

On motion of D. G. Downey, the resolutions, as a whole, were adopted.

By common consent Bishop W. F. Anderson, Fraternal Delegate to the General Conference of the Methodist Protestant Church, presented the following report:

By the gracious courtesy and appointment of my colleagues, I met the General Conference of the Methodist Protestant Church at Tiffin, Ohio, Wednesday, May 21, 1924. It was a happy coincidence that the date marked the sixteenth anniversary to the very day and hour of the visit of Dr. Thomas H. Lewis, their Fraternal Delegate to our General Conference in Baltimore in 1908. The scenes and the sentiments of that historic day in Baltimore were easily recalled by many who were in attendance at the Conference in Tiffin. On that occasion Doctor Lewis had said: "You invite us to come home—which home? We want to unite with a united home."

Report of
Bishop
Anderson as
Fraternal
Delegate to
Methodist
Protestant
Church.

The brethren of the Methodist Protestant General Conference were deeply interested in the report of the progress of the two Episcopal Methodisms toward unification. Pending this movement, and having no definite proposal for the Conference at Tiffin, I was compelled to feel that the purpose of my visit was almost exclusively fraternal. I made this position clear to our Methodist Protestant brethren, but assured them that while I had no definite official proposal for Union, they could be certain that the heart of our own Church is warm toward the union of all the divided branches of the Methodist family. They received this assurance with very evident enthusiasm and are eager to become a part of the great Methodist movement toward unification. To this end, they have appointed since my visit a committee of five, President Lewis being the chairman of the Committee, for further and definite negotiations with our own Church. If this General Conference would refer this subject with power to your Commission on Unification the matter would thus be left in favorable light for further development. *

On motion of D. G. Downey, the matter referred to in the report was referred to the Commission on Unification with power to act.

Bishop Henderson, by common consent, announced the Episcopal Areas of the church within the United States as follows:

Atlanta: Bishop Richardson—Saint Johns River, Florida, South Florida Mission, Atlanta, Georgia, Savannah, South Carolina.

Boston: Bishop Anderson—Maine, Vermont, New Hampshire, New England, New England Southern.

Committee
Report
on
Episcopal
Areas in
United States.

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TWENTY-
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DAY.
Afternoon.

Buffalo: Bishop Leonard—Genesee, Central New York, Troy, Northern New York.

Chattanooga: Bishop Thirkield—Holston, Central Tennessee, East Tennessee, Blue Ridge-Atlantic, North Carolina, Alabama.

Chicago: Bishop Hughes—Central Illinois, Illinois, Rock River, Chicago German, Central Swedish, Norwegian and Danish, Northwest German, Saint Louis German, Northern German.

Cincinnati: Bishop Henderson—North-East Ohio, Ohio, West Ohio, Kentucky.

Covington: Bishop Clair—Liberia, Lexington, Little Rock, Central Missouri, Lincoln.

Denver: Bishop Mead—Colorado, Wyoming State, Utah Mission, New Mexico, Western Swedish, West German, Southern, Southern Swedish Mission, Southwest Spanish Mission.

Detroit: Bishop Nicholson—Detroit, Michigan, Central German, Northern Swedish, Bi-Lingual Mission.

Helena: Bishop Smith—Montana State, Inter-Mountain, North Dakota.

Kansas City: Bishop Waldorf—Saint Louis, Missouri, Kansas, Southwest Kansas, Northwest Kansas, Oklahoma, Gulf.

Indianapolis: Bishop Leete—Indiana, North Indiana, Northwest Indiana, Southern Illinois.

New Orleans: Bishop Jones—Louisiana, Mississippi, Upper Mississippi, Central Alabama, Texas, West Texas, Tennessee.

New York City: Bishop Wilson—New York, New York East, Newark, East German, Eastern Swedish.

Omaha: Bishop Keeney—Iowa, Des Moines, Upper Iowa, Northwest Iowa, Nebraska, Northwest Nebraska.

Philadelphia: Bishop Berry—Philadelphia, New Jersey, Delaware, Wyoming.

Pittsburgh: Bishop McConnell—Erie, Pittsburgh, West Virginia, Porto Rico Mission.

Portland: Bishop Shepard—Oregon, Puget Sound, Columbia River.

Saint Paul: Bishop Locke—Minnesota, Northern Minnesota, West Wisconsin, Dakota, Wisconsin.

San Francisco: Bishop Burns—California, Southern California, California German, Pacific Chinese Mission, Pacific Japanese Mission, Pacific German, Pacific Swedish Mission,

Latin-American Mission, Hawaii Mission, Western Norwegian and Danish Conference.

Washington: Bishop McDowell—Baltimore, Central Pennsylvania, Washington, Wilmington.

Bishop Birney announced the Episcopal Areas outside of the United States as follows:

AFRICA

Cape Town: Bishop Johnson—Southeast Africa Mission, Rhodesia Mission, Congo Mission, Angola Mission.

EASTERN ASIA

Peking: Bishop Grose—North China, Chengtu West China, Chunking West China.

Shanghai: Bishop Birney—Central China, Kiangsi.

Foochow: Bishop Brown—Foochow, Hinghua, Yenping, South Fukien Mission.

Seoul: Bishop Welch—Korea, Japan Mission.

SOUTHERN ASIA

Bangalore: Bishop Warne—Burma Mission, South India.

Bombay: Bishop Badley—Bombay, Gujarat, Indus River.

Calcutta: Bishop Fisher—Bengal, Bhabua Mission, Central Provinces, Lucknow.

Delhi: Bishop Robinson—North India, Northwest India.

SOUTHEASTERN ASIA

Manila: Bishop Mitchell—Philippine Islands.

Singapore: Bishop Lowe—Malaysia, Netherlands Indies Mission, North Sumatra Mission.

EUROPE

Copenhagen: Bishop Bast—Denmark, Norway, Sweden, Finland, Finland Swedish Mission, Baltic Mission.

Paris: Bishop Blake—France Mission, Italy, North Africa Mission, Spain Mission.

Zurich: Bishop Nuelsen—Switzerland, South Germany, North Germany, Austria Mission, Hungary Mission, Russia Mission, Jugo-Slavia Mission, Bulgaria Mission.

MAY 27
TWENTY-
SEVENTH
DAY.
Afternoon.

Committee
Report
on
Episcopal
Areas
Outside of
United States.

MAY 27
TWENTY-
SEVENTH
DAY.
Afternoon.

LATIN AMERICA

Buenos Aires, Argentine: Bishop Oldham—Eastern South America, Chile, Bolivia Mission, North Andes Mission.

Mexico City, Mexico: Bishop Miller—Mexico, Central America Mission.

Evening
Session
Ordered.

On motion of R. J. Wade, a session of the Conference was ordered for eight o'clock to-night, the business of the session to be conducted along the same general lines as last night's session.

Ballot for
Editors to Be
Sealed.

R. J. Wade moved that when the ballot for Editors is taken, the ballots be sealed and not counted until to-morrow morning. It was so ordered.

Read All
Nominees.

J. M. Walker moved that all names placed in nomination for Editors from all delegates in the patronizing territory, be read by the Secretary, and the motion prevailed.

Result of
First Ballot.
For Secretary
of Board
of
Education.

The result of the first ballot for Secretary of the Board of Education was announced as follows: Total votes cast, 766; defective, 0; necessary to a choice, 384. No one having received a majority of votes cast there was no election. (See Ballots.)

Another ballot was ordered.

The Sixth Set of Tellers were called forward by Bishop Nuelsen.

The Conference voted, and the ballots were sealed in the presence of the Conference, not to be counted until to-morrow morning.

R. J. Wade moved that the first ballot for Editors be taken at this time, and it prevailed.

Nominations.

The following nominations were read by the Secretary for:
Methodist Review: George Elliott, John Thompson, Wallace MacMullen, Lynn Harold Hough.

Christian Advocate: J. R. Joy, W. H. Phelps.

California Christian Advocate: E. P. Dennett, F. M. Larkin.

Central Christian Advocate: Claudius B. Spencer.

Methodist Advocate Journal: J. W. Melear.

Northwestern Christian Advocate: Dan B. Brummitt, E. Robb Zaring.

Pacific Christian Advocate: E. L. Mills.

Pittsburgh Christian Advocate: John J. Wallace, Roy McCuskey.

Southwestern Christian Advocate: L. H. King.

Western Christian Advocate: E. C. Wareing.

Epworth Herald: Foster C. Anderson, L. O. Hartman, E. M. Cox, W. E. J. Gratz, W. W. Van Kirk, Jesse S. Dancey, R. W. Stoody, W. F. McDermott, Robert Brumblay, E. D. Kohlstedt, Stanley High.

Christliche Apologete: A. J. Bucher.

Sunday School Publications: H. H. Meyer, H. P. Sloan.

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The following withdrew their names from consideration: John Thompson, for *Methodist Review*; W. H. Phelps, for *The Christian Advocate*; E. M. Cox, L. O. Hartman, J. S. Dancey, for the *Epworth Herald*, and Roy McCuskey for *Pittsburgh Christian Advocate*.

Withdrawals.

On motion of C. A. Pollock, the Secretary was authorized to cast the ballot in all cases where there was but one nominee. The Secretary cast the ballot and the Bishop announced the following elected:

J. R. Joy, *Christian Advocate*.

Editors-elect.

C. B. Spencer, *Central Christian Advocate*.

J. M. Melear, *Methodist Advocate Journal*.

E. L. Mills, *Pacific Christian Advocate*.

J. J. Wallace, *Pittsburgh Christian Advocate*.

L. H. King, *Southwestern Christian Advocate*.

E. C. Wareing, *Western Christian Advocate*.

A. J. Bucher, *Christliche Apologete*.

The First Set of Tellers was called forward by Bishop Wilson.

The Conference voted, and the ballots were sealed in the presence of the Conference.

L. O. Hartman offered the following resolution, and on his motion it was adopted:

Resolved, That the General Conference instruct the editor and publishers of *The Daily Christian Advocate* to furnish each delegate a supplementary number of the *Advocate* which shall contain a complete index of all the proceedings of the Conference as reported in that periodical.

Daily
Advocate
Index.

Announcements were read.

J. B. Hingeley moved that the General Conference Treasurer be instructed to make out checks for delegates covering up to Thursday noon. The motion prevailed.

Treasurer
Authorized
to Draw
Checks.

The Conference adjourned, Bishop Badley pronouncing the Benediction.

Adjournment.

MAY 27
TWENTY-
SEVENTH
DAY.
Evening.

TUESDAY EVENING, MAY 27, 1924

Pursuant to adjournment the Conference was called to order at eight o'clock, Bishop Welch in the chair.

Devotions.

Hymn No. 47, beginning, "Sun of my soul, thou Saviour dear," was sung.

Prayer was offered by Gideon F. Draper, of Japan.

Hymn No. 434, beginning, "O sometimes the shadows are deep," was sung.

J. M. Hunter presented the following resolution, which, on his motion, was adopted:

Pay for
A. N.
Van Camp
Authorized.

That the General Conference Treasurer be authorized to pay to the son of Mr. A. N. Van Camp, the expense money of Brother Van Camp because of the very serious illness of the delegate.

J. M. HUNTER,
WILLIAM N. DELLER,
B. A. BOBB,

GEORGE A. MCKAY,
ORIEN E. BOYCE.

C. K. Carpenter moved that it will take five or more objections to a report to prevent consideration of a report to-night. The motion prevailed.

R. J. Wade presented the following paper, which, on his motion, was adopted.

Editing
the
Discipline.

Resolved, That the Editor of the Discipline be, and he is hereby, authorized to revise the language of the Book of Discipline, and of the various resolutions, reports, and enactments intended for insertion in the Discipline. He is also authorized and directed to harmonize contradictory statements, eliminating or uniting as necessity may demand; providing, however, that in no case shall he alter or change the plain intent and purpose of any resolution, report, or enactment.

Bishops
Authorized to
Appoint
Commissions,
etc.

Resolved, That the Bishops are hereby authorized to fill any vacancies in any of the Boards, Commissions, or Committees authorized by the General Conference in conformity with said authorization, and to name fraternal delegates to the bodies that have been represented at this General Conference by properly appointed and delegated commissioners.

Committee on
Education,
Reports Nos.
7, 13, 11, and
12.

J. L. Hillman presented Report No. 7 of the Committee on Education, page 486, The Daily Christian Advocate. On his motion, the report was adopted.

J. L. Hillman presented Report No. 13 of the same Committee, page 620, The Daily Christian Advocate. On his motion, the report was adopted.

J. L. Hillman presented Reports No. 11 and No. 12 of the same Committee, page 548, The Daily Christian Advocate. On his motion, they were adopted.

Trustees of
John Street
Church.

W. B. Farmer presented the following nominees for Trustees of John Street Church, New York City: H. K. Carroll,

John W. Crawford, Carl H. Fowler, William Kennedy, Joseph B. Morrell, Watson S. Moore, J. Fletcher Shera, William J. Stitt, William H. Van Benschoten.

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DAY.
Evening.

E. L. Kidney presented Report No. 13 of the Committee on Home Missions and Church Extension, page 553; also Report No. 15 of the same Committee, page 556; Report No. 18, page 645, *The Daily Christian Advocate*. On his motion, these reports were adopted.

Committee
on
Home Missions,
Reports Nos.
13, 15, 18.

On motion of R. J. Wade, F. A. Arter's time in discussion of Report 18 was extended to five minutes.

W. B. Farmer presented Report No. 14 of the Committee on Temporal Economy, page 617; Report No. 15, page 617; Report No. 16, page 617, of *The Daily Christian Advocate*. On his motion, they were adopted.

Committee on
Temporal
Economy,
Reports Nos.
14, 15, 16.

P. L. Frick presented Report No. 2 of the Committee on Federation, page 549; Report No. 3, page 549, of *The Daily Christian Advocate*. On his motion, they were adopted.

Committee on
Federation,
Reports Nos.
2, 3.

V. F. Brown, for the Committee on Book Concern, presented Report No. 15, page 551; Report No. 16, page 551; Report No. 19, page 621, *The Daily Christian Advocate*. On his motion, they were adopted.

Committee on
Book
Concern,
Reports Nos.
15, 16, 19.

The motion of A. S. Bennett, to amend the third item, was laid on the table.

C. H. Taylor presented Report No. 2 of the Committee on Hospitals and Homes, page 532; Report No. 3, same Committee, page 548; Report No. 4, same Committee, page 548, of *The Daily Christian Advocate*. On his motion, these reports were adopted.

Committee on
Hospitals and
Homes,
Reports Nos.
2, 3, 4.

H. L. Jacobs presented Report No. 16 of the Committee on Itinerancy, page 555, *The Daily Christian Advocate*; Report No. 21, page 556; Report No. 28, page 646, *The Daily Christian Advocate*. On his motion, they were adopted.

Committee on
Itinerancy,
Reports Nos.
16, 21, 28.

J. C. Baker presented Report No. 4, Committee on Foreign Missions, page 589; Report No. 12, page 646; Report No. 11, page 646, *The Daily Christian Advocate*. On his motion, they were adopted.

Committee on
Foreign
Missions,
Reports Nos.
4, 12, 11.

George Elliott presented Report No. 8 of the Committee on the State of the Church, page 516, *The Daily Christian Advocate*. On his motion, it was adopted. The substitute offered by C. H. Taylor, for the fourth paragraph of Report

Committee on
State of
Church,
Report No. 8.

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DAY.
Evening.

No. 8 of the Committee, was laid on the table, on motion of F. A. DeMaris.

The substitute offered by J. N. Dryden to Report No. 8 of the Committee on the State of the Church was laid on the table.

Committee on
Episcopacy
as to
Episcopal
Assignments.

On motion of D. G. Downey, the rules were suspended for the reading of the following report on Episcopal assignments, which, on his motion, was adopted:

Your Committee, having given long, careful, and prayerful consideration to the whole question of Episcopal Supervision for the ensuing quadrennium, and having consulted all the Bishops and heard from all the Areas, recommends the following assignments:

IN LANDS OUTSIDE OF THE UNITED STATES

South Africa: Capetown, Bishop Johnson.

Eastern Asia: Foochow, Bishop Brown; Peking, Bishop Grose; Seoul, Bishop Welch; Shanghai, Bishop Birney.

Southern Asia: Bangalore, Bishop Warne; Bombay, Bishop Badley; Calcutta, Bishop Fisher; Delhi, Bishop Robinson.

Southeastern Asia: Manila, Bishop Mitchell; Singapore, Bishop Lowe.

Europe: Copenhagen, Bishop Bast; Paris, Bishop Blake; Zurich, Bishop Nuelsen.

Latin America: Buenos Ayres, Bishop Oldham; Mexico City, Bishop Miller.

In the United States of America: Atlanta, Bishop Richardson; Boston, Bishop Anderson; Buffalo, Bishop Leonard; Chattanooga, Bishop Thirkield; Chicago, Bishop Hughes; Cincinnati, Bishop Henderson; Covington, Bishop Clair; Denver, Bishop Mead; Detroit, Bishop Nicholson; Helena, Bishop Smith; Indianapolis, Bishop Leete; Kansas City, Bishop Waldorf; New Orleans, Bishop Jones; New York, Bishop Wilson; Omaha, Bishop Keeney; Philadelphia, Bishop Berry; Pittsburgh, Bishop McConnell; Portland, Bishop Shepard; Saint Paul, Bishop Locke; San Francisco, Bishop Burns; Washington, Bishop McDowell.

Bishops Nuelsen and Grose led the Conference in prayer.

Adjournment.

On motion of J. B. Hingeley, the Conference adjourned, Bishop Welch pronouncing the Benediction.

MAY 28
TWENTY-
EIGHTH
DAY.
Morning.

WEDNESDAY MORNING, MAY 28, 1924

The Conference convened at 8:30 A. M., with Bishop Theodore S. Henderson in the chair.

Devotions.

Bishop Eben S. Johnson conducted the devotional exercises.

Hymn 646, beginning, "Hark! the song of jubilee," was sung.

Prayer was offered by T. A. O'Farrell.

Hymn 394, beginning, "Behold us, Lord, a little space," was sung.

Bishop Johnson addressed the Conference, using as a Scripture lesson John 20. 10-26.

Hymn 388, beginning, "A charge to keep I have," was sung.

MAY 28
TWENTY-
EIGHTH
DAY.
Morning.
Journal.

M. J. Naylor, for the Committee on the Journal, reported that the Committee had carefully examined the Journal of yesterday's sessions, and had found it correct. The report was accepted, and the Journal was approved.

On motion of O. W. Fifer, Doctor George J. Bond, former President of Nova Scotia Conference, was invited to a seat on the platform.

George J. Bond
Seated on
Platform.

George B. Mecklenburg, on the recognition of Bishop Burns' birthday, presented him with flowers from the Helena Area. Bishop Burns responded.

Bishop Burns'
Birthday.

J. A. James presented the following report of the Special Committee on Priority which, on his motion, was adopted:

Priority.

Your Committee appointed "to consider the time and place of the origin of Methodism in the United States," see Daily Advocate, page 311, "and to give careful study and consideration to the report of the Commission appointed by the General Conference of 1912," begs leave to state that so far as is now possible the conditions have been fulfilled.

Time and Place
of Origin of
Methodism
in
United States.

After the consideration of the testimony and with the knowledge that all the evidence bearing on the question at issue has not been submitted, we would recommend that a Committee of three persons shall be selected, one to be appointed by the Board of Bishops of the Methodist Episcopal Church, South; one by the President of the General Conference of the Methodist Protestant Church, and one by the Board of Bishops of the Methodist Episcopal Church. In case one or more of these appointing bodies omits to appoint to membership on this Committee within a period of three months after the proposal shall have been submitted to them, the remaining Board or Boards shall proceed to complete the personnel of the Committee. This Committee shall be empowered to select a Commission of three professors of history, regardless of their Church affiliations, to whom shall be submitted all evidence bearing on the time and place of the origin of American Methodism and the findings of this Commission shall be regarded as final.

J. A. JAMES, *Chairman.*
J. B. WALKER, *Secretary.*
A. E. KIRK,

A. L. DOUD,
T. H. DARBY.

The result of the second ballot for Secretary of the Board of Education resulted as follows: Total votes cast, 748; defective votes, 2; total votes counted, 746; necessary to a choice, 374 votes. W. S. Bovard, having received 386 votes, was declared elected Secretary of the Board of Education.

Result of
Second Ballot
for Secretary of
Board of
Education.

W. S. Bovard
Elected.

The Secretary read the Calendar number of reports adopted at the evening session yesterday.

A. C. Darling offered the following resolution concerning the death of Andrew N. Van Camp, and it was adopted:

Whereas, One of our esteemed members, Andrew N. Van Camp, of Highmore, South Dakota, a lay member of this General Conference, has this morning passed to his reward; and,

Appreciation
of
A. N.
Van Camp,
Delegate
Deceased.

Whereas, Our deceased brother was one of the early pioneers of the State of South Dakota, was an ardent supporter of the prohibition cause when its supporters were in the minority and a stand for prohibition

MAY 28
 TWENTY-
 EIGHTH
 DAY.
 Morning.

required courage and sacrifice, and that through these years he has unsparingly given to our Church of his life and means; therefore, be it
Resolved, That this General Conference at Springfield does hereby express its high appreciation of his stalwart work and labor for our Church and Kingdom, and its deep sorrow caused by the loss of this life of devotion and service.

Henry Wade Rogers, chairman of the Committee on Judiciary, presented Report No. 12, page 547, *The Daily Christian Advocate*, and moved its adoption.

Ray Allen presented the minority report, page 674, *The Daily Christian Advocate*, and moved that it be substituted for the majority report.

C. O. Holmes called for the previous question, and it was ordered.

D. L. Marsh moved that the majority report be read, but the motion did not prevail.

J. G. Wilson moved that the minority report be laid on the table, and it was laid on the table by a count vote of 450 to 205.

M. S. Rice moved that the majority report be laid on the table, and it was laid on the table by a count vote of 445 to 254.

W. A. C. Hughes, having voted to lay the majority report on the table, moved that the report be taken from the table, and it was not taken off the table by a count vote of 343 to 370.

The result of the first ballot for Editors was announced as follows:

For Methodist Review: Votes cast, 735; defective, 0; votes counted, 735; necessary to a choice, 368.

George Elliott received 556 votes and was declared elected Editor of the *Methodist Review*.

For California Christian Advocate: Votes cast, 724; defective, 0; votes counted, 724; necessary to a choice, 363.

E. P. Dennett received 408 votes, and was declared elected Editor of the *California Christian Advocate*.

For Northwestern Christian Advocate: Votes cast, 731; defective, 0; votes counted, 731; necessary to a choice, 366.

Dan B. Brummitt received 479 votes, and was declared elected Editor of the *Northwestern Christian Advocate*.

Judiciary
 Committee,
 Report No. 12
 Majority
 Report.

Minority
 Report.

Minority
 Report Laid
 on Table.

Majority
 Report Laid
 on Table.

Result of
 First Ballot
 for Editors.

George Elliott
 Elected.

E. P. Dennett
 Elected.

Dan B.
 Brummitt
 Elected.

For the *Epworth Herald*: Votes cast, 729; defective, 1; votes counted, 728; necessary to a choice, 365.

W. E. J. Gratz received 398 votes, and was declared elected Editor of the *Epworth Herald*.

For *Sunday School Publications*: Votes cast, 735; defective, 0; votes counted, 735; necessary to a choice, 368.

H. H. Meyer received 473 votes and was declared elected Editor of the *Sunday School Publications*.

E. E. Helms moved that the Book Committee be instructed to continue the salary of F. M. Larkin until the next session of his Annual Conference.

F. A. Arter moved that the motion be laid on the table, but it was not laid on the table.

The motion of E. E. Helms was adopted.

J. M. Walker moved that the Book Committee be instructed to continue the salary of E. Robb Zaring until the next session of his Conference, unless otherwise provided for, and it prevailed.

F. R. Bayley moved that the Area Secretaries and Corresponding Secretaries of Boards that have been merged, and any other ministers now in the employ of the World Service Commission and who have lost their positions by reason of our legislation, be referred to the World Service Commission, and that their salaries be continued till the next session of their Conference unless otherwise provided for.

A delegate called for the previous question, and it was ordered.

The motion of F. R. Bayley prevailed.

Notices were given.

The Conference took recess.

Conference reconvened at 10:50, with Bishop Henderson in the chair.

Hymn 180, beginning, "All hail the power of Jesus' name," was sung, after which Mrs. Fred Winslow Adams of Springfield, Massachusetts, rendered a solo.

R. J. Wade offered the following, which was adopted:

I move that the World Service Commission and other organizations of the Church be authorized to deal with each case, in the spirit of equity and fairness both to the individual and the Church, in reference to the continuance of employment and salary of all officers and employeess.

MAY 28
TWENTY-
EIGHTH
DAY.
Morning.

W. E. J. Gratz
Elected.

H. H. Meyer
Elected.

Continuation
of Salaries
Editors.

Area Secretaries
and Others.

Recess.

Authorization
for Salaries
of World
Service
Commission.

MAY 28
TWENTY-
EIGHTH
DAY.
Morning.

Book
Committee
Excused.

Report of
Special
Committee
on Lay
Representa-
tion
Recommitted.

On motion of W. F. Conner, the members of the Book Committee who are members of the General Conference were excused at this time from the session.

Henry Wade Rogers offered the report of the Special Committee on Lay Representation in Annual Conferences, page 646, *The Daily Christian Advocate*, and moved its adoption.

Elwood Starbuck moved that the report be recommitted for the perfecting of the report.

S. A. Bright moved the previous question on the motion to recommit, and it was ordered.

The report was then recommitted.

W. B. Farmer presented the report of the Committee on Revision of Legislation of the Benevolent Boards.

On motion of J. B. Hingeley, the rules were suspended in order to consider the report.

W. B. Farmer moved the adoption of the report.

E. J. Lockwood offered, as an amendment, that the words "be in Chicago" be substituted for "the World Service Commission shall determine the place of the headquarters."

A. S. Watkins offered, as amendment to the amendment, that "Cincinnati" be substituted for "Chicago."

E. E. Helms moved to substitute "Los Angeles" for all before the Conference.

F. W. Harrop called for the previous question, and it was ordered.

W. E. McKenzie moved that the amendment of A. S. Watkins to the amendment be laid on the table. It was laid on the table.

A. H. Finch moved that the amendment of E. J. Lockwood be laid on the table. It was laid on the table.

S. A. Bright moved that the substitute of E. E. Helms be laid on the table, and the substitute was laid on the table.

The report was adopted.

F. E. Shult moved that the Commission on Federating Churches be continued to study the problem and to report at the next session of the General Conference, expense not to exceed two hundred dollars. Adopted.

J. B. Hingeley moved the following resolutions, and, on his motion, they were adopted:

Commission
on
Federating
Churches
Continued.

Resolved, That the Board of Conference Claimants be, and is hereby authorized to secure such amendments to its Charter as may be necessary to include the additional duties that have been assigned to it by the General Conference, including the provisions for the relief of aged and disabled local supply pastors; the equalization of the annuity claims among the several Annual Conferences; the receiving in trust and administering of endowment and other funds for the benefit of Annual Conferences, deaconesses, medical missionaries, teachers, and other church workers who are not members of an Annual Conference, and administering the same in accordance with said trust.

MAY 28
TWENTY-
EIGHTH
DAY.
Morning.
Change of
Charter
of Board of
Conference
Claimants.

A. S. Watkins offered the following resolution, and, on his motion, it was adopted:

A question of privilege for the house. For the purpose of expediting business in future sessions of the General Conference,

Boards to
Prepare
Abridged
Reports.

Resolved, That we request all the Boards to prepare abridged reports for the use of committees and present them at the opening of the next General Conference, and that all committees act upon them as soon as possible in the General Conference session.

H. L. Jacobs moved the Calendar be taken up, and it prevailed.

The Calendar was taken up.

George Elliott, chairman of the Committee on the State of the Church, presented Report No. 27, page 620, The Daily Christian Advocate, and it was adopted.

Committee on
State of
Church,
Reports Nos.
27, 25.

George Elliott, for the same Committee, presented Report No. 25, page 619, The Daily Christian Advocate. On his motion, it was adopted.

W. E. Hammaker, chairman of the Committee on Epworth League, presented Report No. 6, page 594, The Daily Christian Advocate, and, on his motion, it was adopted.

Committee on
Epworth
League,
Report No. 6.

E. H. Cherrington, chairman of the Committee on Temperance, Prohibition, and Public Morals, presented Report No. 4, page 593, The Daily Christian Advocate. On his motion, it was adopted.

Committee on
Temperance,
Reports Nos.
4, 3, 7.

On suspension of rules, E. H. Cherrington presented Report No. 3 of the same Committee (not printed in The Daily Christian Advocate), and it was adopted.

E. H. Cherrington, for the same Committee, presented Report No. 7, page 676, The Daily Christian Advocate. On his motion, it was adopted.

D. G. Downey, chairman of the Committee on Episcopacy, presented Report No. 10, page 645, The Daily Christian Advocate. On his motion, it was adopted.

Committee on
Episcopacy,
Report No. 10

D. G. Downey offered the following resolution, which, on his motion, was adopted:

MAY 28
TWENTY-
EIGHTH
DAY.
Morning.

Effectiveness
of Actions
of
General
Conference.

EFFECTIVENESS OF ACTIONS OF THIS GENERAL CONFERENCE

Whereas, This General Conference has voted not to adjourn finally at this time, but that when it adjourns, it be to meet on the call of the Bishops; therefore,

Resolved, That all official relations and all legislative actions as determined by this General Conference during this session at Springfield, Massachusetts, shall take effect and be in force on and after its adjournment to meet at the call of the Bishops, precisely as if the adjournment were *sine die*.

D. G. Downey moved, by common consent, for reconsideration, that the following resolution concerning Barratt's Chapel in the Wilmington Conference, be adopted, and it was adopted:

Presentation
of
Barratt's
Chapel.

Whereas, Barratt's Chapel in Kent County, State of Delaware, built about 1780, is still standing; and,

Whereas, This old house of worship is famous in the annals of American Methodism as the first meeting place of Coke and Asbury, after the former had landed on our shores commissioned by Mr. Wesley to organize an Episcopal Church in this country; and,

Whereas, It was from this spot that Freeborn Garretson went forth "like an arrow" summoning the preachers to a Conference at Baltimore, where they assembled on December 24, 1784, and organized the Methodist Episcopal Church; and,

Whereas, While many houses and sites connected with the planting of Methodism in this new world have been displaced or lost, this one is preserved substantially as it was in the beginning, having the same interior appointments, and the identical pulpit bench on which Coke and Asbury sat together; and,

Whereas, The stately old structure, standing amid a grove of towering oaks, keeps silent and solemn vigil over a sacred past; and,

Whereas, Tourists from every section of the nation, and now from almost every quarter of the world, make long direct trips, or go far out of their way to stand with uncovered heads before its crude altar and be moved by memories of our Fathers and the God who so gloriously answered them by fire; and,

Whereas, Such a precious legacy should not be permitted to decay; therefore, be it.

Resolved, That it is the sense of the General Conference of the Methodist Episcopal Church convened at Springfield, Massachusetts, in May, 1924:

1. That Barratt's Chapel is the common heritage of all Methodist Episcopalians.

2. That it ought to be endowed and preserved; and,

3. That Methodists everywhere ought to willingly contribute to such an enterprise, properly inaugurated, and conducted by the Wilmington Conference within whose borders the Chapel stands, until a reasonable endowment has been created.

G. T. ALDERSON,
T. F. BEAUCHAMP,
F. C. MACSORLEY,
W. HARRY JONES,

ORLANDO HARRISON,
THOMAS N. RAWLINS,
WALTER O. HOFFECKER,
E. H. DASHIELL.

Committee on
Judiciary,
Reports Nos.
13, 14, 15, 16.

John Marshall, for the Committee on Judiciary, presented Report No. 13, page 552, The Daily Christian Advocate; also Report No. 14, page 619; also Report No. 15, page 620; and they were adopted.

Time
Extended.

R. J. Wade moved the extension of time to complete Reports of the Committee on Judiciary, and it prevailed.

MAY 28
TWENTY-
EIGHTH
DAY.
Morning.

John Marshall presented Report No. 16, page 642, The Daily Christian Advocate.

J. B. Hingeley moved, as an amendment, that the words "disapproved" and "no" be stricken out in connection with Paragraph 341, Section 7.

C. E. Bacon called for the previous question on amendment, and it was ordered.

T. M. McDonald moved that the amendment be laid on the table, but it was not laid on the table.

The amendment was adopted.

J. B. Hingeley offered as an amendment that after "the answer to section 49," "disapproved" be added.

S. A. Bright called the previous question on the whole matter, and it was ordered.

Ray Allen moved that the amendment be laid on the table, and it was not laid on the table.

The report, as amended, was adopted.

On motion of R. J. Wade, a session of the Conference was ordered for 2:30 P. M.

Notices were read.

S. A. Bright moved that the Conference adjourn, and it carried.

Bishop B. T. Badley pronounced the Benediction.

Adjournment.

WEDNESDAY AFTERNOON, MAY 28, 1924

MAY 28
TWENTY-
EIGHTH
DAY.
Afternoon.

The Conference was called to order at 2:30 P. M., with Bishop Shepard presiding.

Hymn 419, beginning, "One more day's work for Jesus," was sung.

Prayer was offered by J. C. Spencer, of the Oregon Conference.

John Marshall of the Committee on Judiciary presented Report No. 17, page 645, The Daily Christian Advocate. On his motion, the report was adopted.

Committee on
Judiciary,
Report No. 17.

F. A. Horne presented Report No. 14-a of the Committee on Book Concern, page 551, The Daily Christian Advocate. On his motion, it was adopted.

Committee on
Book Concern,
Report No.
14-a.

MAY 28
TWENTY-
EIGHTH
DAY.
Afternoon.

Committee on
Home Missions,
Report No. 17.

Committee on
State of
Church,
Report No. 10.

Committee on
Temporal
Economy,
Report No. 8.

Dakota
Conference
Journal.

Committee on
Itinerancy,
Reports Nos.
30, 9.

E. L. Kidney presented Report No. 17 of the Committee on Home Missions and Church Extension, page 616, *The Daily Christian Advocate*. On his motion, it was adopted.

George Elliott presented Report No. 10 of the Committee on the State of the Church, page 550, *The Daily Christian Advocate*. Adopted.

W. B. Farmer presented Report No. 8 of the Committee on Temporal Economy, page 556, *The Daily Christian Advocate*. On his motion, it was adopted.

J. M. Hunter, on a question of privilege, called attention to the fact that the Journal of the Dakota Conference had been received by the Committee on Itinerancy.

H. L. Jacobs presented Report No. 30 of the Committee on Itinerancy, page 675, *The Daily Christian Advocate*. He moved that after necessary corrections it be adopted. It was adopted.

H. L. Jacobs presented Report No. 9 of the same Committee, page 674, *The Daily Christian Advocate*.

W. E. McKenzie offered the following substitute for Section 1, Paragraph 341, of the Discipline, 1920:

Amend Paragraph 188 by substituting for Section 1 the following: "Par. 188, Sec. 1. Retired ministers are entitled to annuities for their years of service in the effective relation in the Methodist Episcopal Church (including two years on trial) as pastors, district superintendents, or in other service rendered the Church under appointment of the Bishop. However, any pension received by claimants from any institution of the Church shall apply on the payment of his annuity claim against the Conference."

Amend Sec. 2 by striking out the words in the last line, "including two years on trial," and substituting therefor the words "as set forth in Section 1 of this paragraph."

On motion of F. A. McCarty, the substitute was laid on the table.

J. E. Skillington offered the following amendment:

Beginning after the word "trial" about the middle of the last paragraph (line 11 counting from the top) strike out all the rest of that sentence and substitute the following:

"with the following limitations: (1) Years spent in the service or employment of an institution or organization providing a pension in consideration of such service or employment, shall not be counted in reckoning the above claim except when the pension received for such years is less in amount than the annuity claim for said years would be if allowed as per above, and then only in such number as may be required to provide for the difference. (2) Years of service spent in appointments made in accordance with the provisions of Section 4 of Paragraph 208, shall not be counted in reckoning the above claim, except when the interests served are so vitally related to the work of the Methodist Episcopal Church in the judgment of the Annual Conference as to justify it, which judgment shall be expressed at the time the appointment is made by a two-thirds vote of the Conference after recommendation by the Conference Board of Stewards.

On motion of F. R. Bayley, the amendment was laid on the table.

The report was adopted.

J. C. Baker, chairman of the Committee on Foreign Missions, presented Report No. 5, page 590, The Daily Christian Advocate, and moved its adoption.

MAY 28
TWENTY-
EIGHTH
DAY.
Afternoon.
Committee on
Foreign
Missions,
Report No. 5.

W. R. Johnson offered the following amendment:

Amend Paragraph 7 in Section 6, by inserting the word "home" before the word "missionary" and by striking out that part of the paragraph beginning, "provided that when a Central Conference."

On motion of Matthew Herrmann, the amendment was laid on the table.

The report was adopted.

J. L. Hillman, chairman of the Committee on Education, presented Report No. 8, page 487, The Daily Christian Advocate, and, on his motion, it was adopted.

Committee on
Education,
Report No. 8.

E. H. Cherrington moved that a report of the Committee on Temperance, Prohibition, and Public Morals, to be printed in to-morrow's The Daily Christian Advocate as No. 8, be adopted, and this was adopted.

Committee on
Temperance,
Report No. 8.

W. E. Hammaker, chairman of the Committee on Epworth League, presented Report No. 3, page 550, The Daily Christian Advocate.

Committee on
Epworth
League,
Report No. 3
Laid on
Table.

C. E. Bacon moved that the report lie upon the table, and it was laid on the table.

H. L. Jacobs, chairman of the Committee on Itinerancy, presented Report No. 29, page 675, The Daily Christian Advocate, and, on his motion, it was adopted.

Committee on
Itinerancy,
Report No. 29.

J. B. Hingeley offered the following resolution, and moved its adoption:

Add to Report No. 30 the following:
"and the World Service Commission shall add to the apportionment made for the support and maintenance of the Board and its activities an amount sufficient to meet the demands of the Equalization Fund as shown by the report of said Board."

Equalization
Fund Item
Laid on
Table.

A delegate moved that the motion of J. B. Hingeley be laid on the table. It was laid on the table.

W. L. Hartman, chairman of the Committee on Hospitals and Homes, presented Report No. 7, page 549, The Daily Christian Advocate, and, on his motion, it was adopted.

Committee on
Hospitals
and Homes,
Report No. 7.

F. A. Horne, chairman of the Committee on Book Concern,

MAY 28
TWENTY-
EIGHTH
DAY.

Afternoon.
Portland
Depository
Report
Fails.

presented Report No. 10, page 485, *The Daily Christian Advocate*.

G. E. Hume offered, as an amendment, that "Los Angeles" be substituted for "Portland."

S. A. Bright called for the previous question.

A delegate moved to lay the amendment on the table, and it was laid on the table.

The report was not adopted.

Committee on
Foreign
Missions,
Report No. 6.

J. C. Baker, chairman of the Committee on Foreign Missions, presented Report No. 6, page 593, *The Daily Christian Advocate*, and, on his motion, it was adopted.

J. C. Baker offered the following motion, and it was adopted:

Conferences
Recognized.

Paragraph 95, Section 7: The Central Conference of Southern Asia, the Eastern Asia Central Conference, and the Central Conference of Latin America, are hereby recognized.

Committee on
Home Missions,
Report No. 19.

E. L. Kidney, chairman of the Committee on Home Missions and Church Extension, presented Report No. 19, page 646, *The Daily Christian Advocate*, and, on his motion, it was adopted.

Committee on
Temporal
Economy,
Report No. 10
Laid on
Table.

W. B. Farmer, chairman of the Committee on Temporal Economy, presented Report No. 10, page 557, *The Daily Christian Advocate*.

W. D. Fairchild moved that the report be laid on the table, and it was laid on the table.

W. B. Farmer presented the following memorial by common consent, and, on his motion, it was adopted:

DEACONESS WORK IN EUROPE

Deaconess
Work in
Europe.

Amend Paragraph 498, Section 2, by substituting for present Section 2, the following:

"In those countries in Europe where the 'Union of the Deaconess Associations of the Methodist Episcopal Church in Germany and Switzerland' is at work, the provisions of Paragraphs 229-240, and of Paragraphs 491-497 shall be replaced by the provisions of the Constitution of said Union and the Constitution and By-laws of the legally incorporated Deaconess Associations, provided, that they are approved by the resident Bishop on recommendation of the Annual Conference concerned. All proposed changes of such Constitution shall first be submitted for approval to that Bishop. Like authority is given to similar deaconess organizations in other states of Europe."

Committee on
Education,
Report No. 9.

J. L. Hillman, chairman of the Committee on Education, presented Report No. 9, page 488, *The Daily Christian Advocate*, and moved its adoption. It was adopted.

Committee on
State of
Church,
Report No. 23.

George Elliott, chairman of the Committee on the State of the Church, called up Report No. 23, page 619, *The Daily Christian Advocate*, and requested J. I. Bartholomew to present it, which he did. The report was adopted.

Clarence True Wilson read a telegram:

"It will greatly help if Methodist General Conference to-day wires Governor Branch, Indianapolis, protesting against Carpentier-Gibbons Prize Fight at Michigan City, Indiana, next Saturday. This is a prize fight exactly like what Governor McCray stopped less than two years ago. Twice within three years Indiana legislature refused to legalize such contests.

W. S. FLEMING, *District Manager, National Reform Association.*"

and offered the following resolution:

That the President of the Conference to-day, the Secretary, and E. R. Conder be authorized to wire the protest of the General Conference to the Governor of Indiana against the proposed prize fight in that State on next Saturday,

and it prevailed.

W. E. Hammaker, chairman of the Committee on Epworth League, presented Report No. 4, page 589, *The Daily Christian Advocate*.

C. H. Taylor moved that the report be laid on the table. It was not laid on the table by a count vote of 274 to 294.

J. R. Edwards moved that the report be referred to the new Commission on World Service.

On a point of order by E. L. Kidney, the Chair ruled that the report was out of order and not properly before the Conference.

On motion of E. D. Kohlstedt, the Dakota Conference delegation was excused from the session to accompany the body of A. N. Van Camp to the railroad station, and the Secretary was instructed to communicate the sympathy of the Conference to the widow.

W. L. Hartman, for the Committee on Hospitals and Homes, presented Report No. 5, page 548, *The Daily Christian Advocate*.

J. N. Dryden moved that the report be laid on the table.

H. L. Jacobs called for a division:

(1) Down to "hospitals and homes patronized by the Annual Conference."

(2) Beginning "and for the work carried on by the Board of Hospitals and Homes."

Division 1 was not laid on the table.

Division 2 was laid on the table.

W. E. Shaw moved that the report be recommitted.

H. L. Jacobs moved that the motion to recommit be laid on the table, but it was not laid on the table.

The report, as amended, was not adopted, by a count vote of 231 to 323.

MAY 28
TWENTY-
EIGHTH
DAY.
Afternoon.
Protest
Prize Fight.

Committee on
Epworth
League,
Report No. 4
Not Properly
Before
Conference.

Dakota
Conference
Delegation
Excused.

Committee on
Hospitals
and Homes,
Report No. 5
Not Adopted.

MAY 28
TWENTY-
EIGHTH
DAY.

Afternoon.

Committee on
Episcopacy,
Report No. 9.

D. G. Downey, for the Committee on Episcopacy, presented Report No. 9, page 621, The Daily Christian Advocate, and, on his motion, it was adopted.

J. B. Hingeley moved that a session be ordered at 8 o'clock to-night. The motion prevailed.

L. R. Grant offered the following resolution, which was adopted:

Whereas, This General Conference was electrified by the impressive, instructive, and illuminating address yesterday by Miss Booth; be it

Resolved, That the Secretary be instructed to include her name when mailing the volume of this General Conference proceedings to each delegate.

Appreciation
of
Evangeline
Booth.

Ezra S. Tipple moved that the Conference adjourn, and it was so ordered.

C. A. Pollock, for the Committee on Credentials, presented the following for record:

Committee on
Credentials.

Your Committee on Credentials report the following adjustments: Mrs. Lydia F. Woodcock (Central Pennsylvania) excused, effective May 27, at noon.

O. D. Jacoby (California), excused, effective May 28.

F. W. Wahl (Saint Louis German), excused, effective May 28.

Mrs. F. H. Davis (Minnesota), excused, effective May 26, noon.

Josiah W. Taylor (Maine), excused, effective May 28.

G. Rowland Munroe (Newark), excused, effective May 27, noon. Stephen S. Day, alternate, seated in his stead.

W. R. Wedderspoon (Rock River), excused, effective May 28, noon.

B. E. Breihan (Southern German), excused, effective May 29.

O. M. Bond (Northwest Iowa), excused, effective May 29.

W. H. Pratt (Pittsburgh), excused, effective May 28, noon.

J. W. Patterson (Southern California), excused, effective May 28.

J. Fred Laise (Baltimore), excused, effective May 29.

Albert Gaddis (Pittsburgh), excused, effective May 28, noon.

John M. Doran (Philadelphia), seated May 27th in place of S. D. Bausher.

J. L. Nuber (Baltimore), excused, effective May 29.

W. E. Hammaker (North-East Ohio), excused, effective May 29.

Harry L. Price (Baltimore), excused, effective May 29.

R. W. Sockman (New York), excused, effective May 29.

Walter R. Fruit (Detroit), excused, effective May 29.

W. M. Blanchard (Northwest Indiana), excused, effective May 28, 6 P. M.

John W. Langdale (New York East), excused, effective May 28, noon; Harry Belcher seated in his stead.

H. S. Harriss (North Dakota), excused, effective May 29.

Frank P. Taggart (Southern California), excused, effective May 29.

J. H. Hoskins (Saint Louis), excused, effective May 29.

Earl Wilson (West Ohio), excused, effective May 28, noon.

W. C. Fawcett (North Dakota), excused, effective May 28.

R. J. Wade read the following for record:

A. M. Wilkins
on
Unification
Commission.

This is to certify that Dr. A. M. Wilkins (Atlanta Conference) has been elected as the representative on the Commission on Unification from the Seventh District.

E. H. McKISSACK, *Chairman*.

J. C. ARNOLD, *Secretary*.

Adjournment.

The Conference adjourned, Bishop Burt pronouncing the Benediction.

WEDNESDAY EVENING, MAY 28, 1924

MAY 28
TWENTY-
EIGHTH
DAY.
Evening.

The Conference convened at 8 P. M., with Bishop F. J. McConnell in the chair.

Devotions.

Hymn 410, beginning, "Lord, speak to me," was sung.

Prayer was offered by H. H. Barr, of the Erie Conference.

Hymn 315, beginning, "Nearer, my God, to Thee," was sung.

Nominations.

Bishop Wilson announced the following nominations, and they were confirmed:

WORLD SERVICE COMMISSION

World Service Commission.

Bishops Hughes, Waldorf, Keeney, Blake, and McConnell.

Ministers: J. M. M. Gray (Wyoming); R. S. Cushman (Genesee); G. H. Spencer (New England); R. B. Army (Pittsburgh); K. D. Beach (Michigan).

Laymen: Arthur Baxter, P. H. Helms, G. W. Crabbe, Mrs. O. N. Townsend, William T. Williamson.

On Rural Work: Bishops Waldorf and Mead.

Rural Work

Church Music: Ministers, Earle Harper, M. J. Hill, J. M. Walker, J. F. Olive, A. J. Bucher; Laymen, Carl F. Price, K. P. Harrington, C. M. Moss, R. G. McCutcheon, E. H. Wilson.

Church Music.

Near East Relief Advisory Committee: Wallace H. Finch, Ralph W. Sockman, Frank M. North, D. D. Forsyth, James R. Joy, L. H. Murlin, J. G. Wilson, Robert Bagnell, J. W. Edel, Bishops Berry, Anderson, and Wilson.

Near East.

Deaconess Board: Wallace MacMullen, Ray Allen, F. W. Luce, Mrs. E. A. Brubaker, Miss Roxana Beck, C. W. Williams, J. S. Ward, A. S. Kavanagh, A. Z. Mann, L. M. Potter, John Mayer, C. W. Straw, C. E. Schenk, Mrs. Herman Feger, S. L. Parish, A. E. Kirk, B. F. Woolfolk, John Arbuckle, George M. Spurlock, T. F. Holgate, C. G. Cole, L. F. W. Lesemann, Bishop Thomas Nicholson.

Deaconess Board.

Frank Mason North, on a question of privilege, presented the following communication, and, on his motion, it was received and ordered to be included in the record:

Hardoi, India, April 17, 1924.

To the Members of the General Conference in Session in Springfield, Massachusetts.

Letter from Mrs. Lois Parker.

DEAR FATHERS AND BRETHREN:

As the Senior Missionary of the Methodist Episcopal Mission, Christian Greetings, and through you thanks and congratulations to the Church for the work which has been accomplished in India since Doctor Butler went out from New England. You have some fruits of the work with you, but there are millions yet who have not heard the "Good Tidings" the Church can give. May all who love Jesus have a share in this work.

Yours respectfully,
(Signed) LOIS S. PARKER.

S. A. Bright offered the following resolutions:

Whereas, The action of the General Conference of 1908, directing and making certain arrangements for the 1912 General Conference, as it appears on pages 363 and 449 of the 1908 Journal, reaffirmed and taken by every subsequent General Conference, has proved to be not only practicable but also very helpful to the orderly and expeditious dispatch of business, especially during the first days of this Conference; therefore,

Concerning the Business of General Conference.

MAY 28
 TWENTY-
 EIGHTH
 DAY.
 Evening.

Resolved, That the Committee having in charge the arrangements for the next General Conference be requested to set aside the afternoon of the first Sunday of the Conference for the Memorial Session, and that the General Superintendents be and hereby are appointed a Committee to arrange for such session and its services.

Resolved, That all receptions to Fraternal Delegates be held in night sessions of the Conference, and, as far as possible, within the first fortnight of the Conference.

Resolved, That the Episcopal Address shall be presented on the second day of the Conference.

Resolved, That evening sessions be held for the presentation of the reports of the General Superintendents who have presided in Areas outside of the United States.

Resolved, That the Standing Committees be organized in the afternoon of the first day of the Conference; also, the Areas, to each of which the General Superintendents are requested and directed to assign one of their number to preside until organization of the Committees and Areas has been completed.

Resolved, That the Special Committee of three, appointed to revise the Rules of Order in the composition and duties of the Committees, be and is hereby instructed to respect the number of and representation from the Areas in the United States, having in mind the principle of the balance of ministers and lay members therein as to number.

Resolved, That the Book Committee be made the Commission with power to determine the place of meeting of the next General Conference according to Article V, in The General Conference Chapter of Division 3, of the Constitution, paragraph 41, section 1.

Resolved, That the said Commission and the Committee on Entertainment, together with the Secretary of this General Conference, be directed to make such advance provisions for the next General Conference as will suggest the business and expedite its proceedings in its first session; and outline its program of special events, the night sessions, meetings, and anniversaries, all provisions to be reported to the Conference at its organization, and to be subject to any change the Conference may order.

Resolved, That memorials, resolutions, petitions, and appeals to be assigned to the Standing Committees, may be sent to the Secretary of this Conference, or his assistant, at any time before the opening of the next General Conference, and shall be grouped by him for distribution and delivery to the respective Committees as soon as they have been organized.

D. G. Downey moved that consideration of the resolutions be deferred until later in the session, and it was so ordered.

L. M. Parker, for the Special Committee on Lay Representation in the Annual Conference, presented the report of that Committee, page 646, The Daily Christian Advocate, and the following section No. 6, and moved its adoption:

Section 6. Until all Annual Conferences have admitted lay delegates, as hereinbefore provided, and until otherwise repealed, all provisions of the Discipline concerning Lay Electoral Conferences shall remain in force as at present for those Annual Conferences not admitting lay delegates.

W. C. Hanson offered the following substitute:

Insert the following after Paragraph 79:

11. Lay Delegates to the Annual Conference.

An Annual Conference may authorize each pastoral charge within its bounds to elect one lay delegate to the Annual Conference, who shall have the privileges of the floor, and the right to vote on questions not ministerial or constitutional, and shall be eligible for all committees, except those which deal with Questions 1 to 25.

Committee
 on Lay
 Representa-
 tion.
 Substitute
 Adopted.

MAY 28
TWENTY-
EIGHTH
DAY.
Evening.

On motion of C. W. Straw, the substitute was laid on the table.

F. M. Swinehart offered, as an amendment, that the last sentence of Section 5 be stricken out.

L. B. Alger moved that the amendment be laid on the table, and it was laid on the table.

Ray Allen offered the following substitute:

Resolved, That a constitutional amendment be submitted to the several Annual Conferences and Lay Electoral Conferences, providing for the admission of laymen into the Annual Conferences on such conditions and under such regulations as the General Conference shall from time to time determine.

T. M. McDonald called for the previous question, and it was ordered.

T. O. Huckle moved that the substitute of Ray Allen be laid on the table, but it was not laid on the table.

The substitute prevailed by a count vote of 337 to 245.

On motion of Ray Allen, further action was deferred until to-morrow.

Bishop Wilson asked permission that nominations for Boards as well as for Commissions be made after the close of the General Conference, and that nominations so made be confirmed.

Nominations
by Bishops
Authorized.

On motion, the permission was granted and the nominations were confirmed.

F. A. Horne, chairman of the Committee on Book Concern, presented Report No. 17, page 552, The Daily Christian Advocate, and it was adopted.

Committee on
Book
Concern,
Report No. 17.

J. C. Baker, for the Committee on Foreign Missions, presented Report No. 14, page 677, The Daily Christian Advocate, and it was adopted.

Committee on
Foreign
Missions,
Report No. 14.

J. B. Hingley presented Report No. 14 of the Committee on Itinerancy, page 552, The Daily Christian Advocate, and moved to amend by striking out the last four lines in the resolution and add "The adjourned or next session of the General Conference," and the report, as amended, was adopted.

Committee on
Itinerancy,
Report No. 14.

W. B. Farmer, for the Committee on Temporal Economy, presented Report No. 7, page 556, The Daily Christian Advocate, and, on his motion, it was adopted.

Committee on
Temporal
Economy,
Report No. 7.

D. G. Downey, for the Committee on Revision of Legislation of the Benevolence Boards, moved that the Secretaries of the Boards mentioned in the fourth paragraph be appointed as

Committee on
Revision
of Legislation
of
Benevolence
Boards.

MAY 28
TWENTY-
EIGHTH
DAY.
Evening.

Committee on
Hospitals
and Homes,
Report No. 6.

Department Heads of their respective Boards until the merger shall have been completed.

W. L. Hartman, for the Committee on Hospitals and Homes, presented Report No. 6, page 549, *The Daily Christian Advocate*, and it was adopted.

Committee on
State of
Church,
Report No. 22.

George Elliott, for the Committee on the State of the Church, presented Report No. 22, page 619, *The Daily Christian Advocate*, and it was adopted.

Committee on
Temporal
Economy,
Report No. 13.

W. B. Farmer, for the Committee on Temporal Economy, presented Report No. 13, page 617, *The Daily Christian Advocate*, and it was adopted.

Committee on
Itinerancy,
Report No. 23.

H. L. Jacobs, for the Committee on Itinerancy, presented Report No. 23, page 593, *The Daily Christian Advocate*, and it was adopted.

Bishop Wilson read the following nominations for the Board of Temperance, Prohibition, and Public Morals, and they were elected:

Nominations
for Board
of
Temperance.

Board of Temperance, Prohibition, and Public Morals: Advisory Members: Senator Arthur Capper, Kansas; Senator Simeon D. Fess, Ohio; Senator Wesley L. Jones, Washington; Senator Frank L. Willis, Ohio; Hon. Homer Hoch, Kansas; Hon. Walter F. Lineberger, California; Hon. T. J. B. Robinson, Iowa; Hon. Addison T. Smith, Idaho; Judge Charles A. Pollock, North Dakota; Major General Charles McK. Saltzman, Washington, D. C. Active Members: Walter F. Ballinger, Philadelphia, Pa.; Caleb E. Burchenal, Wilmington, Del.; Rev. Harry W. Burgan, Annapolis, Md.; Dr. Arthur C. Christie, Washington, D. C.; M. E. Church, Falls Church, Va.; Rev. John H. Daugherty, Williamsport, Pa.; William T. Galliher, Washington, D. C.; Hon. Orlando Harrison, Berlin, Md.; Rev. Stephen J. Herben, New York, N. Y.; John C. Letts, Washington, D. C.; Hon. Harry L. Price, Baltimore, Md.; William H. Pratt, Pittsburgh, Pa.; Hon. Arthur H. Sapp, Huntington, Ind.; Rev. E. L. Watson, Baltimore, Md.; Rev. E. S. Weaver, Toledo, Ohio; George T. Beason, Washington, D. C.; John Raine, Rainell, W. Va.

Committee on
Foreign
Missions,
Report No. 9.

J. C. Baker, for the Committee on Foreign Missions, presented Report No. 9, page 645, *The Daily Christian Advocate*, and it was adopted.

George Elliott, for the Committee on the State of the Church, presented Report No. 12, page 591, The Daily Christian Advocate, and, on his motion, it was referred to the Commission of Twenty-five on War.

A delegate moved to adjourn, but the motion did not prevail.

C. O. Holmes moved that the following be withdrawn and referred to the World Service Commission. It was so ordered:

DEACONESS WORK IN EUROPE

Amend Paragraph 498, Section 2, by substituting for the present Section 2 the following: In those countries in Europe where the Union of the Deaconess Association of the Methodist Episcopal Church in Germany and Switzerland is as the provisions of Paragraphs 222-240 and of Paragraphs 491-497 should be replaced by the provisions of said Union and Constitutions and By-Laws of the legally incorporated Deaconess Association, provided that they are approved by the resident Bishop (and the Board of Hospitals and Homes and Deaconess Work) on recommendation of the Annual Conference concerned. All proposed changes of such Constitution shall first be submitted for approval to that Bishop (and said Board of Hospitals and Homes and Deaconess Work). Like authority is given to similar Deaconesses' organizations in other states of Europe.

E. S. Weaver offered the following as a substitute for Report No. 5 of the Committee on Temperance, Prohibition, and Public Morals, page 593, The Daily Christian Advocate:

The Methodist Episcopal Church hereby records itself as irrevocably opposed to all those evils which tend to break down the spiritual life of our people, such as various forms of gambling in social life, the evils of the race track, the pool room, the modern dance, improper suggestive motion pictures, immodesty in dress, and many other similarly demoralizing practices.

We protest against brutalized prize-fighting.

We earnestly call to the attention of the American State Department the embarrassments to which our missionaries and Christian people in foreign lands are subjected by the misleading character of many exported motion picture films. We emphatically condemn the vicious traffic by which the national prohibition law is evaded through the use of so-called patent medicines of alcoholic content.

The alarming growth of the use of cigarettes by both men and women is a menace in our social life. We denounce this evil, and we urge our people to do all within their power against it.

A delegate moved that this substitute be laid on the table. It was not laid on the table.

The amendment of W. M. Short, to the substitute, was laid on the table.

The substitute was accepted, and then adopted.

R. J. Wade read the following:

The Book Committee at a Special Meeting held on Wednesday, May 28, 1924, after due consideration of all the names presented, unanimously nominated Halford E. Luccock for the position of Contributing Editor of the Uniform Section of the Advocates.

WILLIAM F. CONNER, *Chairman.*

GEORGE C. DOUGLASS, *Secretary pro tem.*

MAY 28
TWENTY-
EIGHTH
DAY.
Evening

Committee on
State of
Church,
Report No. 12
to
Commission
on War.

Deaconess
Work
in Europe.

Committee on
Temperance,
Report No. 5
Substitute
Adopted.

Book
Committee
Nominates
H. E. Luccock
Contributory
Editor.

MAY 28
 TWENTY-
 EIGHTH
 DAY.
 Evening.
 Elected.
 Book
 Committee
 Nominates.

On motion of S. A. Bright, the Secretary cast the ballot for Halford E. Luccock, and he was declared elected Contributing Editor of the Uniform Section of the Advocates.

R. J. Wade announced the nominations for Book Committee as follows, and they were confirmed:

<i>Areas</i>	<i>Conference</i>	<i>Term</i>
	1. J. S. Todd, Florida.....	1932
	2. J. M. Arters, Maine.....	1928
	3. L. M. Potter, Genesee.....	1932
	4. J. M. Emert, Holston.....	1928
	5. I. B. Blackstock, Illinois.....	1932
	6. W. H. McMaster, North-East Ohio.....	1928
	7. G. T. Saxton, Little Rock.....	1932
	8. G. M. Henderson, Colorado.....	1928
	9. Charles A. J. Walker, Central German.....	1932
	10. H. S. Hamilton, Idaho.....	1928
	11. C. C. Hall, Southern Illinois.....	1928
	12. J. Luther Taylor, Kansas.....	1928
	13. M. S. Davage, Upper Mississippi.....	1932
	14. D. F. Diefendorf, Newark.....	1928
	15. H. M. Havner, Iowa.....	1932
	16. T. H. Kiah, Delaware.....	1928
	17. W. F. Conner, Pittsburgh.....	1932
	18. D. H. Cox, Columbia River.....	1928
	19. J. S. Ulland, Northern Minnesota.....	1932
	20. F. S. Wallace, Southern California.....	1928
	21. M. J. Naylor, Washington.....	1932

EXECUTIVE COMMITTEE

New York, N. Y., territory,	F. A. Horne.....	1928
	J. E. Holmes.....	1928
	M. S. Daniels.....	1928
	E. S. Tipple.....	1932
	W. T. Rich.....	1932
Cincinnati, Ohio, territory,	C. M. Van Pelt.....	1928
	Jesse R. Clark, Jr.....	1928
	L. M. Gatch.....	1932
Chicago, Illinois, territory,	John L. Hillman.....	1928
	C. E. Bacon.....	1932
	H. S. Henschen.....	1932

H. E. Luccock was presented to the Conference by Bishop McConnell.

Ezra S. Tipple read the nominations for Trustees of Drew Theological Seminary, and, on his motion, they were elected:

To Fill Vacancy in Class of 1928: Paul H. Helms.

Class of 1936: Bishop William F. McDowell, Bishop John L. Nuelsen, Bishop Theodore S. Henderson, Rev. William V. Kelley, Rev. Joseph M. M. Gray, Rev. Allan MacRossie, Rev. William B. Millar, Milton E. Blanchard, William Boyd, William W. Carman, Walter R. Comfort, Richard Early Reeves, Abram W. Harris, George B. Hodgman.

Ezra S. Tipple offered the following resolution, and it was adopted:

Resolved, That the Board of Trustees of Drew Theological Seminary be authorized to make such contracts and incur such debts as such Board shall deem proper.

MAY 28
TWENTY-
EIGHTH
DAY.
Evening.

Presentation
of
H. E. Luccock.
Trustees of
Drew
Theological
Seminary.

Drew
Authorization.

D. G. Downey offered the following resolution:

That the engrossed resolutions from the various civic bodies of Springfield be deposited with the New England Methodist Historical Society.

Disposition
of
Resolutions.

It was ordered.

W. C. Fawcett presented Report No. 3 of the Committee on Deaconess Work, page 534, *The Daily Christian Advocate*, and it was adopted.

Committee on
Deaconess
Work,
Report No. 3.

J. C. Baker, for the Committee on Foreign Missions, presented Reports No. 7 and No. 8, page 645, *The Daily Christian Advocate*, and Report No. 13, page 676, and they were adopted.

Committee on
Foreign
Missions,
Reports Nos.
7, 8, 13.

George Elliott, for the Committee on the State of the Church, presented Reports Nos. 21, 24, and 26, pages 618 and 619, *The Daily Christian Advocate*, and they were adopted.

Committee on
State of
Church,
Reports Nos.
21, 24, 26.

W. B. Farmer, for the Committee on Temporal Economy, presented Reports Nos. 20, 21, and 22, page 618, *The Daily Christian Advocate*; also Report No. 19, page 617, and they were adopted.

Committee on
Temporal
Economy,
Reports Nos.
20, 21, 22, 19.

D. F. Diefendorf offered the report of the Special Committee on the Youth Movement, and it was adopted.

Message to
Youth of
Methodism.

H. L. Jacobs, for the Committee on Itinerancy, presented Reports Nos. 24 and 25, page 593, *The Daily Christian Advocate*, and they were adopted.

Committee on
Itinerancy,
Reports Nos.
24, 25, 20.

H. L. Jacobs also presented Report No. 20 for the Committee

MAY 28
TWENTY-
EIGHTH
DAY.
Evening.

on Itinerancy, page 555, *The Daily Christian Advocate*, and it was adopted.

Committee on
Temporal
Economy,
Reports Nos.
11, 5, 6.

W. B. Farmer, for the Committee on Temporal Economy, presented Report No. 11, page 557, and Report No. 5, page 515, *The Daily Christian Advocate*, and they were adopted.

W. B. Farmer presented Report No. 6 of the same Committee, page 515, *The Daily Christian Advocate*.

W. L. Marshall offered the following amendment:

It shall be the duty of the Annual Conference to organize Conference Sustentation Fund Societies to supplement the inadequate ministerial support in those charges which are not able to pay the minimum salary of \$1,500.

On motion of a delegate, the amendment was laid on the table.

G. L. Alderson moved that the report be laid on the table, and it was not laid on the table.

The report was adopted.

Adjournment.

G. L. Alderson moved that the Conference adjourn after announcements and Benediction, and it prevailed.

Benediction was pronounced by Bishop McConnell.

MAY 29
TWENTY-
NINTH
DAY.
Morning.

THURSDAY MORNING, MAY 29, 1924

Conference convened at 8:30 A. M., with Bishop Berry in the chair.

Devotional services were in charge of Bishop Welch.

Hymn 90, beginning, "The Lord is King," was sung.

Prayer was offered by H. H. Cynn, of Korea.

Hymn 126, beginning, "What grace, O Lord, and beauty shone," was sung.

Bishop Welch addressed the Conference on "Christ Living in Us," from Galatians, second chapter, beginning with the fifteenth verse.

Hymn 543, beginning, "Dear Lord and Father of mankind," was sung.

Devotions.

Journal.

M. J. Naylor, for the Committee on Journal, reported that the Committee had examined the minutes and had found them correct. The Journal was approved.

Committee
on
Privileges.

O. W. Fifer, in the name of the Committee on Privileges, expressed gratitude for the courteous treatment the Conference had extended to all the requests his Committee had made.

George Elliott presented the following paper, which, on his

motion, was adopted, the secretary being authorized to send a copy to Mrs. Seth Reed:

The General Conference offers its reverent tribute to your noble husband, Dr. Seth Reed, veteran minister of Methodism, whose century life of service, both to his Church and humanity, is now crowned with heavenly glory. We would join you in those loving memories and holy hopes which inspire both praise and prayer.

M. S. Daniels presented the following for the holding of the next General Conference, which, on his motion, was adopted:

Whereas, The action of the General Conference of 1908, as it appears on pages 383 and 449 of the Journal of that year, reenacted in 1912 and again in 1916 and again in 1920, pages 440 and 441, has proved not only practicable, but very helpful to the order of conduct of business, especially during the earlier sessions of this Conference; therefore,

Resolved, That the Committee having in charge the arrangement for the next General Conference be requested to provide that the Memorial Session be held on the afternoon of the first or second Sunday following the assembly of the General Conference, and that the Bishops be a Committee to arrange for such service, and if for any reason it shall seem desirable to them to have one Memorial address, they shall so arrange.

Resolved, That all receptions to fraternal delegates be held at evening sessions of the General Conference, and, as far as possible, within the first two weeks of the session.

Resolved, That there shall be one Episcopal Address, to include all matters to be brought before the Conference by the General Superintendents to be delivered at the second regular session of the Conference; and that evening sessions be set apart for the proper presentation of reports by the General Superintendents who had administered foreign Mission fields, if this shall be found practicable.

Resolved, That the Book Committee and its Commission on Entertainment and the Secretary of the General Conference be directed to cooperate with each other in making such advance provisions for the next General Conference or the General Conference of 1928 as will expedite its business; such provisions will be reported to, and to be subject to change by, the General Conference.

Resolved, That memorials, resolutions, and requests to be submitted to standing committees may be sent to the Secretary of this General Conference or his assistant at any time within four months of the date of convening of the next General Conference or at any time during the month of April, 1928, and shall be arranged by him for immediate distribution to the several standing Committees; and,

Resolved, further, That to facilitate the work of the next General Conference, the General Conference Commission on Entertainment be instructed to have installed an amplifier or such other approved appliance for voice amplification as may then be in use and available.

GEORGE C. DOUGLASS,
MORRIS S. DANIELS.

D. D. Forsyth presented the following paper, which, on his motion, was adopted:

Resolved, That the terms of the members of the Executive Committee of the Board of Home Missions and Church Extension, appointed at the last annual meeting of the said Board and reappointed to membership on said Board by this General Conference, be extended until the close of the next annual meeting of the Board.

Resolved, further, That the Executive Committee be empowered to fill vacancies in said Committee until the said annual meeting of the Board:

MAY 29
TWENTY-
NINTH
DAY.
Morning.

Appreciation
of
Seth Reed.

Program
and Business
of Next
General
Conference.

Extension of
Terms
of Members of
Executive
Committee,
Board of
Home Missions.

MAY 29
TWENTY-
NINTH
DAY.
Morning.

Constitutional
Amendment
for Lay
Representa-
tion in
Annual
Conferences.

Ray Allen presented the following, and, on his motion, it was adopted by a count vote of 656 to 5.

Resolved, That the General Conference of the Methodist Episcopal Church recommend that Division 3, Chapter 1, Article 3, of the Constitution of the Methodist Episcopal Church be amended by adding the words: "Laymen shall be admitted to the Annual Conferences on such conditions and under such regulations as the General Conference shall from time to time determine." So that the entire Article shall read: "The Traveling Preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend. Laymen shall be admitted to the Annual Conferences on such conditions and under such regulations as the General Conference shall from time to time determine."

Resolved, That in case this proposed amendment shall receive the necessary recommendation of the General Conference, it shall be submitted to the several Annual Conferences and Lay Electoral Conferences for their concurrence.

RAY ALLEN,
D. G. DOWNEY.

D. G. Downey offered the following motion, which was adopted:

World Service
Council.

That our action with respect to the World Service Council take the place of the Chapter on the Council of Boards of Benevolences in the Discipline, and that all matter inconsistent therewith be deleted.

D. G. Downey presented the following resolution, which, on his motion, was adopted:

General
Minutes.

Resolved, That the editor of the general Minutes, with the approval of the Board of Bishops and the General Book Editor, may make such minor changes in questions for the general Minutes as shall seem necessary or desirable.

D. G. Downey offered the following motion, which was adopted:

Substitute
Areas for
General
Conference
Districts.

That we accept the substance of the report of the Commission on Areas and General Conference Districts, meaning the substitution of the Area for the General Conference District, and then that the matter be referred back to the Commission in conference, with the Book Editor to make the necessary adjustments, harmonizing it with our various actions.

D. G. Downey offered the following motion, which was adopted:

Revision of
Rules.

That the committee of three on rules, consisting of the present secretary of the Board of Bishops, the chairman of the Committee on Rules of this General Conference, and the Book Editor, be authorized to revise Rules 31 to 42, dealing entirely with the matters of the standing committees, their number, hours of meeting, and the material to be referred to them.

H. L. Jacobs presented the following, and it was adopted:

Fraternal
Delegate
to
Brotherhood
of
Locomotive
Engineers.

Whereas, The General Conference has sent two delegations to the conventions of the Brotherhood of Locomotive Engineers:

Whereas, The Brotherhood of Locomotive Engineers honors some cardinal positions in the Social Creed of the Churches, involving labor; therefore,

Resolved, That the Bishops be requested and instructed to appoint

a fraternal delegate to carry the greetings of this body to the Fourth Triennial Convention of the Brotherhood of Locomotive Engineers, which convenes in Cleveland, Ohio, in June, 1924.

J. H. DAUGHERTY,
S. B. EVANS,
H. L. JACOBS,

A. L. MILLER,
J. E. SKILLINGTON,
E. M. STEVENS.

MAY 29
TWENTY-
NINTH
DAY.
Morning.

F. A. Arter extended an invitation to hold the next session of the General Conference in Cleveland, Ohio.

Place of
Next
Session.

R. J. Wade presented the following, and they were elected.

Publishing Committee of Pittsburgh Advocate: Erie Conference—Rev. Herbert A. Ellis, Rev. Lloyd L. Swisher, T. C. Swarts. North-East Ohio Conference—Rev. Battelle McCarty, Rev. Foster C. Anderson, Ross Buchanan. Pittsburgh Conference—Rev. G. T. Reynolds, Rev. H. D. Whitfield, W. H. Pratt. West Virginia Conference—Rev. Roy McCuskey, Rev. S. B. Hart, C. W. Evans.

Publishing
Committee of
Pittsburgh
Advocate.

R. J. Wade presented the following, the Secretary being authorized to make suitable reply:

The Waldensian Church desires to extend its cordial fraternal greetings to the Methodist Episcopal Church in General Conference assembled. It has, therefore, appointed as its accredited representative, the Rev. Ralph W. Sockman, D.D., who is instructed to express the gratitude of the Waldensian Church for the friendly spirit of cooperation which has existed between the two communions. As the indigenuous Protestant Church of Italy, the Waldensian Church has had a long and honorable history. It yields to-day an influence far greater than its numerical strength might indicate. It hereby voices the hope that the world-wide Methodist Episcopal Church and the small but undaunted Waldensian Church may continue their common work for the service of the Italian people.

Greetings from
and to the
Waldensian
Church.

J. I. Bartholomew offered the following motion, which was adopted:

Resolved, That the proposed amendment to admit laymen to the Annual Conferences be referred to the Annual Conferences and the Lay Electoral Conferences during the year 1925, in order that the legislation which would be made necessary if the amendment is adopted may be enacted by this General Conference at the adjourned session, provided such adjourned session shall be called to complete action on the proposed consolidation of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Amendment
for Lay
Representation
to Be
Presented
in 1925.

W. H. G. Gould presented the following resolution, which was unanimously adopted:

Whereas, Hon. Henry Wade Rogers has rendered invaluable services to this and former General Conferences on the Judiciary Committee; therefore, be it

Resolved, That this General Conference record its very high appreciation of his learning, his devotion to the highest ideals of the Master, and express to him our thanks for his indefatigable and extraordinary services to advance our Methodism, and to aid the General Conference in reaching a proper interpretation of our Constitution and Discipline.

Appreciation
of
Judge
H. W. Rogers.

W. H. G. GOULD,
E. C. DIXON.

MAY 29
TWENTY-
NINTH
DAY.
Morning.

Area
Nominations
for the
World Service
Commission.

R. J. Wade presented the following list of area representatives to the World Service Commission, and, on motion, they were elected:

Atlanta Area: Rev. J. B. Crippen, Georgia; C. W. Caldwell, South Carolina.

Boston Area: Rev. L. H. Murlin, New England; S. A. Daniels, Vermont.

Buffalo Area: Rev. A. J. Higgins, Troy; M. W. Holt, Northern New York.

Chattanooga Area: Rev. L. H. Ashe, North Carolina; R. C. Kennedy, Blue Ridge-Atlantic.

Chicago Area: Rev. G. H. McClung, Central Illinois; George W. Dixon, Rock River.

Cincinnati Area: Rev. S. B. Salmon, North-East Ohio; A. S. Bennett, Kentucky.

Covington Area: Rev. J. B. Redmond, Lexington; L. H. Lightner, Lincoln.

Denver Area: Rev. O. W. Auman, Colorado; Wayne C. Williams, Colorado.

Detroit Area: Rev. Hugh Kennedy, Michigan; L. B. Alger, Detroit.

Helena Area: Rev. George Mechlenberg, North Montana; R. A. Lathrop, North Dakota.

Indianapolis Area: Rev. W. B. Farmer, Indiana; C. O. Holmes, Northwest Indiana.

Kansas City Area: Rev. A. E. Henry, Southwest Kansas; W. M. Short, Oklahoma.

New Orleans Area: Rev. E. M. Jones, Central Alabama; R. H. McAllister, Mississippi.

New York Area: Rev. Herbert E. Wright, New York; W. M. Curtiss, New York East.

Omaha Area: Rev. M. E. Gilbert, Nebraska; A. V. Proudfoot, Des Moines.

Philadelphia Area: Rev. Alfred Wagg, New Jersey; S. H. Hicks, Wyoming.

Pittsburgh Area: Rev. J. W. Engle, West Virginia; H. G. Eaton, Erie.

Portland Area: Rev. E. H. Todd, Puget Sound; B. L. Steeves, Oregon.

Saint Paul Area: Rev. E. C. Dixon, West Wisconsin; A. Clay Darling, Dakota.

San Francisco Area: Rev. M. N. Smith, Southern California; Rolla V. Watt, California.

Washington Area: Rev. J. E. Skillington, Central Pennsylvania; W. O. Hoffecker, Wilmington.

On motion of R. J. Wade, the action, whereby we ordered all reports of Standing Committees be printed in the Journal, was reconsidered.

On motion of D. G. Downey, the matter was referred to the Secretary of the General Conference, the Chairman of the Book Committee, and the Publishing Agent at New York.

On motion of H. L. Jacobs, the calendar was taken up.

By common consent J. R. Edwards presented the following, and it was adopted:

Resolved, That the Executive Committee of the Board of Foreign Missions as at present constituted be authorized to conduct any business for the Board of Managers and to fill vacancies in the Executive Committee until such time as the Board of Managers shall meet.

J. C. Baker presented Report No. 10 of the Committee on Foreign Missions, page 644, The Daily Christian Advocate, and Report No. 15, page 697, The Daily Christian Advocate; also Report No. 16, page 700, The Daily Christian Advocate. They were adopted.

W. B. Farmer presented Report No. 12 of the Committee on Temporal Economy, page 589, The Daily Christian Advocate.

O. B. Wells moved to amend in connection with the report on Conference Claimants the item "Total deficiency"; also same notation relative to pastoral support and district superintendency.

J. M. Walker moved to restore the term of "Traveling Expense" in case of district superintendents.

The motion to lay this amendment on the table did not prevail.

G. G. Vogel moved, as a substitute, the term, "Administrative Expense," which, on motion of V. F. Brown, was laid on the table.

The amendment to restore "Traveling Expense" prevailed.

The amendment of O. B. Wells was adopted. The Report was adopted.

W. B. Farmer presented Report No. 18 of the Committee on

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TWENTY-
NINTH
DAY.
Morning.

Printing of
Standing
Committee
Reports in
Journal.

Authorization
to Executive
Committee,
Board of
Foreign
Missions.

Committee on
Foreign
Missions,
Reports Nos.
10, 15, 16.

Committee on
Temporal
Economy,
Reports Nos.
12, 18, 25.

MAY 29
 TWENTY-
 NINTH
 DAY.
 Morning.

Temporal Economy, page 617, The Daily Christian Advocate, and Report No. 25, page 699, The Daily Christian Advocate. They were adopted.

R. J. Wade read the following telegram, and the Secretary was authorized to return our greetings to the Northern Baptist Convention:

Milwaukee, Wis., May 28, 1924.

To the Quadrennial Conference of the Methodist Episcopal Church, Springfield, Mass.:

The Northern Baptist Convention, meeting in Milwaukee, Wisconsin, May twenty-eighth to June third, sends heartiest Christian greetings. May God's spirit inspire your meetings and his benediction abide upon the work of your great Church. May we all unitedly work for his reign here and abroad.

CONVIN S. SHANK, *President.*

W. C. BITTING, *Corresponding Secretary.*

Bishop Wilson read the following:

WORLD SERVICE COMMISSION

Eastern Asia—G. L. Davis, North China.

Southeastern Asia—W. G. Parker, Malaysia.

Southern Asia—E. Stanley Jones, North India.

Latin America—C. S. Braden, Chile.

Europe—E. G. Bek, South Germany.

Africa—T. A. O'Farrell, Rhodesia Mission Conference.

World Service
 Commission
 Nominations.

Recess.

Conference went into recess.

Conference reconvened at 10:50 A. M., with Bishop Berry presiding.

Hymn, beginning, "He leadeth me," was sung.

H. L. Jacobs moved suspension of rules, and it carried.

Provision
 for
 Final Roll
 Call.

H. L. Jacobs moved that the final roll call proceed by the calling (1) Of the names of the General Superintendents and Missionary Superintendents, and (2) By Annual Conferences, the chairman of the delegations reporting, and the names sent by the chairman to the Secretary. The motion prevailed.

J. R. Wooton offered the following resolution:

Membership
 of
 Adjourned
 Session.

Be it *Resolved*, That in the event of an adjourned session of this General Conference, such reserve delegates as have served as regular delegates from their Conferences be recognized as the delegates entitled to attend the adjourned session when held.

D. G. Downey raised the point of order that the resolutions were out of order because the regularly elected delegates are entitled to their seats. The point of order was sustained.

E. G. Beal presented the following, and it was, on his motion, ordered printed in The Daily Christian Advocate and Journal:

CONSTITUTION OF THE GENERAL LAYMEN'S ASSOCIATION

Adopted May 22nd, 1924

ARTICLE I

Object

The object of this association shall be to establish, unite, and affiliate Laymen's Organizations in all Areas, Conferences, Districts, and Local Churches; so that in cooperation with our Bishops and Ministers the activities of our Laymen may be increased and intensified to the end that men may be won to God, and the Great Program of our Church more efficiently carried out.

ARTICLE II

Membership

Any member in good standing in any Methodist Episcopal Church may become an active member of this Association by presenting his credentials and paying his dues to this Association.

ARTICLE III

Officers

The officers shall be a President, a First, Second, and Third Vice President, a Vice President for each of the Annual Conferences, a Secretary, and a Treasurer.

ARTICLE IV

Elections

Sec. 1. All officers, except Conference Vice Presidents, shall be elected by ballot on the third Tuesday of each General Conference, and take their office at once.

Sec. 2. A Nominating Committee of five may be appointed by the Chair at the first meeting held during the General Conference, to consider the qualification of candidates, and shall report on the said third Tuesday of General Conference, but other candidates may be nominated from the floor.

Sec. 3. Presidents of the various Conference Laymen's Associations shall upon election become Vice Presidents of this Association and members of the Council.

ARTICLE V

Duties of Officers

The duties of these officers shall be those usually performed by such officers and such other duties as may be delegated to them by this Association.

ARTICLE VI

Council

Sec. 1. The officers of this Association, together with the Presidents of the Conference Laymen's Associations, and one member at large selected from each area, shall constitute the Council, and shall have authority to arrange the place and time and program for all meetings, except as herein expressly provided, and generally to transact the business of the Association. Ten members of the Council shall constitute a quorum to transact business at any meeting of said Council.

Sec. 2. Members at large may be selected from each area by vote of laymen at General Conference.

ARTICLE VII

Executive Committee

The Council shall have the right to appoint five of its members, of which the President shall be Chairman and the Secretary as its Secretary as Executive Committee to transact all business during the interim

MAY 29
TWENTY-
NINTH
DAY,
Morning.

Printing of
Constitution
of the
General
Laymen's
Association.

MAY 29
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NINTH
DAY.
Morning.

when the Council shall not be in session. Said Executive Committee shall have full power to act and shall be fully responsible to the Council for all of its acts.

ARTICLE VIII

Committees

Sec. 1. There shall be the following Committees in addition to the Executive Committee:

- a. Area Organization Committee.
- b. Membership Committee.
- c. Conference Committee.
- d. Committee on Lay Activities.
- e. Committee on Spiritual Activities.

ARTICLE IX

Meetings

Sec. 1. This Association shall meet quadrennially at the seat of the General Conference, on the first Tuesday thereof.

Sec. 2. The Council of this Association may meet annually at the time and place called by the Executive Committee.

ARTICLE X

Vacancies

The Executive Committee shall have the power to fill all vacancies until the next regular meeting of the Association.

ARTICLE XI

Dues

The membership dues in this Association shall be One Dollar per year.

ARTICLE XII

Quorum

Sec. 1. Twenty-five qualified members of the Association at any regularly called meeting shall constitute a quorum to transact business.

Sec. 2. Ten members of the Council at any regularly called meeting shall constitute a quorum to transact business.

Section 3. Three members of the Executive Committee at any regularly called meeting shall constitute a quorum.

ARTICLE XIII

Amendments

This Constitution may be amended at any quadrennial meeting by two-thirds vote of the members in good standing present.

HENRY WADE ROGERS, *President.*
EDWIN G. BEAL, *Secretary.*

Officers of
General
Laymen's
Association.

The General Laymen's Association of the Methodist Episcopal Church at a meeting held in Springfield, Mass., May 28, 1924, elected the following officers for the coming quadrennium:

President—George W. Dixon, Chicago, Ill. (Rock River Conference).
First Vice President—Francis E. Baldwin, Elmira, N. Y. (Central New York Conference).

Second Vice President—John N. Dryden, Kearney, Neb. (Nebraska Conference).

Third Vice President—Joseph B. Randolph, Orangeburg (South Carolina Conference).

Secretary—D. D. Spellman, Detroit, Mich. (Detroit Conference).

Treasurer—Guy B. Dolbeare, Norwich, Conn. (New England South-ern Conference).

Place of
Next Session.

A. S. Bennett presented the invitation of Louisville for the first General Conference of the merged Methodist Church.

Bishop McDowell took the chair.

Liu Fang presented the name of Peking, China, for the next General Conference.

John Marshall, for the Committee on Judiciary, presented Reports Nos. 18, 19, 20, page 699, The Daily Christian Advocate, and Report No. 21, page 700. These reports were adopted.

John Marshall presented an amendment to the constitution dealing with the election of District Superintendents.

J. M. Walker moved that the proposed amendment be filed with the Secretary, and that action be deferred.

C. B. Sylvester moved that J. M. Walker's motion be laid on the table. It was not laid on the table.

The motion of J. M. Walker was adopted.

W. A. Longnecker, for the Committee on Boundaries, presented Report No. 2, page 701, The Daily Christian Advocate, and it was adopted.

D. G. Downey moved that the Secretary of the General Conference be authorized to edit the Journal and be responsible for its accuracy, and it prevailed.

On motion of R. J. Wade, Report No. 20 of the Committee on Book Concern was adopted.

G. B. Oxnam, for the Committee on the State of the Church, presented Report No. 17, page 592, The Daily Christian Advocate.

O. W. Fifer moved the following as a substitute for the Report:

I move as a substitute for the report of the Committee on the State of the Church upon "Divorce" that the Board of Bishops be requested to appoint a Commission of Five, two ministers and three lay members, serving without expense to the Church, to consider the present law of the Church and this Committee report concerning divorce, and to report upon same with such recommendations as seem desirable in their judgment to the next session of the General Conference.

A delegate moved that the substitute of O. W. Fifer be laid on the table, and it was laid on the table.

On call the previous question was not ordered.

F. R. Bayley moved that the report be laid on the table, but it was not laid on the table.

F. W. Harrop called for the previous question, and it was ordered.

The "AYE" and "NO" vote was called for, but it was not sustained.

MAY 29
TWENTY-
NINTH
DAY.
Morning.

Committee on
Judiciary,
Reports Nos. 18,
19, 20, 21.

Amendment
Dealing with
the
Election of
District
Superintend-
ents.

Committee
on
Boundaries,
Report No. 2.

Editing the
Journal.

Committee on
Book
Concern,
Report No. 20.

Committee on
State of
Church,
Report No. 17
Not
Adopted.

MAY 29
TWENTY-
NINTH
DAY.
Morning.

Committee on
Home
Missions,
Report No. 20.

The report was not adopted by a count vote, AYES 300, NOES 310.

E. L. Kidney reported for the Committee on Home Missions and Church Extension, Report No. 20, page 700, The Daily Christian Advocate, and it was adopted.

J. M. Arters offered the following resolution, and it was adopted:

Records to Be
Sent to
Drew
Theological
Seminary.

Resolved, That the Secretary of the General Conference, as custodian of its records, be authorized to send to the library of Drew Theological Seminary for safe keeping and future reference all memorials and other documents in his custody.

Reports
Withdrawn.

W. B. Farmer moved that all remaining reports for the Committee on Temporal Economy be withdrawn and it prevailed.

On motion of R. J. Wade, all remaining reports from the Committee on Education were withdrawn.

R. J. Wade made the following statements, and, on motion of D. G. Downey, they were approved:

Imperative
Motions.

I wish to call attention to the fact that under our action the relationship of the Commission on Life Service has been determined as with the World Service Commission and the Commission on the Courses of Study remains as heretofore with funds to be provided through the Board of Education; and I understand that their adjustment or relationship belongs with the World Service Commission in harmony with your previous action. I would also call attention to the fact that the Board of Pensions and Relief has been made a constituent Board and its administrative and other expenses are to be provided by the World Service Commission from the benevolence budget and not from the local expense budget or from the ministerial support. The adjustment of amounts lies in the power of the World Service Commission according to your action.

Appreciation
of
F. M. North.

E. Stanley Jones, on a question of personal privilege, corrected a statement made yesterday in debate concerning Frank Mason North, and the statement of E. Stanley Jones was indorsed by a number of foreign delegations.

J. M. M. Gray offered the following complimentary resolutions that were adopted by a standing vote:

Resolutions
of
Appreciation.

Your Committee on Complimentary Resolutions takes pleasure in reporting, on behalf of the General Conference, its appreciation of the manifold services which have been devoted to provide and maintain its effectiveness and comfort during the four weeks of its session. The Commission on Entertainment has been instant in its response to every reasonable claim; and to its chairman, Dr. George C. Douglass, Mr. O. P. Miller, Treasurer, and the Secretary, Mr. M. S. Daniels, and to their colleagues, we acknowledge our gratitude.

The Springfield Local Committee, headed by Howard W. Selby, has been unwearied in its efforts in preparing for our accommodation and comfort, and in caring for our needs. For them we have only words of highest commendation.

We have been greatly helped by the hospitality of the citizens and the civic organizations. They have spared no effort to make our stay

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pleasant and to advance our Conference affairs by their eager cooperation in securing our convenience. To the Mayor of the City, the Hon. Edward F. Leonard, to the Chamber of Commerce and business clubs, to the Churches, their pastors, and their trustees, the traffic policemen and the Postmaster, and the Western Union and Postal Telegraph Companies for special facilities to forward our business, we offer our sincere thanks. To the Director of the Bureau of Transportation, who has so courteously aided us in our travel; to the ushers, pages, stenographers, clerks, and others who, in similar practical capacities have performed those innumerable and unrewarded services which have so greatly aided our labors, we present our very real gratitude.

We acknowledge with unusual appreciation the splendid contribution of our chorister, Earl E. Harper, and to him and the singers, who, with him have either led our devotional song or furnished entertainment, we confess our happy debt. We shall remember also with particular pleasure the Municipal Chime Ringer, who daily welcomed our Assembly with lofty strains, making the very sky to echo with our hymns of praise.

The services of the Book Concern are too easily overlooked, but we find ourselves greatly indebted to its painstaking consideration. The Daily Christian Advocate, the Rangefinder, the Handbook, and the innumerable personal courtesies, not alone to officials and members of the Conference, but to the visitors as well have witnessed to the genuine helpfulness of those in charge; of whom we take pride in mentioning Mr. Arthur F. Stevens.

The Westinghouse Electric and Manufacturing Company has wrought a notable service, not alone to the General Conference, but to Methodism at large, in the successful broadcasting of the proceedings, night after night. To Mr. A. S. Eisenman, and to all who assisted in this work we would like to give recognition as wide as the energies they enlisted on our behalf.

To Mr. R. T. Friebeus we owe and acknowledge a singular obligation. Unseen by the members of the Conference, his presence unsuspected by most of us, he from his concealment made effective the amplifiers by which alone the brethren of the outposts became participants in our proceedings.

Dr. Halford E. Luccock and his staff has handled our publicity with enterprise and discretion. The newspapers of Springfield have given the Conference constant and ample attention, and have striven with unusual eagerness to present both accurate accounts of our proceedings and just interpretation of their significance. To their editors, the reporters and special writers, and to the representatives of the Associated Press and the various religious and secular papers who have published our doings to the ends of the earth, we express our appreciation.

We have had great satisfaction in the effective labors of the Secretary, Rev. R. J. Wade, D.D., and his staff, whose alert interest and unflinching industry have contributed largely to the dispatch of the business of our session, and to them we gladly record our gratitude.

Dr. Stephen J. Herben has brought to the editorship of The Daily Christian Advocate a tested and successful experience. The accuracy with which the sessions have been reported, and the splendid form in which the report has appeared from day to day, deserve more than the brief acknowledgment herein possible. He and his able associates will read beneath this slight recognition an appreciation much greater than the phrases through which it is expressed.

We thank our General Superintendents for the fidelity with which, alike in happy and unhappy circumstances, they have given themselves to serve the Conference and safeguard the interests of every cause committed to their charge. For the inspiration of the Episcopal Address which focused our thought upon our specific duties here; for their counsel during the days of our session; for their cooperation in such fashions as have been proper to their high office; we return to them the gratitude of the Church which, while asserting its right of scrutiny and direction, nevertheless takes pride in their achievements and is unhesitant in its loyalty to the leadership they exercise and the devotion they reveal.

To-morrow we who have been together here in fellowship and labor shall be separated throughout the world with our fellowship a memory and our labor directed in quite other and perhaps less pleasant enterprises. But because of our association in this General Conference

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and the recollections which spring therefrom we shall take more constant and impregnable joy in the knowledge that, in every place and at every occupation, we are companions of all them that serve God.

J. M. M. GRAY, *Chairman*,
J. R. JOY, *Secretary*.

J. M. M. Gray offered the following special resolution, and it was adopted:

Appreciation
of the
American
Motion
Picture
Corporation.

RESOLUTION OF APPRECIATION RELATIVE TO THE SERVICE RENDERED BY
THE AMERICAN MOTION PICTURE CORPORATION

The General Conference desires to acknowledge publicly the valuable services the American Motion Picture Corporation contributed without charge to the program at the Mission Center, and the Educational Center; and their cooperation with the General Conference in Anniversary Programs and for the local Committee on Entertainments.

The large number of motion picture reels shown has demonstrated that there is a large supply of motion pictures available for the use of the churches and the fine spirit and purpose of the American Motion Picture Corporation makes it possible for us to look upon it as an agency upon which local churches may safely and wisely call for help in carrying forward their motion picture programs.

JOSEPH M. M. GRAY, *Chairman*,
Resolution Committee.

GEORGE M. FOWLES, *Chairman*,
Mission Center.

GEORGE C. DOUGLASS, *Chairman*,
Entertainment Committee.

P. J. MAVEETY, *Chairman*,
Educational Center.

W. B. Farmer offered the following resolution, and it was adopted:

Authorization
for the
Executive
Committee
of Board of
Hospitals
and Homes.
Journal.

In view of the fact that the Board of Hospitals and Homes has not yet been appointed; be it

Resolved, That the Executive Committee of said Board be continued and empowered to transact necessary business until the new Board shall have opportunity to meet and organize.

C. W. Lee moved that the Journal for this session be approved, subject to editing by the Secretary and his assistants, and it was adopted.

R. J. Wade offered the following, which was adopted:

Adjournment
Subject to Call
of Bishops.

That, after announcements, the calling of the roll, and suitable devotional exercises, this General Conference stand adjourned, subject to the call of the Bishops.

Bishop Berry resumed the chair.

Final Roll
Call.

R. J. Wade called the roll of the Conference, and the following were recorded as present:

BISHOPS: Joseph F. Berry, William F. McDowell, William Burt, Luther B. Wilson, Thomas B. Neely, William F. Anderson, John L. Nuelsen, Edwin H. Hughes, Frank M. Bristol, Theodore S. Henderson, William O. Shepard, Francis J. McConnell, Wilbur P. Thirkield, Herbert Welch, Thomas Nicholson, Adna W. Leonard, Charles B. Mitchell, Francis W. Warne, John W. Robinson, Eben S. Johnson, Frederick B. Fisher, Ernest L. Waldorf, Charles E. Locke, Ernest G. Richardson,

Charles W. Burns, Anton Bast, Edgar Blake, Frederick T. Keency, H. Lester Smith, Charles L. Mead, Robert E. Jones, Matthew W. Clair, George A. Miller, Titus Lowe, George R. Grose, Brenton T. Badley, Wallace E. Brown.

MISSIONARY BISHOPS: Joseph C. Hartzell, Isaiah B. Scott.

DELEGATES OF THE GENERAL CONFERENCE: *Alabama Conference*: William Fielder, Arthur D. Peck.

Atlanta: James C. Arnold, John N. C. Coggin, Lorenzo H. King, Alonzo M. Wilkins.

Baltimore: Francis R. Bayley, Harry W. Burgan, George W. Crabbe, John R. Edwards, J. Phelps Hand, Benjamin W. Meeks, Mrs. Daniel B. Street, Edward L. Watson.

Bengal: Herbert W. Knight, David H. Manley.

Blue Ridge-Atlantic: Maynard O. Fletcher, Robert C. Kennedy.

Bombay: Mrs. Shantibai C. David, William H. Stephens.

California: Adam C. Bane, Howard M. Boys, Don O. Colegrove, Edward P. Dennett, Chauncey H. Dunn, William M. Hotle, Herbert B. Johnson, Frank O. Merritt, John Stephens, Claude B. Sylvester, Rolla V. Watt.

California German: John H. Durbahn.

Central Alabama: William J. Echols, Edward M. Jones, George W. Lewis.

Central China: Arthur J. Bowen, Ching F. Liu.

Central German: L. Edmund Huber, Fred W. Mueller, Oscar Rogatzky, Charles A. J. Walker.

Central Illinois: Joseph A. Chapman, William H. Craine, Mrs. Alice Du Bois, Henry B. Fisher, Achalis M. Legg, George H. McClung, William E. Shaw, Frank E. Shult.

Central Missouri: Benjamin F. Abbott, Luther R. Grant, Robert B. Hayes.

Central New York: Francis E. Baldwin, Lyford S. Boyd, H. B. Buell, Everett W. Ferguson, Charles E. Hamilton, Edmund M. Mills, Mrs. Eloise H. Nottingham, Howard L. Rixon, Henry A. Tuttle, Harry E. Woolever.

Central Pennsylvania: Herbert T. Ames, John H. Daugherty, Simpson B. Evans, Horace L. Jacobs, James W. Lowther, A. Lawrence Miller, Michael B. Rich, James E. Skillington, Emory M. Stevens, James S. Williams.

Central Provinces: David G. Abbott, Miss E. Lahuna Clinton.

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Central Swedish: William C. Bloomquist.

Central Tennessee: Horace L. Carter, Edgar M. Nunally.

Chicago German: Herman R. Boese, Charles Buche, William Esslinger, A. J. Loeppert.

Chile: Earl A. Robinson, Moises S. Torregrosa.

Colorado: G. A. Adams, Ezra M. Cox, Alexander Lee Doud, David D. Forsyth, William L. Hartman; George M. Henderson, George L. Nuckolls, William T. Scott, Egbert B. Simmons, Mrs. J. E. Stubbs.

Columbia River: William E. Armfield, Ira R. Boyd, R. L. Brainard, Robert Brumblay, David H. Cox, Heber M. Fried, Neil M. Jones.

Dakota: Byron A. Bobb, Orien E. Boyce, A. Clay Darling, William N. Deller, Jacob M. Hunter, Edward D. Kohlstedt, George A. McKay.

Delaware: Frederick H. Butler, Mrs. A. P. Camphor, Joseph E. A. Johns, H. W. Jones, Thomas H. Kiah, James H. Lewis, Charles A. Tindley, Herbert S. Wilson.

Denmark: S. N. Gaarde, Carl Thaarup.

Des Moines: Fred A. Bailey, Mrs. W. H. Burton, Edgar M. Evans, Levi P. Goodwin, Ray E. Harvey, John L. Hillman, Aaron V. Proudfoot, Raymond M. Shipman, Frederick W. Simpson, William A. Turner.

Detroit: Lewis B. Alger, John Bastow, George Elliott, Howard A. Field, Thomas O. Huckle, Dunning Idle, Levi A. Maynard, Isaiah S. Morris, Ralph M. Pierce, Merton S. Rice, Delmar D. Spellman, Mrs. Peter F. Stair.

East German: William J. Kurth, Henry Vollberg.

East Tennessee: Judson S. Hill, Mrs. Hattie R. Walker.

Eastern South America: Charles W. Drees, J. Oscar Griot.

Eastern Swedish: Charles A. Ogren, Edwin Stromberg.

Erie: Henry H. Barr, Herbert G. Eaton, William A. Elliott, Fred W. Hixson, Francis A. Loveland, Thomas C. Swarts, Lloyd L. Swisher.

Finland: Karl F. Holmstrom, Yrjo Hyvari.

Florida: George W. Perkins, James S. Todd.

Foochow: Kuang I. Lin, Su-hua Ling, Ralph A. Ward.

Genesee: Ray Allen, Alton M. Blake, Robert E. Brown, Samuel J. Clarkson, Delano D. Cottrell, Charles E. Guthrie, Frank

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L. Hall, Elton B. Holden, Louis M. Potter, Henry A. Reed, Charles W. Rowland.

Georgia: James B. Crippen, Clarence A. Titus.

Gujarat: Royal D. Bisbee, Nanji J. Parmar.

Gulf: Russell T. Pynes, Elwin C. Willard.

Hingwa: Mrs. Elizabeth F. Brewster, F. Stanley Carson, David Cheng, Huang Wen Hung.

Holston: Samuel C. Brown, John M. Emert, William I. Marshall, James M. Melear, Mrs. John A. Patten.

Idaho: Harry S. Hamilton, Hans J. Roan, C. E. B. Roberts, Charles W. Tenney.

Illinois: James C. Baker, Ira B. Blackstock, William J. Davidson, W. F. Engle, Wilber D. Fairchild, Freeman A. Havighurst, Mrs. Emma A. Jerman, Herbert A. Keck, Isaac A. Love, Frederic B. Madden, F. A. McCarty, De Lafayette Muselman, Edwin G. Sandmeyer, Henry S. Wiley.

Indiana: Mrs. Hattie L. Asbury, Earl R. Conder, William B. Farmer, Morton A. Farr, Orien W. Fifer, Homer M. Frank, T. Morton McDonald, John W. McFall, T. W. Robinson, Charles H. Taylor, John M. Walker, J. Dwight Wetz, James B. Wilson.

Iowa: William A. Longnecker, Thomas Osborn, Elza E. Phelps, J. B. Sneed, George E. Wahl.

Italy: Alfredo Tagliatela, Ersilia Santi.

Kansas: Benton L. Bröckett, Samuel L. Buckner, Arthur S. Case, Omer O. Clark, Harry A. Gordon, W. C. Hanson, Henry O. Holter, Christopher L. Hovgard, Wiley A. Keve, Edmund J. Kulp, O. Grant Markham, John Marshall, Mrs. James L. McCoy, Frank Neff, J. Luther Taylor.

Kentucky: Alvis S. Bennett, Ezra T. Franklin, Fred W. Harrop.

Kiangsi: William R. Johnson, Ida Kahn.

Korea: Hugh H. Cynn, Usoon Kim, Tuk-su Kim, Charles D. Morris.

Lexington: H. M. Carroll, J. S. Carroll, William W. Cooke, Mrs. C. D. C. Mebane, J. B. Redmond, E. A. White.

Liberia: R. V. Richards, Philip Francis Simpson.

Lincoln: D. G. Franklin, Lawrence H. Lightner.

Little Rock: James M. Cox, Annie C. Freeman, George T. Saxton.

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Louisiana: William G. Alston, Thomas F. Robinson, Thaddeus T. Taylor, John W. Turner.

Lucknow: J. R. Chitambar, J. J. Cornelius.

Maine: John M. Arters, Clinton D. Baldwin, G. P. Clifford, Alvin C. Goddard, Abram W. Harris, David B. Holt, Albert E. Morris.

Malaysia: Cheng Hoe Khoo, Walter G. Parker.

Mexico: Andres Osuna, Epigmenio Velasco.

Michigan: C. R. Culver, Luren D. Dickinson, Charles B. Dye, Hugh Kennedy, Jacob Kindleberger, William H. Phelps, Eugene H. Rider, Robert J. Slee, Carl H. Washburn, John C. Willits, James R. Wooton.

Minnesota: John E. Bowes, Ole J. Finstad, Samuel L. Parish.

Mississippi: Malachi Collins, Wiley L. Marshall, Reuben H. McAllister, J. Beverly F. Shaw, Robert B. Williams.

Missouri: Thomas E. Arnhold, Edward J. Gale, Charles C. James, Emmitt L. Robison, Fred Wightman.

Montana: Edgar E. Collins, Charles D. Crouch.

Nebraska: Clyde Clay Cissell, Frank Dafoe, John N. Dryden, William A. Fellers, Carleton E. Freas, Martin E. Gilbert, George H. Gray, A. Otis Hinson, O. M. Keve, Henry G. Langley, A. Allen Randall, Isaac B. Schreckengast, Ernest S. Schiefelbein, Miss Ella N. Watson.

Newark: Fred Clare Baldwin, Morris S. Daniels, Stephen S. Day, Dorr F. Diefendorf, John E. Fisher, James R. Joy, Harry Y. Murkland, George G. Vogel, Wilbert Westcott, Mrs. May Leonard Woodruff.

New England: Edwin P. Bliss, Miss Clementina Butler, James E. Coons, Frank C. Dunn, Sam T. Emery, C. Oscar Ford, L. O. Hartman, Frank P. Luce, Lemuel H. Murlin, Howard W. Selby, Joseph M. Shepler, George H. Spencer.

New England Southern: James I. Bartholomew, Guy B. Dolbeare, John Goss, Everett J. Horton, Ira W. LeBaron, Robert S. Moore, Robert L. Roberts, Benjamin F. Thurston.

New Hampshire: Burt W. Gillett, Hiram W. Hook, W. B. Locke, J. M. Russell.

New Jersey: Harry P. Bennett, DeWitt C. Cobb, Alexander Corson, William J. Couse, Furman A. DeMaris, William E. Massey, Alvin C. Poffenberger, Harold P. Sloan, Alfred Wagg.

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New Mexico: S. Alonzo Bright.

New York: H. Westlake Coons, George M. Fowles, Allan MacRossie, Wallace MacMullen, Chester A. Smith, William J. Stitt, Ezra S. Tipple, Daniel W. Wilbur, Herbert E. Wright.

New York East: Harry B. Belcher, Mrs. Horatio Berry, Arthur J. Crawford, William M. Curtiss, Elmer A. Dent, David G. Downey, Wallace H. Finch, Frank A. Horne, Abram S. Kavanagh, Joseph B. Morrell, Frank Mason North, Alfred P. Sloan, Henry Wade Rogers, William J. Thompson.

North Carolina: Hugh L. Ashe, Robert G. Morris.

North China: George L. Davis, Liu Fang, I. Hsin Liu, Shih Chen Nien, Ch'ang T. Wang, Jung Mao Yang.

North Dakota: William C. Fawcett, Samuel F. Halfyard, Richard S. Johnstone, Charles A. Pollock, John S. Wilds.

North Germany: Otto Goericke, F. H. Otto Melle, Hermann G. W. Meyer, Heinrich T. Stehl.

North India: Samuel Edwards, E. Stanley Jones, Harris L. Phillips, J. N. West.

North Indiana: William T. Arnold, Francis E. Bowser, James Burrows, O. N. Cranor, Mrs. Orah T. Hilkert, Jay F. Olinger, Arthur H. Sapp, Charles H. Smith, Elwood Starbuck, Fred F. Thornburg, Raymond J. Wade, Warren W. Wiant.

North Montana: Philo W. Haynes, Vernon E. Lewis.

North-East Ohio: Foster C. Anderson, Frank A. Arter, Edwin G. Beal, Frank Crook, Albert E. Day, Marcellus B. Fuller, Howard K. Hilberry, Mrs. Friend I. Johnson, John C. Lowe, Frank W. Luce, Battelle McCarty, William H. McMaster, Sheridan B. Salmon, John H. Seiler, John J. Wallace, Charles E. Way, John I. Wean.

Northern German: Charles W. Eichhorn, William F. Koerner.

Northern Minnesota: M. P. Burns, John C. Craig, Joseph B. Hingeley, Adolph M. Peterson, William W. Sivright, Joseph S. Ulland.

Northern New York: Samuel J. Greenfield, William D. Marsh.

Northern Swedish: Erick W. Johnson, K. M. Wilkins.

Northwest German: Frederick H. Thiel.

Northwest India: Floyd C. Aldrich, Walter H. Sinclair.

Northwest Indiana: Bert D. Beck, Mrs. Ida H. Clyne, Frank

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K. Dougherty, C. Oliver Holmes, William E. McKenzie, David P. Simison, Thomas F. Williams.

Northwest Iowa: N. C. Bahnson, Hubert E. Hutchinson, Edgar A. Morling, Edward W. Oates, David P. Smith, Roy J. Sweet, Frederick C. Taylor, John B. Walker.

Northwest Kansas: Larkin B. Bowers, Lawrence E. Cooke, Charles F. McAdams, John A. Plantz, J. C. Ruppenthal, Mrs. Lulu Scott, J. B. Sites, L. J. Willits.

Northwest Nebraska: Edward C. Fintel, Charles E. Swanson.

Norway: Einar Karlsen, Hans Landem.

Norwegian and Danish: Peter M. Peterson, John Sakrison.

Ohio: Thomas H. Campbell, Charles E. Chandler, Ernest H. Cherrington, Charles E. Hill, Bert Gill, James A. Huston, Charles C. Miller, Levi C. Sparks, Edward R. Stafford, Mrs. O. N. Townsend.

Oklahoma: Josiah W. Abel, Mrs. J. W. Baker, M. E. Batten, R. T. Fuller, Jean L. LaGrone, L. M. Potts, W. M. Short, Fred M. Stephenson, Mrs. J. B. Thoburn, Howard Thomison.

Oregon: Mrs. Matt S. Hughes, Joseph Knotts, William H. Pollard, John C. Spencer, B. L. Steeves.

Pacific German: Fred H. Luecke, Louis Schumacher.

Philadelphia: Clarence D. Antrim, Charles M. Boswell, A. M. Breneman, G. Bickley Burns, J. M. Doran, Charles F. Eggleston, William H. Ford, W. H. G. Gould, George W. Henson, Miss Susan C. Lodge, Edward S. Ninde, Charles W. Straw, John G. Wilson, Isaac C. Yocum.

Philippine Islands: Dionisio D. Alejandro, Joshua F. Cottingham, Felecisimo Marquez.

Pittsburgh: Wilhelm F. Alten, William F. Conner, Charles P. Howe, John F. Jose, E. L. Kidney, Daniel L. Marsh, Frederick A. Richards, Homer D. Whitfield, Benjamin B. Wolf.

Puget Sound: Robert C. Hartley, Frederick A. Hazeltine, Thomas W. Lane, Clint W. Lee, Dix H. Rowland, Edward H. Todd.

Rock River: Charles K. Carpenter, Thomas K. Gale, H. L. Guyer, Henry S. Henschen, J. Hastie Odgers, Edward Carlton Page, Miss Emma A. Robinson, Charles M. Stuart.

Saint Johns River: Richard N. Merrill, Lester M. Parker.

Saint Louis: Henry B. Foster, William C. Hays, William W. King, Samuel M. Konizeski, William R. McCormack.

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Saint Louis German: Robert F. Lischer, Eugene Weiffenbach.

Savannah: J. S. Stripling, Mrs. Bessie C. Daughtry.

South Carolina: Charles W. Caldwell, Robert F. Harrington, Arthur R. Howard, Samuel J. McDonald, John W. Moultrie, James F. Page, Joseph B. Randolph, Edward J. Sawyer.

South Germany: Eugen A. Barth, Ernst G. Bek, Dr. Emil Luering, Karl Ulrich.

South India: Ongole David.

Southern California: Lincoln A. Ferris, Elmer E. Helms, George E. Hume, Mrs. S. F. Johnson, Francis M. Larkin, Mrs. Mary Martin Northrup, G. Bromley Oxnam, Merle N. Smith, Frank G. H. Stevens, John H. Turner, George A. Warmer, A. M. Wilkinson.

Southern German: Charles F. Schmidt.

Southern Illinois: George R. Goodman, Claude C. Hall, Otto L. Markman, Norman H. Moss, Charles L. Peterson, John B. Stout, Sky B. Vaughan.

Southwest Kansas: A. G. Burton, Wayne M. Campbell, Warren C. Detter, Charles A. Kitch, A. O. Rorabaugh, M. Madeline Southard.

Sweden: A. Theodor Arvidson, John E. Borjesson, Randolf Eimir, Axel B. Engstrom, August V. Norman, C. A. Säfwenbergl.

Switzerland: Gottfried Frei, Alfred Honegger.

Tennessee: William M. Copeland, W. E. A. Forde, Joseph C. Sherrill, Samuel M. Strayhorne.

Texas: Matthew W. Dogan, Willis J. King, Theodore W. Patrick, James L. Robinson, Mrs. Rosa Simpson, Joshua O. Williams.

Troy: Albert D. Angell, Fred L. Decker, George C. Douglass, Philip L. Frick, Charles A. Hagaman, James A. Hays, Alfred J. Higgins, Louis F. Nielson, Henry T. Noyes, Frank H. Ryder, Frank S. Smith, George K. Statham.

Upper Iowa: John W. Arbuckle, Samuel G. Armstrong, Frank W. Court, Sylvester E. Ellis, Edmund J. Lockwood, Samuel W. Mercer.

Upper Mississippi: Normal R. Clay, Matthew S. Davage, James W. Golden, Ephraim H. McKissack, Buford F. Woolfolk.

Vermont: Sanford A. Daniels, Edwin W. Sharp, Mrs. Lula L. Stevenson, Oscar B. Wells.

Washington: George T. Beason, William A. C. Hughes, Jane

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C. Lowe, Ernest Lyon, Albert J. Mitchell, Helen J. Muse, McHenry J. Naylor, Irving Garland Penn.

West China: Jacob F. Peat.

West German: Matthew Herrmann, George L. Kleinschmidt, Adam Mehler, David W. Smith.

West Ohio: Horatio S. Bradley, E. Dow Bancroft, Valorous F. Brown, Roy B. Coleman, Eby G. Eikenberry, Mrs. W. H. C. Goode, Calvin W. Horn, Arthur B. Jones, Arba Martin, James F. Olive, B. F. Reading, Jesse Swank, Francis M. Swinehart, Paul L. Vogt, Aaron S. Watkins, Edward S. Weaver, Allen B. Whitney.

West Texas: Robert N. Brooks, William D. Kirkpatrick, Mrs. Dorcas N. Swann.

West Virginia: Clarence E. Allen, James W. Engle, Charles W. Evans, Smith B. Hart, Riley B. Nay, Daniel Westfall.

West Wisconsin: Frederick W. Harris, Herman T. Lange, William W. Moore, T. Fred Risley, George H. Willett.

Western Norwegian-Danish: Robert P. Pctersen, O. A. Wiggen.

Western Swedish: Miss Winnie M. Gabrielson, Karl A. Stromberg.

Wilmington: George T. Alderson, Theodore F. Beauchamp, Edward H. Dashiell, Walter O. Hoffecker, William H. Jones, Frank C. MacSorley, Thomas N. Rawlins.

Wisconsin: Thomas Gardner, William P. Leek, Samuel Plantz, Miss Alice Stearns, Frederick J. Turner, Charles E. Turnock.

Wyoming: Albert S. Andrews, George M. Bell, Aaron V. Bower, George S. Connell, Moses S. Godshall, Joseph M. M. Gray, Samuel H. Hicks, Frank L. Howard, A. H. Price, John H. Race.

Wyoming State: Edwin Bowling, Judson A. Mentzer.

Yenping: Tzu Kang Ch'en, Ju Chen Su.

Rev. Gideon F. Draper, representative of the *Japanese Methodist Council*.

Bishop Edwin H. Hughes delivered the closing address of the General Conference as follows:

MR. CHAIRMAN AND DEAR BROTHERS AND SISTERS OF THE GENERAL CONFERENCE:

It has fallen to my lot under your order and by the subsequent vote of my beloved colleagues to present to you in the closing hour of our

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gathering a message of such summation as can be quickly gathered and of such congratulation as must be immediately felt. For four weeks we have been together here in the name of Christ, seeking that our minds might be clarified, our hearts stirred, and our wills sanctified toward the holy purpose of God for the Methodist Episcopal Church. Now we are near the end of our legislative labors. As our opening prayer was for guidance toward wise decisions, so our closing prayers must be for strength to carry out our programs in the fear of God. Hence I beg that your hearing of such poor words as I may bring out of impressions all too hasty for accuracy, and out of work all too hurried for elegance, may be made an actual time of devotion wherein many petitions may be put up for God's great grace upon us all, and upon the many millions of men, and women, and children, whose representatives for a little while the Lord has made us.

The City of Springfield, as our civic host, deserves far more mention than this brief address may permit. Was ever a General Conference treated more courteously? Did ever any people more cordially vie, each with the other, to make guests happy and comfortable? Have we found ever a building better ordered for our purpose than this Auditorium? Have local and general committees ever wrought more faithfully in preparation and in consummation of hospitality? And will any delegate from a distance ever again speak of New England reserve? On the contrary, may we not all make an allowable double pun upon the name of this metropolis by saying that henceforth it will remind us of "Spring" wherein the glory of the new growth comes back to the earth, and the "field" wherein birds sing and flowers bloom to the glory of God! All hail to Springfield, Massachusetts—a name hereafter memorable in Methodist hearts and celebrated in Methodist history!

But we brought hither some gifts that, being our previous possessions, have here been richly enhanced. Perhaps not as much as in former days has the phrase "our great Church" run like a refrain through our speeches and prayers. This may be not so much because we have become unduly modest, as because we have unconsciously discovered that even as the first law of good society is that a man should take himself for granted, so the first law of respectable ecclesiastical society is that a Church should not use assertive or defensive phrases concerning itself, but rather be exalted as an instrument of Christ. But you will allow this spokesman to make a claim for his Church. Doubtless our beloved sister denominations have preproportionately as many good people as we have; as many wise leaders; as many devoted members; as many generous givers. Yet is there not a peculiar quality in our social life? If you will permit me to be colloquial, I will ask, Did you ever before see so many "good fellows" together under one roof? What would you take in exchange for the old fellowships here renewed, or for the new fellowships here made? Many of you will bear out of this month friendships, started or increased, that are to be carried by you on earth and into heaven. I am unwilling to plead guilty to any superficiality when I send up the exclamation, Thank God for the associations of the General Conference! Thank God for the remembrances that we have of other days, other faces, other voices! And thank God for a quickened and enlarged sense of what is meant by the Communion of Saints!

The approach of this General Conference was dolefully greeted in certain quarters by fears, not to say shivers! By some scared eyes the hosts of the iconoclasts were seen moving on Springfield! As if indeed the pastors of Methodism could not distinguish between an altar of worship and a mile-stone of travel! We have had on hand a fine group of the right kind of Uzziahs, who, with the permission of God, have steadied the ark of the Lord on the rough road of debate and have carried it—modified—so that it may more truly bear the shekinah back to the sacred walls of the House of God. How good it has been—to change the figure of speech—to see the old ship of Zion right herself, avoiding the troughs of the sea, and weathering the storms that lashed the waves, and so moving on to the harbor of divine choosing! Blessed be God, the Pilot has been with us!

It has pleased the Father in heaven to give us here many high moments. Of some of these we shall tell our children and our children's children, and perhaps some of us may speak of them when the little

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children of a fourth generation cling to our trembling hands. Your list might be different from mine. Yet we can all agree that the hours that brought us the following experiences were great times in the calendars of our souls.

Who will ever forget the Unification morning—its memories, its thrills, its hopes, its visions of seven millions of the sons and daughters of Wesley seeking a common altar and then marching together under the crimson standard of our Lord? Some of us have talked with men who were present at the General Conference of 1844 and passed through the pathetic and glorious tragedy of that distant year; and some of us have found a new meaning in the concluding verse of the eleventh chapter of Hebrews, "God having provided some better thing for us, that they without us should not be made perfect." And our colored brethren! How grandly they met the issue! What confidence they expressed in us, and in our splendid partners of the South! Even as it is historically true that in the old days of civil strife no black man, left in the home of his white master when the latter went off to war, ever betrayed the family, so now it will be written that our colored people are safe in the hands of their Caucasian brethren! Our vote on unification is a vote of our trust in our Southern brothers, and in their God and ours. We will all add to the daily ritual of our lives this prayer, "O God of our fathers, unite their sons and daughters until the nations of all the world shall hear the tread of the advancing hosts." What would you take, dear brothers and sisters, for your participation in that reasoned, and yet ecstatic hour when with an enthusiasm more overwhelming than was the majority, we expressed ourselves for the unity of our Methodist Israel?

Nor can any delegate ever forget the day when the three young men from the Louisville Convention stood on this platform and gave us an experience that no other General Conference ever had! Their fine idealism made us confident for the future of our work; and their purposes so mingled with our own as to give us a new realization of the fact that we have no greater duty or more priceless privilege than to mediate between our own and the next generation. For Christ still has a way of setting youth in our midst. On the day when he sent us each of that splendid trio, he gave us the mood that led to that dear record of the Holy Book, "Jesus looking upon him loved him"; only in our cases the love is not to be disappointed because these young rulers of the future turn sadly away from the tests of our uncompromising Master. God send his benediction upon these youths and upon the hundreds of thousands for whom they stood.

We must all be glad in the fact that some of our loftiest hours in this Conference have been of a purely devotional character. The day of our special service brought us moments like those on the holy mount wherein once more the Lord was transfigured before us. Nor can we omit from the sacred list that hour when we received Commander Evangeline Booth, and our courtesy to her was changed into her spiritual service to us—until we felt that the one thing grandly worth while was to offer Christ as a cure and solace and pardon and peace for the world.

But there have been other and more regular times when we drew near to God and he answered by drawing near to us. Some of us have felt that the leadership of song in this General Conference has been worthy of unstinted praise. Richard Watson Gilder speaks in his Wesley poem of his Methodist-preacher-father's congregations of folks and of the "well-loved tunes, made sacred by how many saints of God." Surely the Lord has taught us that our Church need not invade the domain of the jazz and ragtime in order to get thrilling tunes or moving verses. Again and again our hymns have swept us up into God's nearer presence, and we have had the fore-hearing of the song of Moses and the Lamb. It would be a dreadful blunder to sell our birthright of song for a mess of musical pottage! Methodism needs a revival of congregational singing where in the great multitudes with an abandon to the passion of praise may illustrate our Wesleyan heritage of a glorious hymnology. It is not ranting, but rather a sober and just tribute to the Father of mercies, to say that again and again in these sessions God has blessed us richly and has lifted us up into heavenly places in Christ Jesus.

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We must thank God, too, for his leadership in the difficult and delicate places of discussion. The war issue might have made another war for us—a war of words among us, and among our people. But conciliation, that made for no evil compromise, prevailed; and we found a way to declare for peace without declaring against patriotism; the way to stand for a world banner without seeming to soil a national flag. Now we go forward to bear our testimony against all offensive war and to proclaim that the Hebrew prophets were not misguided fanatics when they foretold the swordless and spearless day of God. We will continue the work of prayer and the prayer of work, "Grant us peace in our time, O Lord"; for God has given us here the vision of a warless world.

You are all aware that some of our legislation will call for difficult administering. The putting of the time-limit back upon the terms of District Superintendents will throw upon the Conferences for pastoral or other appointments some of the best and most efficient men in Methodism; and they and their Conference brethren must prepare themselves for some inevitable inconveniences and penalties involved in the changed law of the Church. The only possible miracles here are those seen in resigned and loyal hearts that yield lives to the working out of a system that we trust, whatever may be our personal views of the wisdom of our altered legislation, may work for the glory of God.

The merger of several of our Boards is a frank experiment in the direction of consolidation. That known as the Board of Education will unquestionably offer complicated problems, and the man chosen as its premier secretary will need the counsel and aid of many, and the prayer of all. We venture the advice that the service of the former Boards shall in the new combination be so definitely "departmentalized" that our work for the education of our colored people, and the work of our young people may be held in an efficient separateness. For the former, God has given us a wonderful chance, and we have responded to him by raising up the finest colored preachers and the finest colored doctors on the planet. For the latter, let it be said that the Epworth League in its summer institutes has been giving our Church in these recent years amazing service. We trust that we indulge in no presumptuous counsel when we say that in the new big Board there should be no elimination of these vital factors that have made, on the one hand, a beautiful drama of service for our colored brethren, and on the other a preparation of our youth by the joyful study of the summer for the golden glory of the later harvest period. Nor should we pass from this glimpse at our Boards without thanking God for that secretarial and inter-Board cooperation that promises to remove the debt from our Foreign Missionary Treasury and that gave to this General Conference an event, of less than ten minutes' duration, which may tell most favorably upon the lives of millions of people and upon the eternities that shall unfold from the divine land.

Let us not falter, dear brethren, in prosecuting our Benevolent program—our total Benevolent program. Let us have done now for four full years, not only with tinkering, but with talking about tinkering! It is often said that the presidential election year is seldom a good one for business. The diversions and uncertainties are too many.

Perhaps much the same thing is true of General Conference year for our Church. The arithmetical historian might show us some interesting descending quadrennial curves on our financial and spiritual charts. The prophets said it truly, "He that observeth the winds shall not sow; and he that regardeth the clouds shall not reap." Wind-observing and cloud-regarding may sometimes be good; but when they become chronic they are the defeat of the harvest. Our wonderful ecclesiastical machine has been duly examined, and somewhat repaired, and a bit oiled. Now start it to work for the praise of Christ. Our machinery must run in its revised form for full four years. Away with the hammers! Out with the oil can! Turn on the steam! Generate the electric power! Farewell, dear critic, for forty-eight months! Prolong your absence magnificently! We have now a quadrennium of opportunity for God. O Lord of the work, teach us that the night hastens!

After fifty-two years of discussion, we have virtually returned to John Wesley's position on Amusements. Now let us put aside that

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debate and go forward to the asserting and living of a glorious puritanism. He who thinks that the Amusement question is amusing proves the superficiality of his own heart. This closing message is an individual interpretation for which my colleagues are not responsible. But in the Episcopal Address we expressed to you our counsel on this long-mooted matter; and you have followed that counsel. That it is a serious time in the life of Methodism in its relation to "diversions" no thoughtful man may deny. Let us have no petty jokes—as if our new-old attitude were simply itself a piece of cheap opera! The simple truth is that the theater business is by many being terribly overdone; and not a few people are disintegrating their brains and making flabby moral natures by daily dwelling before the jerky and melodramatic film of the moving picture show; while it is again the simple truth that some modern dances could get appropriate designations only by borrowing names from the lower animals! The minister who now compromises in his advice and warning on amusements may easily become traitor to the kingdom of God. So far as our Discipline is concerned, the bars are not down; but we ourselves must be sure to open the gates to the Holy City. O Church of Wesley and Asbury, back to simplicity! O Church of the saddle-bags, back to good literature and personal piety! We have returned to our founder's method; now let us earnestly seek our founder's mind and heart. Let us hear the Pauline voice, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." One bar is not down. It stands against the entry of the spiritual soul into the territory of the evil and the doubtful. "It will take only such diversions as can be used in the name of the Lord Jesus." Toss out that banner, dear brethren, over the houses of play, and over the fields of sport, and over the halls of pleasure. For years we have scarcely touched the world of amusements—partly because an impossible compulsion stood in our way. Now we have come to freedom of teaching and admonishing; and we have conferred upon our people a like freedom. O Spirit of the living Christ, emphasize the apostolic words for us all, "Brethren, ye are called to liberty; only use not liberty as an occasion to the flesh." We have acted wisely in our legislation. May the Lord God help us to act wisely in our later attitude and program! Above all, may the Holy Ghost send us a revival of personal religion that will so exalt behavior and service as to make us illustrate anew the "expulsive power of a great affection."

It is, of course, too early to make any assured appraisals of what we have here done. Time will test our work and will be the great interpreter. But the General Conference that voted favorably on the Plan of Unification; permitted the ordination of women to the ministry; re-affirmed Mr. Wesley's rule on Amusements; sanctioned personal, denominational and international attitudes that will help to shatter the institution of war; modified the doctrinal test for admitting members in the direction of simplicity, reality, and sincerity; and maintained all its missionary outposts for pushing the battle of the Kingdom to the ends of the earth—such a General Conference can scarcely be called ordinary! It is at least eventful; and some of us believe that it will become epochal. The historian of Methodism's future is likely to declare that here by the majestic Connecticut, the hands of the servants of the Lord gave a mighty bend to the spiritual stream that turned into providential directions and nourished at its borders the trees of life bearing all manner of fruits. We are honored in being partners in the work of this Conference, and each of us can repeat the great apostle's words, "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me unto this service." Even so! Praise be to his Name!

Your General Superintendents thank you for all your evidences of confidence and love. Let an unworthy one from their midst testify that he knows on the average no finer and more devoted body of men; and out of sixteen years' experience with the Bishops he gives you this pledge for them all: We will stand by every phase of our work—editorial, secretarial, eleemosynary, pastoral—never destroying the unity of our forces by criticizing any department of our activities, but holding ourselves as "your servants for Jesus' sake." We feel that we have a very dear and very wonderful Church—one that makes each of us appropriate for Methodist use a Lutheran hymn:

"My Church, my Church, my dear old Church!
 My father's and my own!
 On prophets and apostles built,
 With Christ the corner stone!
 All else beside, by mind and tide,
 May yet be overthrown,
 But not my Church, my dear old Church,
 My father's and my own."

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Yet, we would not indulge a glorified ecclesiasticism. Rather would we unite you all in the prayer that Christ for his own glory may make our Methodism "as bright as the sun, as fair as the moon, and as terrible as an army with banners."

Here we are, dear brothers and sisters, in the final hour of our wonderful, wonderful Conference. It is bewildering to think of the different paths that we shall soon take—paths that lead everywhere. Two incidents of the closing days at Des Moines come back to me, as far beyond the midnight hour I write these words. We were in our final Bishops' Meeting there—praying together and for each other ere we started on those Episcopal journeys that are the tokens of the spiritual traveling of our Church. Men were in the room who have not returned to this Conference. Bishop Stuntz in his prayer quoted Madame Guyon's hymn as translated by William Wordsworth, and we were all caught up into its faith and hope and comfort:

My Lord, how full of sweet content
 I pass my years of banishment!
 Where'er I dwell, I dwell with thee,
 In heaven, in earth, or on the sea.
 To me remains nor place nor time;
 My country is in every clime:
 I can be calm and free from care
 On any shore, since God is there.
 While place we seek, or place we shun
 The soul finds happiness in none;
 But with a God to guide our way,
 'Tis equal joy, to go or stay.
 Could I be cast where thou art not,
 That were indeed a dreadful lot;
 But regions none remote I call,
 Secure of finding God in all.

We have not heard here Bishop Stuntz's voice, but we have heard the voice of his Lord and ours; and his word remains forever true, "Lo, I am with you away" even unto the end of all worlds and all ages!

The other incident was one of simple, human, spiritual interest. The new Bishops of four years ago were having a meeting for prayer ere they started on their itineraries for Christ. When they ceased praying a waiter in the hotel came from behind the screens in the dining room to say that he had been listening to their prayers. The man stood there with moistened eyes and trembling lips to say that he had been wandering from God and that he wanted them to pray him back to the Father. No wonder that those new Bishops took this incident as an omen of God for their work and felt that the recovery of a soul to the Lord was the best beginning for their labors. It is not only the best beginning, and the best continuing; but it is even the best ending. The Lord save us from cant—from using the name of Christ as an advertisement, and prayer as a form of propaganda! But may the Lord likewise increase in our hearts what our spiritual forefathers called "the burden for souls." Your Bishops feel that we should all go out to make the quadrennium one of urgent and daring evangelism; that our heralds of the saving Cross should ford the last river, cross the last sea, traverse the last plain, climb the last mountain, find the last sinner, even if he stands on the crumbling edge of despair, and bring him home to Christ. We cannot compete with varied forms of entertainment. We cannot rival the multiform phases of music as a fine art! But we have one throbbing and thrilling monopoly—even the gospel of a redeeming Christ. Let us all send to the throne of grace this prayer: Stand with us here, O Saviour, on our Bethany hill; and with an emphasis that pierces our hearts through and through again, repeat thine august and confident

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command, "Go and disciple all nations." Our answer to the praying Christ is this, "Lord, we go, and as we go, we preach."

Prayer was offered by Bishop J. W. Robinson.

Hymn 408, beginning, "Lead on, O King Eternal," was sung.

Bishop Berry declared the twenty-ninth delegated General Conference adjourned, subject to the call of the Bishops, and then pronounced the Benediction.

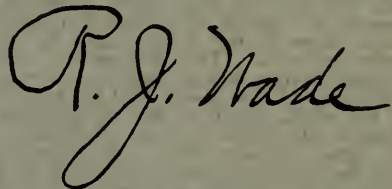
EARL CRANSTON,
JOHN W. HAMILTON,
JOSEPH F. BERRY,
WILLIAM F. McDOWELL,
WILLIAM BURT,
LUTHER B. WILSON,
THOMAS B. NEELY,
WILLIAM F. ANDERSON,
JOHN L. NUELSEN,
WILLIAM A. QUAYLE,
EDWIN H. HUGHES,
FRANK M. BRISTOL,
HOMER C. STUNTZ,
THEODORE S. HENDERSON,
WILLIAM O. SHEPARD,
FRANCIS J. McCONNELL,
FREDERICK D. LEETE,
RICHARD J. COOKE,
WILBUR P. THIRKIELD,
HERBERT WELCH,
THOMAS NICHOLSON,
ADNA W. LEONARD,
WILLIAM F. OLDHAM,

CHARLES B. MITCHELL,
FRANCIS W. WARNE,
JOHN W. ROBINSON,
EBEN S. JOHNSON,
LAURESS J. BIRNEY,
FREDERICK B. FISHER,
ERNEST L. WALDORF,
CHARLES E. LOCKE,
ERNEST G. RICHARDSON,
CHARLES W. BURNS,
ANTON BAST,
EDGAR BLAKE,
GEORGE H. BICKLEY,
FREDERICK T. KEENEY,
H. LESTER SMITH,
CHARLES L. MEAD,
ROBERT E. JONES,
MATTHEW W. CLAIR,
GEORGE A. MILLER,
TITUS LOWE,
GEORGE R. GROSE,
BRENTON T. BADLEY,
WALLACE E. BROWN,

MISSIONARY BISHOPS

JOSEPH C. HARTZELL,

ISAIAH B. SCOTT.



Secretary of the General Conference.

Springfield, Massachusetts, May 29, 1924.

REPORTS ADOPTED

A. REPORTS OF STANDING COMMITTEES

I. EPISCOPACY

REPORT No. 1. PRESIDENTIAL SUPERVISION

Your Committee recognizes the fidelity of the Bishops in carrying out the provisions of ¶ 574 of the Book of Discipline with regard to continuity of presidential supervision.

We call attention to the fact that under the plan of contiguous and continuous supervision, as stated in ¶ 573 of the Book of Discipline, the matter of presidential supervision is entirely in the control of the Bishops.

However, it is the judgment of your Committee on Episcopacy that more frequent changes in the presidency of the Annual Conferences within the Episcopal Areas in the United States of America as arranged by the Bishops, will promote the best interests of the whole Church, and we so recommend.

Adopted, May 15.

REPORT No. 2. RESIDENTIAL ASSIGNMENTS

Your Committee recommends that:

The General Conference instruct the Committee on Episcopacy that in assigning Bishops to residences the committee shall have in mind the principle of a maximum of continuous tenure of eight years in any given residence in the United States of America.

Adopted, May 15.

ORIGINAL REPORT

Your Committee recommends that:

The General Conference instruct the Committee on Episcopacy that in assigning Bishops to residences the Committee shall have in mind the principle of a maximum of continuous tenure of eight years in any given residence, subject however to such exceptional circumstances and cases, as in the judgment of the Committee, may be essential to the most effective administration of the work of the Church.

REPORT No. 3. THE AREA SYSTEM

Your Committee having before it Memorials 120 and 552, praying for the discontinuance of the Area System, would respectfully recommend nonconcurrence.

Adopted, May 15.

REPORT No. 4. MISSIONARY EPISCOPACY

Your Committee having duly considered Memorial 266 and others asking the General Conference to resume the former practice of electing Missionary Bishops, respectfully recommends nonconcurrency.

Adopted, May 15.

REPORT No. 5. PROVISIONAL BISHOPS

Your Committee having considered Memorial 1084, praying for the election of "Provisional Bishops," would respectfully recommend nonconcurrency.

Adopted, May 15.

REPORT No. 6. EPISCOPAL RESIDENCES

The Committee, having given careful consideration to the memorials before it, recommend that the Episcopal Residences for the coming quadrennium be as follows:

Atlanta, Georgia; Boston, Massachusetts; Buffalo, New York; Chattanooga, Tennessee; Chicago, Illinois; Cincinnati, Ohio; Covington, Kentucky; Denver, Colorado; Detroit, Michigan; Helena, Montana; Indianapolis, Indiana; Kansas City, Missouri; New Orleans, Louisiana; New York City, New York; Omaha, Nebraska; Philadelphia, Pennsylvania; Pittsburgh, Pennsylvania; Portland, Oregon; Saint Paul, Minnesota; San Francisco, California; Washington, D. C.

Africa: Cape Town.

Eastern Asia: Peking, China; Shanghai, China; Foochow, China; Seoul, Korea.

Southern Asia: Bangalore, India; Bombay, India; Calcutta, India; Delhi, India.

Southeastern Asia: Manila, Philippine Islands; Singapore, Straits Settlements.

Europe: Copenhagen, Denmark; Paris, France; Zurich, Switzerland.

Latin America: Buenos Aires, Argentine; Mexico City, Mexico.

Adopted, May 16.

Reconsidered and recommitted, May 19.

When represented on May 20 the Committee acting under instructions recommended the elimination of Helena and Paris as Episcopal Residences. An amendment restored Helena and Paris so that the report was finally adopted on May 20 as above.

REPORT No. 7. TEMPORARY RELEASE OF A BISHOP

Having considered Memorials 480, 1006 upon this subject your Committee respectfully recommends that Chapter XI of

the Discipline, Bishops, IV Powers, be amended by inserting a new paragraph to follow present ¶ 214, to be numbered 215 and to read as follows:

"¶ 215. A General Superintendent who by reason of impaired health is temporarily unable to perform full work may be released by the General Conference from the obligation to travel through the Connection at large. He may choose the place of his residence and the Bishops shall be at liberty to assign him to such work as he may be able to perform. He shall receive his support as provided in ¶ 329, § 1. This release shall not be granted for more than one quadrennium."

Adopted, May 17.

REPORT NO. 8. EFFECTIVENESS OF BISHOPS

Your Committee on Episcopacy, after giving careful consideration to the Effectiveness of the Bishops, respectfully recommends for your adoption the following:

1. That the characters of the following named Bishops be passed, and that they be continued on the retired list: Earl Cranston, John W. Hamilton, Thomas B. Neely, and Richard J. Cooke.

2. That the characters of William A. Quayle and Homer C. Stuntz be passed, and that in accordance with their own request under ¶ 216, § 3 of the Discipline, they be granted the retired relation.

3. That the characters of Bishops William Burt and Frank M. Bristol be passed, and that they be placed on the retired list at the close of this General Conference in accordance with the provisions of the Discipline, ¶ 216, § 2.

4. That the characters of the following named Missionary Bishops be passed, and that they be continued on the retired list: Joseph C. Hartzell and Isaiah B. Scott.

5. That the characters of the following named Bishops be passed, and that they be continued in the effective relation: Joseph F. Berry, William F. McDowell, Luther B. Wilson, William F. Anderson, John Nuelsen, Edwin H. Hughes, Theodore S. Henderson, William O. Shepard, Francis J. McConnell, Frederick D. Leete, Wilbur P. Thirkield, Herbert Welch, Thomas Nicholson, Adna W. Leonard, William F. Oldham, Charles B. Mitchell, Francis W. Warne, John W. Robinson, Eben S. Johnson, Laurress J. Birney, Frederick B. Fisher, Ernest L. Waldorf, Charles E. Locke, Ernest G. Richardson, Charles W. Burns, Anton Bast, Edgar Blake, Frederick T. Keeney, H. Lester Smith, Charles L. Mead, Robert E. Jones, Matthew W. Clair.

6. That the character of Bishop George H. Bickley be passed, and that he be released from the obligation to travel through

the Connection at large, under the provisions of ¶ 215 just adopted.

Adopted, May 17, under special order.

REPORT NO. 9. UNIFICATION OF METHODISM IN MISSION FIELDS

Your Committee has had before it memorial 794 from Eastern Asia Central Conference urging the "rapid application" of the Unification Plan in the mission fields with immediate provision for unified Episcopal Administration of all the Conferences of The United Church of Eastern Asia. Having carefully considered the subject we would respectfully recommend:

That in view of the action already taken by this General Conference concerning Unification, and of action now in process, we recommend the present General Conference to take no action on this memorial.

Adopted, May 28.

REPORT NO. 10. COMPLAINTS REGARDING ADMINISTRATION

Your Committee had before it four several instances of alleged maladministration. The action in each case was unanimous, as indicated:

1. In the matter of the complaint of the Rev. J. B. Risk concerning certain administrative acts of Bishop F. J. McConnell and Bishop W. F. Anderson, the complainant having on May 7th asked permission to withdraw his complaint your Committee recommends that his request be granted, and that no further action be taken.

2. In the matter of the Rev. H. C. Burrows vs. Bishop C. B. Mitchell, your Committee finds that the charges are wholly without foundation and recommends that the case be dismissed.

3. In the matter of the complaint of the Rev. A. W. Shamel concerning certain administrative acts of Bishop A. W. Leonard, your Committee finds that the alleged acts are not sufficiently substantiated to justify further proceedings, and recommends that the case be dismissed.

4. In the matter of the complaint of the Rev. M. L. Bennett against Bishop T. S. Henderson, the Committee finds the complaint without foundation and recommends that the case be dismissed.

Adopted, May 28.

REPORT NO. 11. ASSIGNMENT OF BISHOPS

Your Committee, having given long, careful and prayerful consideration to the whole question of Episcopal Supervision for the ensuing quadrennium, and having consulted all the

Bishops and heard from all the Areas, recommends the following assignments:

IN LANDS OUTSIDE THE UNITED STATES

South Africa: Capetown, Bishop Johnson.

Eastern Asia: Foochow, Bishop Brown; Peking, Bishop Grose; Seoul, Bishop Welch; Shanghai, Bishop Birney.

Southern Asia: Bangalore, Bishop Warne; Bombay, Bishop Badley; Calcutta, Bishop Fisher; Delhi, Bishop Robinson.

Southeastern Asia: Manila, Bishop Mitchell; Singapore, Bishop Lowe.

Europe: Copenhagen, Bishop Bast; Paris, Bishop Blake; Zurich, Bishop Nuelsen.

Latin America: Buenos Aires, Bishop Oldham; Mexico City, Bishop Miller.

IN THE UNITED STATES OF AMERICA

Atlanta, Bishop Richardson; Boston, Bishop Anderson; Buffalo, Bishop Leonard; Chattanooga, Bishop Thirkield; Chicago, Bishop Hughes; Cincinnati, Bishop Henderson; Covington, Bishop Clair; Denver, Bishop Mead; Detroit, Bishop Nicholson; Helena, Bishop Smith; Indianapolis, Bishop Leete; Kansas City, Mo., Bishop Waldorf; New Orleans, Bishop Jones; New York, Bishop Wilson; Omaha, Bishop Keeney; Philadelphia, Bishop Berry; Pittsburgh, Bishop McConnell; Portland, Bishop Shepard; Saint Paul, Bishop Locke; San Francisco, Bishop Burns; Washington, Bishop McDowell.

Adopted, May 27.

[II. JUDICIARY

REPORT No. 1. INTERPRETATION OF THE CHURCH LAW
RELATING TO DIVORCE

The Committee on Judiciary has been instructed by the General Conference to report its conclusions upon the law of Divorce as requested in a Memorial presented by the California Annual Conference. The Memorial states:

“We particularly ask for an interpretation of the law relating to divorce so as to answer the questions, whether or not a member of an Annual Conference could be brought to trial and expelled from the Ministry for contracting a marriage, he being a divorced man, on grounds other than that of adultery, or whether a member of an Annual Conference could be brought to trial and expelled from the Ministry for contracting a marriage with a divorced woman, she being divorced on grounds other than that of adultery.”

We answer the two questions in the affirmative, and will proceed to state the reasons therefor—

¶ 68 of the Discipline reads as follows:

“No divorce, except for adultery, shall be regarded by the Church as lawful; and no Minister shall solemnize marriage in any case where there is a divorced wife or husband living; but this rule shall not be applied to the innocent party to a divorce for the cause of adultery, nor to divorced parties seeking to be reunited in marriage.”

It is plain that the law of our Church does not recognize the validity of a divorce on any other ground than that of adultery. A divorce granted upon other grounds is unlawful and invalid under the law of the Church. If, therefore, a man who has been divorced on other ground marries another woman while the wife under a former marriage is still living, the second marriage so contracted is under the law of the Church unlawful.

Any Minister of our Church, or any member of our Church who marries under the conditions named is liable to be brought to trial in the usual manner and may be expelled from the ministry, if he be a Minister, and from the Church if he be not a Minister but is a member of the Church. Any such member may be brought to trial and expelled from the Church. So far as the law of the Church is concerned it is immaterial that a marriage so contracted is valid under the law of the State in which the marriage ceremony was performed.

The reason applies with equal force to the marriage of a man who may himself be free to marry but who marries a woman who under the law of the Church is not free to marry because she was not divorced on the grounds of adultery.

We also are of the opinion that the language of ¶ 68, stating that “No divorce, except for adultery, shall be regarded as lawful” refers to the ground upon which the divorce was granted by the civil court, and that the case cannot be thereafter taken out of the operation of the law of the Church upon the claim that the divorce might have been obtained upon the ground of adultery. That is a claim which can be easily advanced in any case, and the truth of which the Church has no sufficient means of determining.

¶ 68 has been placed in the Discipline under “Special Ad-
vices.” But the Bishops have ruled that it is not merely an Advice but a Law, and that ruling was confirmed by the General Conference of 1908 upon the recommendation of the Committee on the Judiciary. (See *Judicial Decisions*, p. 320.) To that construction of the Paragraph we adhere and reassert, having no doubt whatsoever concerning it.

Adopted, May 13. }

REPORT No. 2. CONSTITUTIONALITY OF THE AREA SYSTEM

The Committee on Judiciary has been instructed by the General Conference, in accordance with a request preferred by the

California Annual Conference, to report its conclusions on the constitutionality of the area system of Episcopal supervision.

In answering the question submitted, let it be understood that it is the legal question alone which is involved, and that it must be determined solely upon legal reasons. We cannot consider whether the Area System has worked good or ill, whether it has been on the whole beneficial or otherwise, whether it is popular or unpopular; with such considerations, this Committee has nothing whatever to do. If it be found that the system is legal and not forbidden by the Constitution then, and not until then, does the question of its expediency or its inexpediency arise, and even then this Committee has no duty concerning it. And we may add that the General Conference in approving or disapproving this report and therefore acting in its judicial capacity is no more concerned with such considerations than is this Committee. Those considerations only arise when the General Conference acts in its legislative capacity.

On May 9, 1904, there was introduced into the General Conference, the following resolution:

Resolved: That the Committee on the Episcopacy consider (1) the question of assigning General Superintendents to particular sections or districts for periods of four years, with the possibility of continuing said General Superintendents in said districts for a longer period, and (2) to report as to the constitutionality and practicability of such a plan, and (3) if practicable and constitutional, to present a plan for such districting of the General Superintendents."

That resolution, or so much of it as involved the question of constitutionality was sent to the Committee on Judiciary with instructions to report. Journal 1904, page 233. It will be observed that the sole question raised was that of districting the General Superintendents—to district a Bishop without defining his power beyond his district is to confine him to his district and to create a diocesan Bishop. Whatever the intention of the mover of the resolution might have been that was the proposal which he submitted and upon which the Committee on Judiciary was asked to report. The Committee submitted its report and on May 17 it was adopted. Journal, 1904, page 315. T. B. Neely moved as a substitute for the report of the Committee the following resolution, which was voted down:

Resolved: That, as to the assignment of General Superintendents by the General Conference to special sections or districts in the United States for a quadrennium, there is nothing in the Constitution of the Church to prevent the exercise of such power by the General Conference, but that it is merely a matter of expediency to be determined according to the judgment of the General Conference.

The Committee on Judiciary in its report evidently understood that it was reporting on a diocesan system of episcopacy, for in its report it stated the matter as follows:

"The resolution evidently contemplates a unional division of our church work, for the purposes of Episcopal supervision, to each part of which a General Superintendent must be confined. The proposition, therefore, upon which we are called upon to pass is whether, under our organic law, such a limitation of their fields of itinerancy, legally, can be imposed upon the Board of Active Bishops." And the Committee reported that in its opinion the plan proposed would necessarily operate to "destroy" the "plan of our itinerant general superintendency." Reports of Committee on Judiciary, page 98.

In that conclusion we are in full accord—but that decision and the action of the Conference thereon must be confined to the exact question which was decided and it has no bearing whatever upon the question which the General Conference has now submitted to us and upon which we are now reporting. If the existing law on the Area System creates a diocesan system and confines the Bishops to a particular locality we would have no hesitancy whatsoever in advising the General Conference that it is unconstitutional and void on the ground that it is contrary to the Restrictive Rule in paragraph 46, subdivision 3 which declares that "The General Conference shall not change nor alter any part or rule of our government so as to do away with episcopacy, nor destroy the plan of our itinerant General Superintendency." The itinerant General Superintendency is a distinctive and characteristic feature of Methodist Episcopacy and the General Conference is prohibited from substituting for it a localized supervision. If the Area System, as now established, has changed our itinerant General Superintendency into a localized superintendency it is clearly illegal—but we do not think that the existing Area System has had any such effect. It was not intended to establish and has not established a diocesan system of Episcopacy. The Bishops are still as they ever have been, General Superintendents. They so regard themselves and are so regarded by the Church.

The Bishops still have the power to assign any one of their number to preside over the Annual Conference outside of their particular area. In the interest of efficiency of administration and of continuity of administration the Area System was devised. What was intended was not to destroy the General Superintendency but to make it possible for the Bishops to exercise a more intensive leadership in the Church. A diocesan Bishop or a localized Bishop is not a General Superintendent. His power is limited and confined to his diocese or to his locality and he has no powers which he can exercise beyond it. Any such system is plainly unconstitutional as it destroys the

itinerant General Superintendency, which is quite beyond the power of the General Conference to abrogate.

But the General Conference has not deprived our Bishops of the right to exercise the powers of their office outside of their respective areas. Any one of the Bishops may still be designated to preside over any one of our Conferences wherever such Conference exists in any part of the world. He may preside and make the appointments as fully as he could before the present Area System was established. And there is no power in the General Conference to deprive him of such rights. There is no power in the General Conference to confine a Bishop to a particular area and to forbid his exercise of the powers of a Bishop beyond a particular area, but this the General Conference has not done.

From 1784 to 1808 the powers of the General Conference were absolute and unrestricted. But in 1808 the General Conference provided for a delegated General Conference which was to meet in 1812 and every four years thereafter. It imposed upon such General Conferences what we know as the Restrictive Rules which have continued in force from that day to this unchanged. It was on May 24, 1808, that Jesse Lee moved and William Burke, also of Virginia, seconded the motion "that the next General Conference shall not change or alter any part or rule of our government, so as to do away episcopacy, or to destroy the plan of our itinerant General Superintendency." It was adopted and ever since has been in the Constitution of the Church with two slight verbal changes, the word "next" having been omitted and the word "or" having been changed to "nor."

At the General Conference of 1824, one hundred years ago, and within sixteen years of the adoption of the Restrictive Rule herein involved and in a Conference presided over by Bishop McKendree and in which sat Joshua Soule and Elijah Hedding, who were also members of the Committee on Episcopacy and who had drafted the Restrictive Rule, the Committee on Episcopacy reported as follows:

Resolved: 4. That it is highly expedient for the General Superintendents at every session of the General Conference, and as far as to them may appear practicable, in the intervals of the sessions, annually, to meet in council to form their plan of traveling through their charge, whether in a circuit after each other or by dividing the connection into several episcopal departments as to them may appear proper and most conducive to the general good, and the better to enable them fully to perform the great work of their administration in the General Superintendency and to exchange and unite their views upon all affairs connected with the general interests of the Church." It does not appear to have occurred to the author of the Restrictive

Rule or to any member of that General Conference that the suggestion to divide "the connection into several departments" would "destroy the plan of our Itinerant General Superintendency." And if it did not we fail to see how the Area System can be said to have that effect.

The Church from the beginning has had an itinerant ministry. Division III, Chapter I, Article 3, declares that "the traveling preachers shall be organized" into Annual Conference. Once they had to be changed every six months; now our ministers sometimes hold the same appointment for as long a period as twenty-five years, but the system of an Itinerant Ministry and of traveling preachers has not been abrogated and still continues.

Again, ¶ 253 provides that "Any member of an Annual Conference who shall hold religious service within the bounds of any pastoral charge, when requested by the preacher in charge not to hold such service, shall be deemed guilty of imprudent conduct." If he does not refrain from such conduct after admonition he is liable to be put on trial. No one has suggested that this provision is destructive of our system of an itinerant ministry, and that because of it our ministers have ceased to be traveling preachers. But under the Area System as it now exists the Board of Bishops may, without the consent of the Bishop residing within a particular area, assign any one of their number for reasons satisfactory to themselves, to preside over a Conference within such area. The Board may still assign any one of their number to hold Annual Conferences outside of their areas for reasons which seem to them "necessary and desirable." See page 535 of the Discipline.

In 1908 the General Conference passed a resolution in which it was said: "We respectfully request the Bishops if they shall find it practicable:

1. To arrange the Annual Conferences into groups covering contiguous territory.
2. To form several groups of Conferences into districts.
3. To assign the individual Bishops within said districts to preside for the ensuing quadrennium, in rotation, over the several Annual Conferences in such districts."

It is our opinion that the Bishops have no more right to violate the Constitution of the Church than has the General Conference. If the plan "recommended" was one which destroyed "the plan of our Itinerant General Superintendency," the Bishops could not adopt the plan and thereby destroy what the Constitution plainly intended should be forever maintained, in the absence of an amendment of the Constitution itself.

In 1912 the General Conference by its legislation established the Area System. It did directly what in effect it "recommended" to the Bishops in 1908.

Prior to 1896 the Bishops had been free to establish their episcopal residences wheresoever they chose, but the General Conference of that year designated certain cities as the places for episcopal residences, leaving the Bishops free to choose for themselves where they would reside, and the Bishops made their choice in their order of seniority. This they continued to do until 1904, when the General Conference began the practice of making the choice for them. And this it has ever since continued to do—but in all this we fail to discern that the General Conference has transcended its powers.

In conclusion we may say we have not overlooked and are not unfamiliar with the arguments made in the recent work of Bishop Neely's on Vital Points in the Methodist Episcopal Church. In it he argues against the constitutionality of the Area System. We fully agree with him in the following statement in his book that "General Superintendent Bishops cannot be legally localized in the United States or anywhere else. They are for the whole United States of America, and in it they are to have general functions and to itinerate at large." But much as we respect him, we must be permitted to say that the difficulty with his argument is that it does not appear to our satisfaction that the Bishops have been localized and cannot itinerate.

We therefore answer the question asked by saying that in our opinion the Area System as now existing is not unconstitutional.

Adopted, May 16.

REPORT NO. 3. VOTING BY ORDERS IN COMMITTEES

Your Committee on Judiciary has been asked:

"Is it legal to vote by orders in a General Conference Committee?"

Since the action of a Committee is not final and is subject to approval or rejection by the General Conference, we are of the opinion that the right does not exist to demand a vote by orders in a General Conference Committee. If granted, it is a matter of courtesy and not of right, and the vote cannot be considered in determining the final vote in committee.

Adopted, May 16.

REPORT NO. 4. STATUS OF A MINISTER LOCATED BY AN ANNUAL CONFERENCE

The General Conference has referred to the Committee on Judiciary the question of the status of a minister who has been located by an Annual Conference, particularly as relates to his ordination.

We would state that when a member of an Annual Conference has been located, whether by his own request or otherwise,

he retains his orders until he voluntarily surrenders them, or is deprived of them by subsequent judicial procedure. His status becomes that of a local preacher who has been ordained, with all the rights and privileges of such ordained local preacher, and the further right and privilege of re-admission to an Annual Conference in accordance with the provisions of ¶ 169 of the Discipline.

Adopted, May 16.

REPORT NO. 5. CASE OF J. L. BEATTY OF OREGON CONFERENCE

J. L. Beatty complains that the record of his case in the Journal of the Oregon Conference is incomplete and that he has been unjustly deprived of membership in that body; it is plain that the remedy lies with the Oregon Conference.

The Secretary of the Oregon Conference at the time of the alleged withdrawal of the appellant certifies to the correctness of the statements in his complaint.

We are of the opinion that the brother had the right to recall the withdrawal he had placed in the hands of his District Superintendent prior to action by the Annual Conference on the same or to be placed on trial on any charges, or complaints made against him. This opinion is supported by the restrictive rule of the constitution of the Church which secures to ministers the right of trial in the Annual Conference and by the Judicial decision of the General Conference of 1880, cited on page 34 of the "Reports of the Committee on Judiciary," which declares that "the withdrawal of a minister is not complete until the Conference with which he was connected takes action upon it."

We are also of the opinion that the record of his withdrawal in the Journal of the Conference should not be regarded as final or as a bar to a further review of the case and we recommend that a careful review of all the facts be made by the Conference and that he be restored to membership in the Church and Conference if the facts shall be found to warrant such action.

Adopted, May 23.

REPORT NO. 6. ELECTION OF DISTRICT SUPERINTENDENTS MAJORITY REPORT

The Committee on Judiciary has been instructed by the General Conference to report its opinion on the question, "Has the General Conference power to order the Election of District Superintendents?"

We answer that in our opinion the General Conference has no such power. We proceed to state the reasons which have led us to our conclusion.

The office of Presiding Elder, now known as that of the District Superintendent, has existed as long as our Church has existed. The office was never regularly established by the Gen-

eral Conference until 1792 when the Conference determined that there should be Presiding Elders; and that they should be chosen, stationed and changed by the Bishop, but before that action was taken by the General Conference the Bishop on his own authority had appointed such officials. Doctor Buckley in his Constitutional History of the Methodist Episcopal Church discusses this subject at some length and on page 330 says:

"No one denies that ever since Presiding Elders have existed, the Bishops alone have had this power, and have used it in every instance. No Presiding Elder has ever been elected or appointed by an Annual or General Conference since the Constitution was formed. No Conference has ever fixed the number or bounds of its districts." His statement shows that he is speaking of the practice which has prevailed, since the Constitution was adopted. Prior to the time and immediately after the Church was organized the General Conference elected twelve Presiding Elders. See Baker on the Discipline (1881), page 64.

It is evident that prior to 1796 the Bishop was making the appointments of Presiding Elders. This appears from the fact that the Journal of 1796 is silent on the subject and that the Journal of 1800 shows that on May 7, it was moved that the yearly Conferences be authorized to nominate and elect their own Presiding Elders. (Journal, page 32.) It was made the order of the day for May 13, and on that day was considered and voted down. (Journal, page 1800.) In 1804 it was moved that there be no Presiding Elders. The motion was lost. (Journal, page 54.) The question as to the manner of their appointment did not come before that Conference. In 1808, on May 16, it was proposed that each Annual Conference should annually choose by ballot its own Presiding Elders. The motion was defeated on May 18, Ayes 52, Nays 73.

That was prior to the adoption of the Constitution. In 1812, which was after the Constitution had been adopted, the proposition again came up and was again defeated. In 1816 it once more came up and was again defeated, and a resolution declaring that the election of Presiding Elders was not contrary to the Constitution was voted down. In 1820 the question reappeared. In that year the General Conference passed a resolution, the effect of which was to withdraw from the Bishops the power to appoint Presiding Elders. The same Conference had elected Joshua Soule to be a Bishop. In 1808 he had taken part in drafting and adopting the Restrictive Rule. It was his conviction that the resolution withdrawing from the Bishops the power to appoint the Presiding Elders violated the Restrictive Rule and he announced to the Conference that he would not be bound by the resolution taking from the Bishops the power to appoint Presiding Elders. He declined the Episcopal office

in a letter which he addressed to the Bishops stating that the action taken violated the Constitution of the Church; he wrote: "I solemnly declare and could appeal to the searcher of hearts for the sincerity of my intentions, that I cannot act as Superintendent under the rules this day made and established by the General Conference."

It also appears that Bishop Roberts, who became a Bishop in 1816, shared the views of Bishops McKendree and Soule that the proposed legislation violated the Restrictive Rule and was unconstitutional. The General Conference thereupon adopted a resolution suspending until the next General Conference could pass upon it, the resolution withdrawing from the Bishops the power to appoint. Between 1820 and 1824 the question of constitutionality was submitted to the Annual Conferences and they held that the resolution of 1820 was unconstitutional. Thereupon the General Conference of 1824 passed a resolution declaring that the resolution passed in 1820 was not of authority and should not be carried into effect. The resolution of 1824, which was adopted, read: "Whereas, a majority of the Annual Conferences have judged the resolutions making Presiding Elders elective, and which were passed and then suspended at the last General Conference, unconstitutional; therefore,

Resolved, That the said resolutions are not of authority and shall not be carried into effect." (Journal, page 278.) And in 1828 the General Conference formally rescinded the resolution passed in 1820.

The General Conference of 1824 having declared the resolution of 1820 unconstitutional again elected Joshua Soule a Bishop and he accepted the election and was consecrated. Soule's opinion that the resolution of 1820 was unconstitutional is entitled to much respect, for Tigert in his history of Methodism states that Soule was himself the author of the Constitution of the Methodist Episcopal Church, including the third Restrictive Rule, which is the one herein involved.

It also appears that Bishop McKendree, who sat in the Conference of 1808 which adopted the Constitution, shared Soule's view of the unconstitutionality of the resolution of 1820 providing for the election of Presiding Elders, and when the question of its unconstitutionality was before the Annual Conferences he addressed a communication to them in which he declared that "It would effectually transfer the executive authority from the Bishops to the Annual Conferences, and thereby do away with that form of Episcopacy and itinerant General Superintendency which is recognized in our Form of Discipline and confirmed in the third article of the Constitution."

Bishop Paine of the Church South in his "Life of Bishop McKendree" states as his conclusion concerning the action of the General Conference of 1820 that it was an attempt "To

invest the Annual Conferences with power to elect Presiding Elders—all of which are unknown to our Form of Discipline, to the Constitution of the Church and to Episcopal Methodism.” Asbury evidently shared the same conviction. In his Journal under date of July 21, 1811, he wrote: “It is said the wise men in the New York Conference have discovered that it will be far better to elect the Presiding Elders in the Conference and give them the power of stationing the preachers. I suppose we shall have more of this. If the preachers take any specific power, right or privilege from the Bishops which the General Conference may have given them it is clear that they dissolve the whole control.” This was said three years after the Constitution was adopted.

The matter again came before the General Conference in 1876 on a report from the Committee on Itinerancy. The majority reported that to take from the Bishops the power to appoint Presiding Elders would be unconstitutional. The minority report which asserted the contrary was defeated by 195 to 123. Since that action was taken no serious attempt has been made in General Conference to take from the Episcopacy the power to appoint the District Superintendents.

In 1888 the Committee on Judiciary had referred to it the question: “May the Discipline be so changed, without resort to the Restrictive Rule processes, as:

‘1. To authorize the election of Presiding Elders by the Annual Conferences.’”

It answered the question as follows:

“No. Such assumption of authority would in the opinion of a majority of your Committee, be in violation of the Third Restrictive Rule. The Constitution of the Church places the election and appointment of the Presiding Elders in the hands of the Bishops, and to restrict their prerogatives in this particular, except by the constitutional process, would be an infraction of the organic law of the Church.”

There was also referred the following:

“May the Discipline be so changed, without resort to the Restrictive Rule process, as:

‘2. To give the Presiding Elders coordinate authority with the Bishops in fixing the appointments of the preachers?’”

The answer was:

“No. By the organic law of the Church the Bishop alone is charged with the responsibility of ‘fixing the appointments,’ and cannot be relieved of this responsibility except in the way provided by the Constitution.”

A minority report was submitted but was upon other questions and contains no reference to the two questions above mentioned. The opinion therefore appears to have been unanimous on the subject of the Presiding Eldership.

The report never reached a vote in the General Conference. The report was laid on the table which simply left the matter undecided on the merits. (See Reports of the Committee on Judiciary, page 257.)

It seems proper to point out that in the civil courts no principle of law is better established than that a long period of practical construction by legislative and executive departments charged with the duty of administering a constitutional provision is to be followed by the courts in cases of doubt and unless it is clear that the practical construction is repugnant to the language of the Constitution and the intent of its framers. We think this principle is applicable to the question upon which we are now reporting to you our conclusion.

Those who differ with us in our conclusion attach the greatest importance to the action taken by the General Conference in 1820 which provided that the Bishop should nominate three times the number of Presiding Elders to be selected and that the Conference should then elect by ballot without debate the number wanted. (Journal, page 221.)

We do not understand why the emphasis is put on a resolution which the Conference which passed it so much doubted that it was never allowed to be put into effect and was finally repealed. Neither do we understand why the action of the Conference of 1816, which specifically declared that the plan for the election of Presiding Elders was unconstitutional (Journal, p. 164), as well as the action of the Annual Conferences, a majority of which also so voted, and the action of the General Conference of 1824, which so declared, and the action of the General Conference of 1828, which formally rescinded the action of 1820, and the consistent practice of the Church from a time prior to 1796 to the present is to be brushed aside as without significance and as of no controlling importance while that of 1820 is cited as decisive.

This brings us to inquire into what was the plan of our Episcopacy when the Constitution was adopted in 1808 and which the Constitution protects? To answer that question we must revert to a consideration of the powers which were incident to the office at the time when the Constitution was adopted.

The Discipline of 1808, Section 5, answers the question for us, in so far as the presiding eldership is concerned. It reads as follows:

“Of the Presiding Elders and of their Duty—

Question 1—By whom are the Presiding Elders to be chosen?

Answer 1—By the Bishops.

Question 2—What are the duties of a Presiding Elder?

Answer 1—To travel through his appointed district.

Answer 2—In the absence of the Bishop, to take charge of

all the Elders and Deacons, Traveling and Local Preachers, and Exhorters in his district.

Answer 3—To change, receive, and suspend Preachers in his district during the intervals of the Conferences, and in the absence of a Bishop, as the Discipline directs.

8—To attend the Bishops when present in his district; and to give them, when absent, all necessary information, by letter, of his district.

Question 3—By whom are the Presiding Elders to be stationed and changed?

Answer—By the Bishops."

It is evident that at the time the Restrictive Rules were adopted taking from the General Conference the power to "change" or "alter" any part of rule of our government so as to do away with Episcopacy, it was a part of the plan that the Bishop should appoint and station the Presiding Elders. That power belonged to him just as much as did the power to appoint the Ministers to their Charges.

It is also evident that the Presiding Elder had power in the absence of the Bishop "to change and receive and suspend preachers" in his district and was clothed with some of the Episcopal power in the absence of the Bishop. The work of a District Superintendent is and always has been closely associated with that of a Bishop, whose assistant he is and always has been in his Episcopal work. He is his adviser in the work of the Episcopal office. It is his duty to familiarize himself with the work of the District which he superintends. He reports to the Bishop in regard to the Pastors, the charges, and the conditions of the work. Through him a Bishop is enabled to have a direct and continuous local supervision of the work.

The Bishop appoints the Ministers to pastoral charges annually after consultation with the District Superintendents. He also appoints the District Superintendents. (§ 208 of the Discipline.) Each of these powers he has exercised practically from the time the Church was organized. It will hardly be claimed that he can be deprived of the power to appoint the Ministers to their charges. To do that plainly would be to do away with the plan of our Episcopacy as it existed when the Constitution was adopted. It is not less true that to deprive him of the power to appoint the District Superintendents which he exercised prior to the adoption of the Constitution and ever since is equally an alteration of the plan "so as to do away with Episcopacy" in part. And it cannot be done in part at one time and in part at another. If the Bishop can be deprived of the power to appoint District Superintendents why can he not also be deprived of the power to appoint Ministers? We confess our own inability to make the distinction. And if he

be deprived of the power to appoint the Presiding Elders and of the Ministers, what is left of our Episcopacy except the right to travel?

To deprive the Bishop of his power to appoint and station the Presiding Elders which he undoubtedly possessed when the Restrictive Rule was adopted to that extent "changes" or "alters" a "part or rule of our government so as to do away Episcopacy." As well might the power to appoint the Ministers to their charges be withdrawn, as being no part of our Episcopacy. The Presiding Elders constitute the Cabinet of the Bishop. It seems to us that it is within his Episcopal prerogative to say who shall compose it. This power the Church allowed he possessed practically from the first and probably because it was important that the men who are his official advisers had to be those in whose wisdom and judgment he himself had confidence.

We summarize our conclusion as follows:

1. It is incontrovertible that during the entire period since the Constitution was adopted, and even prior thereto, with the exception of a few brief years immediately following the organization of the Church in 1784 when we really had as yet no "established plan of government," the power to appoint the Presiding Elders has been exercised solely by the Bishop residing in the Conference. This is a practical admission that the appointing power resides in the Bishop and ought not now to be departed from unless it be free from doubt that it is not a part of our Episcopacy. We are totally unable to see how it can be said that it is absolutely clear and beyond all doubt that it is no part of our Episcopacy.

2. At the time the Constitution was adopted the power to appoint the Presiding Elders in the Districts was in the Bishop who presided over the Annual Conference within which the Districts existed. It was as much a part of the plan of our Episcopacy as was the power to make the appointments of the Preachers to Pastoral Charges. To withdraw the power to appoint the Presiding Elders is to alter the plan of our Episcopacy, as much so as it would be to withdraw the power to appoint the Ministers to their charges.

3. In deciding the legal question submitted it must be determined without regard to the wisdom or unwisdom, the expediency or in expediency of some other method of appointing the District Superintendents. If the General Conference thinks that some other method of selecting District Superintendents is desirable there is a method by which that result can be accomplished, and the Constitution respected and obeyed. That method is provided for in the Constitution itself, which authorizes amendments to be made to it in accordance with ¶ 47 of the Discipline.

It is clear that under the Constitution the General Conference is without power to authorize the election of District Superintendents.

Adopted, May 24.

MINORITY REPORT

The Committee on Judiciary has been instructed by the General Conference to report its opinion on the question "Has the General Conference power to order the election of District Superintendents?"

We answer that in our opinion the General Conference has full power. We proceed to state the reasons which have led us to our conclusion.

In considering the acts of any legislative body it is presumed that all its acts are constitutional and all its acts in fact are constitutional, unless it can be clearly established that any one of them is unconstitutional, and it is so declared by a competent court.

This is particularly true of the General Conference of the Methodist Episcopal Church, for while nearly all legislative bodies have only such authority as is specifically given to them, the General Conference of the Methodist Episcopal Church has all authority except that which is specifically denied. This fact must be clearly recognized, for it is in accordance not only with the practice of the Methodist Episcopal Church, but it was definitely and legally determined by the Supreme Court of the United States in 1853 at the December term.

Therefore, it is clear that the General Conference has sovereign power except as limited by the so-called six restrictive rules. We are concerned now with only one of these, the third. It reads, "The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our Itinerant General Superintendency." Does this definitely and specifically forbid the General Conference from authorizing the election of District Superintendents? We cannot see that it has any bearing on that subject. But it is not for any individual or group of individuals, nor for any committee whatever its name, to decide the question. The General Conference is judge of the constitutionality of its own acts. It never yet has decided the election of Presiding Elders or District Superintendents unconstitutional. Hence until this day such election is constitutional and will continue to be constitutional until the General Conference shall by vote declare otherwise.

In examining the history of the case it abundantly appears not only that no General Conference ever declared the election of District Superintendents, or, as they were first called, Presiding Elders, unconstitutional, but it also abundantly appears

that, for many years after the adoption of this restrictive rule every General Conference acted on the assumption that they were entirely free to authorize the election of Presiding Elders if they considered it for the best interests of the work to do so. Clearly, had these General Conferences considered themselves constitutionally prohibited from selecting Presiding Elders, they would not have wasted this time by so long and so earnestly debating the desirability of thus electing. Indeed in 1820 the General Conference voted to begin electing forthwith by a vote of 61 to 25.

The General Conference of 1808 provided that thereafter General Conferences should be delegated, and adopted the restrictive rules including the one now under consideration. It was interested in the question of the desirability of electing Presiding Elders, and Ezekiel Cooper moved that "each Annual Conference respectively, without debate, shall annually choose, by ballot, its own Presiding Elders." After several hours of debate, extending over two days, this proposition was lost by a vote of 52 to 73. Now it does not seem at all probable that that General Conference of 1808, so nearly evenly divided on the question of the desirability of electing Presiding Elders, could have consented to adopt a restrictive rule which would forbid all subsequent General Conferences from authorizing such election if they chose to do so, particularly as this same Cooper, favorable to election of Presiding Elders, was one of the committee of three which drafted the Constitution. And had it been the intention to prohibit such election, words could easily have been found which would say so clearly and definitely. No such words were used.

The next General Conference was in 1812, the first delegated General Conference, the first General Conference working under this restrictive rule. Did this General Conference understand that it had no constitutional power to provide for the election of Presiding Elders? By no means. For it was moved that Presiding Elders be elected by the Annual Conferences, and after much discussion it was finally defeated by the close vote of 42 to 45. So it is evident that the first General Conference which worked under the restrictive rule in question had no notion that the election of Presiding Elders would be illegal, and if two men had changed their votes to the affirmative, the election of Presiding Elders would have begun forthwith.

It would seem that that General Conference, sitting the very year the Constitution was put in operation, ought to have known what the Constitution meant, and ought to have known far more about it than a General Conference sitting a hundred years afterward.

The next General Conference met in 1816. Did it understand that the third restrictive rule forbade the election of Presiding

Elders? By no means. It considered the matter for several days, which would have been time wasted and the height of folly had they understood that such election was unconstitutional. In discussing the desirability of such election they were much embarrassed by the presence of the Bishop in the chair, so they went into committee of the whole, with one of their own number presiding, and the Bishop out of the room, leaving them free to speak. A proposition introduced by Merwin providing for the election of Presiding Elders on nomination of the Bishop was finally lost by a vote of 42 to 60. Nine days later the same man introduced a resolution in which occur these words, "The motion relative to the election and appointment of Presiding Elders is not contrary to the Constitution of our Church." This negative motion was lost. It reveals the fact that in discussing the general proposition of electing, those opposed to it, in using every argument at their command made the claim of unconstitutionality for whatever it might be worth. Merwin's negative motion was lost, but such disposition of it did not mean that election of Presiding Elders was declared unconstitutional.

Indeed when the next General Conference met, in 1820, it is perfectly clear that it considered such election constitutional, and it proceeded to act on that basis. Feeling was running high. After considerable debate a resolution was introduced by Bangs and Capers, two great leaders of the Conference, the first favoring election and the other opposing. This joint resolution proposed the appointment of a committee consisting of three from each side, to confer with the Bishops and Bishop-elect Soule, and see whether they could devise something which would conciliate the brethren. The committee was ordered and the next day brought in its report. That report recommended that when Presiding Elders were to be chosen the Bishop should nominate three times the number needed, and from these nominations the Annual Conference would elect. This resolution thus to elect was adopted by a vote of 61 to 25. Carefully note not only that the General Conference wanted to provide for such election, but particularly note that the Conference was perfectly clear that it was not forbidden by the third restrictive rule, or by anything else. If they, eight years after the Constitution went into effect, so understood its terms, it would seem strange if this present General Conference should presume to understand it better, and give it an opposite meaning.

These brethren of 1820, after thus providing for the election of Presiding Elders by so great a majority, doubtless thought their troubles were over, but not so. A few days before they had elected Joshua Soule to the Episcopacy. For many years he had been opposed to the election of Presiding Elders. He

now declared he would not consider himself bound by the action of the General Conference. The tension in the Conference was very great. After some delay he tendered his resignation and it was accepted. Near the close of the Conference a motion was passed to suspend the operation of the Conference action for four years.

Then followed a strange procedure, without authority of law. The senior Bishop presented to each Annual Conference a long address, arguing rather pathetically against the desirability of electing Presiding Elders, and claiming its unconstitutionality, and asking them to pass resolutions in conformity with his position. Seven Annual Conferences passed various and varying resolutions on the subject, and he reported them as favoring the unconstitutionality of such election, but of course such resolutions, even though alike, which they were not, had no legal standing, for they did not even purport to be voted on a Constitutional question. And five Annual Conferences recognizing the informality of the procedure, declined to take any action at all. These were the New England, New York, Philadelphia, Baltimore and Genesee. So we must clearly recognize that these resolutions, passed by the seven Annual Conferences, especially under such circumstances, have no legal bearing whatever. Indeed when the next General Conference met in 1824, and all these matters were again brought forward, the final action taken on the last day, was to adopt a resolution reading, "It is the sense of this General Conference that the suspended resolutions, making the Presiding Elder elective, etc., are considered unfinished business and are neither to be inserted in the revised form of the Discipline nor to be carried into operation before the next General Conference." It is plain that the election of Presiding Elders was still Constitutional, and the opinion of the Bishops, interested parties, has no legal standing. Also, as a matter of fact, the Bishops were divided in their opinion.

We come next to the General Conference of 1828. It adopted a resolution as a substitute for the so-called suspended resolutions, which substitute read, "Resolved, etc., that the resolutions commonly called the suspended resolutions, rendering the Presiding Elders elective, etc., and which were referred to this Conference as unfinished business, and reported to us at this Conference, be, and the same are hereby rescinded and made void." But such election was still constitutional. At this Conference Joshua Soule was again elected to the Episcopacy, on the second ballot, by a majority of one, and remained with us until he went with the Methodist Episcopal Church, South. And at this Conference another resolution to elect Presiding Elders was presented, but was laid on the table.

As far as General Conference action is concerned the matter

was not again brought up for forty-eight years, but the refusal to elect Presiding Elders resulted in the greatest withdrawal from the Church which ever occurred in its history.

The subject is again brought forward in 1876, not by any report from the Committee on Judiciary, which was that year established, but through a report from the Committee on Itinerancy, but after several parliamentary moves the legal status remained unchanged—the election of Presiding Elders was still constitutional. The only other time it reappears until this General Conference was in 1888. At that General Conference the following question was submitted to the Committee on Judiciary: “May the Discipline be so changed, without resort to the Restrictive Rule processes, as to authorize the election of Presiding Elders by the Annual Conferences?” The answer given in the report of the Committee on Judiciary is exactly as follows: “No. Such assumption of power would, in the opinion of a majority of your Committee, be in violation of the third restrictive rule. The Constitution of the Church places the selection and appointment of Presiding Elders in the hands of the Bishops, and to restrict their prerogatives in this particular, except by the constitutional process, would be an infraction of the organic law of the Church.” It must be here noted that the Committee does not attempt to settle the matter by citing any decision made by any previous General Conference, making the election of Presiding Elders unconstitutional, for the simple reason there was no such decision to cite. But what was done with the report of the committee? The General Conference repudiated it by laying it on the table, and never took it off.

This decisive action is notable. Also, note that under authority of the General Conference of 1920 a volume has been published by The Methodist Book Concern this year entitled “Reports of the Committee on Judiciary.” It contains, besides these reports, all rulings of the Bishops, and all judicial proceedings from 1792 to 1920 inclusive. It is a very valuable volume, and most carefully prepared. It contains no record of any judicial proceeding calling in question the constitutionality of the election of Presiding Elders except this one report in 1888, which the General Conference so summarily rejected. This exhaustive volume was edited by Arthur Benton Sanford, and Henry Wade Rogers, advisory editor.

It is clear that under the Constitution the General Conference has full power to authorize the election of District Superintendents.

Ray Allen,

C. E. Bacon,

J. I. Bartholomew,

John Marshall.

Failed as a substitute, May 24.

REPORT NO. 7. NECESSITY FOR MINISTERS IN DETACHED SERVICE TO REPORT MARRIAGES AND BAPTISMS

The Judiciary Committee has been asked by the New Jersey Annual Conference to answer this question—"Is a minister of the Methodist Episcopal Church in detached service required to report marriages, baptisms and funerals at which he officiates to the Quarterly Conference in order that they may be recorded on the Church records?" The Bishop holding the Conference answered the question as follows: "¶ 188 of the Discipline, page 148, § 3, requires that every Retired Minister shall report to the Fourth Quarterly Conference and to the pastor all marriages solemnized and all baptisms administered. This rule applies to all other ministers temporarily or permanently in detached service."

We are in accord with this answer that it is mandatory on all Ministers to report their official conduct in these matters to the Fourth Quarterly Conference. ¶ 208, § 3, provides that the Bishop may appoint Ministers to detached service provided the District Superintendent so recommends and the recommendation is concurred in by two-thirds of the Annual Conference. These appointments may or may not be within the Methodist Church, hence the name "detached service." While ¶ 208 does not refer in specific words to retired preachers as does ¶ 188, page 148, the act of appointment has the effect of the retired relation and is such by legal construction.

Therefore, we regard the application of the principle as set out in ¶ 188, page 148, proper to the question involved.

Adopted, May 24.

REPORT NO. 8. APPEAL OF MILTON L. BENNETT

Your Committee on Judiciary having considered the appeal of Milton L. Bennett of the Detroit Conference from the alleged action of the Bishop in placing certain conditions and restrictions on the appellant during his pastorate at the First Church of Highland Park, Michigan, during 1921 and 1922; in removing him from the pastorate of the church at Grayling, Michigan, in the Fall of 1922 and in failing to grant appellant a leave of absence at the meeting of the Detroit Conference in 1923, reports as follows:

That in suggesting to appellant the conditions of December 24, 1921, as conditions absolutely requisite for his retaining the pastorate of the First Church of Highland Park, Michigan, the Bishop acted for the best interests of the appellant and the church he was serving; that appellant was under no compulsion to accept said condition but was at liberty to reject same if he saw fit so to do; that he did accept same and agree to abide by the terms thereof and in so doing he waived any rights or

privileges granted him as pastor by ¶ 182 and other sections of the Discipline more particularly referred to in the complaint; that it does not appear from the evidence submitted to your Committee that the Bishop was imposing an unnecessary hardship on appellant or acting unfairly in demanding that appellant either move his family to Grayling, Michigan, or that he quit the charge; that appellant according to his own testimony chose to quit the pastorate at Grayling, Michigan, rather than move his family from Detroit to Grayling; that the matter of leave of absence for appellant at the Conference session of 1923 was not properly put before the Bishop, hence could not receive action on his part; that the written and oral evidence submitted to your Committee in this case does not sustain the allegations and charges contained in the complaint.

In the opinion of your Committee the appeal should be dismissed.

Adopted, May 24.

REPORT NO. 9. APPROPRIATION BY COMMISSION ON FINANCE

Appeal of Andrew W. Shamel, a member of the Southern California Annual Conference, from a decision by the Presiding Bishop, on a question of law propounded by appellant and answered during the session of the Southern California Conference, October 2, 1923.

This is an appeal by Andrew W. Shamel, a member of the Southern California Annual Conference, from the decision of the Presiding Bishop, of a question of law propounded by appellant of the Bishop during a session of the Conference and answered by the Bishop.

The question and the answer made thereto, as each appears in the minutes of the proceedings of said Annual Conference, is before us in the form of a copy of said minutes duly certified by the Secretary of said Conference transmitted by him to the Secretary of the General Conference pursuant to the requirements of the Discipline. (¶ 313, § 14.)

From the minutes it appears that the appellant served notice of "his appeal to the Judiciary Committee of the General Conference from the ruling." In passing we may say that appeals should not be taken to the Judiciary Committee of the General Conference, there being no authorization of such practice in the Discipline. Appeals being not a matter of right, but of grace, must be prosecuted in the manner provided by the law, authorizing such appeal. However, the record having been referred to us in the usual way by the Secretary of the General Conference, we assume it was forwarded to and came into the possession of, the General Conference, pursuant to law, and is properly before us. (¶ 313, §§ 13, 14.)

The question is as follows:

"Is it legal for the Commission on Finance organized under ¶ 328, to make a gift to the District Superintendents out of surplus funds, after their salaries have been paid in full?

(a) Should not any surplus in this fund be pro-rated among the retired preachers and pastors who have not been paid in full?

(b) Or retained in the treasury as a surplus to be expended on the claims of the following year?"

The answer, exclusive of an extended recital of the record of the Commission on Finance of the Conference, and certain alleged facts, constituting what the Bishop denominated a special emergency, was as follows:

"Therefore in view of the fact that the intent of the law is that the Conference Commission on Finance shall provide for an adequate support for the District Superintendents, and that it is the only authorized body that could meet any emergency such as that due to failure to receive passes on the railroads for three months, or any other emergency that might arise, therefore, the Chair would rule that in view of the unusual circumstances obtaining at the time to which reference is made in the request for ruling, the Commission acted within its rights, and in making special appropriations to certain District Superintendents on the basis of the existing emergency, out of certain balance in their possession, they performed their duty in loyalty to all interests concerned, and no censure can justly be brought against the Commission for appropriating, or the District Superintendents for receiving, such amounts as are designated in the action of the Commission."

The question as propounded was not answered directly, but the answer is based upon an alleged emergency arising after the estimate of the amount necessary to furnish a sufficient and equitable support for the District Superintendent was made by the Commission on Finance and apportioned among the several pastoral charges. The fact that the appellant did not insist on his specific question being answered at the time the ruling was made, but apparently acquiesced in the form, though not the correctness of the answer, and that the record fails to disclose what Pastors and Retired Preachers, if any, have not been paid in full and the amount of the several deficiencies, if any, we must presume that the appellant concurred in the form in which the question was answered but dissented from, and denied the correctness of, said ruling.

The Discipline provides that there shall be held annually, in every district, a meeting of District Stewards, whose duty it shall be, with the advice of the District Superintendents presiding in such district stewards meeting "to make an estimate of the amount necessary to furnish a comfortable support for the

District Superintendent and to apportion the same, including House Rent, and Traveling Expenses, and also the claims for the support of Conference Claimants and Bishops as apportioned to the District by the Annual Conference among the pastoral charges in the Districts, according to their several ability, and in all cases the District Superintendent shall share with the pastors in his district in proportion to what they have respectively received."

Provisions, relative to collection and distribution of the amount of said several apportionments, not pertinent to the questions involved in the matter at bar, follow. (§ 327.)

As an alternative to the plan provided in § 327 above referred to, any Annual Conference might, and the Southern California Conference did, adopt the plan provided for in § 328 of the Discipline. This plan in substance provided for a Commission on Finance to consist of the several District Superintendents together with one minister and two laymen from each district, the duty of which is stated to be "to make an estimate of the amount necessary to furnish a sufficient and equitable support for the District Superintendents of each District in the Conference," to "apportion the sum required to be raised for this purpose among the charges on such basis as the Conference may direct," and also to "apportion to the charges, on the same basis, the amount assigned the district for the support of Bishops and Conference Claimants." (§§ 4 and 6, § 328.)

It is further provided that "the amount apportioned to each pastoral charge for the support of District Superintendents shall be a pro-rata claim with that of Bishops, Pastor, and Conference Claimants." (§ 7, § 328.)

The provisions of §§ 327 and 328 are quite similar, and the purposes of each, to wit: providing funds for ministerial support, are identical. The only substantial difference is, that under § 327, the estimate, apportionment and collection of the fund is by the District Stewards: in § 328, by the Conference Commission on Finance.

§ 327 requires the District Stewards to furnish "a comfortable support" for the District Superintendent, and § 328 requires the Commission to furnish "a sufficient and equitable support" for the District Superintendent.

We think the same result was intended to be accomplished by each of these paragraphs and that each should be interpreted with reference to provisions of the other.

The record discloses that in 1918-1919 the salary of each of the District Superintendents was fixed by the Commission at \$3,750 per year and that said salaries were paid in full. It also appears from the records that the Commission on Finance at its meeting held October 15th, 1918, subsequent to the meeting of the Southern California Annual Conference for 1918, voted

"The District Superintendents \$250 each for traveling expenses if they did not receive their passes," thereby rebutting the presumption, if any existed, that said salaries were intended to include traveling expenses.

One of the duties of a District Superintendent is to travel throughout the district, and any estimate which, by reason of error, inadvertence, or mistake, fails to include traveling expenses would not be, in our opinion, the "sufficient and equitable support" contemplated by ¶ 328 of the Discipline.

It further appears from the record that said District Superintendents did not receive, and traveled without passes for three months, during which time the inference is, the expenses incident to such traveling were paid by them out of their personal funds. The additional allowance made to them, to which objection was and is made by the appellant, was to reimburse them for expenses so incurred, and other and additional expenses not contemplated by the Commission when the estimate and apportionment to the several pastoral charges was made. The answer of the presiding Bishop and his ruling was based on what he conceived to be the equity of the situation, and to effect the disciplinary requirement (hereinbefore referred to) of a sufficient and equitable support for the District Superintendents. In this ruling we concur. The additional sum paid to and received by the District Superintendents pursuant to the direction of the Commission on Finance, was paid out of a fund known as the General Ministerial Support Fund, and inasmuch as there is no showing in the record that any persons other than the District Superintendents were interested in said fund, or the rights of other persons were prejudiced by the action of said Commission, in making the order complained of, we hold that in making the additional allowance to the District Superintendents, the Commission on Finance acted within the scope of its authority, and that such action was in accordance with, and not contrary to the provisions of the Discipline.

The rule is well established in appellate procedure that the action of the trial court is presumed to be correct and in accordance with law, and he who appeals from the judgment of the Court must show error therein.

The record fails to disclose any error and the decision of the presiding Bishop is affirmed.

Adopted, May 26.

REPORT NO. 10. APPEAL OF WILLIAM HUNTER, JR.*

William Hunter, Jr., a member of the Pittsburgh Annual Conference, after preliminary investigation was tried by a Select Number of his Conference and on October 9, 1922, he was convicted of "unministerial conduct" on three counts and was

deprived of his "ministerial office and credentials." He has appealed to this General Conference alleging irregular and illegal proceedings in the preliminary investigation and trial and alleging that the penalty imposed is excessive. The Discipline, §§ 292-300 provides procedure by appeal to a Judicial Conference by a member of an Annual Conference under such circumstances. If this Judicial Conference decides against the accused he may, if aggrieved, appeal to the General Conference on questions of law. The Conference minutes show that Mr. Hunter appealed to a Judicial Conference. But the record does not show that a Judicial Conference was ever convened or ever took any action in the premises. The Judicial Conference has been established by the Church to avoid so far as possible the expense and delay attendant upon an appeal to the General Conference and to insure a better review of the case than this General Conference can give and its decision on question of fact is final. We are powerless to act at this time and the appeal is dismissed without prejudice to the accused to have his case reviewed by a Judicial Conference.

Adopted, May 26.

REPORT NO. 11. MAY A RETIRED MINISTER DRAWING AN ANNUITY SUPPLY A CHARGE AND RECEIVE A SALARY?

The Committee on Judiciary is requested to answer the following question:

Is it legal for a member of the Annual Conference who has taken the Retired Relation and is receiving his annuity claim from the Conference funds to accept a "supply" charge and receive a salary for the same?

We answer that it is legal. Two questions are here involved: First, is it legal for a Retired Minister to accept a supply charge and, second, is it legal for him to receive salary for such service if he receives his annuity claim at the same time?

We answer both questions in the affirmative for the following reasons: A preacher may be unable to carry the heavy work, continuous responsibility and the resulting nervous strain of a regular pastorate, and may still be able to supply a small charge which would otherwise be supplied by a student who could give only part of his time and energy or by a local preacher. Such a minister is clearly entitled to the Retired Relation, and to the privilege of supplying a charge in which the work is light. In many cases this is now done.

¶ 188, § 3, of the Discipline, uses this language, "Every Retired Minister who is not employed as Pastor of a charge, shall have a seat in the Quarterly Conference and all the privileges of membership in the Church where he resides." While this section does not declare the legality of the employment of a Retired Minister as a Pastor it very clearly recognizes its

legality. May such Retired Minister receive salary for such work?

He is a pastor. The Discipline makes it imperative for the Church to pay for pastoral support. (See Discipline, ¶¶ 319-323.) There is nothing in our law, as there is nothing in reason, to prevent a Retired Minister from receiving compensation for pastoral service just as other ministers do.

Adopted, May 26.

REPORT NO. 12. THE LIFE TENURE OF THE BISHOPS

The Committee on Judiciary has been instructed by the General Conference to report its opinion on the Constitutionality of a time limit on the Episcopacy.

We answer that in our opinion the General Conference has no power to place a time limit on the Episcopacy.

We proceed to state the reasons which have led us to that conclusion.

Before doing so, however, we think it proper to state that the question proposed is quite distinct from the right of a General Conference to place a Bishop on the retired list when it finds that he has ceased to be effective. In placing such a Bishop on the retired list he is still a Bishop and may perform such duties as the General Conference may authorize. The change from the Active Class of Bishops to the Retired Class is for "cause," and for what the law regards as "cause" we do not doubt that a General Conference might even deprive a Bishop of his office and a fortiori, if it can do that, it certainly can place him in the Retired Class if "cause" exists.

We also desire to point out that the question we are asked to answer is a Judicial question which we must answer on legal grounds alone, and that the General Conference in approving or disapproving our conclusion is acting solely as a Judicial body. In acting in that capacity neither this Committee nor the General Conference is entitled to consider whether it is wise or unwise to limit the tenure of the Bishops. If in the opinion of the Conference the tenure ought to be limited, and the General Conference is now without the power so to limit it, that end can be obtained by an amendment to the Constitution sent down and approved in the usual manner.

Let it also be understood that we do not assume or assert that everything which may have been included in the "plan" of our Church government in 1808 is so protected by our Constitution as to be beyond the power of the General Conference to amend or modify it. But the Restrictive Rule does not permit the General Conference to change or alter any part or rule of our government so as to "do away Episcopacy." To make legislation unconstitutional within the intent of that Rule it is not necessary that the legislation should by a single act abolish

the Episcopal office in its entirety. We "do away Episcopacy," even though we continue the office of a Bishop if we deprive the Episcopal incumbent of the attributes inherent in the office. And it makes no difference whether this be done little by little or all at one time.

With these preliminary statements we now proceed to declare our reasons for thinking that it is beyond the power of the General Conference to elect Bishops for four, eight, or more or less years, and where the period of years is an arbitrary period having nothing to do with the effectiveness of the incumbent of the office.

The General Conference under the Constitution of our Church has "full power to make rules and regulations for the Church under the following limitations and restrictions." Among the limitations and restrictions thus imposed is that "The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency."

The American Methodists organized themselves into a Church at the "Christmas Conference" held at Baltimore in 1784, and they gave it the name of the Methodist Episcopal Church in America. They decided that it should be organized as an Episcopal Church and they called it the Methodist Episcopal Church to distinguish it from other Episcopal churches. They did not undertake to define what the word Episcopal meant. This was because the word was so well understood and had such an established meaning that it was thought unnecessary to define it.

It is a well settled and unquestioned principle of law that if a word or term is used in the Constitution of the United States or of a State, or in an Act of Congress or in a Statute and the meaning of the word or term is not defined in the Constitution or the Statute, the courts will give to it the meaning which the common law attaches to it if its meaning at the common law has been established and is well known. In accordance with that principle we are entitled to look into the ecclesiastical law to ascertain what the common understanding has been as to the meaning of the Episcopacy as respects the tenure by which the Episcopal office is held.

At the time our Church was organized and at the time the Constitution was adopted it was the common understanding, known of all, that when a church having an Episcopal form of government consecrated a man a Bishop, the tenure of his Bishopric was for life unless he should be deprived of it for cause. That was the understanding of the Roman Catholic, Anglican and Protestant Episcopal Churches. It was the understanding of those who wrote and established the Constitution of our Church and who provided therein that the General Conference should not have power to "change or alter any part or

rule of our government so as to do away Episcopacy." It was a common saying "Once a Bishop, always a Bishop."

Since that time a few denominations have organized with a limited form of Episcopal government and with Bishops elected for a period of years. That it was the understanding from the very beginning of our Church that our Bishops had a life tenure is shown by the Explanatory Note which Bishops Coke and Asbury appended to the Discipline of 1796, which was appended at the request of the General Conference of that year, which no one challenged, and which had the sanction of the General Conference of 1800.

The note read as follows: "The Bishops are obliged to travel till the General Conference pronounces them worn out or superannuated."

Where Bishops were elected the idea of an Episcopacy with a limited tenure was unknown to Wesley, Coke, or Asbury, or to those who organized the Methodist Episcopal Church. It was not in the mind of those who adopted the Constitution in 1808. The understanding concerning this matter is shown in the certificate given to Bishop McKendree who was elected by the General Conference of 1808, being the same Conference which adopted the Constitution and put into it the Third Restrictive Rule. The certificate issued to Bishop McKendree at the time of his consecration, and which was signed by Bishop Asbury, Jesse Lee, Freeborn Garrettson, Thomas Ware, and Philip Bruce, recited that he was set apart "to the office and work of a Superintendent or Bishop of the Methodist Episcopal Church as a man whom we judge well qualified for the office of a Superintendent, and one of the Bishops of the Methodist Church, and fit to preside over and feed the flock of Christ, so long as his spirit, practice and doctrine is such as becomes the Gospel of Christ, and he shall submit to the Discipline and Order of the said Methodist Episcopal Church in America." The certificates now used and which for years have been used, differ somewhat in language but not in essence from those used in 1808. They recite that the man to whom it is issued is one "who in the judgment of said (General) Conference is well qualified for that office (of Bishop) and work and fit to preside over and feed the flock of Christ so long as his spirit, practice, and discipline, are such as become the Gospel of Christ and he shall submit to and maintain the Discipline and Order of the Methodist Episcopal Church."

It is in the same way common understanding that when one enters the ministry having been ordained an elder his tenure is for life unless he is thereafter removed for cause. The certificate which is given to him at the time of his ordination is under the hand and seal of the Bishop, while in language verbally different from that given to a Bishop when he is con-

secrated, is in effect the same so far as tenure is concerned. It recites that he is set apart "for the Office of an Elder" for "so long as his spirit and practice are such as become the Gospel of Christ and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel."

It is to be observed that the certificate in the case of the Minister is like that given to the Bishop and it states that he is set apart to an "Office," and that each recites that it is "for so long as his spirit and practice, etc." It is the common understanding that the Minister holds for life. It is also common understanding that the Bishop holds for life. Either can be removed for cause. The ministry understand they hold for life. Such has been the common understanding and practice throughout the one hundred and forty years our Church has existed. The distinction which seems clear to us is that the General Conference is not prevented by the Restrictive Rule from enacting that in future all persons admitted into the ministry shall hold that office for a term of years. But if life tenure was inherent in our Episcopacy as it existed in 1808 when the Constitution was adopted, it cannot now be altered or changed without an amendment to the Constitution being protected by the Third Restrictive Rule which declares that "The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy."

It was this common understanding and established practice of the Methodist Episcopal Church as to the life tenure of the Episcopal office protected by the Constitution which was one of the causes which led to the formation of the Methodist Protestant Church. A large part of the contention of those who left us and founded that church was the life tenure of our Episcopacy, and the fact that it was protected by our Restrictive Rule.

Doctor Buckley in his *Constitutional History of the Methodist Episcopal Church*, page 220, says: "From the election of Francis Asbury to the office of Bishop until the present time the Church has proceeded upon the assumption that a Bishop, unless he should of his own motion resign, is elected for life, or good behavior, although if he be enfeebled in body or mind, he may be superannuated, but still bears the title of his office, and is supported by the funds from which the support of the Effective Bishops is drawn," and he continues, "the detailed history of the Methodist Episcopal Church, South, and other Methodist bodies, whose Episcopacy has a life tenure, confirms its inestimable value." He adds: "The General Superintendency, with the life tenure, is the only connectional position of permanence in the Methodist Episcopal Church, and is therefore its most revered office. It maintains the stability of the denomination and its uniformity in operation. The reverence with

which the life tenure invests the Bishop is invaluable in a country such as the United States and especially in a church which puts forth so prelatical claims." In 1888 the Committee on Judiciary was asked:

"May the Discipline be so changed, without resort to the Restrictive Rule process as: 3. To restrict the tenure of the Episcopal Office to a term of years?"

The answer was:

"No. A life long tenure of office is one of the attributes of that Episcopacy, originated by our fathers, and which the General Conference may not do away nor destroy."

A minority of the Committee, however, dissented and stated: "We believe that the Third Restrictive Rule carefully guards the office of the Episcopacy and its prerogatives but it does not touch its tenure. It is our opinion, therefore, that it is within the power of the General Conference, in its wisdom, to limit the term of office of Bishops to be elected, as it may deem best."

The report was not acted upon but was laid upon the table. The laying of the report upon the table left the matter undisposed of and is without significance. It related to three distinct matters of which the life tenure of the Bishops was only one and placing the whole report upon the table may have been due to a want of time properly to consider the matter or the General Conference may have thought that the consideration of some portion of the report referring to other matters was inopportune. It certainly cannot be regarded as a decision of the question as to the life tenure. Judicial decisions of a General Conference cannot be made by laying a report on the table. Laying a matter on the table simply amounts to declining to submit the matter to a vote. We do not know the reasons for the action and need not speculate thereon. (Reports of the Committee on Judiciary, page 257.)

In this connection we repeat what was said in our report concerning the election of District Superintendents that in the civil courts no principle of law is better established than that a long period of practical construction by legislative and executive departments charged with the duty of administering a constitutional provision is to be followed by the courts unless it is clear that such construction is repugnant to the Constitution. And in view of the fact that in our Church as in all churches having an Episcopal form of government it has always been the understanding and the practice that the Bishops like the Ministers hold their office for life subject to removal for cause, and in view of the fact that no General Conference has ever attempted to limit their tenure to a fixed and arbitrary period, we think that the power to do this does not exist.

It has been said by one of the keenest and best informed men in Methodism, Doctor Buckley, that "from the time the Epis-

copal Office was instituted, the life tenure was assumed, and there was no more need to specify it in the Restrictive Rule than for specifying the separate parts of the plan." As a legal proposition we have no hesitation in saying that his statement is correct and incontrovertible.

For one hundred and forty years it has been assumed that the life tenure was a part of our Episcopacy. No General Conference has ever denied that it was ever attempted to limit the tenure of a General Superintendent's office. The Committee on Judiciary in 1888 reported that the General Conference is without power to abrogate the life tenure. For the reasons given herein we have reached the conclusion announced in the beginning of this report that the General Conference cannot under our Constitution, and without an amendment thereof, elect the Bishops for an arbitrary and fixed period of years.

Laid on table, May 28.

MINORITY REPORT

The Committee on Judiciary has been instructed by the General Conference to report its opinion on the constitutionality of a time limit on the Episcopacy. Being thus compelled to render an opinion, we can do no other than render that opinion according to our best judgment, and after careful examination of the facts. Having done this we affirm confidently that in our opinion the General Conference has full power to elect General Superintendents for a term of years whenever in its judgment such election shall seem desirable, and we proceed to state the reasons which have led us to that conclusion.

We agree with the majority report that the Third Restrictive Rule forbids the General Conference "to do away Episcopacy." The only question before us is whether election for a term of years would do away Episcopacy. If General Superintendents were elected for a term of years, would Episcopacy thereby be done away? We are not considering the relative merits of life tenure and limited tenure, but only the question whether or not Episcopacy would be done away by an election for a term of years. To us it seems clear that the length of time has no bearing on the subject. A limited term might be desirable or undesirable, but Episcopacy would still remain.

An examination of church history, and particularly the history of the Methodist Episcopal Church, will make it clear that the General Superintendency in the Methodist Episcopal Church is an office and not an order, and has no such basis or pretension as has the Bishopric in the prelatical churches.

Down through the dark ages and the medieval period, it was commonly assumed that a Bishop was some superior order of being, entirely different from other people. He was in a class by himself, with a wisdom, a sanctity, and an authority which

nobody else possessed, except Archbishops and Popes. These latter were presumed to have yet more wisdom, sanctity and authority, so that when these higher ecclesiastics spoke even the Bishops must keep silence and obey.

Now nobody supposed that these peculiar qualities, which so elevated these few men above other men, even above Elders and Priests—nobody supposed these exalted qualities were born in them, or were acquired by long and careful study, or by any faithful following of the humble Nazarene, but on the contrary, these extraordinary qualities were acquired all at once, by having a certain kind of hands placed on the head for a few seconds. The idea was that Jesus had ordained twelve apostles by imposition of hands. Eleven of these apostles, perhaps less, placed their hands on the heads of other men, and they on others, and they on others. By this means, and only by this means, could men become Bishops, endowed henceforth with extraordinary qualities. This method of thus setting apart certain men, and thus making them such exalted beings, was called "Apostolic Succession." Naturally such Bishops were Bishops for all time, and probably for eternity, and even subsequent behavior, however foolish or however bad, mattered little. Such kings could do no wrong. The really essential thing was the imposition of the right kind of hands—the "Apostolic Succession."

Now keep clearly in mind that when Methodism arose, under John Wesley, he was perfectly familiar with this old theory of Episcopacy. He studied it thoroughly and repudiated it totally. In this, as in most things, he reasoned clearly, and was ahead of his age.

After the American Revolution it was impossible for the Methodists in America to be longer governed from England. So Mr. Wesley, in 1784, sent Doctor Coke and Mr. Asbury to America accompanied by a letter which said, "I have accordingly appointed Doctor Coke and Mr. Francis Asbury to be Joint Superintendents over our brethren in North America."

At the famous Christmas Conference of that year the Methodists organized themselves into an Independent Church. The best account of these proceedings is in the *Life of Thomas Ware*, pages 105, 106, as follows: "After Mr. Wesley's letter declaring his appointment of Doctor Coke and Mr. Asbury Joint Superintendents had been read, analyzed, and cordially approved by the Conference, the question arose, 'What name or title shall we take?' I thought to myself I shall be satisfied that we be denominated the 'Methodist Church,' and so whispered to a brother sitting near me. But one proposed—I think it was John Dickins—that we should adopt the title 'Methodist Episcopal Church.' Mr. Dickins was, in the estimation of his brethren, a man of sound sense and sterling piety,

and there were few men on the Conference floor heard with greater deference than he. Most of the preachers had been brought up in what was called 'the Church of England,' and all agreeing that the plan of General Superintendence, which had been adopted, was a species of Episcopacy, the motion on Mr. Dickins' suggestion was carried without, I think, a dissenting voice. There was not, to my recollection, the least agitation on the question. Had the Conference indulged a suspicion that the name they adopted would be, in the least degree, offensive to the views or feelings of Mr. Wesley, they would have abandoned it at once, for the name of Mr. Wesley was inexpressibly dear to the Christmas Conference, and especially to Mr. Asbury and Doctor Coke." What a pity that they did not in that hour know that the term they were so innocently using, would, before many years had elapsed, be so distorted in meaning as to nearly break the heart of their revered John Wesley!

Also note that on the second day of the session a layman by the name of Francis Asbury was ordained Deacon, on the next day Elder, and on the next day he was elected and consecrated Superintendent! Presto, change! Was this layman, made Deacon, Elder and Superintendent within three days, transformed into one of those almost superhuman beings which the mediæval church called Bishops? No "Apostolic Succession," no anything. Well, in those days when the Methodist Episcopal Church was being organized, nobody had any such notion, or would have tolerated it for one minute.

Note carefully that when the Church was organized, and so hastily took the name "Methodist Episcopal" and so hastily made that layman a Deacon, Elder and Superintendent, the "species of Episcopacy" which Ware mentions had not the remotest connection with "Apostolic Succession." It was not an order above elder, but was an office, as it has ever since been. It was superintendence, pure and simple, with no prelatical pretensions attached. Indeed the word "Bishop" was not so much as used, and never appeared in any of the minutes of any of the Conferences for four years after the Methodist Episcopal Church was organized, as it does not appear in the Constitution of the Methodist Episcopal Church until this day.

When in 1788 the word "Bishop" first appeared in the printed minutes in place of Superintendent, the historian Lee, referring to Coke and Asbury, says, "They changed the title themselves, without the consent of the Conference." When the news reached Wesley he wrote Asbury as follows: "I study to be little; you study to be great. I creep; you strut along. One instance of this, of your greatness, has given me great concern. How can you, how dare you, suffer yourself to be called a Bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal, a scoundrel, and I am content. But they

shall never, by my consent, call me a Bishop! For my sake, for God's sake, for Christ's sake, put a full end to this!" Would that Asbury had listened to the founder of Methodism! But no, the worst is yet to come. Maybe the spirit was willing, but certainly the flesh was weak.

It then is made perfectly clear, by these undisputed facts, that when the name "Methodist Episcopal Church" was adopted, nobody anywhere in the Church was known as a Bishop; and indeed that title was not used for years afterward, and then used first by the Superintendents themselves, without any authority whatever, but by unwarranted presumption, and greatly to the grief of Mr. Wesley. After awhile the term did come into more or less use, but nobody in those days had any notion that it meant anything more than Superintendent, and the terms are used interchangeably. It was absolutely at variance with the old prelatial conception. It was an office. Indeed in the infant republic, so recently freed from monarchy, the idea prevailed that men were free and equal. Class, rank and autocracy were emphatically repudiated.

There was one exception, however. Mr. Asbury, made Deacon, Elder and Superintendent within three days, assuming and exercising practically unlimited authority, grew great by what he fed upon. We have seen how, after a few years, this humble layman, so hastily elected Superintendent, attempted to seize the throne by unlawfully assuming the title of Bishop, greatly to the grief and disgust of Mr. Wesley. Next Mr. Asbury suddenly appears in full robes, with cassock and all the trimmings! Fortunately Mr. Wesley did not see him, or probably he would have collapsed on the spot. But those early democratic Methodists saw him thus arrayed, but they never would stand for it, and made such an uproar that he was obliged, with such meekness as he could muster, to put away forever this much of the vain pomp and glory of the world.

Keep to the thought that we are now considering a legal question. We are not considering the wisdom or unwisdom of electing General Superintendents for a term of years, or for life, neither are we considering what the custom has been. We are only considering whether to elect General Superintendents for a term of years would do away Episcopacy. It ought to be perfectly clear to any reasoning being that it would do nothing of the kind.

It is indeed true, as the majority report states, that no General Conference has ever decided that life tenure was a part of our Episcopacy. It is equally true that no General Conference has ever asserted that life tenure was a part of our Episcopacy. Much less has any General Conference ever asserted that to elect for a term of years would do away Episcopacy. Episcopacy

would not thus be done away, but would remain in abundant measure, the same identical office.

The majority report states that the Committee on Judiciary in 1888 reported that the General Conference is without power to abrogate the life tenure. It does not particularly matter what the Committee on Judiciary reported in 1888, or any other year, for the Committee has no authority. Only the General Conference has authority. The Committee has neither authority nor infallibility, as ought to be well known. But what were the facts in 1888? According to the *Journal* of that year, as quoted by Stanford and Rogers, there was a majority report of the Committee on Judiciary which answering the question as to whether there is authority to restrict the tenure of the Episcopal Office to a term of years, answers: "No. A lifelong tenure of office is one of the attributes of that Episcopacy, originated by our fathers, and which the General Conference may not do away or destroy." But there was also a minority report reading exactly as follows: "A minority of your Committee on Judiciary with reluctance are compelled to dissent from the view of the majority, in relation to the tenure of the office of a Bishop. We believe that the Third Restrictive Rule carefully guards the office of the Episcopacy and its prerogatives, but that it does not touch its tenure. It is our opinion, therefore, that it is within the power of the General Conference, in its wisdom, to limit the term of office of Bishops to be elected, as it may deem best." Both reports were presented and laid on the table.

The General Conference of 1912, however, did touch upon the subject. (See *Journal*, pp. 512, 588, 589.) The Committee on Judiciary presented a report, which was adopted May 27. Referring to a Missionary Bishop it says: "To the question 'If he elects to fill the office of Secretary of the Board of Foreign Missions, can he vacate the office of Missionary Bishop?' we answer, that an acceptance of the office of Secretary of the Board of Foreign Missions would operate to vacate the office of Missionary Bishop."

After answering two related questions in similar fashion the decision further states that "The principle of the common law is that the same person cannot at the same time hold two offices which are incompatible." This decision clearly holds that the Bishopric is an office, the same as the Secretaryship of the Board of Foreign Missions is an office, and acceptance of either would vacate the other, with no life tenure involved in either case.

In summing up, these historic facts are well established, and so far as we know never disputed.

1. When the Methodist Episcopal Church was organized there were no Bishops of any kind whatever in the Church anywhere.

2. The Methodist Episcopal Church has always repudiated utterly the old, unhistorical, prelatical theory of the Episcopacy, based on "Apostolic Succession."

3. The Methodist Episcopal Church for some years after its organization invariably used the term Superintendent, and never the term Bishop.

4. When the term Bishop was first used it was by the Superintendents themselves, arrogating the title to themselves, without any authority whatever.

5. In the Methodist Episcopal Church the terms Bishop and General Superintendent are interchangeable, and have the same meaning.

6. But in the Constitution of the Methodist Episcopal Church the term Bishop is never once used, but always General Superintendent.

7. In the Methodist Episcopal Church the terms General Superintendent and Bishop always refer to an office, and never to an order.

Hence it is clearly shown that in the Methodist Episcopal Church, Episcopacy is Episcopacy, whether the term of office be long or short, and a limited tenure of office does not, and cannot, do away Episcopacy.

Therefore our conclusion can be none other than that the General Conference has full power to elect General Superintendents for a term of years or for life. This does not raise the question of the wisdom of either course, but only the question of law. An election for a limited term would not do away Episcopacy.

J. I. BARTHOLOMEW,
RAY ALLEN,
JOHN MARSHALL.

Laid on table, May 28.

REPORT NO. 13. BISHOP'S LACK OF AUTHORITY TO PUT
MOTION TO ANNUAL CONFERENCE

This is an appeal by the Committee on Conference Relations of the California Annual Conference from the ruling of the Presiding Bishop, refusing to put a motion to adopt the report of said Committee on Conference Relations that the character of a member of said California Annual Conference be passed. (Number 608.)

The entire report of the Committee was as follows:

"Your Committee on Conference Relations convened as a special Committee of investigation in the case of (the member naming him) committed to us by the Conference, Wednesday, September 12, 1923, reports as follows:

"We find there has been a technical violation of the law of the Church as found in ¶ 68 of the Discipline of 1920, but

upon careful investigation it is the opinion of the Committee that there are extenuating circumstances: We therefore recommend that the character of (the member, naming him) be passed."

A motion to adopt the report of the Committee was duly made and seconded, but the Presiding Bishop refused to entertain the motion, for the reason stated by him that he had no right to entertain a motion which would, if passed, take an action which was contrary to the law of the Church.

Before proceeding to a discussion of the merits of the appeal, we call attention (as we have heretofore in an opinion reported in *The Daily Christian Advocate*, 1924, paragraph 453, column 3) to the rule that appeals should be taken to the General Conference and not to the Judiciary Committee of the General Conference. (§ 313, §§ 13 and 14.) This appeal, though taken to the Judiciary Committee, was forwarded to the Secretary of the General Conference and by him referred to the Judiciary Committee and we will therefore consider it.

¶ 68 of the Discipline, which the Committee found the said member had violated concerns divorce, and the provisions thereof have been held to be mandatory on ministers (Decisions of the Judiciary Committee of the General Conference, Ed. 1924, p. 320) and the violation thereof by a minister an act of maladministration. (§ 264, § 1, Discipline.)

Further that "any minister of our Church, who marries under the conditions named is liable to be brought to trial in the usual manner and may be expelled from the ministry." (Report No. 1, Committee on Judiciary, *The Daily Christian Advocate*, 1924, pages 228, 229.)

The record fails to disclose the nature of the said member's violation of the provisions of said ¶ 68, but in view of the provisions of the Discipline and the various decisions above cited, that is not material, for in any event, a violation of said provisions, or any of them, by the said member, was a violation of the law of the Church for which he might have been "brought to trial and expelled from the Church." (Report No. 1, Committee on Judiciary, *supra*.)

If the Presiding Bishop had put the motion to pass the character of said member, the effect of his action would have been to submit to the vote of the California Annual Conference the question of obedience to a law of the Church. That by reason of "extenuating circumstances the Committee decided to palliate the violation and continue said member in his former relation. This, it has been held, he cannot do. (Decisions of the Committee on Judiciary of the General Conference, Ed. 1924, page 48.)

But it is contended that although the Presiding Bishop was authorized "to decide all questions of law involved in proceed-

ings pending in an Annual Conference" the "application of law, in all cases" was with the Annual Conference. (§ 207, § 11, Discipline.)

The fallacy in appellant's contention is that it interprets the word "application" to include "ignore." Appellant did not apply the law by imposing a penalty and punishing the offender, but waived its provisions and excused the offender.

The General Conference has full power to make rules and regulations for the Church under certain limitations and restrictions named in the Discipline (§ 46). To permit an Annual Conference to excuse the violation of the law of the Church would in effect be to permit the Annual Conference to annul the law and pardon the violator. To this we cannot assent. We do not believe it was the intention of the General Conference to vest an Annual Conference with the power to veto or annul existing laws of the Church. The ruling of the Presiding Bishop was correct and should be, and is, affirmed.

Adopted, May 28.

REPORT NO. 14. APPROPRIATION FOR EXPENSES OF UNDERGRADUATES IN CONFERENCE COURSES OF STUDY

The Judiciary Committee is asked: Is it legal under the provisions of § 460, § 6, of the Discipline for the Board of Education to appropriate to the Annual Conferences which conduct summer schools of theology for undergraduates in the Conference Course of Study such portion of the Public Education Collection contributed by said Conference as will meet the actual expenses of the undergraduates who are compelled to attend such schools?

The question is not whether it is wise to appropriate such funds for such a purpose, nor whether the Board of Education is obliged to answer such request in this way, but is it legal if in the judgment of the Board of Education it may seem wise and expedient? Has the Board a legal right?

§ 460, § 6 reads: "The Board shall receive the public educational collection taken annually in the charges throughout the Church and shall disburse the same for the aid of educational institutions and agencies under the patronage of the Methodist Episcopal Church under such rules as the Board may adopt subject to General Conference legislation."

Summer Schools of Theology for undergraduates in course of study are under direction of a permanent commission on courses of study. (See § 216, §§ 1, 2 and 3.) This Commission and its work is a duly recognized agency of the Church and might properly come under the head of Educational Agencies under the patronage of the Methodist Episcopal Church; but

By action of the Council of Boards of Benevolence, the Com-

mission on Conference Courses of Study is duly and regularly financed as are the Boards of the Church and from funds contributed as Benevolences. This Commission, therefore, should be expected to finance any proper expenses for undergraduates also who are compelled to attend these schools.

It would, however, be legal for the Board of Education to supplement these funds if necessary.

Adopted, May 28.

REPORT NO. 15. APPEAL OF B. S. TAYLOR OF NORTH DAKOTA
CONFERENCE

In the matter of the petition to the General Conference to revise, correct, and adjust the past record of Brother B. S. Taylor, we find that this General Conference has not the authority or power to make such revision, correction, or adjustment.

If any revision, correction, or adjustment can be made, it should be made by the Annual Conference, and therefore, this General Conference cannot grant the relief which Mr. Taylor asks.

Adopted, May 28.

REPORT NO. 16. RULINGS OF THE BISHOPS

Rulings of the Bishops

Your Committee on Judiciary to whom, under subdivision 2, § 3 of rule 40 of ¶ 567 of the Discipline, have been referred the rulings of the Bishops, beg leave to report that the rulings have been separately examined and each one is found to be correct with the exception of the answer to subdivision 10 in Question 55, which is disapproved, because subdivision 7 of ¶ 341 is inconsistent with ¶ 333, § 1, and ¶ 341, § 1, both of which were passed after subdivision 7 of ¶ 341 which conflicts therewith, and is therefore repealed by implication, and with the further exception of the answer to subdivision 8 of Question 55. His claim to the annuity is not prejudiced by the performance of secular labor; and with the further answer to subdivision 9 of Question 55. His annuity claim is not thereby prejudiced. The rulings are as follows:

Disciplinary Footnote Concerning Quarterly Conference

27. November, 1920. Is the footnote on page 149 a part of the Discipline, not having been inserted by authority of the General Conference? It is an editorial insertion for guidance and interpretation.

Condition of Admission into Conference Membership

28. November, 1920. A——— B——— is 27 years of age;

not married; not in debt; has served three years under authority of District Superintendent; is graduate of a Methodist College; and of a Biblical Institute; signed pledge to abstain from the use of tobacco. Does the concluding provision of ¶ 161 of the Discipline make him eligible to election to membership in full connection?

Answer. He has never been admitted on trial and therefore cannot be received into full connection.

Leave of Absence—Condition

29. November, 1920. A member of the Wyoming State Conference requested one year's leave of absence, ostensibly for rest, but later admitted that it was for the purpose of going into business. The Committee on Conference Relations recommended that the request be granted. Is the Bishop in charge of that Conference compelled to make such an appointment?

Answer. The Bishop is not compelled to grant the year's leave. He may do so when the conditions of ¶ 186 of 1920 Discipline have been met.

Leave of Absence—Appointment During

30. November, 1920. A member of the Colorado Conference is living within the bounds of Southern California Conference. He is taking his "sabbatical year" and requests an appointment in the Southern California Conference. Is the Bishop in charge of that Conference warranted in giving him an appointment as per his request?

Answer. No. He is an effective member of the Colorado Conference and cannot be appointed to a charge in another Conference without due transfer.

"Leave of Absence—Transfer During"

31. November, 1920. A member of the Central Alabama Conference was on leave of absence for one year (1919-1920) during which time he has been supplying and doing evangelistic work in the Lexington Conference; also during that time a District Superintendent has asked for his transfer. May a preacher be transferred while on leave of absence?

Answer. Yes. He is an effective member of an Annual Conference.

Leave of Absence—Quarterly Conference Membership

32. November, 1920. What is the Quarterly Conference status of a minister who takes a year's leave of absence under ¶ 186? Is he automatically a member of the last Quarterly Conference he served or may he choose the Quarterly Conference with which he desires to affiliate as is the case with a Supernumerary?

Answer. The Bishop assigns each effective minister to a Quarterly Conference. If no definite assignment has been made the Quarterly Conference connection would be with the last one with which the minister was associated.

Widow—When Not Conference Claimant

33. November, 1920. Can a Methodist Preacher's widow, who is not a member of the Methodist Episcopal Church and never has been, be a claimant on the Conference Funds.

Answer. No. See ¶ 333, § 2, 1920 Discipline.

Supernumerary Relation—Restricted Application

34. November, 1920. The relation of a member of the Northern Minnesota Conference was changed from effective to Supernumerary by the Conference, "in order that he might work as a minister for a private corporation." He refused to take a regular appointment from the Bishop. Was such action permissible?

Answer. We deprecate the use of the Supernumerary relation in this way. We call attention to the definition of a Supernumerary minister in ¶ 187, Discipline of 1920, and urge the Conferences to observe it carefully.

Episcopal Expenses

35. November, 1920. In reply to a question as to Episcopal expenses, it is answered that it has been the invariable custom that each Bishop shall determine what is administrative business and what expenses of travel are chargeable to the Episcopal Fund.

Lay Electoral Conferences, Duties

36. November, 1920. Under the action of the last General Conference it was proposed to call the Lay Electoral Conferences in 1920 or 1921 to approve the Constitutional Amendment for the admission of laymen to Annual Conferences. Is the call of a Lay Electoral Conference a valid call unless such Lay Electoral Conference is summoned to discharge its functions in the election of delegates to the General Conference?

Answer. The call is valid because it was made by the General Conference. It is not within our province to pass upon the legality of acts of the General Conference.

Vote on Constitutional Amendments

37. WHEREAS, The General Conference of 1920 submitted certain proposed amendments to the Constitution under the following titles:

Title 1—Ratio of Representation—See Discipline, 1920, ¶ 618.

Title 2—Change of Quarterly to Local Conference, ¶ 619.

Title 3—Lay membership in Annual Conferences, ¶ 620; and,

WHEREAS, The General Conference ordered that the second and third of these amendments should be submitted to the Annual Conferences and special Lay Electoral Conferences in 1920 and 1921; and,

WHEREAS, The Bishops have asked for advice in view of certain confusion. Therefore,

Resolved, That we are of the opinion that in those Conferences in which the vote was not or shall not yet be taken in the Fall Conferences of 1920, the vote must be taken upon Amendments under Title II and Title III in the Conferences of 1921. Upon the amendment under Title I the vote may thus be taken. We advise therefore that adequate provision be made for the necessary special Lay Electoral Conferences in 1920 and 1921; and,

Resolved, That in view of confusion, officially brought to our notice, concerning the Amendment providing for Lay Membership in the Annual Conference, we express the opinion that this Amendment must be submitted and voted upon as sent down by the General Conference. If this amendment be defeated, as has been proposed by certain friends, because of certain alleged defects in its form, it is clear that a perfected amendment can be voted upon and sent around in the regular way.

Book Concern Action

38. May, 1921. Replying to a question submitted by the Rev. W. F. Conner, D.D., chairman of the Book Committee, it was answered that, "In our judgment the Book Committee in assigning the duties of the office held by Edwin R. Graham, deceased, to the other agents, did not provide for the vacancy in the Publishing Department of the Book Concern in accordance with the intent of ¶ 382, §5. But, in any case, as Episcopal Concurrence was not given, the vacancy still exists."

Ad Interim Appointment of Deaconesses

39. May, 1921. The appointment of Deaconesses between Conferences should be made by the Bishop in charge of the Conference.

Transfer of Deaconess

40. May, 1921. The Board of Bishops, in harmony with the disciplinary precedents, considers that the transfer of a Deaconess into the territory of a Conference and her appointment for service there, are to be made by the Bishop in charge after consultation with the Deaconess Board.

Apportionment for Conference Claimants, ¶¶ 327 and 337

41. May, 1921. With reference to the conflict in the Discipline of 1920 (earlier editions) between ¶¶ 327 and 337, in the matter of estimating claims for Conference Claimants, the Board of Bishops considers that the latter paragraph, having been adopted by the last General Conference, during its closing hours, supersedes previous legislation. The apportionments, therefore, for Conference Claimants, are to be made in accordance with the provisions of ¶ 337.

Notice of Intent to Locate

42. May, 1921. It should be considered sufficient notice of the purpose of an Annual Conference to locate a member (see ¶ 263) if the Secretary shall send information to this effect within thirty days to the last known address of such member. The action of the Conference authorizing such notification should also appear in the published Minutes of the Conference.

Minister Withdrawing and Credentials

43. May, 1921. In the case of a Minister withdrawing from our ministry for the purpose of establishing an independent local church, the Conference should be satisfied as to the evangelical character and need of such church before the credentials (properly endorsed) be returned to such Minister.

Danish Church

44. May, 1921. The appeal of Saint Paul Danish Church, Rutland, Iowa, to join an English-speaking Conference has been considered. This is a case for the Committee on Boundaries of the General Conference.

Baptism: Its Subjects and Mode

45. November, 1921. In response to a communication from the members of the Scandinavian Conferences, we reply as follows:

1. Inasmuch as the Methodist Episcopal Church holds that "all children by virtue of the unconditional benefits of the Atonement are members of the Kingdom of God, and therefore graciously entitled to Baptism," we urge all members of the Church who are parents or guardians to present their children for Baptism, and to use all diligence in bringing them up in conformity to the Word of God."

2. By ¶ 17 of the Discipline we are reminded that the baptism of young children is to be retained in the Church; therefore it is valid. For a Minister to deny or question the validity of Infant Baptism would be a violation of the spirit of the Doctrine and Discipline of the Church.

3. A minister may not refuse to administer baptisms in any one of the three modes which the Church recognizes as valid and which the candidate may select as his preference.

4. A minister may not remain in good standing among us who teaches the invalidity of Infant Baptism or denies the validity of any one of the three modes of baptism (namely, sprinkling, pouring or immersion) recognized by the Church as valid.

5. It is for the Annual Conference to determine whether or not a member thereof fulfills his pastoral duties in the teaching, by precept or example, of the Doctrine and in the administering of the Discipline of the Church.

Ministerial Transfer to Foreign Mission Field

46. November, 1921. The Bishops resident in the Southern Asia mission field represent by letter that it frequently happens that men are sent out by the Board of Foreign Missions of whom the Bishops on the mission fields have but little information, and who have not been regularly transferred by the Bishops having charge of the Conference in which they hold membership.

Inasmuch as this makes impossible placing the men on committees or giving them regular examinations or Conference appointments, and inasmuch as the great distances, and frequently the shortness of time make it difficult to secure the transfer by correspondence after the missionaries appear on the mission field, the Bishops of Southern Asia therefore request that in cases of members of Annual Conferences appointed to the field by the Board of Foreign Missions they be permitted to take for granted the consent of the home Bishop concerned and to announce the transfer without further correspondence except to report to the home Conference.

In reply to this, we express our sympathy with the Bishops of Southern Asia and other mission fields in which confusion results from the failure to observe the provisions of the Discipline concerning the transfer of Ministers but we cannot give formal consent to the violation of the law. The remedy is in requiring the Board of Foreign Missions upon consent of the Bishop in the mission field, to secure the formal certificate of transfer for all Conference members before such Ministers are permitted to sail for mission fields. We call attention to ¶ 203 as fully covering the matter. Repeated in Rulings Part 2, 89.

Place of Annual Conference Sessions

47. November, 1921. In reply to a communication asking whether an Annual Conference may legally meet outside of its own boundaries, we reply:

We are of the opinion that an Annual Conference should not

hold its regular session for the transaction of minute business outside its bounds.

The Time for Vote Upon Constitutional Amendment

48. November, 1921. The Liberia Conference did not vote upon the proposed Amendments to the Constitution. In explanation of this it was stated: First, the Lay Delegates had not been elected. Second, the District Superintendents had not been notified, and it is asked, "Should that vote be taken at the next Conference?"

It is replied, that the General Conference handed down three proposed Amendments to be voted upon by the Annual and Lay Electoral Conferences of 1920 or 1921, and may not be voted upon in any other year.

But any other Amendments, even though covering the same general matters as the proposed Amendments, if differently worded and legally presented may be voted upon at the Annual Conference and the Lay Electoral Conference immediately preceding the General Conference of 1924.

Where Quarterly Payment of Allowance is Ordered, Does Death of Claimant Vitate Claim?

49. June, 1922. Question: Providing an Annual Conference administers the Conference Claimant Funds on the "Quarterly Payment in Advance" plan may an Annual Conference withhold any balance due the claimant at his death, in mid-year, refusing to pay the same to the dependents of the deceased but settling with the dependents of the deceased for the balance of the year on the basis of the lesser amount they would receive a year later?

Answer. Where the Annuity allowance from the Conference Claimants' Fund has been duly voted to a minister for the ensuing year, to be paid in quarterly installments, but before the payment of the final installment the beneficiary dies, then the unpaid balance should be paid to the estate of the beneficiary because the whole amount had been voted to the said beneficiary.

Status of a Retired Preacher in a District Conference

50. June, 1922. Question: "What is the status of Retired or Supernumerary Ministers as to a place and membership in the District Conference?"

Answer. The Book of Discipline says, "The District Conference shall be of the Traveling Ministers, Local Preachers," etc. Retired and Supernumerary Ministers are of the class of Traveling Ministers, though they may be excused from actual travel.

The evident intention is that every member of the Annual

Conference within the bounds of the District shall have membership in the said District Conference.

Right of Bishop in Attendance Upon Board

51. June, 1922. Question: What are the rights of a Bishop who is a General Superintendent, resident without the bounds of the United States of America, particularly the right to attend the Bishops' Conference or to travel wherever he or his Episcopal brethren in his or their godly judgment deem it necessary for the interest of the Church in its world-wide missions?

Answer. All the Effective Bishops who are General Superintendents in the Methodist Episcopal Church are equals with equal rights and privileges in said Church regardless of place of residence, and service in a foreign missionary field does not deprive a General Superintendent of his rights in the Board of Bishops and in Boards in which General Superintendents have membership, and he cannot be deprived of the right of "traveling at large" throughout the work which belongs to the "Itinerant General Superintendency" or of any other right that a General Superintendent has under the Constitution of the Church.

Legal Recourse When There Is Refusal to Pro Rate

52. June, 1922. Question: What legal or other recourse is available providing a minister refuses to pro rate in the matter of salary?

Answer. He may be brought to trial for a violation of the law of the Church.

Sale of Cemetery Lots and Use of Proceeds

53. June, 1922. Question: The Church used a lot in the rear of the church building for a cemetery. Two adjoining pieces of land were purchased for the purpose of enlarging the burying ground. The church building was sold and removed from the cemetery, and the unsold lots are being disposed of rapidly. Who should hold the proceeds from the sale of said lots?

Answer. Inasmuch as the cemetery is church property and the Book of Discipline provides that the Trustees are the legal custodians of the property, the proceeds from the sale of the lots in the cemetery should be held by the Board of Trustees, subject to the action of the Quarterly Conference.

54. November, 1922. In case of a minister and certain members (some of them trustees) of the Methodist Episcopal Church who have accepted membership and trusteeship in a so-called community church, it is asked: Are they still members and trustees of the Methodist Episcopal Church?

It is answered: Membership or trusteeship in an undenomi-

national community church does not of itself terminate membership or trusteeship in the Methodist Episcopal Church.

55. November, 1922. 1. Is the claim for annuity for years of service (§ 333) inherent in the Methodist ministry?

Answer. The Discipline so declares.

2. What can set aside the claim?

Answer. Only the action of the Annual Conference, taken under § 341, §§ 7, 8, of the Discipline.

3. Is § 341 auxiliary and supplemental to § 333 rather than basal?

Answer. Both are equally the laws of the Church. § 333 should be interpreted and administered according to the provisions of § 341.

4. Did the General Conference of 1920 intend to give a retroactive effect to § 341?

Answer. Annuities are granted by the Annual Conferences Annually. Actions of an Annual Conference after the General Conference of 1920 must be made under § 341.

5. Is the case of each preacher who has retired for disability to be reviewed each year to ascertain if such disability still exists?

Answer. So far as claims are concerned the Annual Conference acts upon each case each year.

6. What is considered to be such disability as will permit voluntary retirement, without prejudice to the Annuitant claim?

Answer. The determination is with the Annual Conference.

7. What is the standing of those ministers who retired because of disability and were participants in the annuity distribution before the last General Conference action?

Answer. The determination is with the Annual Conference under the present law.

8. Does the performance of secular labor, for any reason, by a minister retired because of disability, prejudice his claim to annuity?

Answer. The determination is with the Annual Conference.

9. Does the holding of the pastorate of a regular charge, or the doing of evangelistic work, prejudice the annuity claim of a preacher retired because of disability?

Answer. The determination is with the Annual Conference.

10. (a) Does § 341, § 7, apply to the annuity claim or to the necessitous cases only?

Answer. To the annuity claim only. Disapproved. It has no application to the annuity claim.

(b) Can the claim for the annuity be disallowed by recommendation of the Conference Stewards and action of the Annual Conference, for more than one year at a time?

Answer. So far as claims are concerned, the Annual Conference acts upon each case each year.

The ruling numbered 28 was made under ¶ 161 of the Discipline. That Paragraph reads:

A Preacher on Trial who has been employed in the regular itinerant work on Circuits or Stations, or as an instructor in one of our institutions of learning, for two successive years, from the time he was received on Trial, may be admitted into Full Membership in the Annual Conference after he has given satisfactory evidence of his knowledge of the first two years of the Conference Course of Study, and after the examination before the Conference prescribed in ¶ 162, provided this shall not be construed as to prevent the reception into full membership of one who, while a student in some one of our literary schools or theological seminaries, has been for the proper length of time regularly employed as Pastor in a Circuit or Station under the appointment of the District Superintendent.

The language in this paragraph is somewhat ambiguous. It is capable of two constructions. One is that the Proviso qualifies all that precedes it in the paragraph; the other is that the Proviso concerns only the latter part of what precedes it; that it refers to the applicant's evidence of his knowledge of the first two years of the Conference Course of Study and refers to his examination before the Conference. The latter construction is the one that has been given to the paragraph by the Annual Conferences; the General Superintendents and the District Superintendents. That construction of the paragraph in this instance is controlling and should be followed. To do otherwise would introduce confusion into much that has been done.

It therefore follows that the applicant is not entitled to election to membership in full connection until he has been on trial for the required length of time.

Approved, May 28, with the exception of 49, which was disapproved, and 55, question 10, which was amended by eliminating the words "disapproved" and "no."

REPORT NO. 17. PLACE OF TRIAL OF A MEMBER OF AN ANNUAL CONFERENCE

The Judiciary Committee has been asked: "Is the phrase 'or the superintendent of the district within the bounds of which such acts are alleged to have taken place,' as it occurs in ¶ 252 of the Discipline, constitutional and legal?"

The phraseology in question relates to an investigation of a member of an Annual Conference between sessions thereof. Quoting down to, and including, the questionable words, ¶ 252 reads as follows:

"¶ 252. 1. If a member of an Annual Conference be accused of any violation of the moral law in the interval between ses-

sions of that body, his District Superintendent, or the Superintendent of the District within the bounds of which such acts are alleged to have taken place, shall call not less than five nor more than nine members of the Annual Conference to investigate the same, and, if possible, bring the accused and accuser face to face. He shall preside throughout the proceedings, and shall certify and declare the judgment to the Committee."

The whole of ¶ 252 is devoted to the investigation of a member of an Annual Conference within the Conference of which he is a member.

¶ 260 provides a method of investigating alleged misconduct of one beyond the bounds of the Conference of which the accused is a member, but seems to be limited to those cases where members of an Annual Conference are residing without the bounds of their own Conference. Neither section seems to cover a case of misconduct alleged to have been committed by one in a Conference to which he then belonged but where the charges were not made until after the accused had been transferred and become a member of another Conference. It is claimed that the phrase in question was intended to meet just such a case. If so, it is unfortunate that it was not more specific. ¶ 260 specifically adopts the procedure of ¶ 252 and ¶ 261 follows with a provision requiring the result of the investigation to be certified to the Conference of which the accused is a member for trial therein. If the questionable phrase in ¶ 252 intended to accomplish such purpose, it fell short of it unless ¶ 261 be read into it, which does not seem logical, as they deal with a different character of cases.

Therefore, it seems to the Committee that the only logical construction to be put upon the phrase in question is that it applies to another district in the Conference of which the accused is a member. Giving the phrase this construction, the Committee sees no objection to its legality.

Adopted, May 28.

REPORT No. 18. POWER OF LAY ELECTORAL CONFERENCE TO
ENACT RULES RESTRICTING CANDIDATES TO ONE
FROM EACH DISTRICT

Your Committee on Judiciary to whom has been referred the Memorial of James R. Thorpe, of Denver, Colorado, inquiring concerning the validity of a rule adopted by a Lay Electoral Conference restricting the right of its members to vote for any eligible laymen within the Conference territory, the rule being as follows:

"All voting shall be done by ballot. Each ballot shall contain as many names as there are delegates to be voted for and

no more, but not more than one candidate from any one District."

The rule was without binding force. Each delegate had the right to vote for any eligible person within the Annual Conference boundaries. That right could not be restricted by any rule the Lay Electoral Conference might make. All the delegates could have been elected from one District or from one Church. If the rule, although invalid, is observed voluntarily by all, the election in obedience to the rule, is not thereby invalid.

Adopted, May 29.

REPORT NO. 19. APPEAL OF GORDON GRAINGER OF SAINT
LOUIS CONFERENCE

Your Committee on Judiciary, to whom, under the Discipline, has been referred the appeal of Gordon Grainger of the Saint Louis Conference, report as follows:

Gordon Grainger was tried by a select number of the Saint Louis Annual Conference in September, 1922. He was found guilty of several violations of the Church law and was deprived of his ministerial office and credentials. On October 8, 1922, he appealed to the Judicial Conference. The record does not disclose that a Judicial Conference was ever held on that appeal. On March 11, 1924, he notified the Secretary of the Saint Louis Annual Conference that he would endeavor to present his appeal to this General Conference.

No person has appeared before this Committee on behalf of Gordon Grainger and no paper has been presented setting out any matter of which he complains. For these reasons, there is no intelligent way in which this Committee can consider the appeal. We therefore recommend that the appeal be dismissed.

Adopted, May 29.

REPORT NO. 20. APPEAL OF C. B. TAYLOR FROM RECLASSIFICATION OF RETIRED MINISTERS AFTER LEGISLATION
OF 1920

Rev. C. B. Taylor, a member of the Illinois Annual Conference, was, prior to 1921, in the retired relation receiving annuity. At the Annual Conference of 1921 the Committee on Conference Relations reported Mr. Taylor "retired for other reason than age, years of service or disability." At the session of 1922 reclassification was denied. Mr. Taylor's statement says, "Upon the adoption of said report by the Annual Conference your petitioner filed with the Secretary of the Conference a notice of appeal." He further says, "Later upon the same day, petitioner was present before the said Committee on Conference Relations when the Committee denied his request for the grounds of its action. . . . Whereupon at the final session of the said Annual Conference, being later upon the same

day, your petitioner secured the floor upon a question of personal privilege and addressed the Conference, stating his position of appeal and the causes of his retirement, etc. Following this address, the Conference voted to restore petitioner to the third class. Thereupon and wholly because there were other members of the Conference whose interests were similarly involved a motion was made by a member who had voted in the negative, to reconsider and to refer the question to the Board of Bishops for an opinion. The motion carried, the vote restoring petitioner was reconsidered and a Conference Attorney was instructed to prepare the questions and forward them to the Episcopal Board at its ensuing meeting."

The certificates of the Secretary show substantially the same facts. One of them states that following the address of C. B. Taylor "a motion to restore C. B. Taylor to the third class of retired ministers was made by F. A. McCarthy and said motion prevailed, and that upon the motion of A. S. Chapman above set forth the motion to restore to the third class was reconsidered, and the reference to the Board of Bishops was then acted upon and followed." Questions were propounded to the Bishops and answered. The answers were not presented to the session of 1923, but the presiding Bishop "stated in substance that the question of classification would be gone into at the next session of the General Conference and if any brother had been wronged the same would be corrected."

1. It appears from the record that after Mr. Taylor filed his notice of appeal he was heard, reclassification was made and later "reconsidered" and the matter referred to the Bishops. The Annual Conference has not taken final action. The action from which the appeal was taken was then opened and left open for the decision of the Board of Bishops. Therefore, Mr. Taylor's appeal cannot be sustained.

Appeal dismissed.

Adopted, May 29.

REPORT NO. 21. APPEAL OF J. B. RISK OF THE PITTSBURGH CONFERENCE

J. B. Risk of the Pittsburgh Conference asks for an opinion upon a ruling of the presiding Bishop.

It is stated that Mr. Risk submitted a question of law to the presiding Bishop, which question the Bishop refused to answer.

¶ 207 of the Discipline, § 11, provides among other things that the duties of a Bishop are:

"To decide all questions of law involved in proceedings pending in an Annual Conference," etc.

If the question asked was involved in proceedings before the Annual Conference then unquestionably the Bishop should have

answered it. If, however, the question was not involved in any proceeding then before the Conference the Bishop was not required to answer it.

The record before us does not disclose whether the question submitted to the Bishop was involved in any proceedings then pending before the Annual Conference and we are therefore unable to determine whether the ruling of the Bishop was right or wrong. As to other matters involved the record is not in such shape as to enable this Committee to review them.

Adopted, May 29.

III. ITINERANCY

REPORT NO. 1. PROBATIONER OR MEMBER OF CONFERENCE FAILING TO PASS IN COURSE OF STUDY

Your Committee on Itinerancy, to which was referred Memorial No. 391, recommends the following:

Add a section to ¶ 623 of the 1920 Discipline which shall be numbered § 5 and shall read:

No candidate shall be permitted to remain longer than four consecutive years on trial nor longer than eight consecutive years in the Course of Study after being admitted on trial unless extension of time shall be recommended by a two-thirds vote of the Board of Examiners and authorized by a two-thirds vote of the Annual Conference. Failure to complete the first two years of the Course of Study within four years shall automatically discontinue the candidate on trial and failure to complete the entire four years of the Course of Study within eight years shall automatically locate a member of the Conference unless extension of time shall be granted as indicated above. In no case shall a person be permitted to remain longer than ten years in the Course of Study.

Add a section to ¶ 169 which shall be numbered § 2 and shall read:

A member of the Conference who shall fail to complete the entire Course of Study within eight consecutive years from admission on trial shall be automatically located unless extension of time shall be granted as provided in ¶ 623, § 5 of the Discipline. No extension of time may be permitted after ten years in the Course of Study and failure to complete it within that time shall automatically locate the Member of Conference concerned.

Adopted, May 13.

REPORT NO. 2. ELIGIBILITY TO OFFICE OF ELDERS

Your Committee on Itinerancy, to which was referred Memorial No. 405 from the New York East Annual Conference respectfully recommends the following:

Amend ¶ 179 of the 1920 Discipline so as to insert after § 1 the following new section, to be known as

§ 2. Those who (1) have been elected to full membership in the Annual Conference, (2) have been for two consecutive years immediately preceding such election local deacons, and (3) have completed satisfactorily to the Annual Conference the first two years of the Conference Course of Study.

§§ 2, 3 and 4, of said Paragraph shall be numbered respectively 3, 4 and 5.

Adopted, May 13.

REPORT NO. 3. SUBSTITUTING APPROPRIATIONS FOR "DIVIDEND"

Your Committee on Itinerancy to which was referred Memorial No. 299 from the Board of Conference Claimants respectfully recommends: the amendment of ¶ 343, § 1, and ¶ 482, § 2, ¶ 483 on third line by substituting the word Appropriation for the word "dividend," so that the said section and paragraph, as amended shall read as follows:

¶ 343, § 1. The annual appropriation for Connectional Relief paid to the Annual Conference by the Board of Conference Claimants.

¶ 482, § 2. The Board of Conference Claimants, in determining the appropriation for Connectional Relief,—“etc.” and

¶ 483. “The Treasurer of the Board of Conference Claimants shall send to the Treasurer of the Annual Conference a draft for the appropriation for Connectional Relief,” etc.

Adopted, May 13.

REPORT NO. 4. ANNUITY CLAIM OF WIDOW

Your Committee on Itinerancy to which was referred Memorial No. 229 from the Des Moines Annual Conference respectfully recommends the following addition to ¶ 341, § 3 of the Discipline in the following words:

The Annuity Claim of a widow shall take effect upon her husband's death.

Also add to § 4, same paragraph, the words:

The Annuity Claim of a dependent child shall take effect upon the death of the father.

Adopted, May 13.

ORIGINAL REPORT

Your Committee on Itinerancy to which was referred Memorial No. 229 from the Des Moines Annual Conference respectfully recommends the following addition to ¶ 341, § 3 of the Discipline in the following words:

The Annuity Claim of the widow of a minister dying in the effective relation, shall take effect upon her husband's death.

Also add to § 4, same paragraph, the words:

The Annuity Claim of the dependent child of a minister who dies in the effective relation, shall take effect upon the death of the father.

REPORT NO. 5. ANNUITY CLAIM OF WIDOW

Your Committee on Itinerancy to which was referred Memorial No. 269 from the Southern California Conference, and Memorial No. 19-A from the Colorado Conference respectfully recommend that ¶ 341, § 3 be amended by inserting after the word "trial" in the sixth line thereof, the words "regardless of any intervening period of widowhood," and adding to said § 3 the following: "A widow who has ceased to be a member of the Methodist Episcopal Church, or has married a layman subsequent to her first widowhood, shall have no claim upon funds for annuity or necessitous distribution."

The section of the paragraph as amended will read:

§ 3. The annuity claim of a widow shall be determined by the number of years during which she was the wife of a Preacher while he was in the effective relation, as a Member of an Annual Conference of the Methodist Episcopal Church, including two years on trial, regardless of any intervening period of widowhood, and shall be three fourths of the annuity claim of a retired Minister for such term of years.

Adopted, May 15.

Original Report contained this addition:

A widow who has ceased to be a member of the Methodist Episcopal Church, or who has married a layman subsequent to her first widowhood, shall have no claim upon funds for annuity or necessitous distribution.

REPORT NO. 6. THE MINIMUM ANNUITY RATE

Your Committee on Itinerancy, to which was referred Memorial No. 297 from the Board of Conference Claimants respectfully recommends to amend ¶ 341 of the 1920 Discipline by inserting a new section between §§ 4 and 5, which shall be § 5, as follows:

§ 5. The minimum annuity rate shall be determined for an Annual Conference on the basis of the Ministerial Support for the year during which the General Conference is held and shall be the minimum annuity rate for the succeeding four years.

That the numbers of the remaining sections in said Paragraph 341 be 6, 7, 8, 9.

Adopted, May 15.

Original report contained this item:

"§ 5. The minimum annuity rate determined for an Annual

Conference at the session immediately preceding the General Conference shall be the minimum annuity rate for the succeeding quadrennium."

REPORT NO. 7. MINISTER LEFT WITHOUT APPOINTMENT TO ATTEND SCHOOL

Your Committee on Itinerancy, to which was referred Memorial No. 540 coming from the North Indiana Conference respectfully recommend to change ¶ 207, § 5 of the 1920 Discipline so that it will read:

"§ 5. To fix the Quarterly Conference membership of all Ministers who are left without appointment to attend some one of our schools, either within their own Conference or within the Conference where they attend school."

Adopted, May 16.

REPORT NO. 8. TERMINATION OF CONFERENCE MEMBERSHIP

Your Committee on Itinerancy to which was referred Memorial No. 572 from Northwest Iowa Conference respectfully recommends the addition of a new Paragraph under the head "Termination of Conference Membership" following ¶ 170 as follows:

(2) By being deprived of the Ministerial Office. When it is alleged of a member of an Annual Conference that he is so unacceptable, or inefficient, or indifferent, or his ministry is seriously impaired by unministerial conduct, or other reasons, as to be no longer useful in his work, or that without reason of impaired health of himself or his family disqualifying him for pastoral work, he engages in secular business, he may, after due trial, be deprived of the Ministerial Office. (¶ 263.)

Also to substitute for ¶ 263 the following:

When it is alleged of a member of an Annual Conference that he is so unacceptable, inefficient, or indifferent, or his ministry is seriously impaired by unministerial conduct or for other reasons as to be no longer useful in the ministry, or that without reason of impaired health of himself or his family disqualifying him for pastoral work he engages in secular business, his case shall be referred to a Committee of five or more, members of his Conference for inquiry; and if said Committee shall find the allegation sustained, and shall so recommend, the Conference may request him to surrender his Ministerial Office. If he shall refuse, and the conditions complained of continue, the Conference, at its next session, by process of trial, may deprive him of the Ministerial Office and require that his Credentials be returned to the Conference. He shall have the right of appeal, within six months to a Judicial Conference.

Adopted, May 17.

REPORT No. 9. ANNUITY CLAIM OF RETIRED MINISTER

Your Committee on Itinerancy, to which was recommitted Report No. 9 together with the amendment offered by F. G. H. Stevens, of Southern California Annual Conference, reports that it readopted said report, serial 72, p. 430 as follows:

Your Committee on Itinerancy to which were referred Memorials Nos. 7A, 287, 317, 310, 21J, 52C, 166, 724, 4, 307, from various sources respectfully recommend that ¶ 341, § 2, be amended by adding, following the word "trial," as follows: "as a Pastor or District Superintendent or under appointment to any institution or organization under the control of, or under the auspices of, Methodist Episcopal Church, excepting those institutions or organizations providing an annuity for years of service in them.

"This section shall not apply adversely to years of service rendered prior to the day of adjournment of the General Conference of 1924."

So that when amended it shall read:

§ 2. The annuity claim of any Retired Minister shall not be less than one seventieth (1-70) of the average salary (house rent excluded) of the effective members of his Conference, who are Pastors or District Superintendents, multiplied by the number of his years of service in the effective relation (including two years on trial), as a member of an Annual Conference of the Methodist Episcopal Church, as a Pastor or District Superintendent or under appointment to any institution or organization under the control of, or under the auspices of the Methodist Episcopal Church, excepting those institutions or organizations providing an annuity for years of service in them. This section shall not apply adversely to years of service rendered prior to the day of adjournment of the General Conference of 1924.

And recommends nonconcurrency by a vote of 28 for, against 5 and not voting 2; 35 being present when this action was taken, on the amendment, as follows:

The annuity claim of a Retired Minister of an Annual Conference, if he has been a member of more than one Annual Conference, shall be paid to him, upon notice of retirement from the Secretary of the Annual Conference in which he is in the Retired relation to the other Annual Conference or Conference of which he was a member, by each Annual Conference, of which he was a member, according to the years of service in the effective relation and the claim rate within such Conference, and, upon his death, the claim shall descend accordingly to the dependent members of his family.

Adopted, May 28.

REPORT NO. 11. ORDINATION OF LOCAL ELDER

Your Committee on Itinerancy to which was referred Memorial No. 271 from W. E. Shaw and others, respectfully recommends that ¶ 179, § 1, of the Discipline of 1920 be changed by adding the following words at the close of sub-division 1: "or shall have served as a regularly appointed supply pastor for two full years after having been ordained Deacon," so that ¶ 179, § 1, shall read as follows:

§ 1. Those who (1) have been for four consecutive years Local Deacons or shall have served as a regularly appointed Supply Pastor for two full years after having been ordained Deacon; (2) shall present a recommendation for Elder's Orders from the District Conference or from the Quarterly Conference where no District Conference exists, duly attested by the President and Secretary thereof; and (3) shall have completed, satisfactorily to the Annual Conference, the Studies prescribed for Local Deacons who are candidates for Elder's Orders.

Adopted, May 26.

REPORT NO. 12. STANDARD TABLE OF CONTENTS OF JOURNAL

Your Committee on Itinerancy to which was referred Memorial No. 883 from A. B. Sanford, New York East Conference, recommends that ¶ 569, § 1, in the Appendix of the Discipline, be amended by inserting between "arranged" and "according" the words "as far as possible"; and that the following be substituted for all after the word "follows."

- I. Officers of the Conference.
- II. Boards, Commissions, and Committees.
- III. Daily Proceedings.
- IV. Disciplinary Questions.
- V. Appointments.
- VI. Reports—
 - (a) District Superintendents.
 - (b) Standing Committees and Boards.
 - (c) Special Committees.
 - (d) Conference Statistician.
 - (e) Conference Treasurer.
 - (f) Other Treasurers.
 - (g) Miscellaneous.
- VII. Memoirs.
- VIII. Roll of the Dead.
 - (a) Members of Conference.
 - (b) Widows of Deceased Members; Wives of Members.

IX. Historical.

- (a) Sermons and Historical Addresses.
- (b) Former Members and Probationers.
- (c) Conference Sessions.
- (d) General.

X. Miscellaneous.

- (a) Plan of Conference Examinations.
- (b) Conference Rules of Order.
- (c) Supplies and Local Preachers.
- (d) Lay Associations.

XI. Pastoral Record.

XII. Index.

so that the section as amended will read:

§ 1. The Journal shall be a copy of the regular proceedings of the Conference, arranged as far as possible according to the Standard Table of Contents as follows:

I. Officers of the Conference.

II. Boards, Commissions, and Committees.

III. Daily Proceedings.

IV. Disciplinary Questions.

V. Appointments.

VI. Reports—

- (a) District Superintendents.
- (b) Standing Committees and Boards.
- (c) Special Committees.
- (d) Conference Statistician.
- (e) Conference Treasurer.
- (f) Other Treasurers.
- (g) Miscellaneous.

VII. Memoirs.

VIII. Roll of the Dead.

- (a) Members of Conference.
- (b) Widows of Deceased Members; Wives of Members.

IX. Historical.

- (a) Sermons and Historical Addresses.
- (b) Former Members and Probationers.
- (c) Conference Sessions.
- (d) General.

X. Miscellaneous.

- (a) Plan of Conference Examinations.
- (b) Conference Rules of Order.

(c) Supplies and Local Preachers.

(d) Lay Associations.

XL Pastoral Record.

XII. Index.

Adopted, May 26.

REPORT No. 13. LIMIT ON THE TERM OF DISTRICT
SUPERINTENDENT

MAJORITY REPORT

Your Committee on Itinerancy to which were referred Memorials Nos. 51, 164, 169, 319, 327, 342, 364, 437, 550, 581, 642, 675, 691, 708, 784, and 822, recommends that ¶ 208, § 2, be amended by adding the following: "He shall not allow the District Superintendent to preside in the same district more than six consecutive years, nor more than six years in any consecutive twelve, nevertheless, if in any district the terms of six years shall expire in the interval between the sessions of the Annual Conference, he may continue him until the next session, provided the time shall not be more than six months, but District Superintendents in either Missions or Mission Conferences may be appointed to the same district for more than six consecutive years.

So that the section as amended, shall read as follows:

§ 2. He shall choose and appoint the District Superintendents annually. He shall not allow a District Superintendent to preside in the same district more than six consecutive years, nor more than six years in any consecutive twelve in the same Annual Conference, nevertheless, if in any district the term of six years shall expire in the interval between the sessions of the Annual Conference, he may continue him until the next session, provided the time shall not be more than six months, but District Superintendents in either Missions or Mission Conferences may be appointed for the same district for more than six consecutive years.

Adopted, May 27.

The words "in the same Annual Conference" were not in the original report.

MINORITY REPORT

The undersigned members of the Committee on Itinerancy who oppose the majority report of said Committee, present the following Minority Report of the said Committee:

¶ 208, § 2 of the Discipline of 1920, which reads "He shall choose and appoint the District Superintendents annually," shall have added thereto the following: "He shall not permit a District Superintendent to remain more than six years in any consecutive twelve in the same District, except in Foreign Language and Mission Conferences. Nevertheless, he may appoint

a District Superintendent for a longer term than six years with the approval of the Annual Conference."

¶ 208, § 2, shall then read: "He shall choose and appoint the District Superintendents annually. He shall not permit a District Superintendent to remain more than six years in any consecutive twelve in the same District, except in Foreign Language and Mission Conferences. Nevertheless, he may appoint a District Superintendent for a longer term than six years with the approval of the Annual Conference."

Wallace MacMullen, John C. Willits, E. E. Phelps, Hugh Mossman, H. Styles Harriss, J. R. Gettys, George T. Beason, Lloyd L. Swisher, George K. Statham, William P. Leek, Matthew Hermann, Herbert G. Eaton, J. S. Stripling, H. E. Hutchinson, R. J. Sweet, W. C. Bloomquist, George E. Hume, George G. Vogel, Charles B. Dye, George H. Willett, E. W. Sharp, Benjamin B. Wolf.

Laid on table, May 27.

REPORT NO. 14. CONTRIBUTORY RETIREMENT RESERVE

Your Committee on Itinerancy to which were referred Memorials Nos. 12A, and 13A, recommends the adoption of the following:

WHEREAS, It appears to be imperatively necessary that some fundamental, constructive changes be made in our present non-contributory system for the support of Conference Claimants; and,

WHEREAS, Many other Churches have found it necessary for similar reasons to adopt the contributory reserve pension principle; therefore, be it

Resolved, First, that the Board of Conference Claimants be and is hereby authorized to make the actuarial investigation necessary to apply this principle to our present system, and that after the plan shall have been prepared by the actuaries, and approved by the Board, it shall be submitted to the adjourned or next session of the General Conference;

Second, that the present provisions and income for Conference Claimants shall be applied for their support according to the provisions of the Discipline as hitherto.

Adopted, May 28.

Instead of the words "the adjourned or next session of the General Conference" in the original report were the words "the Annual Conferences in America, and when a majority of them shall have approved the same, the plan shall be put into operation."

REPORT NO. 15. CERTIFICATE REQUIRED FROM WIDOW AND ORPHAN CLAIMANT

Your Committee on Itinerancy to which was referred

Memorial No. 1057, from R. E. Harvey, Des Moines Conference, recommends that a new section be added to ¶ 341, to be numbered § 4, and the sections now numbered 4, 5, etc., be numbered 5, 6, and so following respectively:

§ 4. Each widow claimant, unless asking through a Quarterly Conference for relief from the funds for necessitous distribution, shall forward annually to the Board of Conference Stewards a certificate from the Pastor of the Charge where she holds her membership, stating that she is not remarried and a member of the Methodist Episcopal Church. A certificate shall be furnished annually for each dependent orphan, showing a valid right to the claim, and if between sixteen and eighteen years of age and attending School or College, an additional certificate from the principal of such School showing enrollment and regular attendance.

Adopted, May 26.

ORIGINAL REPORT

Your Committee on Itinerancy to which was referred Memorial No. 1057, from R. E. Harvey, Des Moines Conference, recommends that a new section be added to ¶ 341, to be numbered § 4, and the sections now numbered 4, 5, etc., be numbered 5, 6, and so following respectively:

§ 4. Each widow claimant, unless asking through a Quarterly Conference for relief from the funds for necessitous distribution, shall forward annually to the Board of Conference Stewards a certificate from the Pastor of the Charge where she holds her membership, stating that she is unmarried and a member of the Methodist Episcopal Church. A similar certificate shall be furnished annually for each dependent orphan, showing a valid right to the claim, and if between sixteen and eighteen years of age and attending school of the grade of High School or College, an additional certificate from the principal of such School showing enrollment and regular attendance.

REPORT No. 16. ADOPTED CHILD MADE CLAIMANT

Your Committee on Itinerancy to which was referred Memorial No. 7A, from the Board of Conference Claimants, recommends the addition of the following to ¶ 341, § 4: "This provision shall apply to a child legally adopted by a member of an Annual Conference," so that the section when amended shall read:

§ 4. The term of a father's effective service shall determine the annuity claim of his child, which shall be one fourth of the claim of a retired minister for such term. In case a dependent child is continued in school or College, the age limit may be increased from sixteen to eighteen years. This provision shall

apply to a child legally adopted by a member of an Annual Conference.

This section shall not be construed to apply to a child legally adopted after retirement of the minister.

Adopted, May 27.

ORIGINAL REPORT.

Your Committee on Itinerancy to which was referred Memorial No. 7A, from the Board of Conference Claimants, recommends the addition of the following to ¶ 341, § 4: This provision shall apply to a legally adopted child of a member of an Annual Conference, so that the section when amended shall read:

§ 4. The term of a father's effective service shall determine the annuity claim of his child, which shall be one fourth of the claim of a retired minister for such term. In case a dependent child is continued in high school or College, the age limit may be increased from sixteen to eighteen years. This provision shall apply to a legally adopted child of a member of an Annual Conference.

REPORT No. 18. COMPOSITION OF THE BOARD OF CONFERENCE STEWARDS

Your Committee on Itinerancy to which was referred Memorial No. 7A from the Board of Conference Claimants, recommends the following amendment to ¶ 339, § 1, substitute for "preachers" the word ministers and add in the effective relation, so that the section, when amended, shall read:

§ 1. Each Annual Conference shall elect Conference Stewards, who may be either Ministers in the effective relation or Laymen, arranged in classes so that one third of the members shall be elected each year.

Adopted, May 26.

REPORT No. 20. ADDITION TO DEFINITION OF SUPERNUMERARY RELATION

Your Committee on Itinerancy to which was referred Memorial No. 840, from D. B. Holt, of Maine Annual Conference, recommends the amendment of ¶ 187 by inserting after the word "work" in third line, the words "or engages in any form of detached service not listed in the appointments a Bishop may make," so that the paragraph, when amended, shall read:

¶ 187. A Supernumerary Minister is one who, because of impaired health, or other equally sufficient reasons, is temporarily unable to perform full work, or engages in any form of detached service not listed among the appointments the Bishop may make. This relation shall not be granted for more than five years, etc.

Adopted, May 28.

REPORT No. 21. REMOVAL OF SERVICE CONDITIONS OF
VOLUNTARY RETIREMENT

Your Committee on Itinerancy to which was referred Memorial No. 1066 from the Central Pennsylvania Annual Conference, Nos. 194, 298, 309, 409 and 1036, recommends that ¶ 341, § 1, be amended by omitting the words on lines five and six, "or have given forty years or more of service in the Christian Ministry," and that ¶ 188, § 2, be amended by striking out of lines two, three and four the following: "who has served in the Christian Ministry in the effective relation for forty years, or who," so that ¶ 341, § 1, when amended, shall read:

§ 1. Retired Ministers are entitled to annuities for their years of service in the effective relation in the Methodist Episcopal Church, provided they have reached the age of sixty-five years or more at the time of retirement, or have been retired because of disability. Ministers who have been or may be retired for any reason other than these, etc., and ¶ 188, § 2, when amended, shall read:

§ 2. Any member of an Annual Conference, who is in good standing and has reached the age of sixty-five years, may ask for a retired relation, etc.

Adopted, May 27.

REPORT No. 22. PERIODS OF PAYMENT OF ANNUITY
DISTRIBUTION

Your Committee on Itinerancy to which were referred various Memorials, Nos. 162, 514 and 864, recommends that ¶ 339, § 7, be amended by substituting for all that follows the word "claimants" in third line the following, "annually, semiannually or quarterly," so that the section, when amended, shall read:

§ 7. An Annual Conference may authorize its Board of Stewards to pay the annuity claim of its claimants annually, semiannually or quarterly.

Adopted, May 26.

REPORT No. 23. BASIS OF DISTRIBUTION OF BOOK CONCERN
DIVIDEND

Your Committee on Itinerancy to which was referred Memorial No. 301A respectfully recommends that ¶ 393 of the Discipline be amended as follows:

Substitute for the word "claims" in tenth and eleventh lines the word "years," so that the entire Paragraph shall read as follows:

¶ 393. The produce of the Book Concern, after the Book Committee has determined and retained a sufficient amount with which to carry on its affairs, shall be regularly applied to the benefit of the Traveling, Supernumerary and Retired

Preachers, their wives, widows and children. The division of the produce of the Book Concern available for distribution according to this paragraph shall be made equitably to the Annual Conferences upon the basis of the ratio of the total annuity years of the several Annual Conferences to the total annuity years of the entire Church, as shown in the reports made by the Conference Stewards to the Board of Conference Claimants, such reports to be carefully checked by the Corresponding Secretary and properly certified to the Book Committee which shall have charge of the distribution. In making this distribution the Publishing Agents shall forward to each Annual Conference, during its session, a statement showing the amount due the Conference, together with a draft for the same.

Adopted, May 28.

REPORT NO. 24. DISALLOWANCE OF ANNUITY CLAIM

Your Committee on Itinerancy to which was referred Memorial No. 718, respectfully recommends that ¶ 341, § 7, be amended by adding after the word "given" at the close of said paragraph and section the following words:

"When a claim has been disallowed it can be reconsidered at any subsequent Conference session only upon recommendation of the Conference Board of Stewards,"

So that ¶ 341, § 7, will read:

§ 7. On recommendation of the Conference Stewards the claim may be disallowed by action of the Annual Conference, taken after opportunity to be heard has been given. When a claim has been disallowed it can be reconsidered at any subsequent Conference Session only upon recommendation of the Conference Board of Stewards.

Adopted, May 28.

REPORT NO. 25. CONFERENCE STEWARDS' ACTION

Your Committee on Itinerancy to which were referred Memorials Nos. 303 and 712, respectfully recommends that ¶ 339, § 3, of Discipline be amended by striking out the following words in the first and second lines: "Upon the recommendation of the Annual Conference,"

So that ¶ 339, § 3, shall read as follows:

§ 3. The Conference Stewards may consider and act upon any claim which the Quarterly Conference may have overlooked.

Adopted, May 28.

REPORT NO. 26. THE QUADRENNIAL REPORT OF THE BOARD OF CONFERENCE CLAIMANTS

Your Committee on Itinerancy recommends the adoption of

its report on the Quadrennial Report of the Board of Conference Claimants, as follows :

Your Special Committee desires to call the attention of the Committee on Itinerary to important facts showing what has been done by Conferences in the United States.

The total number of Conference Claimants is 8,266, namely, 3,438 Retired Ministers; 3,929 Widows of Ministers and 889 Dependent Orphans.

The disciplinary claims for annuities were \$3,965,873, on which \$2,586,212 was paid, leaving a deficit between the total annuity claims and the total annuity payments of \$1,379,661.

A comparative statement of the amounts paid to Conference Claimants since 1900 is of great interest:

During the		
First quadrennium.....	1900-03	\$1,183,000
Second quadrennium.....	1904-07	1,473,000
Third quadrennium.....	1908-11	3,171,000
Fourth quadrennium.....	1912-15	4,431,000
Fifth quadrennium.....	1916-19	4,597,000
Sixth quadrennium.....	1920-23	9,840,000
Total	1900-23	\$25,604,000

It will be noted that two fifths of the total amount received during the last twenty-three years was paid during the last quadrennium.

It is a significant fact that while the amount of the annual distribution increased more than a million dollars during the quadrennium, the deficit increased half a million dollars due to the increased number of claimants, the doubling of the annuity rates which are based on salary and the large increase of annuity years; 32,000 years from 1916 to 1923, a fact which emphasizes the importance of establishing a Retirement Fund Reserve, as is done in other churches by which an actuarially determined amount is laid aside each year to provide for future claims. Many Churches have done this, or are in process of doing it; the largest and most perfect development being the Church Pension Fund of the Protestant Episcopal Church.

In addition to the amounts paid as annuities, \$200,000 was paid to necessitous cases last year. To provide funds for this purpose is one of the duties of the Board. During the quadrennium, the Board paid to the Conferences \$204,000 for this purpose.

We note the following increases: the average salary increased \$324, the years of service increased 8,604, the average annuity rate increased \$457, and the rate paid increased by \$2.64. The number of retired ministers who received \$600, or more,

increased 575 and those receiving more than \$1,000 increased 113.

The Board's activities are varied: assisting in Annual Conference campaigns; preparation and distribution of literature; the checking of records of ministerial services; gathering statistical and other information and publishing the same; preparing blanks and reports; Conference visitation; the investigation of the actuarial elements entering into annuity and pension problems; assisting local supply pastors and equalizing the claims of the several Conferences; administration and investment of permanent funds and funds held in trust.

During the quadrennium an intensive survey concerning aged and disabled supply pastors was made and, through the cooperation of the Council of Boards of Benevolence, over \$20,000 was received for distribution to this neglected and deserving class of ministers.

By far the most important matter of a general nature has been the investigating and planning for an actuarial survey in order to secure facts on which may be established a contributory reserve pension system. This is an important, difficult and technical task, but when perfected and adopted will prove to be the most economical, practical and easy way of providing sure retirement benefits for Methodist Preachers.

Should the recommendation of the Committee of Twenty-one carry in the General Conference, similar principles may be applied to the pensioning of Local Preachers, Deaconesses, Missionaries and Lay Workers of the Church.

The Treasurer's report which is very complete, shows that the total holdings of the Board are over \$1,500,000.

We record our appreciation of the work of Dr. Joseph B. Hingeley, Corresponding Secretary of the Board, who has been untiring in his efforts, in cooperation with the representatives of the Annual Conferences and the Conference Stewards. To him much credit is due for the advance that has been made.

Adopted, May 26.

REPORT No. 27. RIGHTS OF MINISTERIAL MEMBERS OF MISSION CONFERENCES

Your Committee on Itinerancy to which was referred Memorial No. 834 from Netherlands Indies Mission Conference, respectfully recommends that ¶ 96, § 2, of the Discipline, be amended by striking out the words of line 7, "nor vote on Constitutional changes," so that, when amended, ¶ 96, § 2, shall read as follows:

§ 2. A Mission Conference is authorized to exercise the powers of an Annual Conference subject to the approval of the Presiding Bishop; and its members shall share pro rata in the proceeds of the Book Concern with members of the Annual Con-

ferences, but they shall not elect delegates to the General Conference.

Adopted, May 26.

REPORT NO. 28. FUNDS FOR AGED AND DISABLED PASTORS AND THEIR DEPENDENTS

Your Committee on Itinerancy to which was referred Memorial No. 205, respectfully recommends the adoption of the following resolution:

Resolved, That in Part V, Chapter X, of the Discipline, referring to the Board of Conference Claimants, there be inserted a new Paragraph as follows:-

"The Board of Conference Claimants is hereby authorized to take such measures as may be necessary to establish a Permanent Fund for the relief of Aged and Disabled Supply Pastors who have served as Pastors for fifteen years or more, ten years of which shall have been consecutive, giving their entire time as Pastors to the work of the Church, and for their widows. The income of such fund shall be distributed directly to the beneficiaries on the basis of necessity, the allowance to be approved by the District Superintendent and by one of the Officers of the Board of Conference Stewards."

Adopted, May 27.

REPORT NO. 29. EQUALIZATION FUND

Your Committee on Itinerancy to which was referred a Memorial from the Board of Conference Claimants, recommends that the paragraph numbered 584, closing with the word operation, which is in the Appendix of the Discipline, be transferred to the Discipline and numbered 345, the paragraphs following to be numbered accordingly.

"In order to equalize among the several Annual Conferences the claims for Annuities paid by them for years of service rendered in other Conferences than their own, there shall be created an Equalization Fund, the receipts from which shall be distributed among the several Conferences in proportion to their liability for the years of service of their Retired Ministers which have been rendered in other Conferences than their own. Such equalization fund shall become a part of the connectional apportionment of the Board of Conference Claimants, and be distributed directly to the Annual Conferences in proportion to their several liabilities for such years of service; provided that the rate paid to an Annual Conference shall in no case exceed the rate paid by such Conference to its Conference Claimants. The Board of Conference Claimants shall determine the processes by which this legislation shall be put into operation."

Adopted, May 28.

REPORT NO. 30. EXAMINATION OF JOURNALS

Your Committee on Itinerancy to which were referred for examination the Journals of the Annual, Central Missions and Mission Conferences and Missions reports as follows:

Journals that are found to comply with ¶ 569 are: Baltimore, Blue Ridge-Atlantic, California German, Central Alabama, Central Illinois, Central New York, Central Swedish, Chicago German, Dakota, Detroit, Des Moines, East German, East Maine, Eastern Swedish, Erie, Genesee, Illinois, Kansas, Korea, Maine, Montana, New England, New England Southern, New Jersey, New York East, Newark, North Indiana, Northern Minnesota, Northwest Iowa, Northwest Kansas, Northwest Nebraska, Oklahoma, Pacific German, Philadelphia, Puget Sound, Saint Louis, Southern California, Upper Mississippi, Vermont, Washington, West German, Wyoming.

Bulgaria, Burma, Chile, Denmark, European Central, Finland, Hinghua, Kiangsi, Malaysia, Mexico, Netherlands Indies, New Mexico, North Africa, North Andes, North China, North Germany, North Sumatra, Northwest India, Norway, North European Central, Pacific Chinese, Southeast Africa, Sweden, South Germany, Southern Swedish, Switzerland.

The following Conference Journals were found to be defective according to the requirements of the Discipline, ¶ 569, in the points indicated by numbers:

Alabama, 2, 3, 10; Atlanta, 1, 5; California, 1; Central German, 1; Central Pennsylvania, 1, 4; Central Tennessee, 1, 10; Colorado, 1, 3; Columbia River, 1; Delaware, 3; East Tennessee, 1, 2, 6; Florida, 1; Georgia, 1; Gulf, 1, 2, 3, 4; Holston, 3, 4; Indiana, 1, 9; Iowa, 6; Kentucky, 2, 5; Lincoln, 1, 10; Little Rock, 4, 9; Michigan, 1; Minnesota, 1; Missouri, 1, 6; Mississippi, 1; Nebraska, 1; New Hampshire, 1, 4; New York, 5; North Carolina, 1, 5, 9; North-East Ohio, 1, 5; North Montana, 1, 3, 4; Northern German, 1; Norwegian-Danish, 2, 4, 9; Northwest German, 1; Northwest Indiana, 1; Northern New York, 1, 3; North Dakota, 1, 4, 5; Oregon, 1, 6; Pacific-Swedish, 1, 4; Pittsburgh, 1, 4; Rock River, 1, 5, 9; Saint Louis German, 1; Saint Johns River, 1, 4, 9; Savannah, 1, 2, 3, 4, 7; Southern German, 1, 4, 7; Southern Illinois, 1, 2, 3; Southwest Kansas, 1, 3, 6; South Carolina, 1; Texas, 3, 4, 5, 6, 7; Troy, 5; Western Norwegian-Danish, 1; West Ohio, 1; Western Swedish, 5; West Virginia, 1, 2; West Wisconsin, 1; Wilmington, 2, 4; Wisconsin, 6; Wyoming State, 4, 6.

Bengal, 1; Bombay, 1; Central China, 1; Central Southern Asia, 1; Central Provinces, 1; East Asia Central, 1, 4; Eastern South America, 6; Foochow, 5; Hawaii, 1, 3, 4, 5; Indus River, 1; Italy, 1, 4; Liberia, 2, 4; Lucknow, 4; North India, 4; North

China, 1; Pacific-Japanese, 5; Pacific Swedish, 1; Philippine, 4, 5; Porto Rico, 1, 4, 9; Rhodesia, 1; South India, 1; South Africa Central, 7, 8; West China, 1, 4; Yenping, 4.

Journals were not presented from Central Missouri, Lexington, Louisiana, Northern Swedish, South Florida, Tennessee, Upper Iowa, Utah, West Texas, Angola, Bolivia, Baltic, Congo, English Speaking Mission in India, France Mission, Hungary, Japanese Council, Jugo-Slavic, Panama, Russia, South America.

Maine Journal correct, a joint Journal of Maine and East Maine.

Adopted, May 29.

IV. BOUNDARIES

REPORT NO. 1. DISCONTINUANCE OF EUROPEAN CENTRAL CONFERENCE

Your Committee on Boundaries requests the consent of the General Conference to the discontinuance of the European Central Conference.

Adopted, May 17.

REPORT NO. 2. BOUNDARIES OF ANNUAL CONFERENCES, MISSION CONFERENCES, MISSIONS, ENABLING ACTS AND COMPOSITION OF CENTRAL CONFERENCES

I. Determining Boundaries

II. Boundaries of Annual Conferences, Mission Conferences, Missions, and Enabling Acts.

III. Central Conferences

CHAPTER I

DETERMINING BOUNDARIES

¶ 511, § 1. The General Conference shall appoint a Committee on Boundaries, consisting of two members, one Minister and one Layman, from each Annual Conference, to be nominated by the delegations severally, over which one of the Bishops shall preside, of which one of the General Conference Secretaries shall be the Secretary, and of which Committee thirty-five shall be a quorum. All matters pertaining to the Conference and Mission lines shall be referred to this Committee; and when the Committee shall have fixed the boundaries of all the Conferences and Missions, it shall submit its report to the General Conference, which shall immediately act upon the same as a whole without amendment and without debate; provided, however, that in accordance with the provisions of ¶¶ 95, § 2 (12) and 95A, § 2 (10), Central Conferences and Central Mis-

sion Conferences may fix the boundaries of the Annual Conferences and Missions within their bounds, the General Conference first having determined the number of Annual Conferences that may be allowed in that field.

§ 2. Any two or more Conferences or Missions which may be mutually interested in the readjustment of their common boundaries, may at any time raise a Joint Commission, consisting of five members from each Conference or Mission directly interested; and the decision of such Joint Commission, in which it shall be necessary for a majority of the five members representing each of said Conferences or Missions to concur, when it shall be approved by the Bishop or Bishops who may preside at these Conferences or Missions at their sessions next ensuing, shall be final. The boundaries thus established shall be reported immediately by the Chairman of the Joint Commission to the Secretary of the General Conference, together with a copy of the proceedings of the Joint Commission; provided, however, that the Conference or Mission desiring the readjustment of their common boundaries, may bring the matter directly to the General Conference by means of memorials concerning such readjustment.

§ 3. No division or absorption of Annual Conferences or Mission Conferences, or the organization of new Annual Conferences, out of the territory already occupied by organized Conferences, shall be effected until the General Conference shall have approved such division, absorption, or organization; except in the case of Central Conferences and Central Mission Conferences as provided for in ¶¶ 95, § 2 (12) and 95A, § 2 (10); and foreign language Conferences, Mission Conferences, Missions, Churches, or Mission Centers in the United States, being merged with or transferred into English-speaking or other Conferences.

§ 4. No petition, resolution, or memorial involving readjustment of boundaries of Annual Conferences, or Mission Conferences or Missions, or the division or absorption of Annual Conferences or Mission Conferences, or Missions or the organization of new Annual Conferences or Mission Conferences or Missions out of the territory already occupied by organized Conferences, shall be entertained by the Committee on Boundaries until legal notice shall have been given by the Secretary of the Annual Conference or Conferences, the Mission Conference or Missions desiring such change, or by a majority of the District Superintendents and Mission Superintendents thereof to the Secretaries of all the Annual Conferences and Mission Conferences or Missions affected thereby; provided, however, that upon a petition of a majority of the delegates representing the Annual Conference or Conferences to be affected thereby, the Committee on Boundaries may adjust the matters involved in such peti-

tion, subject to the approval of all the Annual and Mission Conferences or Missions named in such petition at their annual sessions next succeeding the General Conference.

CHAPTER II

BOUNDARIES OF ANNUAL CONFERENCES, MISSION CONFERENCES, MISSIONS, AND ENABLING ACTS

I. AFRICA

¶ 512, § 1. *Annual Conferences*

LIBERIA CONFERENCE shall include the western coast of Africa north of the equator.

§ 2. *Mission Conferences and Missions*

(1) CONGO MISSION CONFERENCE shall include the work in the Belgian Congo.

(2) RHODESIA MISSION CONFERENCE shall include work in the Rhodesia and in that portion of Portuguese East Africa north of the Sabi River.

(3) SOUTHEAST AFRICA MISSION CONFERENCE shall include the work south of the Sabi River in East Africa.

(4) ANGOLA MISSION CONFERENCE shall include the work in West Africa south of the equator.

§ 3. *Enabling Acts*

(1) *Liberia Conference*, during the next quadrennium, may divide and form the Kru Coast Conference under the usual Disciplinary conditions, with bounds as follows: extending from Sanquin on the north to the French boundary on the south, including the interior from the beach back to the boundary line of the Republic of Liberia.

(2) *Rhodesia Mission Conference*, during the next quadrennium, may organize as an Annual Conference subject to the usual Disciplinary conditions.

II. EASTERN ASIA

¶ 513, § 1. *Annual Conferences*

(1) CENTRAL CHINA CONFERENCE shall include Central China, with its central station at the city of Nanking, on the Yang-tse River, excluding the Kiangsi Annual Conference.

(2) CHENG TU WEST CHINA CONFERENCE shall include the counties: Chengtu, Whayang, Gintang, Jienyang, Tsiyang, Tsihung, Meikang, Lochi, Anyoh, and Chungkiang.

(3) CHUNGKING WEST CHINA CONFERENCE shall include the following counties: Bahsien, Kiangpoh, Pishan, Yungchwan,

Jungchang, Lungchang, Hochwan, Wusheng, Tunknan and Suining.

(4) FOOCHOW CONFERENCE shall include the Fukien Province in China, excepting so much as is included within the Hinghua Conference, and the Yenping Conference.

(5) HINGHUA CONFERENCE shall include the counties of Putien and Sienyu and the adjoining territory where the Hinghua dialect is spoken.

(6) KIANGSI CONFERENCE shall include the Province of Kiangsi and that portion of the Anhwei Province west of a line drawn north and south through the west wall of the city of Anking, the capital of the province, and also the Hwangmei County in Hupeh Province.

(7) KOREA CONFERENCE shall include Korea.

(8) NORTH CHINA CONFERENCE shall include that portion of the Chinese Republic including the southern part of the Province of Fengtien and the northern part of the Province of Chili and the northern parts of the Provinces of Shantung and Honan.

(9) YENPING CONFERENCE shall include the Yenping Prefecture and the Kweihsa County of the Tingchow Prefecture, all territory being in the Fukien Province.

§ 2. *Mission Conferences and Missions*

(1) SOUTH FUKIEN MISSION CONFERENCE shall include the counties of Yungchun, Tehwa and Tatien.

§ 3. *Enabling Acts*

(1) *The North China Conference*, during the next Quadrennium, by a two-thirds vote and with Episcopal consent, may organize the Shantung Conference in the province of Shantung.

(2) *The South Fukien Mission Conference*, during the next Quadrennium, may organize as an Annual Conference, subject to the usual Disciplinary conditions.

§ 4. *Councils*

(1) *Japan Mission Council* shall include our work among the Japanese in the Japanese empire.

III. EUROPE

¶ 514, § 1. *Annual Conferences*

(1) DENMARK CONFERENCE shall include the Kingdom of Denmark.

(2) FINLAND CONFERENCE shall include the Republic of Finland.

(3) ITALY CONFERENCE shall include the Kingdom of Italy,

and those parts of contiguous countries in which the Italian language is spoken.

(4) NORTH GERMANY CONFERENCE shall include all that part of Germany north of a line running from the northwest to the southwest, between the Provinces of the Rhine and Westphalia, and from the southern point of Westphalia to the northern point of Bavaria; thence by the north and northeast boundary of Bavaria, between Bavaria on the one side and the Turingen States and that of Saxony on the other, so as to include the present districts of Berlin, Bremen, and Leipzig and the Circuit of Cassel.

(5) NORWAY CONFERENCE shall include the Kingdom of Norway.

(6) SOUTH GERMANY CONFERENCE shall include all of Germany not included in the North Germany Conference.

(7) SWEDEN CONFERENCE shall include the Kingdom of Sweden.

(8) SWITZERLAND CONFERENCE shall include the Republic of Switzerland except the work among the Italian-speaking people.

§ 2. Mission Conferences and Missions

(1) AUSTRIA MISSION CONFERENCE shall include Austria.

(2) BALTIC MISSION shall include the Baltic and Slavic Republics contiguous to Russia.

(3) BULGARIA MISSION CONFERENCE shall include Bulgaria.

(4) FINLAND SWEDISH MISSION CONFERENCE shall include the Swedish work in Finland.

(5) FRANCE MISSION CONFERENCE shall include the Republic of France.

(6) HUNGARY MISSION shall include Hungary.

(7) JUGO-SLAVIA MISSION CONFERENCE shall include the work in Jugo-Slavia.

(8) NORTH AFRICA MISSION CONFERENCE shall include the work in North Africa.

(9) RUSSIA MISSION CONFERENCE shall include the Republic of Russia.

(10) SPAIN MISSION shall include the work in Spain.

§ 3. Enabling Acts.

(1) *Baltic Mission*, during the next Quadrennium, may organize as a Mission Conference under the usual Disciplinary conditions.

(2) *Bulgaria Mission Conference*, during the next Quadrennium, is authorized to organize as an Annual Conference, subject to the usual Disciplinary conditions.

(3) *Finland Swedish Mission Conference*, during the next Quadrennium, is authorized to organize as an Annual Confer-

ence by whatever name may be chosen, the action being subject to the usual Disciplinary conditions.

(4) *France Mission Conference*, during the next Quadrennium, is authorized to organize as an Annual Conference, subject to the usual Disciplinary conditions.

(5) *Hungary Mission*, during the next Quadrennium, may organize as a Mission Conference under the usual Disciplinary conditions.

(6) *North Africa Mission Conference*, during the next Quadrennium, may by a majority vote of its members present and voting, organize the Madeira Islands as a Mission, the Bishop in charge concurring.

(7) *North Africa Mission Conference*, during the next Quadrennium, by a vote of a majority of the members present and voting with the concurrence of the Bishop presiding, may be organized into an Annual Conference.

(8) *North Germany Annual Conference*, during the next Quadrennium, is authorized to divide into two or three Annual Conferences by a majority vote of its members present and voting and with the concurrence of the Bishop or Bishops presiding, or in conjunction with South Germany Conference, may divide into five Annual Conferences.

(9) *South Germany Annual Conference*, during the next Quadrennium, is authorized to divide into two Annual Conferences on a majority vote of its members present and voting and with the concurrence of the Bishop or Bishops presiding, or in conjunction with North Germany Conference, may divide into five Annual Conferences.

(10) *Russia Mission Conference*, during the next Quadrennium, may organize as an Annual Conference under the usual Disciplinary requirements.

(11) Should the Conferences in Europe desire to organize during the Quadrennium more than one Central Conference, authority to do so is hereby given when the necessary action of the Conferences involved shall have been taken and the Bishops resident in Europe shall have approved.

IV. LATIN AMERICA

¶ 515, § 1. *Annual Conferences*

(1) CHILE CONFERENCE shall include the Republic of Chile.

(2) EASTERN SOUTH AMERICA CONFERENCE shall include the republics of Argentina, Uruguay, Paraguay, and Brazil.

(3) MEXICO CONFERENCE shall include the Republic of Mexico, except the States of Chihuahua and Sonora and the territory of Lower California; it shall also include Central America, except Costa Rica.

§ 2. *Mission Conferences and Missions*

(1) BOLIVIA MISSION CONFERENCE shall include the Republic of Bolivia.

(2) CENTRAL AMERICAN MISSION shall include Panama and Costa Rica.

(3) NORTH ANDES MISSION CONFERENCE shall include Peru and Ecuador and all parts of South America not included in other organized Conferences and Missions.

V. SOUTHEASTERN ASIA

¶ 516, § 1. *Annual Conferences*

(1) MALAYA CONFERENCE shall include the Straits Settlements, the Malayan Peninsula, French Indo-China, and such adjacent islands or portions thereof, including Borneo, as are under British government or protection.

(2) PHILIPPINE ISLANDS CONFERENCE shall include the Philippine Archipelago and the Sulu Islands.

§ 2. *Mission Conferences and Missions*

(1) NETHERLANDS INDIES MISSION CONFERENCE shall include the Islands of Java, Sumatra, and such adjacent islands or portions thereof (including Borneo) as are not under British government or protection.

(2) NORTH SUMATRA MISSION—Boundaries not given.

§ 3. *Enabling Acts*

(1) *Netherlands Indies Mission Conference*, during the next Quadrennium, by a vote of the majority of the members present and voting, and with the concurrence of the Bishop presiding, may be organized into an Annual Conference.

(2) *Philippine Islands Conference*, during the next Quadrennium, may divide into two Conferences to be known as the Philippine Islands Conference and the Philippine Islands North Conference, the section from Manila to the Ilocano towns to constitute the former and all that territory north of said line to constitute the latter. This action is subject to the usual Disciplinary requirements.

(3) *North Sumatra Mission*, during the next Quadrennium, may organize as a Mission Conference, provided it fulfill the Disciplinary requirements.

(4) *West Borneo*, during the next Quadrennium, by a vote of the majority of the members of the Netherlands Indies Mission Conference present and voting and with the concurrence of the Bishop presiding, may be organized into a Mission, with such name as may be adopted and with boundaries to be named at the Southeastern Asia Central Conference.

VI. SOUTHERN ASIA

¶ 517, § 1. *Annual Conferences*

(1) BENGAL CONFERENCE shall include Bengal and Assam, and so much of Bihar and Orissa as do not lie within the bounds of the Lucknow Conference.

(2) BOMBAY CONFERENCE shall include that part of the Bombay Presidency embraced in the city and island of Bombay; that part of the civil districts of Thana, Nasik, West Khandesh and East Khandesh which lies south of a straight line drawn from Dahanu on the Arabian Sea Coast northeasterly through Amalner to the Tapti River, and then east along said River to the eastern boundary of the Bombay Presidency; the civil districts of Poona, Ahmednagar, Kolaba, Ratnagiri, Satara and Sholapur; together with the Native States lying within these districts, south of the line above named and of the civil districts of Belgaum and Bijapur, and including Akalkot State. Also that part of Berar which lies south of the Gawalgarh Gange, and such part of the Central Provinces as is included in the civil districts of Wardha, Nagour and Bhandara and that part of Chanda civil districts which lies north of parallel 19° 45' north latitude. Also that part of the Nizam's Dominions included in the civil districts of Aurangabad, Bhir, Osmanabad, Parabaini and Nanded; that part of Adilabad civil district which lies north of parallel 19° 45' north latitude and west of the proposed Changa-Warangal Railway; and that part of the Bidar civil district through the towns of Kanlas, Miraj Buzurg and Mlanga to the southwestern corner, leaving Kanlas and Miraj Buzurg in South India Conference, and Mlanga in Bombay Conference.

(3) CENTRAL PROVINCES CONFERENCE shall include all of the Central Provinces and the Feudatory States under the supervision of the Central Provinces Government except that portion of Berar south of the Gawalgarh Hills and Wardha, Nagpur, Bhandara and Chanda Civil Districts; it shall include also such portions of the Central India Agency as lie south of the twenty-fifth parallel of north latitude and east of the seventy-sixth meridian of east longitude.

(4) GUJARAT CONFERENCE shall include Gujarat and all territory which is bounded on the north by the twenty-fifth meridian of latitude proceeding westward to the boundary of Sindh and eastward to the seventy-fifth meridian of longitude, thence south to the bounds of the Bombay Conference, following that boundary westward to the sea.

(5) LUCKNOW CONFERENCE shall include such parts of the Presidency of Agra and Oudh, as are not included in the north of India Conference and the northwest India Conference, the dividing line to the north and east of the Ganges to be the

boundaries of the Unao, Lucknow and Barabanki civil district, leaving these districts in the Lucknow Conference; to the south and west of the Ganges the boundary is to be a straight line from Farakhabad through Etawah to the border of the Gwalior State, said state to fall within the bounds of the northwest India Conference; also Champaran, Saran, Muzaffarpur, Patna, Gaya, Dharbhanga, Monghyr, and Bhagalpur civil districts of Bihar, and such parts of the Shahabad civil district of Bihar, as are not included in the Bhabua Mission.

(6) NORTH INDIA CONFERENCE shall include all those parts of the Presidency of Agra and Oudh that lie between the Gogra and the Ganges Rivers, and north of the civil districts of Unao, Lucknow and Barabanki.

(7) NORTHWEST INDIA CONFERENCE shall include the Province of Delhi; such parts of the Presidency of Agra and Oudh as lie west and southwest of the Ganges River and do not fall within the boundaries of the Lucknow Conference; such parts of the Rajputana and Central India Agencies as lie north of the twenty-fifth parallel of latitude and east of the seventy-sixth meridian of longitude; and such part of the Punjab as lies to the south and east of the Patiala State from the point where the seventy-sixth meridian of longitude touches its southern boundary line.

(8) SOUTH INDIA CONFERENCE shall include all that part of India which lies to the south of the Bengal Conference, the Bombay Conference, and the Central Provinces Conference.

§ 2. Mission Conferences and Missions

(1) BHABUA MISSION shall include the Bhabua subdivision of Bihar.

(2) BURMA MISSION CONFERENCE shall include Burma.

(3) INDUS RIVER MISSION CONFERENCE shall include Baluchistan; the Province of Sindh; such other parts of the Bombay Presidency as lie north of the twenty-fifth degree of latitude; such parts of the Rajputana and Central India Agencies as lie to the north of the twenty-fifth degree of latitude and west of the seventy-sixth meridian of longitude; and all of the Punjab save the portion which lies to the east and south of the southeastern boundary of the Patiala State from the point where it is intersected by the seventy-sixth meridian of longitude.

§ 3. Enabling Acts

(1) *Burma Mission Conference*, during the next Quadrennium, is authorized to organize as an Annual Conference, subject to the usual Disciplinary conditions.

(2) *Central Conference of Southern Asia*, during the next Quadrennium, may organize the Bhabua Field in the Shahabad District of Bihar into a Mission.

(3) *Indus River Mission Conference*, during the next Quadrennium, is authorized to organize as an Annual Conference, subject to the usual Disciplinary conditions.

(4) *South India Conference*, during the next Quadrennium, may, on a majority vote of the members present and voting and with the concurrence of the Bishop presiding, divide into two Conferences with such names and boundaries as may then be adopted.

VII. UNITED STATES AND TERRITORIES

¶ 518, § 1. *Annual Conferences*

(1) ALABAMA CONFERENCE shall include the work among the white people in the State of Alabama and in part of the State of Florida west of the Apalachicola River; and also the work among the white people within the territory of the Upper Mississippi Conference.

(2) ATLANTA CONFERENCE shall include the colored work in that part of the State of Georgia not included in the Savannah Conference.

(3) BALTIMORE CONFERENCE shall include the District of Columbia, the western shore of Maryland (except that part of Garrett County lying west of the dividing ridge of the Allegheny Mountains, Grantsville, Swanton, Bayard, Blaine, and Gorman); so much of the State of Pennsylvania as lies within Hancock, Flintstone, Union Grove, and Hyndman Circuits; the counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, and Grant in the State of West Virginia; and that part of the State of Virginia lying between the Wilmington and West Virginia Conferences.

(4) BLUE RIDGE-ATLANTIC CONFERENCE shall include the work among the white people in the State of North Carolina, and in counties of Mecklenburg, Brunswick, Greensville, Southampton, Nansemond, Norfolk, and Princess Anne in the State of Virginia; and in the counties of Oconee, Pickens, Greenville, Spartanburg, York, Chester, Union, Anderson, Laurens, Abbeville, Newberry, and Fairfield in the State of South Carolina.

(5) CALIFORNIA CONFERENCE shall include all that part of the State of California and all that part of the State of Nevada lying north of the northern boundary of the Southern California Conference.

(6) CALIFORNIA GERMAN CONFERENCE shall include the German work within the State of California.

(7) CENTRAL ALABAMA CONFERENCE shall include the colored work in the State of Alabama and in that part of Florida west of the Apalachicola River.

(8) CENTRAL GERMAN CONFERENCE shall comprise the Ger-

man work within the States of Ohio, West Virginia, Michigan, and Indiana except those appointments which belong at present to the Chicago German Conference; also the German work in western Pennsylvania, and in the Southern States not included in the East German, Saint Louis German, and Southern Conference, exclusive of Emmanuel Church, Williams County, Ohio.

(9) CENTRAL ILLINOIS CONFERENCE shall embrace that part of the State of Illinois north of the Illinois Conference and south of the following lines, namely: beginning on the Mississippi River at Albany; thence southeasterly to the northwest corner of Bureau County; thence east to the southwest corner of Lee County; thence south to the Chicago, Burlington and Quincy Railway crossing of the Chicago, Rock Island and Pacific Railway; thence along said railway to Bureau Junction; thence to the Illinois River; thence up said river to the mouth of the Kankakee River (leaving Albany, Leon, and Ottawa in the Rock River Conference, and Bureau Junction in the Central Illinois Conference); thence up the Kankakee River to a point directly west of the north line of Kankakee County; thence east to the Indiana line.

(10) CENTRAL MISSOURI CONFERENCE shall include the colored work in the States of Missouri, Iowa, and that part of the State of Illinois lying west of the following line. Beginning at the city of Cairo, and running north along the Illinois Central Railroad to the city of Mendota, and including all the towns on said line of railroad; thence north to the Wisconsin State line, and thence west along said State line to the Mississippi River and all the colored work in North and South Dakota and Montana.

(11) CENTRAL NEW YORK CONFERENCE shall be bounded on the west by the west lines of the towns of Williamson, Marion and Palmyra, in Wayne County, and of the towns of Farmington and Canandaigua, in Ontario County, and of Yates and Schuyler Counties, and of the towns of Hornby and Caton, in Steuben County; and in the State of Pennsylvania by the railroad running from Lawrenceville to Blossburg, including Mansfield and Blossburg Charges; on the south by Central Pennsylvania Conference; on the east by Wyoming and Northern New York Conferences; on the north by Northern New York Conference and Lake Ontario.

(12) CENTRAL PENNSYLVANIA CONFERENCE shall be bounded as follows: On the south by the State line from the Susquehanna River to the west boundary of Bedford County, excepting so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of the counties of Bedford, Blair, that part of Cambria County not included in the Pittsburgh Conference, namely: Patton, Bakerton, and Barnesboro, including Cherry Tree and Glen Campbell and

Smithport in Indiana County, Clearfield County, north to Saint Marys, excepting so much of Clearfield County as is embraced in the Erie Conference; on the north by a line extending from Saint Marys eastward to Emporium, including Keating Summit Circuit; thence by the southern boundary of Potter and Tioga Counties, including Austin, Costello, Wharton Circuit, Cross Fork, Hammersley Fort Circuit, Morris, Blackwell, and Liberty Valley Circuits; thence through Sullivan County north of Laporte to the west line of Wyoming County; thence on the east by the present limits of the Wyoming Conference, being the east line of Sullivan County, to the north line of Columbia County; thence a line southeasterly through Luzerne County to the north line of the Philadelphia Conference, near White Haven; thence on the south by the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherly, Beaver Meadows, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburg and that additional part of Dauphin County east from the city limits on the north to and including Paxtonia, thence southward to Rutherford, thence west to the city of Harrisburg.

(13) CENTRAL SWEDISH CONFERENCE shall include all the Swedish work within the States of Illinois, Indiana, and Ohio, the city of Racine in the State of Wisconsin, and also the Swedish work in the State of New York west of the Genesee River, and in the State of Pennsylvania west of the Susquehanna River.

(14) CENTRAL TENNESSEE CONFERENCE shall include the work among the white people in all that part of the State of Tennessee west of and excluding the counties of Marion, Grundy, Van Buren, Cumberland, and Fentress.

(15) CHICAGO GERMAN CONFERENCE shall include the German work in the State of Wisconsin, except those appointments along the Mississippi River, and in that part of the State of Illinois north of an east and west line passing along the north line of the city of Bloomington, excepting the territory now in the Saint Louis German Conference, and east of a north and south line passing through the city of Freeport; and in that part of the State of Indiana west of the line between the Counties of Saint Joseph and Elkhart, and north of the line between Stark and Pulaski Counties. It shall also include Danville, in the State of Illinois, and the Upper Peninsula of Michigan.

(16) COLORADO CONFERENCE shall include the State of Colorado and Chama in New Mexico.

(17) COLUMBIA RIVER CONFERENCE shall include all of the work in the State of Washington east of the summit of the Cascade Mountains except Appleton, Goldendale and White Salmon in Klickitat County; and in the State of Idaho, the Coun-

ties of Shoshone, Kootenai, Beneway, Bonner, Boundary, Latah, Nez Perce, Clearwater, Lewis, and that part of Idaho County lying north of a line running parallel with the Salmon River, ten miles south of said river; and in Oregon, Milton and Sunnyside (otherwise known as Roher Memorial) Charges.

(18) DAKOTA CONFERENCE shall include the State of South Dakota.

(19) DELAWARE CONFERENCE shall include the colored work in the States of Delaware, New Jersey, and New York, excepting the colored work in the Boroughs of the Bronx and Manhattan in the City of New York; all of the eastern shore of Virginia, and all of the States of Maryland and Pennsylvania not included in the Washington Conference.

(20) DES MOINES CONFERENCE shall include that part of the State of Iowa west and south of the following lines: Beginning at the southeast corner of Wayne County; thence north to the south line of Marshall County, leaving Knoxville in the Iowa Conference and the Monroe Charge in the Des Moines Conference; thence west to the southeast corner of Story County; thence north to the northeast corner of Story County; thence west to the northeast corner of Crawford County; thence south to the north line of township eighty-three; thence west to the east line of Monona County; thence south and west on the line of Monona County to the Missouri River.

(21) DETROIT CONFERENCE shall include that part of the State of Michigan in the Lower Peninsula east of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said County; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of Charlevoix County; thence north to the Straits of Mackinaw including Mackinaw City. It shall also include the Upper Peninsula.

(22) EAST GERMAN CONFERENCE shall embrace all the German work east of the Allegheny Mountains including all the German work in the State of New York.

(23) EAST TENNESSEE CONFERENCE shall include the colored work in that part of the State of Tennessee which is not in the Tennessee Conference; in that part of the State of Virginia west of and including the counties of Carroll, Floyd, Montgomery, and Giles; and in the counties of Mercer, Wyoming, McDowell, and Raleigh in the State of West Virginia; and the counties of Whitley, Knox, Bell, and Harlan in the State of Kentucky.

(24) EASTERN SWEDISH CONFERENCE shall include all the Swedish work in the six New England States, the States of New Jersey and Delaware, and the territory included in the New York, New York East, and Philadelphia Conferences.

(25) ERIE CONFERENCE shall be bounded on the north by Lake Erie; on the east by a line commencing at the mouth

of Cattaraugus Creek; thence up said creek to Gowanda, leaving said town in the Genesee Conference; thence to the Allegheny River at the mouth of the Tunungwant Creek; thence up said creek southward, excluding the city of Bradford on said creek to the ridge dividing between the waters of Clarion and Sinnema-honing Creeks; thence southward to Mahoning Creek; thence down said creek to the Allegheny River, excluding the Milton Society, but including Valier and the Horatio Society, in the Grace Church, Punxsutawney Charge, and Hamilton in the Valier Charge, the Putneyville Society in the Putneyville Circuit, and that portion of the borough of Punxsutawney lying south and east of Mahoning Creek; thence across said river in a northwesterly direction to the southwest corner of Lawrence County, including Wampum; thence along the Ohio State line to the place of beginning, excluding Orangeville Church.

(26) FLORIDA CONFERENCE shall include the colored work in the State of Florida except that part lying west of the Apalachicola River, and that part south of parallel twenty-nine.

(27) GENESEE CONFERENCE shall include all that part of the State of New York lying west of the Central New York Conference except that part of Chautauqua and Cattaraugus Counties which is now included in the Erie Conference. It shall also include Gowanda and Corning, in the State of New York, and so much of Tioga County, including Tioga Charge, in the State of Pennsylvania, as is not embraced in the Central New York Conference; also so much of Potter County, in the State of Pennsylvania, as is not included in Central Pennsylvania Conference; also including so much of McKean County, in the State of Pennsylvania, as is embraced in the Olean District, including the city of Bradford; also the Norwegian and Danish work in the city of Buffalo.

(28) GEORGIA CONFERENCE shall include work among the white people in the State of Georgia.

(29) GULF CONFERENCE shall include the white English, Italian, and French-speaking work in the State of Louisiana; also that portion of the State of Texas separated from the Oklahoma Conference by a line beginning at the City of Brownsville, Texas, running northwest along the Rio Grande River to Devil's River, a point on the Southern Pacific Railroad; thence east along the Southern Pacific Railroad to San Antonio; thence northeast along the International & Great Northern Railroad through the city of Austin to Hearne; thence north along the Houston & Texas Railroad to Ennis; thence northeast along the Texas Midland and the Frisco Railroads to the Red River, all intermediate points to be in the Gulf Conference; also the work among the white people within the territory of the Mississippi Conference.

(30) HOLSTON CONFERENCE shall include the work among the

white people in that part of the State of Tennessee not included in the Central Tennessee Conference; and including that part of the State of Virginia embraced between the West Virginia and Blue Ridge-Atlantic Conferences.

(31) INTER-MOUNTAIN CONFERENCE shall include all the State of Idaho not embraced in the Columbia River Conference, together with the following named territory of the State of Oregon; namely, the counties of Baker, Malheur, Harney, Grant, Wallowa, and Union.

(32) ILLINOIS CONFERENCE shall include that part of the State of Illinois not within the Southern Illinois Conference, south of the following line, namely; Beginning at Warsaw, on the Mississippi River, thence to Vermont; thence to the mouth of the Spoon River; thence up the Illinois River to the northwest corner of Mason County; thence to the junction of the Illinois Central and the Chicago & Alton railroads; thence to the southwest corner of Iroquois County; thence east to the State of Indiana, leaving Bentley, Vermont, Manito, Mackinaw Circuit, and Normal in the Central Illinois Conference, and Warsaw and Bloomington in the Illinois Conference.

(33) INDIANA CONFERENCE shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the Vandalia Railroad to Maywood Road, West Indianapolis; thence north on Maywood Road and Tibbs Avenue to West Tenth Street and thence east to the LaFayette and Indianapolis Railroad; thence north on said railroad to the Michigan Road, thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south on the east line of said county to the National Road; thence east on said road to State line; on the east by the State of Ohio, including Elizabeth, Hamilton County, Ohio; on the south by the Ohio River, and on the west by the State of Illinois.

(34) IOWA CONFERENCE shall be bounded on the east by the Mississippi River; on the south by the Missouri State line; on the west and north by a line commencing at the southwest corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to the Iowa River; thence down said river to Iowa City; thence on the Chicago, Rock Island & Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference.

(35) KANSAS CONFERENCE shall include that part of the State of Kansas lying east of a line traversing the west boundary of Chautauqua, Elk, and Greenwood Counties; thence along the south and west boundary of Chase County to the south and west

border of Morris County to the south boundary of Dickinson County; thence west to the sixth principal meridian; thence north to the Nebraska State line; excepting the Solomon City Circuit lying east of said line.

(36) KENTUCKY CONFERENCE shall include the work among the white people in the State of Kentucky.

(37) LEXINGTON CONFERENCE shall include the colored work in the States of Kentucky, Ohio, Michigan, Indiana, Illinois, and Wisconsin and Minnesota, excepting so much of the State of Illinois as is included in the Central Missouri Conference, and excepting Whitley, Knox, Bell, and Harlan Counties in Kentucky.

(38) LINCOLN CONFERENCE shall include all the work among the colored people in the States of Nebraska, Kansas, Oklahoma, and Colorado.

(39) LITTLE ROCK CONFERENCE shall include the colored work in the State of Arkansas.

(40) LOUISIANA CONFERENCE shall include the colored work in the State of Louisiana.

(41) MAINE CONFERENCE shall include the State of Maine, and also that part of New Hampshire east of the White Hills and north of the waters of Ossipee Lake, and the towns of Gorham and Berlin.

(42) MICHIGAN CONFERENCE shall include the State of Michigan in the lower peninsula west of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said county; thence north to the Straits of Mackinaw.

(43) MINNESOTA CONFERENCE shall include that part of the State of Minnesota lying south of the following line: Beginning at the eastern boundary of the State at the northeast corner of Washington County; thence running west to the northwest corner of said county; thence south to the northeast corner of Ramsey County; thence following the line of Ramsey County to where it strikes the east line of Hennepin County; thence following the east and south lines of Hennepin County to the point where the Hastings & Dakota Railroad crosses the line of said county; thence following the line of the Hastings & Dakota Railroad to Ortinville; all towns on the Hastings & Dakota Railroad to be in the Northern Minnesota Conference. It shall also include the former Northern German Conference; the charges lying outside the boundaries of the Minnesota Conference are to be transferred to the respective Conferences within whose boundaries they lie.

(44) MISSISSIPPI CONFERENCE shall include all the colored work in the State of Mississippi south of a line beginning at the

northeast corner of Kemper County, and running along the northern border of said county, and of the counties of Neshoba, Leake, Madison, Yazoo, Sharkey, and Issaquena to the Mississippi River.

(45) MISSOURI CONFERENCE shall include so much of the State of Missouri as lies north of the Missouri River.

(46) MONTANA STATE CONFERENCE shall include all the State of Montana.

(47) NEBRASKA CONFERENCE shall include all the State of Nebraska except that contained in the Northwest Nebraska Conference.

(48) NEWARK CONFERENCE shall include that part of the State of New Jersey not included in the New Jersey Conference, with the Borough of Richmond, City of New York, in the State of New York, and such portions of Rockland, Orange, and Sullivan Counties, in the State of New York, as lie south and west of a line extending from Tompkins Cove, on the Hudson River, intersecting the New Jersey State line at a point south of Sloatsburg; thence along said State line to the Wallkill River; thence due north, intersecting the Erie Railroad at a point west of Middletown; thence in a northwesterly direction to a point where the Port Jervis & Monticello Railroad crosses the northern line of Forestburg township, in Sullivan County; thence southwest to a point on the Delaware River below Lackawaxen, in Pennsylvania; also such portions of Pike and Monroe Counties, in the State of Pennsylvania, as lie north of the Philadelphia Conference and east of the Wyoming Conference, the same being now included in the Matamoras, Milford, Dingmans, and Coolbaugh Charges.

(49) NEW ENGLAND CONFERENCE shall include all the State of Massachusetts east of the Green Mountains not included in the New Hampshire and the New England Southern Conferences.

(50) NEW ENGLAND SOUTHERN CONFERENCE shall include that part of the State of Connecticut lying east of the Connecticut River, the State of Rhode Island, with the town of Blackstone, in Massachusetts, and that part of the State of Massachusetts south of the towns of Wrentham, Walpole, Dedham, Milton, and Quincy.

(51) NEW HAMPSHIRE CONFERENCE shall include the State of New Hampshire, except that part within the Maine Conference; also that part of the State of Massachusetts northeast of the Merrimac River except that part of Lowell north of the Merrimac.

(52) NEW JERSEY CONFERENCE shall include that part of the State of New Jersey, lying south of the following line, namely: Commencing at Raritan Bay thence up said bay and river to New Brunswick, at a point opposite the easterly bound-

dary of the Borough of Highland Park, thence along the easterly, northerly, and westerly boundaries of said borough respectively, to the Raritan River, thence along the Raritan River to the westerly limits of the city of New Brunswick, thence southwest in a straight line to Lambertville on the Delaware River, including the city of New Brunswick, the Borough of Highland Park, and Lambertville Station.

(53) NEW MEXICO CONFERENCE shall include the State of New Mexico excepting Chama; also the county of El Paso in the State of Texas and the State of Chihuahua in the Republic of Mexico; it shall also include the work among the Spanish-speaking people in the States of New Mexico, Arizona, east of meridian 112 degrees west longitude, and Colorado, El Paso, Texas, and the States of Chihuahua and Sonora in the republic of Mexico.

(54) NEW YORK CONFERENCE shall consist of the territory now in the New York, Poughkeepsie, Newburgh, and Kingston Districts, and including Five Points Mission.

(55) NEW YORK EAST CONFERENCE shall include Long Island; those Charges in Manhattan and Bronx east of South Ferry, Whitehall Street, Broadway, Park Row, Chatham Square, Bowery, Third Avenue to Pelham Avenue; west to the Harlem Railroad track; north to Mount Vernon; thence including Mount Vernon, New Rochelle, Mamaroneck, Harrison, and all between them and Long Island Sound to the State of Connecticut; thence following the State line, including Pound Ridge, to Sharon township; east to the Housatonic River; north to Canaan township; east to Winchester, excluding North Goshen; north to State line; east to the Connecticut River, and following the river to the Sound, and also excepting Five Points Mission.

(56) NORTH CAROLINA CONFERENCE shall include the colored work in the State of North Carolina and in that part of the State of Virginia lying south of a line beginning at Cape Henry and running to Hampton Roads; thence with Hampton Roads to the James River; thence with the southern bank of the James River to Chesterfield County; thence with the northern boundary of the following counties: Prince George, Dinwiddie, Nottoway, Prince Edward, Charlotte, and Halifax, to the northeast corner of Pittsylvania; thence in a southerly direction to the northeast corner of Henry; thence with the county lines of Pittsylvania, Franklin, and Bedford to the corner of Bedford and Roanoke; thence with the Blue Ridge Mountains of the North Carolina line.

(57) NORTH DAKOTA CONFERENCE shall include the State of North Dakota.

(58) NORTH INDIANA CONFERENCE shall be bounded on the north by the State of Michigan; on the east by the State of Ohio, including Union City; on the south by the National Road

from the State line west to Marion County; thence north to the northeast corner of said county; thence west to the Michigan Road; on the west by said Michigan Road to South Bend, excluding Lowell Heights and River Park Churches, South Bend, and thence by the Saint Joseph River to the Michigan State line, including Logansport and all the towns on the National Road east of Indianapolis.

(59) NORTH-EAST OHIO CONFERENCE shall be bounded as follows: Beginning at the north point of the line separating Ohio from Pennsylvania; thence south along said line to the Ohio River, including Orangeville Church; thence down said River to the Muskingum River; thence up the Muskingum River to Dresden, excluding Marietta, Zanesville, and Dresden; thence westerly to the main road passing through Delaware and Marion, including Utica, Homer, and Galena Circuits, and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and by the Sandusky River to its mouth; thence due north to the State line, including the towns of Tiffin, Port Clinton, and Lakeside, and excluding so much of the town of Delaware as lies west of Sandusky Street, yet including Asbury Church in the city of Delaware; also excluding the towns of Marion, Fremont and Upper Sandusky; thence east on the northern line of the State of Ohio to the place of beginning.

(60) NORTHERN MINNESOTA CONFERENCE shall include all of the State of Minnesota not included in the Minnesota Conference.

(61) NORTHERN NEW YORK CONFERENCE shall include so much of the county of Franklin as is not within the Troy Conference, and the counties of Saint Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phoenix, and so much of the county of Madison as lies on and east of the New York, Ontario & Western Railroad, together with Cherry Valley, Springfield, and Richfield Springs in Otsego County, Saint Johnsville in Montgomery County, and Lassellsville, Oppenheim, and Stratford in Fulton County.

(62) NORTHERN SWEDISH CONFERENCE shall include all of the Swedish work in Minnesota, northern Michigan, Wisconsin, except Racine, North Dakota, and that part of Montana lying east of the Rocky Mountains.

(63) NORTHWEST GERMAN CONFERENCE shall include the German work in the State of South Dakota; and in that part of the State of Iowa north of an east-and-west line passing along the south line of the city of Clinton; and in that part of the State of Illinois lying west of the Chicago German Conference; and all appointments in the State of Wisconsin south of and including the cities of La Crosse and Tomah which are not included in the Chicago German Conference.

(64) NORTHWEST INDIANA CONFERENCE shall be bounded on the north by Lake Michigan and the State line; on the east by the Saint Joseph River and the Michigan Road, including Lowell Heights and River Park Churches, South Bend, Indiana; on the south by the Indiana Conference, and on the west by Illinois; including all the towns on the Michigan Road except Logansport; and all the towns on the southern boundary, excluding Washington Street Church in Indianapolis.

(65) NORTHWEST IOWA CONFERENCE shall include that part of the State of Iowa west of the Upper Iowa and north of the Des Moines Conferences.

(66) NORTHWEST KANSAS CONFERENCE shall be bounded on the west and north by the Kansas State line; on the east by the sixth principal meridian, but including the Solomon City Circuit; and on the south by the south line of township seventeen as far west as to the east line of Lane County; thence north to the north line of said Lane County; thence west to the State line.

(67) NORTHWEST NEBRASKA CONFERENCE shall include that part of the State of Nebraska lying within the following boundary lines: Beginning at a point where the west line of range twelve west of the sixth principal meridian meets the boundary line between Nebraska and South Dakota; thence south to the northeast corner of Garfield County; thence west to the northeast corner of Blaine County; thence south to the southeast corner of Blaine County; thence west to the southwest corner of Grant County; thence south to the southeast corner of Garden County; thence on the county line to the southeast corner of Morrill County; thence west on the south line of Banner County to the Wyoming line; thence north to the South Dakota line; thence east to the west line of range twelve west to the sixth principal meridian.

(68) NORWEGIAN AND DANISH CONFERENCE shall include all the Norwegian and Danish work between the Allegheny and Rocky Mountains except in the city of Buffalo.

(69) OHIO CONFERENCE shall be bounded as follows: Commencing on the Muskingum River north of Dresden; thence down said river to the Ohio River, including Zanesville and Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the southeast corner of Fayette County; thence northwest to the west line of Fayette County, not including Center Church; thence north on the west line of Fayette and Madison Counties to the Springfield branch of the Cleveland, Cincinnati, Chicago and Saint Louis Railroad, leaving Vienna, Dunbarton, and Sinking Spring Circuits west of said line; thence east on the southern boundaries of the former Central Ohio and North-East Ohio Conferences to the place of

beginning, including Milford Center and Stratford, and Saint Paul's Charge, Delaware, Ohio.

(70) OKLAHOMA CONFERENCE shall include the State of Oklahoma, except the three counties of Beaver, Texas, and Cimarron; also the entire State of Texas, except El Paso County and that portion included in the Gulf Conference and in the Southwest Kansas Conference.

(71) OREGON CONFERENCE shall include all of the State of Oregon not included in the Columbia River and the Inter-Mountain Conferences.

(72) PACIFIC GERMAN CONFERENCE shall include the German work of the States of Oregon, Washington, Idaho, and Montana.

(73) PHILADELPHIA CONFERENCE shall be bounded on the east by the Delaware River, on the south by the Pennsylvania State line, on the west by the Susquehanna River, excluding Harrisburg and the adjoining part of Dauphin County, extending east to Paxtonia and Rutherford included in the Central Pennsylvania Conference; on the north by the north line of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland, and the Beaver Meadows Circuit.

(74) PITTSBURGH CONFERENCE shall be bounded on the north by the Erie Conference; on the east by the Central Pennsylvania Conference; on the south by the West Virginia Conference; on the west by the North-East Ohio Conference.

(75) PUGET SOUND CONFERENCE shall include all that part of the State of Washington lying west of the summit of the Cascade Mountains; all of Klickitat County except Bickleton and Alderdale, and all the work in the Territory of Alaska.

(76) ROCK RIVER CONFERENCE shall include that part of the State of Illinois north of Central Illinois Conference, except East Dubuque. This Conference shall include the work among the Welsh people of the States of Illinois and Wisconsin.

(77) SAINT JOHN'S RIVER CONFERENCE shall include the work among the white people in the State of Florida, excepting that portion lying west of the Apalachicola River.

(78) SAINT LOUIS CONFERENCE shall include that part of the State of Missouri lying south of the Missouri River and the work among the white people in the State of Arkansas.

(79) SAINT LOUIS GERMAN CONFERENCE shall include the German work in that part of the State of Illinois south of the Chicago German Conference, and in the State of Iowa south of the Northwest German Conference; and all of the German work in the State of Missouri which is not within the West German Conference.

(80) SAVANNAH CONFERENCE shall include the colored work in that part of the State of Georgia lying south of a line running east and west on a line of the northern boundaries of Richmond, McDuffie, Warren, Hancock, Putnam, Jas-

per, and Butts Counties; that part of Spalding County embracing Liberty Hill Circuit; all of Pike County except the Church known as Free Liberty; that part of Meriwether County embracing Greenville; and that part of Troup County embracing La Grange Station and La Grange Circuit.

(81) SOUTH CAROLINA CONFERENCE shall include the colored work in the State of South Carolina.

(82) SOUTHERN CONFERENCE shall include the German work in the States of Texas and Louisiana.

(83) SOUTHERN CALIFORNIA CONFERENCE shall include that portion of the State of California lying south of the line beginning at the mouth of the Carmel River on Carmel Bay; thence in a direct line to the northwest corner of Fresno County; thence north to the northwest corner of Merced County; thence east and north along the north boundary of Merced County, including the Newman Circuit, to the point where said boundary intersects the middle fork of Merced River; thence, following the middle fork of Merced River, to the summit of the Sierra Nevada Mountains at the northwest corner of Inyo County; thence along the north line of said county to the California-Nevada State line; also that portion of the State of Nevada lying south of the line beginning at the point where the thirty-seventh parallel of north latitude intersects the California-Nevada State line; thence east along said parallel to the west line of Lincoln County, State of Nevada; thence north and east along the line of Lincoln County to the Nevada-Utah State line. It shall also include Lower California and the State of Sonora in the Republic of Mexico; the State of Arizona; and Needles in the State of California.

(84) SOUTHERN ILLINOIS CONFERENCE shall include all that part of the State of Illinois south of the following line; namely: Beginning at a point on the Mississippi River at the northwest corner of Calhoun County; thence east along the north line of said County to the Illinois River; thence down the Illinois River to Columbiana; thence east to the northeast corner of Jersey County, leaving Carrollton and Rockbridge in the Illinois Conference; thence in a southeasterly direction, leaving Chesterfield in the Illinois Conference and Litchfield in the Southern Illinois Conference; thence to Hillsboro, leaving Hillsboro in the Illinois Conference; thence to the northwest corner of Fayette County; thence along the north line of Fayette County and Effingham County to the west line of Cumberland County, leaving Herrick and Holiday in the Southern Illinois Conference; thence south to the southwest corner of Cumberland County; thence east along the south line of Cumberland and Clark Counties to the Wabash River.

(85) SOUTHWEST KANSAS CONFERENCE shall include all that part of the State of Kansas not included in the Kansas and the

Northwest Kansas Conferences; also Beaver, Cimarron, and Texas Counties in the State of Oklahoma.

(86) TENNESSEE CONFERENCE shall include the colored work in that portion of the State of Tennessee west of and including the counties of Franklin, Coffee, Warren, White, Putnam, Overton, and Picket in said State.

(87) TEXAS CONFERENCE shall include the colored work in so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County, and running along said line and the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Central Railroad at Calvert; thence along the line of the railroad to the northern boundary of Texas, excluding Calvert and all the towns on the line of said road.

(88) TROY CONFERENCE shall include that portion of the State of New York embraced in the counties of Rensselaer, Washington, Clinton, Essex, Warren, Saratoga, Schenectady, Montgomery (except Saint Johnsville), Fulton (except the towns of Oppenheim and Stratford), Albany (except Coeymans Hollow, and South Bethlehem), Schoharie (except Blenheim, Charlottesville, Eminence, Gilboa, Livingstonville, and Summit); in Columbia County, the towns of Stuyvesant, Kinderhook, New Lebanon, and Chatham (except Chatham Village and East Chatham); in Franklin County, the towns of Standish, Saranac Lake, and the appointments connected with Bloomingdale Circuit; in Hamilton County, the towns of Benson, Hope, Wells, Indian Lake, Long Lake, and Blue Mountain Lake; and in Otsego County, Center Valley; also that portion of the State of Vermont embraced in the counties of Addison (except the towns of Granville and Hancock); Bennington (except the towns of Landgrove and Peru), Rutland (except Mechanicville and Cuttingsville, Mount Holly, East Wallingford, Summit, and Healdsville), and in Chittenden County, the towns of Charlotte, Hinesburg, Huntington, Williston, Shelburne, Burlington, and Winooski; also in the State of Massachusetts all that part of Berkshire County lying upon the line of the Boston & Albany Railroad, and north of said line.

(89) UPPER IOWA CONFERENCE shall be bounded as follows, namely: Beginning at the northeast corner of the State of Iowa; thence down the Mississippi River to Davenport, including East Dubuque, in the State of Illinois; thence west on the north line of the Iowa Conference to the southwest corner of Story County; thence north to the State line, so as to include Iowa Falls; thence east on said line to the place of beginning.

(90) UPPER MISSISSIPPI CONFERENCE shall include the colored work in the State of Mississippi not included in the Mississippi Conference.

(91) VERMONT CONFERENCE shall include the State of Ver-

mont, except that section lying south of the Winooski River and west of the Green Mountain divide; said boundary to leave Winooski Charge in the Troy Conference, and Mechanicville and Cuttingsville in the Vermont Conference.

(92) WASHINGTON CONFERENCE shall include the colored work in western Maryland, the District of Columbia, the State of West Virginia, except the counties of Raleigh, Mercer, Wyoming, and McDowell; so much of the State of Pennsylvania as lies west of the Susquehanna River, including the towns on said river; and so much of the State of Virginia as is not included in the East Tennessee, Delaware, and North Carolina Conferences.

(93) WEST GERMAN CONFERENCE shall include the German work in the States of Kansas, Nebraska, Colorado, and Oklahoma, and so much of the State of Missouri as lies west of a line commencing at the southeast corner of the State of Kansas; thence direct to the southeast corner of Morgan County, Missouri; thence north to the northeast corner of Charlton County, Missouri; thence to the northeast corner of Worth County, Missouri.

(94) WEST OHIO CONFERENCE shall be bounded on the north by the north line of the State of Ohio; on the east by the North-East Ohio Conference to the junction with the Ohio Conference at Delaware, excluding Asbury Church; thence west by the Cleveland, Cincinnati, Chicago and Saint Louis Railroad to the west line of the Ohio Conference; thence south by the west line of the Ohio Conference; on the south by the Ohio River; and on the west by the west line of the State of Ohio.

(95) WEST TEXAS CONFERENCE shall embrace the colored work in that part of the State of Texas which is not included in the Texas Conference.

(96) WEST VIRGINIA CONFERENCE shall be bounded as follows: Beginning at the southwest corner of Pennsylvania; thence along the west line of Pennsylvania to the northeast corner of Ohio County, West Virginia, so as to include Dallas Circuit and Triadelphia Circuit; thence by the most direct way to Short Creek so as to include Short Creek and Liberty Circuit; thence down Short Creek to the Ohio River; thence down said river to the mouth of the Big Sandy River; on the west by the State line; on the south by the Kentucky and Holston Conferences, including the counties of Highland, Augusta, Rockbridge, Botetourt, Allegheny, and Craig in the State of Virginia; on the east so as to include Bayard, Blaine, Gorman, Swanton and Grantsville Charges, to the Pennsylvania State line; thence westward along said line to the place of beginning.

(97) WEST WISCONSIN CONFERENCE shall include that part of the State of Wisconsin not embraced in the Wisconsin Conference.

(98) WESTERN NORWEGIAN-DANISH CONFERENCE shall in-

clude the Norwegian and Danish work in the States of Oregon, Washington, Idaho, Montana, and California.

(99) WESTERN SWEDISH CONFERENCE shall include all of the Swedish work in the States of Iowa, Missouri, Kansas, Nebraska, Colorado, Wyoming, and South Dakota.

(100) WILMINGTON CONFERENCE shall include the State of Delaware, the eastern shore of Maryland, and all that part of the State of Virginia east of the Baltimore Conference.

(101) WISCONSIN CONFERENCE shall include all that part of the State of Wisconsin lying east and north of a line beginning at the southeast corner of Green County, on the south line of the State; thence north on the range line between ranges nine and ten east, to the north line of township twenty; thence west on the said line to the east of range three; thence north on said line to the Michigan State line excluding Avon Church, McFarland, Goodman Church, Brooklyn, and the town of Pine Grove in Portage County.

(102) WYOMING CONFERENCE shall include that portion of the southern part of the State of New York which is not included in the New York, New York East, Newark, Central New York and Genesee Conferences; and that part of the State of Pennsylvania which is bounded on the west by Central New York Conference, including the territory east of the Susquehanna River, and on the south by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburg, and on the east by the Newark and New York Conferences.

(103) WYOMING STATE CONFERENCE shall include the State of Wyoming.

§ 2. *Mission Conferences and Missions*

(1) HAWAII MISSION shall include the Hawaiian Islands.

(2) LATIN AMERICAN MISSION shall include the Mexicans, Spaniards, Italians, Filipinos, Portuguese, French, and other peoples speaking the Romance languages in the territory included in California, Lower California, Nevada and that part of Arizona lying west of the meridian of longitude 112 degrees west.

(3) PACIFIC CHINESE MISSION shall include all the Chinese work between the Mississippi River and the Pacific Ocean.

(4) PACIFIC JAPANESE MISSION shall include all the Japanese work west of the Mississippi River.

(5) PACIFIC SWEDISH MISSION CONFERENCE shall include the Swedish work in the States of California, Oregon, Washington, Utah, Nevada, Idaho, and Arizona, and that part of Montana west of the Rocky Mountains.

(6) PORTO RICO MISSION CONFERENCE shall include Porto Rico and the adjacent islands belonging to its civil jurisdiction, together with any work which may be established by our Church

or come under its care in any of the islands known as the West Indies.

(7) **SOUTH FLORIDA MISSION CONFERENCE** shall include the colored work in that part of the State of Florida lying south of parallel twenty-nine, including New Smyrna, Daytona, Ormond, and De Land.

(8) **SOUTHERN SWEDISH MISSION CONFERENCE** shall include all the Swedish work in Texas.

(9) **SOUTHWEST SPANISH MISSION.** (No boundary description given.)

(10) **UTAH MISSION** shall include the State of Utah.

§ 3. *Enabling Acts*

(1) The discontinuance of the *Alaska Mission* as such, is hereby authorized and the boundaries of the *Puget Sound Conference* are hereby enlarged to include our work in the territory of Alaska, so that it may be incorporated in such district and placed under such superintendency as the presiding Bishop may determine.

(2) *Blue Ridge-Atlantic Conference*, during the next Quadrennium, is authorized to adopt for itself some appropriate name shorter than the present one.

(3) *California German Conference* and *Pacific German*, during the next Quadrennium, may unite and form one Conference with such name as may be adopted, the action being subject to the usual Disciplinary conditions.

(4) *Chicago German Conference* and the *Northwest German Conference*, during the next Quadrennium, may unite under such name as may be agreed upon.

(5) *Central Missouri Conference* boundary is hereby extended to include such work among Negroes as may be developed in the ensuing Quadrennium in the States of North Dakota, South Dakota and Montana.

(6) *Central Swedish Conference*, during the next Quadrennium, may with consent of the English-speaking Conferences involved and the Bishops in charge, transfer any portion of its work to an English-speaking Conference or form Swedish districts within any one of these Conferences.

(7) *Colorado Conference* and *New Mexico Conference*, during the next Quadrennium, may merge the English-speaking district of the New Mexico Conference with the Colorado Conference.

(8) On application of delegates of both the *Georgia* and *Holston Conferences* the boundaries of these two Conferences are hereby changed, making the State line the boundary between the two Conferences and transferring the Copper Hill Basin from the Georgia to the Holston Conference.

(9) *Gulf Annual Conference* and *Southern Annual Confer-*

ence, during the next Quadrennium, may unite under the name, *Southern Conference*, under the usual Disciplinary conditions.

(10) *Illinois and Central Illinois Conferencies*, during the Next Quadrennium, by a majority vote of the members of each Conference present and voting and the concurrence of the Bishop or Bishops presiding, may unite and form one Annual Conference with such name as may then be adopted.

(11) *Idaho Annual Conference* is hereby authorized to change the name of the Conference to *Inter-Mountain Conference*, the change to go into effect immediately and to appear in all printed reference to said Conference.

(12) *Iowa and Des Moines Conferences*, during the next Quadrennium, may unite as one Conference under such name as they may agree upon, their action being subject to the usual Disciplinary requirements.

(13) *Latin American Mission* and the *Southwest Spanish Mission*, during the next Quadrennium, are hereby authorized to merge into one Mission to be known as the *Latin American Mission*, under the usual Disciplinary conditions.

(14) *Missouri Annual Conference*, during the next Quadrennium, is authorized to transfer to the *Saint Louis Conference* the counties of *Montgomery, Lincoln, Warren and Saint Charles* under the usual Disciplinary conditions.

(15) *Nebraska Conference* and *Northwest Nebraska Conference*, during the next Quadrennium, are authorized to unite as one Conference, under the name "*Nebraska Conference*," the action being subject to the usual Disciplinary conditions.

(16) *Northern German Conference* is hereby merged with the *Minnesota Conference*, the charges lying outside the boundaries of the *Minnesota Conference* to be transferred as soon as possible to the Conferences within whose boundaries they lie.

(17) Authorization is hereby given for the organization of the *Norwegian-Danish Mission* in the Eastern States subject to the usual Disciplinary conditions, action to be taken at any time during the ensuing Quadrennium.

(18) *Ohio and West Ohio Conferences*, at their sessions in 1924, on approval of each Conference, may unite and form one Conference to be known as the *Ohio Conference*.

(19) *Puget Sound and Columbia River Conferences*, during the next Quadrennium, by a vote of a majority of the members of each Conference present and voting and with the concurrence of the Bishop or Bishops presiding, may unite to form one Annual Conference to be known as the *Cascade Annual Conference*.

(20) *Saint Louis German Conference*, during the next Quadrennium, may merge with the contiguous English Conferences whenever it may deem it wise to do so.

(21) *Saint Louis Conference* is authorized to merge with its territory the German work of the *Saint Louis German Confer-*

ence in the counties of Warren, Lincoln, Montgomery, and Saint Charles.

(22) *South Florida Mission Conference*, during the next Quadrennium, may, by a majority vote of the members present and voting, organize as an Annual Conference.

(23) *Southern German Conference* is hereby authorized to change the name of the Conference to Southern Conference, the change to go into effect immediately and to appear in all printed reference to said Conference.

(24) *West German Conference*, during the next Quadrennium, may discontinue its organization at any session by a three-fourths vote of its members present and voting, whenever it may deem it wise to do so, and provided the merger with the contiguous English Conferences can be accomplished equitably for all concerned.

CHAPTER III

CENTRAL CONFERENCES

¶ 519, § 1. *Central European Central Conference*

- (1) AUSTRIA MISSION CONFERENCE.
- (2) BULGARIA MISSION CONFERENCE.
- (3) HUNGARY MISSION.
- (4) JUGO-SLAVIA MISSION CONFERENCE.
- (5) NORTH GERMANY ANNUAL CONFERENCE.
- (6) RUSSIA MISSION.
- (7) SOUTH GERMANY ANNUAL CONFERENCE.
- (8) SWITZERLAND ANNUAL CONFERENCE.

§ 2. *Mediterranean Central Conference.*

- (1) ITALY ANNUAL CONFERENCE.
- (2) FRANCE MISSION CONFERENCE.
- (3) NORTH AFRICA MISSION CONFERENCE.
- (4) SPAIN MISSION.

§ 3. *North European Central Conference.*

- (1) BALTIC MISSION.
- (2) DENMARK ANNUAL CONFERENCE.
- (3) FINLAND ANNUAL CONFERENCE.
- (4) NORWAY ANNUAL CONFERENCE.
- (5) SWEDEN ANNUAL CONFERENCE.
- (6) FINLAND SWEDISH MISSION CONFERENCE.

¶ 520, § 1. *Eastern Asia Central Conference.*

- (1) CENTRAL CHINA ANNUAL CONFERENCE.
- (2) CHENGTU WEST CHINA ANNUAL CONFERENCE.
- (3) CHUNGKING WEST CHINA ANNUAL CONFERENCE.

- (4) FOOCHOW ANNUAL CONFERENCE.
- (5) HINGHUA ANNUAL CONFERENCE.
- (6) JAPAN MISSION COUNCIL.
- (7) KIANGSI ANNUAL CONFERENCE.
- (8) KOREA ANNUAL CONFERENCE.
- (9) NORTH CHINA ANNUAL CONFERENCE.
- (10) YENPING ANNUAL CONFERENCE.

§ 2. *Southern Asia Central Conference.*

- (1) BENGAL ANNUAL CONFERENCE.
- (2) BHABUA MISSION.
- (3) BOMBAY ANNUAL CONFERENCE.
- (4) BURMA MISSION CONFERENCE.
- (5) CENTRAL PROVINCES ANNUAL CONFERENCE.
- (6) GUJARAT ANNUAL CONFERENCE.
- (7) INDUS RIVER MISSION CONFERENCE.
- (8) LUCKNOW ANNUAL CONFERENCE.
- (9) NORTH INDIA ANNUAL CONFERENCE.
- (10) NORTHWEST INDIA ANNUAL CONFERENCE.
- (11) SOUTH INDIA ANNUAL CONFERENCE.

§ 3. *Central Conference for Southeastern Asia.*

- (1) MALAYA ANNUAL CONFERENCE.
- (2) NETHERLANDS INDIES MISSION CONFERENCE.
- (3) NORTH SUMATRA MISSION.
- (4) PHILIPPINE ISLANDS ANNUAL CONFERENCE.

¶ 521. *South Africa Central Conference*

- (1) ANGOLA MISSION CONFERENCE.
- (2) CONGO MISSION CONFERENCE.
- (3) RHODESIA MISSION CONFERENCE.
- (4) SOUTHEAST AFRICA MISSION CONFERENCE.

¶ 522. *Central Conference for Latin America.*

- (1) BOLIVIA MISSION.
- (2) CENTRAL AMERICAN MISSION.
- (3) CHILE ANNUAL CONFERENCE.
- (4) EASTERN SOUTH AMERICA ANNUAL CONFERENCE.
- (5) MEXICO ANNUAL CONFERENCE.
- (6) NORTH ANDES MISSION CONFERENCE.

¶ 523. SPECIAL NOTATION

§ 1. Enabling acts are in force for one Qudarennium only and provided that the number of members in any adjoining Conference or Mission Conference shall not be diminished to less than twenty-five.

§ 2. The Chairman and Secretary of the Committee on Boundaries shall be the final authority in any question as to what the action of the Committee on Boundaries has been.

§ 3. Any and all acts of the Commission on Foreign-Speaking Conferences in the United States that relate to boundaries are endorsed by the Committee on Boundaries. See ¶ 571, §§ 6, 8.

§ 4. The Committee on Boundaries accepts and approves the report of the Commission of the Southern Asia Central Conference submitted by D. G. Abbott, Central Provinces, a copy of which is filed with the Secretary of the Committee on Boundaries.

§ 5. The Committee on Boundaries by a count vote authorized the transfer of the following churches from one Conference to another: 1—Wyandot Church from the North-East Ohio Conference to the West Ohio Conference; 2—Tenth Street Church, Oshkosh, Wis., from the Chicago German Conference to the Wisconsin Conference; 3—Roanoke Church, Kansas City, Mo., from the Western Swedish Conference to the Saint Louis Conference; 4—Copperhill Church, from the Georgia Conference to the Holston Conference.

§ 6. On the application of Bishop H. Lester Smith, the Committee on Approval of the Report of the Committee on Boundaries recommend the discontinuance of the English-Speaking Mission in India.

Adopted, May 29.

V. TEMPORAL ECONOMY

REPORT NO. 1. ADDITION TO DISCIPLINARY QUESTIONS OF THE ANNUAL CONFERENCE

To add to the Order of Business of the Annual Conference.

The California Conference hereby memorializes the General Conference of the Methodist Episcopal Church, at its session of 1924, to add to the Order of Business of the Annual Conference the following questions, to wit:

First: "Who have been left without appointment to attend one of our schools?"

Second: "Who have been granted leave of absence?"

The basis of this memorial is in the fact that both of these questions are strictly Disciplinary, and come regularly in the Order of Business.

The first of these questions should properly come following Question Thirteen, and the Second following Question Twenty-four; and each is in the interest of accuracy and completeness of the Conference Ministerial Record.

Adopted, May 13.

REPORT NO. 4. REORGANIZATION OF THE BOARDS OF
BENEVOLENCE BASED ON TWENTY OR MORE MEMORIALS
TO THE GENERAL CONFERENCE ASKING FOR
CHANGES IN THE PRESENT ORGANIZATION

Your Committee, having considered numerous memorials and plans calling for the reorganization of the Benevolent and Educational Boards of the Church, would respectfully recommend the following plan for the reorganization of Benevolent Boards.

THE WORLD SERVICE COMMISSION

1. *Composition and Election*

There shall be a World Service Commission composed as follows: one layman and one minister from each Episcopal Area in the United States, nominated by the General Conference delegates of the respective areas and elected by the General Conference; ten members at large, five ministers and five laymen, nominated by the Bishops and elected by the General Conference; five Bishops, elected by the Bishops; and one representative from each of the general divisions of the field outside the United States to be appointed by the Bishops annually from such representatives of these fields as may happen to be in the United States at the time of the meeting of the Commission. With the exception of the Bishops no member of the World Service Commission shall have official connection with any of the Constituent Boards.

As advisory members there shall be one representative of the American Bible Society, two members each from the Woman's Home Missionary Society and the Woman's Foreign Missionary Society of the Methodist Episcopal Church and the Secretaries of the Constituent Benevolent Boards.

The Commission shall be elected for the quadrennium. Vacancies in the Episcopal membership of the Commission shall be filled by the Bishops. Other vacancies shall be filled by the Executive Committee from the respective group or groups in which they occur.

2. *Officers*

The officers of the World Service Commission shall be a President, two Vice-Presidents, and a Recording Secretary, elected annually by the Commission. Their duties shall be such as are usually connected with those offices.

The Commission shall, on nomination of the Secretaries of the Constituent Boards and the Episcopal Membership of the Executive Committee, elect for the quadrennium a Secretary and a Treasurer who shall be ex officio members of the Commission.

3. Meetings

The World Service Commission shall meet annually at such time and place as it may determine. Special meetings may be called by the Executive Committee or upon the request of one fourth of the members of the Commission.

4. Executive Committee

There shall be an Executive Committee of fifteen, elected from the membership of the Commission; at least two members of the Executive Committee shall be Bishops. The General Secretaries of the respective Boards shall be advisory members of the Executive Committee.

The Executive Committee shall meet at least quarterly and shall represent the Commission and exercise its powers in the interim of the meetings of the Commission, but it shall not take action contrary to or in conflict with any action or policy of the World Service Commission.

5. Authority and Functions

The World Service Commission shall have full authority after due consideration of the needs of the field to fix the total budget of the askings for the Constituent Boards; to fix the plan and ratio of the division of the funds to the several causes; to determine all questions as to credit to be given for Designated and Special Gifts at home and abroad and to correlate the work of the Boards in the interest of cooperation, economy and efficiency.

6. Incorporation

In order to give strength and permanency of oversight the World Service Commission is directed to incorporate under the laws of some State.

7. Report of Its Activities

The World Service Commission shall prepare and present to the General Conference quadrennially, a report of its activities. It shall also submit to the General Conference a program of benevolent activities for the quadrennium next succeeding.

COOPERATING CONSTITUENT BOARDS

§ 1. There shall be the following units of service, otherwise called the Boards:

1. Board of Foreign Missions.
2. Board of Home Missions and Church Extension.
3. Board of Education, including Deaconess Training Schools, with the following departments:
 - (a) Schools and Colleges.
 - (b) Education for Negroes.
 - (c) Church Schools.
 - (d) Epworth League.

4. Board of Hospitals and Homes and Deaconess Work.
5. Board of Temperance, Prohibition, and Public Morals.
6. Board of Pensions and Relief.

§ 2. The several Constituent Boards are directed to reduce the number of their managers so that no Board shall have less than five or more than fifty members, to wit:

- (a) Board of Foreign Missions, fifty.
- (b) Board of Home Missions and Church Extension, forty-five.
- (c) Board of Education, forty-five.
- (d) Board of Hospitals and Homes and Deaconess Work, twenty-three.
- (e) Board of Temperance, Prohibition, and Public Morals, seventeen.
- (f) Board of Pensions and Relief, seventeen.

All of the above designated managers or trustees to be nominated by the Bishops and elected by the General Conference, all to be elected for the quadrennium.

§ 3. The World Service Commission is directed to appoint a commission of nine to study the needs of further reorganization and appropriate cooperation of the Constituent Boards, and report to the Commission before the close of the present quadrennium; such report to be reviewed by the Commission and sent to the next General Conference; in the event of the accomplishment of Union with the Methodist Episcopal Church, South, this Commission shall act as a joint Commission with one appointed for a similar purpose by the Methodist Episcopal Church, South.

Cooperating Administrative Staff. The Corresponding Secretaries of the Constituent Boards, elected as heretofore, with the Executive Secretary and the Treasurer of the World Service Commission, shall constitute an Administrative Staff to carry out the directions of said Commission in a unified and cooperating manner. They shall promote Christian Stewardship and coordinate the Life Service activities of the Constituent Boards. All agencies of the Church engaged in these activities shall be required to cooperate in this unified system.

This Staff shall be the central agency for the cultivation of the field, as directed by the World Service Commission, supplying information, literature, slides, etc., in an economical manner as the needs of the fields may demand.

It shall establish a central receiving treasury which shall disburse to the several Boards according to the ratio established by the Commission.

The expense of this Staff shall be reduced to the lowest possible amount. The total shall be determined by the World Service Commission.

§ 1. *Local World Service Council.* There shall be a World Service Area Council consisting of the resident Bishop, the District Superintendents, Ministers, and Laymen from each District, and such other representatives of the Area as may be desired. The Ministers shall be elected annually by the Conference or the District which they represent. The Laymen shall be elected annually by the Laymen's Association or in such other manner as may be locally determined. To initiate this Council the resident Bishop shall convene the District Superintendents and the Delegates of the Areas of this General Conference to proceed in the organization of the Council as they may determine.

§ 2. There shall be a World Service Council in each Annual Conference, District and Local Church to be constituted as the Conference, District, or Church may determine. In the Annual Conference Council and the District Council both Ministers and Laymen shall be represented in equal numbers.

§ 3. It shall be the duty of the Area, Annual Conference, District and Church Councils to promote the program of the World Service in cooperation with the other organized agencies of the Church. In representing the needs of the fields for the various causes it shall be done through these Councils.

§ 4. When the World Service Commission has assembled and determined from the local appeals and estimates the benevolent budget of the Church-at-large it shall inform through the resident Bishop each Area Council and District Superintendents what the proportional share for each District would be. These amounts shall then be considered by the Area and District Councils before final apportionment to the several charges of the District, at all times holding before the Church the high purpose of providing for others at least as much as for ourselves.

§ 5. In the fields outside the United States, the geographical unit shall be the Conference, Mission Conference or Mission. The World Service Council of these units shall be selected by the Conference, Mission Conference, or Mission, and approved by the Commission or the Executive Committee. There shall be at least five members in addition to the resident Bishop, in each of these Councils.

§ 6. After the budget has been fixed for the year, the Council shall have power in case of emergency, or unforeseen developments, to change, within the appropriation, the items of disbursement, subject to review by the World Service Commission.

In territories that have a Central Conference, authorization is given to create a Central World Service Council, which shall have authority to make adjustments in askings, and in distribution of funds for a given country or group of Conferences, Mission Conferences, and Missions within the territory of the Central Conference, provided that such an adjustment shall not

exceed in distribution of funds, the total current appropriation to the whole territory concerned.

Such Councils shall consist of the Bishops resident in the territory concerned and at least five other members chosen in such a manner as the Central Conference shall determine.

§ 7. All expenses of the local World Service Councils shall be provided for locally or in exceptional cases such as items of necessary travel the expenses may be charged against the budget of the Area.

§ 8. Each Area shall determine whether it desires an Area Secretary and if one is desired he shall be supported by the Area in such manner as it may devise.

It is the judgment of your Committee that the allowance to Bishops for office expense should be increased by the Book Committee so as to more efficiently carry out this program.

Adopted, May 23.

MINORITY REPORT

The undersigned members of the Committee on Temporal Economy, who are opposed to the adoption of the majority report of said Committee, present the following Minority Report of the said Committee:

WORLD SERVICE COMMISSION

(Straight Commission Plan)

Incorporation. There shall be a World Service Commission which shall have committed to it the general supervision of such religious, educational and philanthropic work as is now being administered by the following organizations:

- Council of Boards of Benevolence
- Board of Foreign Missions
- Board of Home Missions and Church Extension
- Board of Education
- Board of Negro Education
- Board of Sunday Schools
- Board of Epworth Leagues
- Board of Temperance, Prohibition and Public Morals
- Board of Hospitals and Homes
- General Deaconess Board

and any other activities in the field of religion, education and philanthropy that may be assigned to it by the General Conference of the Methodist Episcopal Church.

The World Service Commission shall be incorporated in order to promote the general activities of the Methodist Episcopal Church along the lines above mentioned.

Name and Object. The name of this organization shall be

"The World Service Commission of the Methodist Episcopal Church." Its objects are Religious, Educational and Philanthropic, designed to diffuse more generally the blessings of Christianity by the promotion and support of all phases of church work and missionary activity throughout the world.

The work shall be administered under such rules and regulations as the General Conference of the Methodist Episcopal Church may from time to time prescribe.

The World Service Commission shall meet annually at its main office at such time as it may determine, due notice of the time and place of meeting to be sent to each member of the Commission.

Membership of the Commission. The World Service Commission shall consist of all effective General Superintendents, who shall be members ex officio; one lay representative from each Episcopal Area in the United States and one ministerial representative from each Episcopal Area in the United States; said ministerial representative shall be nominated during the session of General Conference by the ministerial delegates from each Area and elected by the General Conference. Those elected from the Areas designated by odd numbers shall be elected for a term of eight years and those from the Areas designated by even numbers for a term of four years and thereafter for eight-year terms.

The lay representatives shall be nominated during the session of General Conference by the lay delegates from each Area and elected by the General Conference. Those elected from the Areas designated by odd numbers shall be elected for a term of four years, those from the Areas designated by even numbers for a term of eight years and thereafter for an eight-year term. There shall also be fifteen representatives at large, five of whom shall be ministers and ten of whom shall be laymen, these representatives at large to be nominated by the Board of Bishops and elected by the General Conference.

The representatives from foreign fields shall be chosen from the General Geographical Divisions established by the General Conference and shall consist of one representative from each General Division. Such representatives shall be appointed annually by the Bishop or Bishops having Episcopal supervision in each General Division and whenever practicable should be chosen from persons in the United States at the time of the annual meeting of the World Service Commission.

Vacancies in the Area representation of the World Service Commission shall be filled by the Area World Service Committees of the Areas in which such vacancies may occur, but vacancies among representatives at large shall be filled by the World Service Commission.

The World Service Commission shall have authority to elect

from its own number, a president, two vice-presidents, a secretary and such other officers as it may deem necessary to carry forward the work of the organization.

Administrative Committee

The World Service Commission shall elect from its own membership an Administrative Committee to consist of twenty-five members. This Committee shall meet monthly at the headquarters of the World Service Commission, unless otherwise ordered by the Commission, and at other times at the request of the Executive Staff or any five members of the Administrative Committee.

The Administrative Committee shall have power to take such executive action as may be necessary during the interim of the meetings of The World Service Commission, but in no case shall it exercise authority or adopt policies contrary to the policies that have been previously established by the World Service Commission.

At its quarterly meetings, the Committee shall hear the reports of the Executive Staff and of the Treasurer and shall take such actions as, in its judgment, will assist the Executive Staff in carrying out the policies and program of the World Service Commission.

The World Service Commission shall have power to appoint such other committees as it may deem necessary for the better conduct of the business of the Commission.

Quorum

A majority of the members present at any meeting of the World Service Commission, shall constitute a quorum. Eleven members, exclusive of the Executive Staff, shall constitute a quorum of the Administrative Committee.

Executive Staff

The General Conference shall elect nine persons to constitute the Executive Staff of the World Service Commission. Each member of the Staff shall have equal authority and each one shall be placed in charge of a Department of the work in which he shall nominate his assistants and shall have authority to carry forward the work assigned to him, under the joint direction of the entire Staff. The Staff shall recommend to the Administrative Committee the assignments of the Heads of Departments to be appointed by the Administrative Committee.

The Executive Staff shall present to the World Service Commission annually a report of the work of the preceding year, recommendations as to the program for the coming year and detailed budget for the coming year. The Commission shall determine the amount of the appropriations to be made for the

work of the ensuing year, but in no case shall the appropriation exceed the total available net income of the preceding year.

When the program and the budget have been duly approved by the World Service Commission, it shall be the duty of the Executive Staff to execute the orders of the Commission without further authorization.

The methods of executing the orders and carrying out the program approved by the World Service Commission shall be by vote of a majority of the members of the Executive Staff. The Executive Staff shall have authority to employ a minimum number of assistants consistent with efficiency to carry out the work entrusted to it.

The Executive Staff shall negotiate with the proper officials of the Methodist Episcopal Church, South, concerning the consolidation of the Boards of Benevolence, should unification of the two Churches be consummated during this quadrennium.

Treasurer

The World Service Commission shall elect quadrennially a Treasurer who may or may not be a member of the Executive Staff, but who shall be ex officio a member of the Commission, without a vote. His duties shall be such as may be prescribed by the By-laws adopted by the World Service Commission.

The salaries of the members of the Executive Staff and the salary of the Treasurer shall be fixed by the World Service Commission and shall be paid out of the Treasury.

The members of the Executive Staff shall be employed exclusively in performing the duties assigned to them by the World Service Commission, in supervising the various activities and in promoting by correspondence and otherwise the general interest of the cause.

Area Administration

There shall be World Service Committees in the Annual Conferences, the Districts, the local Churches and when practicable in the Areas.

The duties of these committees shall be to cooperate with the World Service Commission in making of quotas and in the raising of the same; in preparing annually a budget of askings from the benevolent funds, and in supervising their distribution. All askings shall be in the possession of the Executive Staff at least thirty days before the annual meeting of the World Service Commission.

When these askings have been approved by the World Service Commission, the Executive Staff shall remit funds to such person or persons or organizations as the Conference World Service Committee may indicate, subject to the rules and regulations governing remittances which may be adopted by the World Service Commission.

In foreign fields the geographical unit shall be the Conference, Mission Conference or Mission. The World Service Committee of these units shall be elected by the Conference, Mission Conference or Mission and confirmed by the Administration Committee. These Committees supersede the present finance committees. There shall be at least five members, in addition to the resident Bishop, on each of these Committees.

After the budget has been fixed for the year, the Committee shall have power, in cases of emergency or of unforeseen developments, to change within the appropriation, the items of disbursement, subject to review by the World Service Commission. In Areas that have a Central Conference, authorization is given to raise a Central World Service Committee, which shall have authority to make adjustments in the matter of funds that are to be used for purposes of a connectional nature in which all the units, within the territory of the Central Conference, are interested, provided that such adjustments shall not exceed in distribution of funds, the total current appropriation of the World Service Commission for such connectional purposes for the whole territory concerned. Such a committee shall consist of the Bishops resident in the territory concerned and at least five other members, chosen in such manner as the Central Conference shall determine.

All the expenses of the World Service Committee shall be provided for locally, except items approved by the administrative committee as a charge against the budget of the Area.

Division of Funds

Since the greatest appeal for missionary funds is the work of the Church in the foreign field, both because of its needs and its opportunities, the World Service Commission is instructed to devote at least as large a percentage of the undesignated funds to the activities of the Church in foreign fields, as prevailed during the last pre-Centenary year. Designated gifts shall be applied to the purposes indicated by the donor and shall not be subject to any pro rata division of funds. Churches may not designate their benevolent funds until they have raised their fair proportion of the World Service Budget.

Central Headquarters

As the Commission Form of Administration is based upon the principle of a number of executives working together on the whole task, instead of individual executives administering a department of the work with slight relationship to other departments, the World Service Commission is instructed to establish a central office, keeping in mind the probability of union with the Methodist Episcopal Church, South. The consolidation of the various headquarters now maintained by the Boards of

Benevolence shall be effected at as early a date as practicable, during the present quadrennium.

Legal Status of Boards

The various Boards herein affected and their Corresponding Secretaries shall each perform such duties as are prescribed in their respective charters; articles of incorporation and constitutions, as may be necessary to maintain the legal requirements of these various organizations. They shall take such official action as may be necessary to commit the work now delegated to these various Boards to the World Service Commission. In all cases the World Service Commission and its Executive Staff shall have full authority in all matters pertaining to the carrying out of the benevolent and promotional work of the Methodist Episcopal Church.

The General Conference shall elect from the Executive Staff of the World Service Commission such executive officers of the present Boards of Benevolence as are provided for in the respective charters of said Boards.

Department of Work

In order to carry forward more effectually the work entrusted to it, the World Service Commission may organize such departments as will facilitate the administration of the benevolent funds and the benevolent program of the Church.

AMENDMENTS

Amendments or alterations to the Constitution shall be made only by order of the General Conference of the Methodist Episcopal Church.

GEORGE M. FOWLES,
W. C. FAWCETT,
EDWARD C. PAGE,
R. EIMAR,
GEORGE A. MCKAY,
JOHN BARSTOW,
ALBERT E. KIRK,
O. J. FINSTAD,
S. F. HALFYARD,
W. T. CONKLING,
W. H. CRAINE,
ALICE M. DUBOIS,
C. E. B. ROBERTS,
L. H. BUGBEE,
JOSEPH KNOTTS,
EARL A. ROBINSON,

RICHARD EVANS,
FRANK P. TAGGART,
R. M. SHIPMAN,
THOMAS OSBORN,
CHARLES E. TURNOCK,
JACOB M. HUNTER,
A. S. KAVANAGH,
W. G. CLARK,
JOHN W. HOLLAND,
R. D. BISBEE,
W. H. STEPHENS,
WILLIAM F. PITTS,
JOHN J. WALLACE,
WILLIAM R. JOHNSON,
HERMANN G. H. MEYER,
EPIGMENIO VELASCO,

ALTON M. BLAKE.

AMENDMENT ACCEPTED

This Commission shall consist of: (1) All the effective General Superintendents of the Methodist Episcopal Church, *ex officio*; (2) One minister from each General Conference District to be nominated by the ministerial delegates thereof, and one layman from each General Conference District, to be nominated by the lay delegates thereof, all to be confirmed by the General Conference; (3) Ten other persons, nominated by the General Superintendents, and elected by the General Conference.

The terms of office of each of the elective members shall begin at the close of the General Conference, and expire at the close of the next succeeding General Conference.

Vacancies among the elective members, whether caused by: (1) by resignation; or (2) in the case of ministers, by termination of Annual Conference membership or removal from the General Conference District by which nominated; or, in the case of laymen, by termination of membership in the Methodist Episcopal Church, or removal from the General Conference District by which nominated; or (3) in any other way; shall be filled by the General Superintendents.

Amended minority report laid on table, May 22.

REPORT NO. 5. THE ORGANIZATION OF A GENERAL METHODIST HISTORICAL SOCIETY BASED ON MEMORIALS NOS. 706, 472

Your Committee on Temporal Economy to which were referred Memorials Nos. 706, 472, respectfully recommends the following:

"There shall be created a General Conference Historical Society of the Methodist Episcopal Church, having for its purpose the discovery, preservation, and correlation of all available documents and other materials dealing with the history of said Church.

An Executive Committee for such Historical Society shall be named by the Board of Bishops, and shall be composed of one Bishop, two members of the Book Committee, and two Methodist Historians of recognized standing in their profession.

The Executive Committee shall be empowered to represent the Church in all matters pertaining to the historical interests of the Church, and to associate this movement with all departments of the Church directly interested or benefited.

The Executive Committee shall establish a secretarial office upon such a basis as will be self-supporting, and will not entail direct financial responsibility upon the Church.

The Book Concern, through its administrative offices, is authorized and requested to provide suitable headquarters of clearing house space for the said Society for its correspondence,

for the assembling of documents and other historical materials, and for their exchange with cooperating Societies."

Adopted, May 28.

REPORT NO. 6. FIXING PASTOR'S SALARY

Your Committee recommends that ¶ 323, § 1, of the Discipline be rewritten so that it may read as follows:

"It shall be the duty of the Quarterly Conference of each Pastoral Charge at the session immediately preceding the Annual Conference, to determine the minimum amount the charge shall pay for pastoral support for the ensuing year. To this end the Committee on Estimating Pastoral Support, after conferring with the Pastor, shall report the amount of the support agreed upon for the ensuing year to the Quarterly Conference, to the action of which the report shall be subject. To the amount thus determined upon shall be added the amount apportioned for the support of Conference Claimants, Bishops and District Superintendents; and the Stewards shall provide for the raising of the sum thus required, when the method prescribed in ¶¶ 319-322 is not in force. In case it may seem desirable to increase the estimate, the Committee, after conferring with the Pastor, shall report the amount of the support agreed upon for that year to the First Quarterly Conference, to the action of which the report shall be subject."

In order that other legislation dealing with this subject shall be made to conform to the above, your committee recommends that the following additional changes be made in the Discipline:

First: Alter § 12 of ¶ 107 by omitting from the last line but one, the following, "(15) Estimating Ministerial Support," and changing in the last line "16" to "15."

Second: By adding to ¶ 107 another section as follows: § 13 "To appoint at some session of the Quarterly Conference prior to the fourth, a committee consisting of three or more members of the Church to be known as the Committee on Estimating Ministerial Support."

Third: Add to ¶ 108 two more sections, as follows, and renumber the other sections in conformity therewith:

§ 22, ¶ 4. "What amounts have been estimated for and apportioned to this Charge for the support of the ministry for the ensuing year?"

§ 31. (1, 2, or 3) "Who are the Committee on Estimating Ministerial Support?"

Adopted, May 28.

REPORT NO. 7. SPECIAL COMMITTEE ON THE FEDERAL COUNCIL OF CHURCHES

Two Memorials, Nos. 1004 and 487, were referred to a special

Committee in the Committee on Temporal Economy. Your Committee begs to report:

"The Quadrennial Report of the Federal Council of the Churches of Christ in America has been received by the General Conference of the Methodist Episcopal Church, and read with deep interest.

"The Federal Council of the Churches of Christ in America was formally organized in Philadelphia in December, 1908, and includes over thirty denominations.

"The Methodist Episcopal Church was one of the original constituent bodies creating the Federal Council, its action having been taken in May, 1908, in Baltimore. The Council has been a significant factor for stimulation and conservation throughout the period of deepening interest in cooperative movements among the Churches."

Resolved, First: That the Bishops be authorized to appoint the number of representatives and alternates allowed by the Constitution of the Federal Council to represent the Methodist Episcopal Church as members of the said Council during the coming Quadrennium, and request the attendance of the appointees at the quadrennial meeting to be held in December, 1924.

Second: That the Methodist Episcopal Church share in the expenses of the Federal Council of Churches of Christ in America to the amount of \$15,000 annually for both the general work and the Washington office, the same to be provided for as hitherto in the same manner as other Commissions appointed by the General Conference. If it should be discovered by any central Boards of Benevolent organizations or individual Boards that certain types of work can be carried forward to better advantage and more economically by the Council of Churches than by our own organizations, amounts not to exceed a total of an additional \$10,000 may be appropriated by the foregoing Methodist agencies.

Adopted, May 28.

REPORT NO. 8. NONRESIDENT-INACTIVE MEMBERSHIP

Report of Committee on Temporal Economy on Memorials Nos. 34, 369-382, 501.

We recommend the following:

Amend Part I, Chapter I, Section V, ¶ 58 of the Discipline, as follows:

V—NONRESIDENT MEMBERSHIP

"Whenever the residence of a member who has removed cannot be ascertained by the Pastor, or by the Committee on Church Records for a period of at least one year, such member shall be recorded as 'nonresident' and shall not be counted in the

returns of Full Membership, but shall be reported in a separate column in the statistics. If the residence of such member cannot be ascertained for a period of three years he shall no longer be counted in the statistical returns, and the Pastor shall write after his name, 'Removed Without Certificate.'

1. Amend the title by striking out the word, "Nonresident," and substituting the word, "inactive," so that the title shall read "Inactive Membership."

2. Amend ¶ 58 by striking out the words, "Whenever the residence of a member who has removed cannot be ascertained by the Pastor or Committee on Church Records, for a period of at least one year;" and insert in lieu thereof the words, "Whenever the Pastor or Committee on Church Records shall ascertain that a member has resided in another community for a period of at least one year, and manifests no interest in maintaining his membership, whether his address be known or unknown."

Amend line 5 by striking out the word, "nonresident," and inserting the word "inactive" followed by a period.

After which, insert the words, "if any member, without sufficient reason, and for two consecutive years shall habitually (a) absent himself from the public means of Grace, and fail (b) to contribute to the support of the Gospel, and the various benevolent enterprises of the Church, the name of such member, after earnest but ineffectual search has been made by the Pastor, or by a Committee of the Official Board, or of the Quarterly Conference to arouse the member to the observance of his vows, may, by action of the Quarterly Conference, be recorded as inactive. Any inactive member," so that the Paragraph shall read:

V—INACTIVE MEMBERSHIP

Whenever the Pastor, or Committee on Church Records shall ascertain that a member has resided in another community for at least one year, and manifests no interest in maintaining his membership, whether his address be known or unknown, such member shall be recorded as inactive. If any member without sufficient reason, and for two consecutive years shall habitually, (a) absent himself from the public means of Grace, and, (b) fail to contribute to the support of the Gospel, and the various benevolent enterprises of the Church, the name of such member, after earnest but ineffectual effort has been made by the Pastor, or a committee of the Official Board, or the Quarterly Conference to arouse the member to the observance of his vows, may, by action of the Quarterly Conference, be recorded as inactive. Any inactive member shall not be counted in the returns of Full Membership, but shall be reported in a separate column in the statistics. If the residence of such member cannot be ascertained for a total period of three

years, he shall no longer be counted in the statistical returns, and the Pastor shall write after his name, "Removed Without Certificate."

Amend Part II, Chapter II, ¶ 90, § 6, by striking out the word, "Nonresident," and inserting in lieu therefor the word, "Inactive," so that the same shall read: § 6—"Inactive Members shall not be reckoned in making apportionments."

Amend Part II, Chapter VII, ¶ 110, §§ 11 and 14 respectively by striking out the word "nonresident," and inserting in lieu therefor the word, "Inactive," so that the said sections shall read respectively:

"11—Members placed on Inactive list this year."

"12—Total inactive members."

Amend Part II, Chapter II, ¶ 91, statistical report, under heading "Full Members," by striking out the word, "Inactive" so that the item shall read, "Inactive Members."

Adopted, May 28.

REPORT NO. 11. DISCIPLINARY FINANCIAL PLAN, AND OFFICIAL BOARD

Memorials 74, 595, 1005, all seek revision and clarification of ¶¶ 111 and 112.

In place of ¶¶ 111 and 112 of the Discipline of 1920, substitute the following:

IV—DISCIPLINARY FINANCIAL PLAN

¶ 111, § 1. *Foreword.* This plan is based on principles concerned in promoting Christian Stewardship (¶ 71) and providing financial support of local and world service of the Methodist Episcopal Church. The essential features should apply to every local church; the details may be adapted to local conditions.

§ 2. *Basic Principles.* (1) Every Member should be A Recorded Contributor not only that the amount expected of him may be recorded but that a definite ideal may be set up for both members and administration.

(2) Every member should be fully informed regarding the needs and extent of the local and world service of his Church. Personal and thoughtful giving enhances in the mind of the giver the cause to which he is giving.

(3) Systematic Contributions should be sought and duplex envelopes provided that contributions may be received weekly and credited to Local Budget and Benevolence Budgets respectively.

(4) Quarterly or semi-annual statements should be issued and arrears collected. Contributions made on other than weekly basis if paid early in the fiscal year will help offset arrears

naturally accumulating in summer and later months of the year.

(5) The ideal "Every Member a Recorded Contributor" may be more nearly achieved when the local expense Budget includes the Sunday School and the Epworth League. Contributions from children, youth, or invalids, who have no fixed income or allowance, should be the portion of their substance which they wish to share with their Church.

(6) Establish the custom of assigning envelopes to each new member taken into the Church, deliver the envelope with introductory letter explaining briefly the financial plan for support of the Church before the following Sunday.

(7) The requisite of any financial plan is control. Control must be based on accurate knowledge. Control of Church finance further must depend upon confidence. The Financial Secretary should provide the facts and the Finance Committee be so constituted that it has the confidence and support of every department of the Church. Under these conditions the control of the expenditure of moneys should be directly with the Finance Committee and no appropriations should be made for items not included in Local Budget without also providing additional funds for same, unless approval is made by the Finance Committee.

§ 3. The Finance Committee shall consist of not less than three members. It shall be the duty of the Finance Committee before the close of the fiscal year:

(1) In collaboration with the Financial Secretary prepare a Local Budget in form suggested in ¶ 3, § 6.

(2) In collaboration with the representatives of the Sunday School Board prepare budget for Support of Sunday School.

(3) In collaboration with the representatives of the Epworth League prepare budget for support of Epworth League activities.

(4) In collaboration with the Committee on Apportioned Benevolences and the Financial Secretary prepare the Budget for Benevolences.

(5) To present, previous to end of the fiscal year, the Local and Benevolence Budgets to a specially called meeting of the Official Board for approval or revision.

(6) To proceed immediately by personal canvass of entire membership of Church, congregation, Sunday School, Epworth League and other supporters of the Church, to secure pledges and to determine probable income for coming year.

(7) If probable income is insufficient to meet budgets as made, to report to First Quarterly Conference recommendations as to how the balance needed can be raised.

§ 4. The Committee on Benevolences shall consist of at least five members with the Pastor as Chairman. The several mis-

sionary societies, especially of the Sunday School and Epworth League or Young People's Organization, should be represented on this Committee.

It shall be the duty of the Committee on Benevolences:

(1) To inculcate the principles of Christian Stewardship as presented in ¶ 71 of Discipline.

(2) To arrange continual, periodic, and special presentation of the interests and work included in the World Service of the Methodist Episcopal Church, to the members and various organizations of the Church.

(3) To ascertain apportionments for World Service, Annual and Quarterly Conference Benevolences and with Finance Committee of Official Board make up Benevolence Budget.

(4) Wherever pledges and receipts seem to indicate failure to raise complete Benevolence Budget to report recommendations to Official Board.

(5) The Committee on Benevolences shall constitute the Local Church Committee, entitled "World Service Committee" or "World Service Council," provided for under Disciplinary Plan for World Service of the Methodist Episcopal Church.

§ 5. The Financial Secretary.

The duties of the Financial Secretary are:

(1) To receive and record in approved classified form all moneys coming to the Church, not subject to immediate control of the trustees.

(2) To keep an account with each individual contributor.

(3) To promptly deposit in Bank or Trust Company approved by the Official Board, in the name of the Church, designated "Local Budget Account," or "Benevolent Budget Account" respectively, and subject to draft of the respective Treasurers thereof.

(4) To keep respective Treasurers informed of all deposits or other accessions to such accounts.

(5) To keep record of all withdrawals by the respective Treasurers, classified under same terms used in the Budgets.

(6) Report to each monthly meeting of the Official Board and to the Quarterly Conferences as required.

(7) To assist Finance Committee in forming Budget for Local Expense.

(8) To cooperate with the Committee on Benevolences in promoting the Benevolence Interests of the Church.

§ 6. Local budget may include in approved classified form, provision for:

(1) Ministerial support, namely, Pastor's salary, House Rent (if paid in cash to owners or trustees), apportionment for District Superintendent, the Bishops and for Conference Claimants.

(2) Other salaries for music, secretarial, janitor or miscellaneous work.

(3) Sunday School Budget framed by authority of Sunday School Board approved by Finance Committee.

(4) Epworth League budget framed by authority of Cabinet of Epworth League approved by Finance Committee.

(5) Repairs, supplies and expense carefully classified in few comprehensive divisions. Include apportionment of Annual and General Conference Expense.

§ 7. Treasurer of Local Budget.

The duties of the Treasurer of Local Budget are:

(1) To disburse moneys from Local Expense Bank Account as ordered by Official Board or Quarterly Conference or Board of Trustees.

(2) To enable Financial Secretary to report all disbursements to Official Board or Quarterly Conference.

§ 8. The Benevolent Budget shall include provision for:

(1) World Service Quota asked by authority of Official Board. Let captions under this item be worded so as to indicate to some degree the extent of the World Service of the Methodist Episcopal Church.

(2) The quotas or amounts sought by authority of the Official Board for the several Annual Conference Benevolences.

(3) The quotas or amounts sought by authority of the Official Board for Special Benevolences other than those for which special collection is ordered.

§ 9. Treasurer of Benevolence Budget.

The duties of the Treasurer of Benevolence Budget are to make disbursements from the Benevolence Bank Account as follows:

(1) Monthly, the Benevolences ordered by the General Conference which shall be forwarded as directed by the General Conference.

(2) Periodically, the Benevolences ordered by the Annual Conference which shall be forwarded as directed by the Annual Conference.

(3) Occasionally, the Benevolences and special collections ordered by the Quarterly Conference or Official Board and Benevolences provided for by individuals or organizations desiring to give through Church channels for credit as "Other Benevolences."

(4) To enable Financial Secretary to report all disbursements to Official Board or Quarterly Conference.

OFFICIAL BOARD

¶ 112, § 1. The Quarterly Conference of any charge may organize and continue during its pleasure an Official Board, to be composed of all the members of the Quarterly Conference. In the case of Circuits, the Quarterly Conference may organ-

ize and continue during its pleasure, Official Boards for the several appointments of the Charge, such Official Boards to be composed of the Members of the Quarterly Conference attached to the respective appointments. The Official Board shall hold its meetings monthly on a stated day. It shall be presided over by the Pastor, or in his absence, by a Vice-Chairman regularly elected; and there shall be chosen a Secretary, a Financial Secretary, and two Treasurers, one of Local Budget and one of the Benevolence Budget. When so organized the Official Board may discharge the duties of the Leaders' and Stewards' meeting. When such action is taken it shall void such provision of the Discipline, under "Ministerial Support," as relates to the financial duties of the Stewards. (§§ 317, 323.) The duties of the Secretary are to make a record of the proceedings of the Official Board and, after examination by Committee on Church Records, to send the same to the Fourth Quarterly Conference for approval. The duties of the Financial Secretary, Treasurer of Local Budget, and Treasurer of Benevolence Budget are set forth, in (§ 111), under the Disciplinary Financial Plan.

§ 2. The Official Board or where no such Board is organized, the Quarterly Conference, shall further organize by the selection, with consent of Pastor, of Committees for care of Church property, finance, music, and any other Committees created to facilitate its work.

Adopted, May 28.

REPORT No. 12. PASTOR'S STATISTICAL REPORTS

Your Committee begs leave to report that we have carefully considered memorials numbers 2, 85, 136, 358, 440, 614, 806, 667, 931, 921, all of which bear upon Pastor's Statistical Reports to the Annual Conference, and that we recommend substantial concurrence by amending § 91 of the Discipline by striking out all of §§ 1 and 2 of said paragraph and substituting therefor the following:

“§ 1. STATISTICAL REPORT.

MINISTERIAL SUPPORT

Support of Pastor

Total Claim, including House Rent.
 Total Paid, including House Rent.
 Rental Value of Parsonage.

Support of District Superintendent

Total Claim, including House Rent and Traveling Expenses.
 Total Receipts, including House Rent and Traveling Expenses.
 Cash Salary Paid.

Support of Bishops

Total Claim.

Total Paid.

Support of Conference Claimants

Total Claim.

Total Paid.

Total Ministerial Claim Paid.

Total Deficiency.

CHURCH MEMBERSHIP

Preparatory Members

Number Received into Preparatory Membership.

Number now on Preparatory Membership Roll.

Full Members

Number Received from Preparatory Membership or on Profession of Faith.

Number Received by Transfer.

Number of Full Members now on the Roll, not including Nonresident Members.

Number of Nonresident Members.

Number of Deaths.

Baptisms

Infants Baptized.

Adults Baptized.

Sunday Schools

Number of Schools.

Number of Officers and Teachers.

Total Enrolled in all Departments, including Cradle-roll, Home Department, Officers and Teachers.

Average Attendance.

Epworth League

Senior Members.

Junior Members.

Miscellaneous

Number of Local Preachers.

Number of Subscribers to the Advocates.

Amount Contributed by the Ladies' Aid Society.

Church Property

Number of Churches.

Value of Churches.

Number of Parsonages.

Value of Parsonages.

Value of Other Properties, Endowments, Bonds, etc.
Paid by Buildings and Improvements.
Paid on Indebtedness on Property.
Present Indebtedness on Property.
Current Expenses not including Ministerial Support.

Sunday School Statistics

1. Number of Sunday Schools.
2. Number of Schools Using Graded Lessons.
3. Number of Officers and Teachers.
4. Number of Teachers Enrolled.
(Please report enrollment in following age groups, whether organized departments or not.)
 - a. Cradle Roll (under 4 years).
 - b. Beginners (4-5 years).
 - c. Primary (6-8 years).
 - d. Junior (9-11 years).
 - e. Intermediate (12-14 years).
 - f. Senior (15-17 years).
 - g. Young People (18-24 years).
 - h. Adults (25 years and over).
 - i. Home Departments.
5. Total Enrollment of Pupils, Officers and Teachers.
6. Average Attendance.
7. Number of Pupils Who Are Church Members.
8. Accessions to the Church from the Sunday School.
9. Amount Paid to World Service.
10. Amount Paid for Sunday School Supplies.

Epworth League Statistics

1. Number of Senior League Chapters.
2. Number of Senior League Members.
3. Number of Intermediate League Chapters.
4. Number of Intermediate League Members.
5. Number of Junior League Chapters.
6. Number of Junior League Members.
7. Number of Epworth Heralds Taken.
8. Amount Paid to Central Office.
9. Amount Contributed to World Service."

Adopted, May 29.

Items not in original report were Total Deficiency, Average Attendance and Number of Intermediate League Members.

REPORT NO. 13. APPORTIONED BENEVOLENCES

We recommend to the General Conference that provision be made under "Disciplinary Benevolences Ordered by the General Conference" for the report of "World Service" payments in two columns: the first for report of payments on apportionment, to

be headed "on Apportionment"; the second, for report of payments not credited on apportionments, and to be headed "Specials, Annuities, Bequests," etc.

We recommend that payments not credited on apportionment be excluded in the reckonings upon which the benevolence apportionments to the charges are based.

In order to give effect to this recommendation, we ask that the General Conference amend ¶ 90, § 6, to read:

"Nonresident members, sums paid to ministerial support from missionary appropriations to the charge, and World Service payments not credited on apportionment shall be excluded in the reckonings upon which benevolence apportionments are based."

Adopted, May 28.

REPORT NO. 14. PRESIDENT OF CHRISTIAN STEWARDSHIP GUILDS

In ¶ 104, line 7, after the words "Junior Leagues," insert, "President of Christian Stewardship Guilds."

Adopted, May 27.

REPORT NO. 15. CHANGE OF DISCIPLINE ON STEWARDSHIP

In ¶ 111, § 8, (2), line 4, after the words "Conservation and Advance," insert the words "cooperate with the Committee on Christian Stewardship"; and alter the word "inculcate" to, "in the inculcation of the";

So that the sentence shall read: "It shall be the duty of this Committee to raise the amounts apportioned to the Charge for the Benevolent Boards, as apportioned by the Commission on World Service, and to cooperate with the Committee on Christian Stewardship in the inculcation of the principles of Christian Stewardship as presented in ¶ 71 of the Discipline."

(This is suggested as a plan to remove the uncertainty and ambiguity with respect to the two committees provided for in ¶ 107, § 12, (1) and (2), and in ¶ 111, § 8, (2).

Adopted, May 27.

REPORT NO. 16. REVISION OF THE DISCIPLINE

We respectfully ask the Committee to recommend a revision of the Discipline in the following particulars:

Amend ¶ 320 so that the second sentence shall read, "The Pastor shall be the President of the Official Board and shall preside over its meetings"—these words to be substituted for the first eight words in the sentence as it now stands.

Also amend ¶ 112 so that the third sentence thereof on page 112 shall read, "The Pastor shall be the President of the Official Board and shall preside over its meetings, or in his absence a vice-chairman regularly elected shall preside"—these words

to be substituted in place of the first seventeen words of the sentence.

Adopted, May 27.

REPORT No. 18. BUILDING CHURCHES

On consideration of Memorial 962 your Committee recommends concurrence.

Resolved, That the General Conference of the Methodist Episcopal Church be requested to amend ¶ 358 of the Discipline by adding after the word "also" in line nine, "upon nomination of the Pastor" and after the word "three" in line ten, "and not over seven," and by striking out after the word "and," in line twelve, the words "three-fourths," and substituting therefor the words "one-half," so that the paragraph as amended shall read:

¶ 358. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every charge where it is contemplated to build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our Deed of Settlement, which Deed must be legally executed; and said Quarterly Conference shall, also, upon nomination of the pastor, appoint a judicious committee of at least three and not over seven members of our Church, who shall form an estimate of the amount necessary to build; and one half of the money required, according to such estimate, shall be secured or subscribed before such building shall be commenced.

Adopted, May 29.

REPORT No. 19. CHANGES IN DISCIPLINE

Your Committee recommends Concurrence.

WHEREAS, At several points in the Discipline reference is made to "States and Territories" which clearly refers solely to the United States of America.

WHEREAS, Annual and Mission Conferences and Missions of the Church are organized in countries other than the United States, and,

WHEREAS, In the interest both of legal standing and of accurate form the legislation which is intended to apply to all Conferences and agencies of the Church should be so worded as actually so to apply, now therefore, Be it

Resolved, That the undersigned hereby petition the General Conference to correct these discrepancies by making the following amendments to the Discipline:

I. Amend ¶ 74, § 1, line 4, by inserting after the words "laws of the" the word "Countries," so that the line shall read

— “—der the authority of the laws of the Countries, States, and Territories.”

II. Amend ¶ 190, § 8, line 4 by inserting after the words “of the” the word “Country,” so that the line shall read “forms of the Country, State, or Territory within which each”.

(Note: In ¶ 346 the word “Country” is already included.)

III. Amend ¶ 350, line 7, by inserting after the words “laws of the” the words “Country or Territory,” so that the line shall read—“conformity with the laws of the Country, or State or Territory.”

IV. Amend ¶ 356, § 1, line 8, by inserting after the words “laws of the” the words “Country or Territory,” so that the line shall read—“located, if the laws of the Country or State or Territory will permit, in trust.”

And Amend line 10, by substituting for the words “the State law” the words “the law of the Country or State” so that the line shall read—“in similar cases where the law of the Country or State requires Church.”

V. Amend ¶ 361, line 15, by inserting before the word “States” the word “Countries,” so that the line shall read—“Provided, that in Countries, States or Territories where the.”

And Amend line 20, by inserting before the word “State,” the word “Country,” so that the line shall read—“of the laws of such Country, State or Territory, and.”

(Note: ¶ 362 refers solely to the United States and so need not be amended.)

VI. Amend ¶ 363, § 1, line 9, by inserting before the word “State” the word “or Country,” so that the line shall read—“property by such means as the laws of the Country or State may.”

VII. Amend ¶ 366, line 10, by inserting before the word “States” the word “Countries,” so that the line shall read—“Countries, States and Territories within whose bounds such.”

VIII. Amend ¶ 509, § 6, lines 3 and 4, by inserting before the word “States” the words “Countries or,” so that the lines shall read—“Countries or States in which it has been subscribed under the direction of deputies living in such Countries or States respectively.”

Adopted, May 28.

REPORT NO. 20. LAY ACTIVITIES

Your Committee recommends concurrence on Memorial No. 961 presented by the South Carolina Conference.

Whereas, the sessions of the Annual Conferences are of such deep interest to the laymen who attend, that it has proved impossible to hold successful meetings of the Laymen’s Association at such time and place, therefore,

We memorialize the General Conference to amend ¶ 94, page

88 of the Discipline by inserting after the word "Conference" in line 2, the words "or elsewhere," so that when amended the paragraph will read:

§ 1. "There may be assembled at the seat of the Annual Conference or elsewhere a Laymen's Association organized within the bounds of the Conference, composed of Delegates selected from the Charges in such manner as the Laymen's Association may determine. The purpose of such Association shall be to advance the local and Conference interests of the Church and to enlist all laymen in the general activities of the denomination."

§ 2. There may also be organized a general Laymen's Association of the Methodist Episcopal Church, which may be assembled at the seat of the General Conference or elsewhere in the interim to federate the various Laymen's Associations of the Church.

Adopted, May 28.

REPORT NO. 21. BONDING TREASURERS, AND ANNUAL CONFERENCE BUSINESS

Your Committee votes concurrence in Memorial No. 165 presented by the Central Pennsylvania Conference.

Your petitioner asks you to amend ¶ 377 so as to include all moneys, trust and otherwise, belonging to the Annual Conference and organizations under its control, or the General Conferences, so that when amended it shall read to this effect:

All persons holding trust funds, securities and money of any kind, belonging to the General Conference or to an Annual Conference or Mission Conference or to organizations under the control of the Annual or Mission Conference, shall be bonded, etc.

Amend ¶ 80, § 1 to this effect:

1. (a) Is this Annual Conference incorporated, etc.
- (b) What officers and persons holding money, funds, etc., are bonded and in what amounts according to the requirements of the Discipline?

Adopted, May 28.

REPORT NO. 22. INTER-BOARD CURRICULUM CORRELATION

Your Committee recommends concurrence.

We endorse the plan suggested for the Inter-board Curriculum Commission to be composed as follows:

One Bishop.

Three representatives of the Board of Sunday Schools.

Three representatives of the Board of the Epworth League.

One representative of the Board of Home Missions.

One representative of the Board of Foreign Missions.

One representative of the Woman's Foreign Missionary Society.

One representative of the Woman's Home Missionary Society.

And a Commission in the local church to be known as the Commission on Religious Instruction to take the place of the present Committee on Religious Instruction, and that it shall be constituted as follows:

One representative each from the Sunday School, the Epworth League, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and the Committee on Apportioned Benevolences, the Pastor and Director of Religious Education being *ex officio* members.

§ 12, ¶ 107, of the Discipline to be changed as follows:

No. 5 in the list of Committees appointed by the Fourth Quarterly Conference to be omitted, and the numbering of the Committees be changed accordingly.

Then add one additional Section to be numbered § 13 and reading as follows:

"constitute at the fourth quarterly Conference a Commission of Religious Education to consist of one representative each from the Sunday School, the Epworth League, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and the Committee on Apportioned Benevolences, the Pastor and the Director of Religious Education being *ex officio* members."

We would also advise that the Commission authorized by the General Conference of 1920 be empowered to perfect Part No. 2 of their report, and make it available for local church commissions.

Adopted, May 28.

REPORT NO. 25. REPORTS TO ANNUAL CONFERENCE, AND ESTABLISHING A FISCAL CONFERENCE YEAR

¶ 88, § 2. At the end of the section add the following:

"Providing, however, an Annual Conference may direct the fiscal year of the Conference to be closed at least ten days before the time set for the annual meeting of the Conference, and require the pastors to send to the Conference Treasurer and Statistician their financial and statistical reports; said reports to be sent so that the aforesaid Conference Officers with their respective staffs may tabulate the reports and have them ready for the first day's session of the Conference."

So that the section shall read:

¶ 88, § 2. On the first day of the Conference Session each Pastor shall present his Statistical and Financial Reports, correctly and plainly written, all collections and other moneys being reported in dollars only, without fractions thereof. Provided, however, an Annual Conference may direct that the

fiscal year of the Conference shall close not less than ten days before the time set for the annual meeting of the Conference, and require the pastors to send to the Conference Treasurer and Statistician their financial and statistical reports; said reports to be sent so that the aforesaid Conference Officers with their respective staffs may tabulate the reports and have them ready for the first day's session of the Conference."

Adopted, May 29.

VI. STATE OF THE CHURCH

REPORT No. 1. MEMORIAL OF MICHIGAN CONFERENCE RELATING TO THE METHODIST FEDERATION FOR SOCIAL SERVICE

In reply to Memorial 96, from the Michigan Conference, the Committee on the State of the Church reply that the General Conference has no jurisdiction in the case in question and state that Mr. Harry F. Ward was, in this case, acting as an official of the Civil Liberties Union, which is in no sense related to the Methodist Episcopal Church and therefore is not answerable to the Church.

Adopted, May 14.

REPORT No. 3. CHILD LABOR

Your Committee on State of the Church to which were referred Memorials 959, 1007, and 1017, on Child Labor recommends the following:

Resolved, That the General Conference of the Methodist Episcopal Church, viewing with deep concern the persistent practice of exploiting childhood for mercenary purposes and believing that the future of the nation and of civilization depends upon the protection and proper development of the children of this generation, puts itself on record as favoring the proposed amendment to the Constitution of the United States giving to Congress power by legislation to control child labor and instructs the Secretary of the General Conference to transmit a copy of this action to the President of the United States, to the President of the Senate, and to the Speaker of the House of Representatives.

Adopted, May 17.

REPORT No. 4. RECEPTION OF MEMBERS

Your Committee on State of the Church having received and considered memorials referred to it concerning questions and answers in the forms for receiving members from preparatory into full membership, submits the following report and recommends its adoption.

Change the titles of ¶ 527 and 528 in the Discipline by add-

ing the words "after Required Instruction Has Been Given," so that the titles will read as follows:

¶ 527: Form for Receiving Persons Into the Church from Preparatory Membership after Required Instruction Has Been Given.

¶ 528: Form For Receiving Children as Members of the Church after Required Instruction Has Been Given.

Substitute for the second, third, fourth, and fifth questions of ¶ 527, beginning at the third line from the bottom of page 418 and continuing on page 419 of the Discipline, the questions and answers now found in ¶ 528, page 422 of the Discipline, so that the questions and answers in ¶ 527 shall be as follows:

"Do you here in the presence of God and of this Congregation, renew the solemn promises contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging yourselves bound faithfully to observe and keep that covenant?"

Answer: I do.

Do you receive Jesus Christ as your Saviour and do you confess Him as your Lord and Master?

Answer: I do.

Do you receive and profess the Christian Faith as contained in the New Testament of our Lord Jesus Christ?

Answer: I do.

Will you be loyal to the Methodist Episcopal Church, and uphold it by your prayer, your presence, your gifts and your service?

Answer: I will.

Insert in ¶ 528 of the Discipline, page 422, after line 14, preceding the first question, the following question and answer:

"Do you here in the presence of God and of this Congregation renew the solemn promises contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging yourselves bound faithfully to observe and keep that covenant?"

Answer: I do.

No changes to be made in the other questions and answers in this paragraph.

Adopted, May 24.

REPORT No. 5. AMENDMENT OF THE APOSTLES' CREED

Your Committee on State of the Church has given careful consideration to the various memorials asking for the following change in the Apostles' Creed:

In ¶ 72 of the Discipline, § 1, Division III, page 68, line 14, of the 1920 Discipline, replace the words "the holy Catholic Church" with the words "Christ's Holy Church," so that the whole sub-division shall read, "I believe in the Holy Ghost; Christ's Holy Church; the communion of saints; the forgive-

ness of sins; the resurrection of the body; and the life everlasting. Amen."

In ¶ 525 of the Discipline, page 414, lines 5 and 6, replace the words "the Holy Catholic Church" with the words "Christ's Holy Church," so that the whole sub-division shall read, "And dost thou believe in the Holy Ghost; Christ's Holy Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and everlasting life after death?"

The footnote 2 on page 68 and footnote 1 on page 414 should then be omitted.

In the order of service as printed in the Hymnal the corresponding changes in the wording of the Apostles' Creed should be made.

We recommend nonconcurrency.

Adopted, May 26.

MINORITY REPORT

We, the undersigned members of the Committee on State of the Church, ask the General Conference to order the changes in the Apostles' Creed as cited in the majority report.

J. W. ABEL,	H. P. FRIED,
HARRY P. BENNETT,	H. S. WILEY,
H. W. COONS,	EZRA M. COX,
C. E. WAY,	W. M. SHORT,
CHARLES C. JAMES,	F. A. DEMARIS,
JOHN N. DRYDEN,	C. C. HALL,
JAMES BURROWS,	FRED WIGHTMAN,
A. P. CLARK,	J. A. PLANTZ,
C. A. KITCH,	JAMES W. PATTERSON,
ROBERT WARNER,	D. O. COLEGROVE,
H. G. LANGLEY,	FRANK E. MOSSMAN,
LEVI P. COODWIN,	SKY B. VAUGHAN.

Failed as substitute, May 26.

REPORT No. 6. SABBATH OBSERVANCE

We call attention to the Episcopal address on the subject of Sabbath Observance. It sounds an alarm that cannot be ignored, yet your Committee finds it difficult to suggest a fixed plan by which proper observance may be brought up to a Christian standard. We do not believe ecclesiastical legislation penalizing a failure to keep this day in any particular way would be advisable, nor do we believe it wise for the Church to undertake to define a particular program for Sabbath observance, yet we believe the Church should stress with the greatest emphasis the duty of remembering and keeping holy the Lord's Day.

We therefore propose the following resolution:

WHEREAS, In the Episcopal Address to the General Confer-

ence warnings of the perils to the Lord's Day were sounded in no uncertain terms; and,

WHEREAS, These warnings are well founded; therefore, be it

Resolved, That we call upon the editors of all Christian publications and the secular press, as well as upon every preacher, every teacher in our schools and Sunday Schools, upon every auxiliary organization of our Church, and of other Christian churches, upon every member of every Church, and especially the members of every Christian home, persistently to insist by precept and example upon proper observance of this day as an integral and necessary part of Christian life and essential to the full glory of all religious, social and economic life.

Adopted, May 26.

REPORT NO. 7. THE LORD'S DAY ALLIANCE

WHEREAS, The General Conference of the Methodist Episcopal Church at its session in 1888 took the initiative in forming the Lord's Day Alliance of the United States; and,

WHEREAS, Because of its efficiency it has been endorsed by sixteen other denominations and is now the accredited agency of the Evangelical Churches in America for the protection and preservation of the Christian Sabbath; and,

WHEREAS, The attacks upon this day have never been so deadly and the need for such an organization has never been so imperative; therefore be it,

Resolved, That we highly commend the Lord's Day Alliance of the United States, a child of the Church and its official representative in the important work, and rejoice in the large measure of success that has attended its activities in every State of the Union.

Resolved, That we nominate the following Permanent Committee on Sabbath Observance and again to represent the Methodist Episcopal Church on the Board of Managers of the Lord's Day Alliance of the United States, in which they have rendered so effective service: John H. Willey, Chairman; F. Clare Baldwin, W. W. T. Duncan, Wallace MacMullen, and A. B. Sanford, and that we commend this Committee to our pastors and churches and ask their cooperation in the work of the organization. We also nominate Bishop Luther B. Wilson as Honorary Vice-President.

We commend the effort of the Lord's Day Alliance to secure the passage of a Sunday Observance Law for the District of Columbia.

Adopted, May 26.

The last paragraph was not in the original report.

REPORT NO. 8. DECLARATION ON SPIRITUAL LIFE

Methodism rejoices in the pronouncement of John Wesley "As to all opinions that do not strike at the root of Christianity,

we think and let think." On that foundation our doctrinal structure is built. We insist only on the outstanding truths of Christian belief and leave the details of doctrine to individual judgment.

These central truths of the Christian religion were so clearly apprehended and stated by our founders that the progress of thought in theological and related lines of study has not compelled us to abandon any of them.

We therefore reaffirm our belief in the doctrines of Holy Scripture as set forth in the Articles of Religion of the Methodist Episcopal Church and emphasized in the Episcopal Address delivered before the General Conference, and we call upon all who exercise the teaching office as representatives of the Methodist Episcopal Church, whether in the pulpit or in the class room, to recognize the obligation that is upon them to be absolutely loyal to these basic beliefs of our Church.

Adopted, May 27.

REPORT No. 9. AMUSEMENTS

We recommend that ¶ 69, § 1, page 62, of the Discipline be amended as follows:

In place of line 11 insert "attendance upon immoral, questionable and misleading theatrical or motion picture performances; against dancing; against such games of chance."

In line 24 after the word "example" begin a new section to be numbered 2, and insert the following:

"We instruct our Board of Temperance, Prohibition and Public Morals, or its successor, to lead the Church in a campaign of education which shall reveal to our people, both young and old, the dangers lurking in the amusements against which we warn. We instruct the above-named Board, or its successor, to produce and disseminate from time to time such scientifically prepared literature as shall awaken our people to the individual and social consequences of improper and excessive amusements."

§ 1 will then read in its entirety as follows:

¶ 69, § 1. "Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of religious life and fruitful causes of spiritual decline. Some amusements in common use are positively demoralizing and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against attendance upon immoral, questionable and misleading theatrical or motion picture performances; against dancing; and against such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious

to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that often the question for a Christian must be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example.

§ 2. We instruct our Board of Temperance, Prohibition and Public Morals, or its successor, to lead the Church in a campaign of education which shall reveal to our people, both young and old, the dangers lurking in the amusements against which we warn. We instruct the above-named Board, or its successor, to produce and disseminate from time to time such scientifically prepared literature as shall awaken our people to the individual and social consequences of improper and excessive amusements. We direct all our Bishops, District Superintendents, and Pastors to call attention to this subject with solemn urgency in our Annual and Quarterly Conferences and in all our pulpits; and our Editors, Sunday School Officers, Epworth League Officers and Class Leaders, to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole Church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident, or taste, or passion; and we affectionately advise and beseech every member of the Church absolutely to avoid 'the taking of such diversions as cannot be used in the name of the Lord Jesus.'

The present § 2, page 63, will be numbered § 3, the contents remaining unchanged.

We further recommend that ¶ 280, page 195 of the Discipline, be amended as follows:

Omit the words "dancing; playing at games of chance; attending theaters, horse-races, circuses, dancing parties or patronizing dancing schools or taking such other amusements as are obviously of misleading or questionable moral tendency" and insert in their place, "taking such diversions as cannot be used in the name of the Lord Jesus." In line 5, page 196, change the word "second" to "further" and in line 7 change the word "third" to "continued."

¶ 280 will then read in its entirety:

¶ 280. In cases of neglect of duties of any kind; imprudent conduct; indulging in sinful tempers or words; "taking such diversions as cannot be used in the name of the Lord Jesus"; or disobedience to the order and Discipline of the Church; on the first offense, let private reproof be given by the Pastor or Class Leader, and if there be an acknowledgment of the fault and proper humiliation, the person may be borne with. On further offense the Pastor or Class Leader may take with him

one or two discreet members of the Church. On continued offense let him be brought to trial, and if found guilty and there be no sign of real humiliation, he shall be expelled.

Adopted, May 27.

REPORT No. 10. INDUSTRIAL RELATIONS

Your Committee on State of the Church reports concerning certain memorials as follows:

After a careful consideration of the memorial from the National Conference of Methodist Students (88) and Memorials 83, 85, 86 and 17, all of which relate to the same subjects, and Memorial No. 48 relating to certain topics treated in Episcopal Address, we call attention to those forceful utterances of the Episcopal Address on Topics of Church and Politics, Observance of Law, and Intersocial Cooperation as a statement of the position of the Methodist Episcopal Church in relation to these questions.

We furthermore call attention to the Social Creed of our Church, appearing in the 1920 Discipline as ¶ 592, and recommend the continuance of said paragraph in the 1924 Discipline with the following statements added thereto as embodying the principles of a larger conception of social service, taking the place of the present ¶ 593, page 562.

INDUSTRIAL RELATIONS

Methodism's Historic Emphasis. The fact that Christ died for all men is a sufficient warrant for our deep concern with all social forces which touch the welfare of men. The historic notes of emphasis in Methodism have been on conversion, on entire sanctification, on the capture of the child life from earliest infancy for the Kingdom of Heaven, on the right of way of the spiritual interests over all ecclesiastical organization. If these high religious values stand enthroned at the center of historic Methodism, we cannot stop short of the advocacy of such reconstruction of society in its industrial, agricultural, commercial and political aspects, as will tend to the spread of scriptural holiness. We must stand for such social measures as will give the inner personal life its chance. Our call for the evangelization of men rightly does not stop merely with the proclamation of free grace. We are under bonds to remove the contradictions which work against free grace. We must preach the duty of the conversion and sanctification of men in their wider institutional relationships. We cannot do our full duty to Methodism if we do not insist that industry and commerce and politics shall henceforth lead a new life following the commandments of God and walking in his holy ways.

Industry as an Instrument of the Abundant Life. Industry should be made the instrument for aiding men to find that abundant life for which Christianity stands. We call once again not merely for the physical conditions which will make for the Christianization of industry—for a living wage and for all possible safeguards for health and security—but for the higher prerequisites for sound human existence, for the recognition of labor's right to organize, for the laborer's right to be heard through representatives of his own choosing, for an increasing share of responsibility by labor in the control of industry. We believe that the time has come for the serious trying out of plans aiming at doing away with unemployment.

An Ethical Divergence. Property rights possess no inherent sacredness which puts them beyond the reach of criticism and revision by Christian society. We recognize the ethical divergence between property for use and property for power. We maintain the soundness of the principle that a man is entitled only to what he has in some real sense earned. Wealth accruing to the holders through monopoly values or special privileges, or through large opportunities for costless saving, is not earned, and wealth created by society should be devoted to the development of all the people in ways to be determined by the people themselves.

The Service Motive. The service motive in a Christian community must include industry. Except in many notable cases, humanity as now constituted does not put forth its best efforts unless a personal reward can be gained. The Church should have for its goal a time when pride in workmanship and loyalty in service will be the motives animating industry, and when all work will be so organized that these motives may be possible for all workers.

Immediate Duties. The elimination of unemployment, the interpretation of property rights in terms of property duties—the emphasizing of the motive of service rather than profit—the encouragement of all measures in every vocation which develop for all workers self-respect, self-control, self-determination, self-consecration, in a common purpose to achieve for each the highest values of life, these are the immediate obligations of the holders of the Christian faith.

The teachings of Jesus, summarized in the Golden Rule, are the only true guide to the relationships that should be maintained in industrial life. Christian employers have a unique opportunity in the field of industry to make a practical demonstration to the world of the teachings of the Master through the application of these teachings to industrial relationships.

Therefore we call upon our Methodist laymen to give careful study to the various experiments that are being made by indus-

trial organizations, both large and small, in cooperative control, profit sharing and other methods of developing mutual confidence and understanding between employed and employer.

We urge our laymen not alone to study these experiments, many of which have been conspicuously successful, but to put them to practical test in business.

We call upon our ministers and editors to cooperate in giving publicity to such efforts to Christianize industry as will encourage those who are seeking to find a better way to settle industrial differences than through strikes, lockouts and the strife so common in modern industry.

Adopted, May 28.

REPORT NO. 11. TEXTBOOKS ON CHRISTIAN INTERNATIONALISM

Recognizing that permanent world peace can be achieved only as the children of the world are trained to believe in it, and to strive cooperatively for it, and,

WHEREAS, It has been demonstrated in our own time that a nation's attitude of mind may be completely changed within a generation through education of its youth, and,

WHEREAS, The Christian Church is an established educational agency, with its schools in all lands, "teaching all nations" as its Founder commissioned it to do, and,

WHEREAS, Goodwill, brotherhood and service are fundamental in the teachings which Christ commanded his followers to be extended to all nations; and,

WHEREAS, The various branches of the Church, through federated educational and missionary agencies, already have the organization by which to influence the thinking and form the ideals of millions of children now under their instruction; therefore be it

Resolved, That the General Conference of the Methodist Episcopal Church appeals to those who shape the curricula of our educational institutions at home and abroad, of our Sunday schools and young people's study courses, to elect or provide such textbooks as will develop a Christian internationalism based on mutual respect, understanding and cooperation, and that we call upon all who exercise the teaching function to avoid the glorification of war and to teach reliance on justice, law and reason instead of on passion and force in the adjustment of affairs between men and nations.

Resolved, That we welcome cooperation with other denominations and interdenominational agencies, and with the International Missions Council in an educational program to the end that the nations of the earth may learn war no more.

Adopted, May 26.

REPORT No. 12. METHODIST WORLD ASSOCIATION TO
PROMOTE WORLD PEACE

Your Committee on State of the Church to which was referred Memorial No. 741, wherein lay the request of W. B. McCutcheon, Fraternal Delegate from the Methodist Church of Australia, that the Methodisms of the world form an association for the purpose of unitedly seeking world peace, recommends that the General Conference appoint a Committee for this purpose, and that said Committee urge the appointment of similar committees in other branches of Methodism for the purpose of conferring upon this matter and working unitedly in the interest of world peace.

Referred to Commission of Twenty-five, May 28.

REPORT No. 13. DELETION OF NOTE AT END OF PARAGRAPH
538 OF THE DISCIPLINE

To your Committee on State of the Church has been referred a memorial No. 945, from the Central Conference of Southern Asia asking the General Conference "to delete from the Discipline the note at the end of ¶ 583 as it has already been covered by the provision in ¶ 95, § 4, (4).

This note has to do with the authority granted to the Central Conference of Southern Asia to prepare simplified and adapted forms of the ritual."

We recommend concurrence.

Adopted, May 26.

REPORT No. 14. CHRISTIAN UNITY

The Committee on State of the Church calls attention to the paragraphs of the Episcopal Address dealing with the subject of Christian Unity, particularly the following:

"The Methodist Episcopal Church believes in the largest possible cooperation among the Christian denominations in the common enterprises of the Kingdom. Now, as always, it is glad to give its support to every interdenominational movement that makes for the increase of the influence and power of the churches in their united tasks.

But it is the conviction of the Bishops that no interdenominational organization created for cooperative effort should assume the functions of the individual denominations, or in any way interfere with their freedom to do their own work in their own way. Nor should any interdenominational organizations assume to speak for, or in any way commit any of its constituent bodies to any program, policy or pronouncement without the approval and consent of those who are officially authorized to represent and speak for their respective bodies.

For an increasing spirit of unity and cooperation among the

followers of our Lord called by many names and working in many lands, we most devoutly and constantly pray.”

We recommend that this be adopted as the expression of the General Conference.

Adopted, May 26.

REPORT No. 16. ECUMENICAL CONFERENCE CONTINUATION COMMITTEE

The Committee on State of the Church has received and considered the following Memorial, No. 946:

“At the Fifth Ecumenical Methodist Conference held in London, England, September 6-16, 1921, action was taken following the precedent of the Fourth Ecumenical Conference in Toronto, Canada, in 1911, creating a Continuation Committee in these terms:

“That it be the sense of this Conference that the conditions require the appointment of a Continuation Committee, to conserve the results of this Ecumenical Conference and for the furtherance of Methodism throughout the world, and that a committee of forty-eight be appointed, twenty-four of the Eastern, and twenty-four of the Western Section.”

The Conference afterward proceeded to appoint twenty-nine of each section instead of twenty-four, so that there might be a wider representation.

Nominations were made by the Conference on behalf of both Sections for which the approval was asked of the constituent bodies they represent. Twelve of the Committee for the Methodist Episcopal Church were named as follows:

Bishop William F. McDowell, Bishop J. W. Hamilton, Bishop F. D. Leete, Bishop Edgar Blake, Rev. D. G. Downey, Rev. Clarence True Wilson, Rev. Paul Barnhart, H. K. Carroll, James R. Joy, James S. Watson, Mrs. May L. Woodruff, E. L. Kidney.

The Eastern Section has met and organized and is to hold its second session next September. The Western Section has not yet held a meeting.

The General Conference is requested to take action respecting the approval of the nominations for the Methodist Episcopal Church, to empower the Board of Bishops to fill vacancies and to make a suitable appropriation for the coming quadrennium for the expenses of the Committee.

Respectfully submitted,

J. W. Hamilton, *Chairman*.

H. K. Carroll, *Secretary*.

We recommend concurrence.

Adopted, May 26.

REPORT NO. 18. COMMISSION ON CHURCH MUSIC

The Committee on State of the Church has had referred to it several memorials on Church Music. We recommend that the Bishops be asked to appoint a Commission of five ministers and five laymen to study the whole matter of Church music during the next quadrennium and report to the next General Conference, without expense to the Church.

Adopted, May 26.

REPORT NO. 19. REVISION OF THE RITUAL

The Committee on State of the Church has carefully considered the numerous memorials referred to it proposing various changes in the Ritual. We recommend that in view of the pending movement for the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, any further revision of our Ritual be deferred indefinitely.

Adopted, May 26.

REPORT NO. 20. CHRISTIAN CITIZENSHIP

The Committee on State of the Church recommends the following, as asked for in Memorial 1009:

Political righteousness is one of the safeguards of the nation.

Those men of great ability who frequently at great financial sacrifice are discharging the duties of important positions in the spirit of public service should receive the highest commendation and appreciation. Those who use such positions for private profit deserve the severest condemnation.

One of the greatest enemies to political righteousness, however, is the indifference of the Christian people to public and political affairs.

We therefore urge upon all our people the importance of taking part in the primaries and seeing that only honest and able men are nominated for office, and of voting upon election day and seeing that only such are elected to office.

Adopted, May 26.

REPORT NO. 21. READING THE SOCIAL CREED

The Committee on State of the Church has considered Memorial 1049 asking "That the Editor of the Discipline be instructed to insert a footnote to the paragraph on the Social Creed of the Church, ¶ 592, recommending that the Social Creed be read to our congregations on the Sunday preceding Labor Day."

We recommend concurrence.

Adopted, May 28.

REPORT NO. 22. THE METHODIST FEDERATION FOR SOCIAL SERVICE

WHEREAS, The Methodist Federation for Social Service has been authorized by previous General Conferences as an inspirational and educational agency for the purpose of scientifically studying the social problems of our day, of acquainting the Church with the results of such study, and of raising with the Church questions of its responsibilities in regard thereto in the light of the ethics of Jesus; and,

WHEREAS, We have received its report at this General Conference, and,

WHEREAS, It has been understood from the time of its original authorization to the present, that the Methodist Federation for Social Service like other agencies of the Church does not speak officially for the Church, since that can be done only by action of the General Conference, and since the publications of the Methodist Federation for Social Service carry the explicit declaration that the editors thereof are solely responsible for the statements therein; and,

WHEREAS, It is imperative that there be some authorized agency in the Methodist Episcopal Church for the purpose of raising before the Church the question as to the social implications of the gospel of Jesus; therefore,

Resolved, That we commend the Methodist Federation for Social Service for its splendid activities in carrying on the work specified herein; and be it further .]

Resolved, That the General Conference appoint a Commission composed of the following persons: Bishop Charles W. Burns, Bishop A. W. Leonard, W. H. Van Benschoten, E. L. Kidney, Ralph Diffendorfer, George H. Spencer, E. H. Cherrington, D. O. Colegrove, and G. Bromley Oxnam, who shall study the whole question of the organization of all the social service activities of the Methodist Episcopal Church and report to the next General Conference.

Adopted, May 28.]

REPORT NO. 23. CONSTITUTIONAL AMENDMENT PROHIBITING SECTARIAN APPROPRIATIONS

Resolved, That the General Conference of the Methodist Episcopal Church give its hearty endorsement to the proposed amendment to the Constitution of the United States now pending in the National Congress to prohibit the appropriation of public funds for sectarian purposes (House Resolution 159) and urge its immediate adoption.

The text of the amendment is, "No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the National Government or any State, county,

city, town, village, or other civil division use its property or credit or any money raised by taxation or otherwise, or authorize either to be used, for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses, or in any other manner, other than by remission of taxation, any church, religious denomination or religious society, or any institution, school, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control."

We recommend however that this amendment be either modified or so interpreted that it may not prevent the payment to religious hospitals for their care of patients consigned to them by municipal authorities.

Adopted, May 28.

REPORT No. 24. RESOLUTION ON THE OBSERVANCE OF
EASTER WEEK

In the matter of the resolution on the Observance of Easter Week, printed on page 60 of *The Daily Christian Advocate* and referred to the Committee on the State of the Church, May 2, we recommend the following:

We rejoice in the growing practice by our churches of observing Holy Week with special and appropriate services, and we urgently request our General Superintendents to avoid, as far as practicable, fixing the dates of the Annual Conferences at a time which will interfere with a suitable observance of this week.

Adopted, May 28.

REPORT No. 25. COMMITTEE ON INTERNATIONAL JUSTICE
AND GOOD WILL

Memorial 1059, by Herbert A. Keck and others, reads:

WHEREAS, The task of mobilizing the forces of our Methodism⁷ against war, racial and national hatreds and for peace and goodwill in the world is a vital and stupendous one, therefore,

Resolved, That every Quarterly Conference of the Methodist Episcopal Church is requested to select a committee of three or five (with the pastor as an ex officio member) on International Justice and Goodwill. This committee to be chosen in the same way as the other disciplinary standing committees of the Quarterly Conference. The first committee shall be elected at the first Quarterly Conference after the General Conference of 1924 and regularly thereafter at the Fourth Quarterly Conference each year. This committee shall be a working committee representing the youth, womanhood and manhood of the Church. It shall cooperate with the Federal Council of Churches of America and with all constituted agencies of the Methodist Episcopal Church on International Justice and Goodwill in promoting world peace and brotherhood. It shall further seek to interest

the Church, Sunday School and Epworth League in the above subjects.

We recommend concurrence.

Adopted, May 28.

REPORT NO. 26. PRESERVATION OF THE MOTHER CHURCH IN JERUSALEM

Memorial 1056, by H. A. Keck and others, reads as follows:

WHEREAS, Through cooperation with the Patriarchate of Jerusalem, which is the head of the Church of Palestine, the privilege is offered to the American churches of sharing in the custodianship of the Sacred Places in the Holy Land; therefore, be it

Resolved, That this General Conference of the Methodist Episcopal Church commends the efforts of the American Committee on Preservation of the Sacred Places in the Holy Land to aid the Patriarchate of Jerusalem and to cooperate with it in the future.

We recommend concurrence.

Adopted, May 28.

REPORT NO. 27. UNIFORM DIVORCE LAWS

WHEREAS, The divorce evil has grown to such proportions as to imperil the existence of the American home, and,

WHEREAS, There is pending before the Congress of the United States a proposal having for its object the amendment of the Constitution of the United States empowering Congress to establish uniform laws on the subject of divorce throughout the United States; therefore, be it

Resolved, By the General Conference of the Methodist Episcopal Church assembled at Springfield, Massachusetts, May, 1924, that said Conference does hereby memorialize the Congress of the United States to pass such legislation as will result in the submission to the several States of a proposed amendment to the Constitution of the United States empowering the Congress to establish uniform laws on the subject of divorce throughout the United States.

Adopted, May 28.

VII. BOOK CONCERN

REPORT NO. 1. SECRETARY OF GOOD LITERATURE

Your Committee on Book Concern, to which was referred Memorial No. 217 from the Pittsburgh Conference, respectfully recommends the following:

1. That in ¶ 107, Discipline of 1920, and immediately after § 7 of said paragraph, the following be inserted:

§ 8: To elect where desirable, on nomination of the Pastor, a Secretary of Good Literature, whose duty it shall be, in co-operation with the pastor, to promote the circulation of The Christian Advocates and to stimulate interest in our books and periodicals within the bounds of the charge to which he belongs, and who shall report to each session of the Quarterly Conference of his charge.

2. That the numbers of the remaining §§ in said ¶ 107 be changed from 8, 9, 10, 11 and 12 to 9, 10, 11, 12 and 13.

3. That in ¶ 104, Discipline of 1920, and in lines five and fourteen thereof (5 and 14), there shall be inserted immediately after the words "Director of Religious Education," the words "Secretary of Good Literature."

4. That in ¶ 108, Discipline of 1920, and immediately following sub-section 9 of § 13, the following be inserted:

§ 10. From Secretary of Good Literature.

5. That the numbers of the remaining sub-section of § 13 in said ¶ 108, be changed from 10, 11, 12 and 13, to 11, 12, 13 and 14.

The sections of the paragraphs as amended will read:

§ 8. To elect where desirable, on nomination of the pastor, a Secretary of Good Literature, whose duty it shall be, in co-operation with the pastor, to promote the circulation of The Christian Advocates, and to stimulate interest in our books and periodicals within the bounds of the Charge to which he belongs, and who shall report to each session of the Quarterly Conference of his Charge.

That the numbers of the remaining §§ in said ¶ 107 be 9, 10, 11, 12, 13.

That ¶ 104, Discipline of 1920, shall read "The Quarterly Conference shall be composed of all the Traveling Ministers, Local Preachers, Exhorters, Stewards, Class or Unit Leaders, Trustees, Director of Social and Recreational Life, Director of Religious Education, Secretary of Good Literature, etc.

That § 13, ¶ 108, Order of Business in the Quarterly Conference when amended shall read:

Sub-Section 10. From Secretary of Good Literature. That the numbers of the remaining sub-sections of § 13 in said ¶ 108, be 11, 12, 13, 14.

Adopted, May 13.

REPORT NO. 2. PROCEEDINGS OF THE BOOK COMMITTEE

Your Committee on Book Concern, to which was referred the Proceedings of the Book Committee, beg leave to recommend the adoption of the following report:

First: That this Committee has in no way attempted to audit or edit the accounts and minutes of the Book Committee. That we find duly certified audits of the accounts with full re-

ports to same, the accounts as stated by the accountants being accurate and correct.

Second: That we find the Proceedings complete covering the Minutes of the Annual Meeting of the Book Committee, accompanied by detailed statements of financial operations during the past quadrennium; Minutes of the Corporation of the Methodist Book Concern, incorporated under the laws of the State of New York; Minutes of the Corporation of the Methodist Book Concern, incorporated under the laws of the State of Ohio; complete reports of the Local Committees at New York and Cincinnati; Proceedings of the Local Committees in Joint Session, also complete reports of the Publishing Agents at New York and Cincinnati. As a business organization, we, as Methodists, have just cause for pride in this our Book Concern and its remarkable record during the past quadrennium.

Third: It should be gratifying to all who are interested in the various departments of work to note that, in view of the fact that two of the past four years have witnessed a severe business depression, the profits of the Book Concern have been larger than usual, and the dividends declared the past quadrennium amount to \$1,175,000. The necessary reserve amounts for the financial safety of such a Concern are amply set out and drawing a fair rate of interest. A comparative statement of sales and net earnings is shown below:

Year	Sales	Gross Earnings
1920-1923 inc.	\$20,489,489.46	\$1,855,549.15
1916-1919 inc.	13,661,756.87	1,620,041.07
Increase	6,827,732.59	235,508.08
	Disbursements Authorized by Gen. Conference	Net Earnings
Year		
1920-1923 inc.	\$213,009.20	\$1,642,539.95
1916-1919 inc.	115,054.55	1,504,986.52
Increase	97,954.65	137,553.43
		Distribution to Annual Conferences
Year		
1920-1923 inc.		\$1,175,000.00
1916-1919 inc.		1,075,000.00
Increase		100,000.00

Fourth: It appears that certain periodical publications, while showing a loss for the quadrennium, in dollars and cents, are on the increase in circulation. There are evidences that they are a great influence to the success of other departments of our Church work, and a great asset to the Church in general.

Fifth: The most generous and liberal attitude as heretofore

shown by the Book Concern in its relations with those who labor for it, has been fully maintained, there being approximately 1,000 people in the employ of the Book Concern.

Adopted May 13.

REPORT NO. 3. BOOKS AND OTHER PUBLICATIONS

Your Committee on Book Concern makes reference to that portion of the Report of the Book Committee to the General Conference, dealing with Books and other Publications.

We note with pleasure the eager demand for Methodist literature and the high grade of Methodist Publications.

Much of our efficiency as a denomination is due to the fact that we have not only helps for the novice, but also books well calculated to lead the very leaders of the Church into greater and better service. Their value is further evidenced by the increasing market which they are finding in other denominations.

We especially commend the conception, and completion of the Biblical Introduction Series under Professors Eiselen and Hayes, and trust that the series of Abingdon Religious Education Texts may soon be completed, and that as our varied work grows, the publications of our Book Concern may meet every demand of our world-wide plans.

Adopted, May 16.

REPORT NO. 4. SPANISH HYMNALS

Your Committee, having considered the Memorial No. 177, from the Chile Conference, requesting the aid of the Book Concern in publishing a hymnal in the Spanish language, recommend that the aid be granted, provided that satisfactory business arrangements can be made by the Book Concern, and provided also that such publication receive the sanction of the resident Bishop or Bishops and be in harmony with the doctrines of the Church.

Adopted, May 16.

REPORT NO. 5. GERMAN HYMN BOOK

Your Committee, having considered Memorial No. 460, from the North Germany and South Germany Conferences asking permission to publish a revision of their hymnal, recommend that the matter be approved by the resident Bishop or Bishops and that the contents of the hymnals thus published be in harmony with the doctrines of our Church, and provided also that such publication involve no financial obligation on the part of the Church.

Adopted, May 16.

REPORT NO. 6. EPISCOPAL FUND

Your Committee on Book Concern having carefully examined

that portion of the Proceedings of the Book Committee to the General Conference on the Episcopal Fund, beg leave to submit the following report:

Your Committee desires to call your attention to the following:

First—The excellent manner in which the Episcopal Fund has been administered during the past quadrennium by the Treasurer, George P. Mains, and the Assistant Treasurer, John H. Race, all the details of which have been admirably handled by Mr. John R. Huff, Cashier of the New York House. We call especial attention to the small administrative cost, the same being one and four tenths per cent on the amount administered.

Second—*Whereas*, George P. Mains and John R. Huff have recently tendered their resignations, which have been accepted by the Book Committee, be it

Resolved, That the General Conference by a rising vote, express to these brethren our high esteem and appreciation for their many years of faithful service as the custodians of the Episcopal Fund.

Adopted, May 16.

REPORT NO. 7. EPISCOPAL FUND

Your Committee on Book Concern, having carefully examined that portion of the Proceedings of the Book Committee to the General Conference on the Episcopal Fund, beg leave to submit the following report:

Whereas, The first year of the past quadrennium, the expenditure of this fund exceeded the receipts by \$40,992.21; making it necessary for the Book Committee to increase the rate from one and three fourths per cent to two and one fourth per cent, based upon pastor's salary and house rent, as required in the Discipline, ¶ 331, page 225; in 1923, action was taken reducing the rate to two per cent, beginning January 1, 1924.

Whereas, At the time this action was taken figures were not available indicating the great increase in pastors' salaries for the past two years, which figures, now available, show the increase for 1922–1923 to be more than \$3,500,000; therefore, be it

Resolved, That the Book Committee be hereby instructed to fix the apportionment for the Episcopal Fund from year to year so that the surplus in the fund shall not, at the end of any fiscal year, exceed the approximate sum of \$150,000.

Adopted, May 16.

REPORT NO. 8. SALESROOM FOR CLEVELAND, OHIO

The Committee on Book Concern, to which was referred Memorial No. 109, from the North-East Ohio Conference, ask-

ing that a Salesroom be established at Cleveland, Ohio, recommends that the matter be referred to the Book Committee.

Adopted, May 17.

REPORT NO. 9. SALESROOM FOR WASHINGTON, D. C.

The Committee on Book Concern, to which was referred Memorial No. 987, asking that a salesroom be established in Washington, D. C., recommends that the matter be referred to the Book Committee.

Adopted, May 17.

REPORT NO. 11. DISCIPLINE IN FOREIGN TONGUES—SPANISH

Your Committee on Book Concern, to which was referred Memorial No. 1128, from the California Conference, on "Discipline in Foreign Tongues—Spanish," recommends reference to the Book Committee for further consideration with power.

Adopted, May 26.

REPORT NO. 12. DISCIPLINE IN FOREIGN TONGUES—ITALIAN

Your Committee on Book Concern, to which was referred Memorial No. 1128, from the Southern California Conference, on "Discipline in Foreign Tongues—Italian," recommends reference to the Book Committee for further consideration with power.

Adopted, May 26.

REPORT NO. 13. ABRIDGED GERMAN EDITION OF THE DISCIPLINE

Your Committee on Book Concern, to which was referred Memorial No. 760, from the Zurich Area, on printing an "Abridged German Edition of the Discipline," recommends concurrence, if it shall be done without expense to the Book Concern.

Adopted, May 26.

REPORT NO. 14. THE NUMBER, CHARACTER, MANAGEMENT AND EDITORIAL SUPERVISION OF CHURCH PAPERS

Your Committee on Book Concern, after considering the report of the Book Committee, published in *The Daily Christian Advocate*, page 55, and Memorials 57A, 145, 275, 548, 566, 649, and 816, recommends the following:

First: There shall be published in all the official *Advocates* from six to ten pages of uniform matter, exclusive of advertising. The *Epworth Herald*, *Methodist Review*, *Der Christliche Apologete* are not included in this requirement.

Second: The present names of all the *Advocates* shall be continued with authority in the Book Committee upon approval of a majority of the editors of the official *Advocates* to change the names so as to secure as soon as possible a uniform name for all editions with a distinctive sub-title for each of the sev-

eral editions. The composition of uniform material and the publishing of the several editions of the Advocates shall be determined by the Book Committee and the Publishing Agents.

Third: There shall be elected by the General Conference, on nomination of the Book Committee, a Contributing Editor, who shall be responsible for the uniform matter in all the editions hereinbefore provided for.

Fourth: An editor for each Advocate shall be elected by the General Conference in keeping with the provisions of the Discipline.

Fifth: There shall be an Editorial Council for conference and cooperation, which shall be composed of the Editors of all the official papers, the Contributing Editor and the Editors of such other publications as are named in ¶ 6. This Council shall meet once a year at the time and place of the Annual meeting of the Book Committee and shall be presided over by one of their number elected each year by the Editorial Council. Special meetings shall be called by the president on the request of four members of the Council.

Sixth: The Epworth Herald, Der Christliche Apologete, The Pittsburgh Christian Advocate, Zion's Herald, The Michigan Christian Advocate, and Washington Christian Advocate may receive the uniform matter at cost.

Seventh: All costs, editorial, manufacturing, promotion, and selling shall be budgeted under the direction of the Book Committee and Publishing Agents, and each department shall be directed to produce definite results at a cost within the budget.

Eighth: The Publishing Agents and the Editorial Council shall designate one Sunday each year as Good Literature Day, at which time the pastors shall be requested to present the merits of the papers and receive subscriptions.

Adopted, May 26.

REPORT NO. 14A. PURPOSE OF THE BOOK CONCERN

Your Committee to which were referred certain Memorials together with paragraphs from the Episcopal Address and the Quadrennium Report of the Book Committee concerning the purpose or purposes of the Book Concern, begs to emphasize the significance of the inquiry and the importance of a clear and full understanding of the reason for the creation and continued existence of the Book Concern of the Methodist Episcopal Church. For the largest success and unimpaired influence of the Book Concern there must be no misunderstanding, no misconception. The contention of some is that the Book Concern exists solely for the benefit of "the traveling supernumerary and the superannuated preachers, their wives, widows, and children." Such an assertion is historically inaccurate, not in accordance with the facts, and misleading. The implications

of such a statement are mischievous and divisive. So also are the intimations that the Book Concern is fulfilling its purpose only when without consideration to financial results, the presses of the Book Concern are serving the Church and the world.

The Church must never forget or confuse the objects and purposes of the Book Concern.

The beginning of the publishing business of Methodism was not the beginning of a commercial enterprise, but the creation of a new and powerful agency for the spread of Scriptural holiness throughout the land. Mr. Wesley, early in his ministry, made use of the printed page. Thirty years after his first book was published he wrote in his Journal: "In the same year (1773) I printed for the use of my pupils 'A Collection of Forms of Prayer.'" His followers needed instruction and guidance and the printed page provided both. With the same high purpose he first sent books to the Methodists in America. The itinerant preachers here almost from the start of the Methodist Movement in America, realized the importance and value of printing as an aid in their ceaseless endeavors for the salvation of souls and the establishing of Christian ideals of righteousness in the cities and towns of the new republic and along the frontiers of a new civilization. The genesis of the Book Concern was spiritual, not material. Its primary purpose was educational and in other ways helpful. It was established not to make money, but to help make saints.

The obligation of the Book Concern is to the whole denomination, not to an organization, or a group. Its mission is to all people called Methodists. It has a duty to the whole world. The ministry of the Book Concern now as at the beginning is to the whole Church, ministry and people, it was created for the people, it exists for the people. It is not an institution; it is a Divine agency. It is not a corporation, it is spirit, energy, life, light. It is fulfilling its mission, surely in part at least, when the people are being helped, instructed, guided, encouraged, comforted. The Book of Discipline very clearly indicates this, ¶ 379, § 2, "The objects and purposes for which The Methodist Book Concern was established and is carried on are: the promotion of Christian education; the dissemination of moral and religious literature; the spread of Christianity by the publication, sale, and distribution of moral and religious literature; the transaction of such business as is properly connected with book publishing, book making, and book selling; the produce of the same to be applied for the benefit of the Traveling, Supernumerary, and Retired Preachers, their wives, widows, and children, in accordance with the Constitution and Discipline of the Church."

The objects and purposes for which the Book Concern was

established and is carried on, which are here so specifically indicated and so carefully phrased, when these have been fulfilled, then but not until then, the produce of the Book Concern by the wise provision of the fathers is distributed to the Traveling, Supernumeraries, and Superannuated Preachers, their wives, widows, and children. This provision was an inspiration of God, and has resulted in immeasurable blessings to thousands of faithful retired ministers. No other denomination can show such superb results as have come from the forethought of the founders of Methodism. Starting with practically no capital, The Methodist Book Concern by careful and representative management and in accordance with the provisions of the Discipline (§ 393) "The produce of the Book Concern after the Book Committee has determined and retained a sufficient amount with which to carry on its affairs, shall, etc.," has grown to be one of the largest publishing houses in the world. This position of distinction has been attained only through long years of painstaking fidelity to the objects and purposes of the Book Concern, and the loyal devotion of many laymen and ministers of the Church, who have not been disobedient to the heavenly vision, and who have steadfastly believed and maintained that the largest interests of the retired preachers could best be safeguarded and advanced by holding to the primary purposes of the Book Concern. This steadily growing "produce, or profits of the Book Concern" are a justification both of their policy and the management of the affairs of the publishing interests of the Church. The Book Concern has promoted Christian education, has disseminated moral and religious literature, has sought to advance Christianity by the publication, sale and distribution of moral and religious literature, and has at the same time not only built up a necessary capital, but also has made possible the distribution of millions of dollars to the retired preachers of the Church; during the present quadrennium alone the total amount distributed being \$1,175,000, an achievement of such magnitude as to furnish grounds of devout thanksgiving both for the objects and purposes for which The Book Concern was established and is carried on, and for the glorious results, many of which are intangible but very real, even though they cannot be measured or tabulated, and others which are material, as evidenced by "the ever-increasing volume of produce distributed to the Annual Conferences at home and abroad" for the benefit of the Traveling, Supernumerary, and Superannuated Preachers, their wives, widows, and children."

In the Book Concern of the Methodist Episcopal Church, mercy and truth have met together. It exists to serve the Church and humanity, to herald with a thousand vibrant voices the glad, good news of our blessed gospel, to show the young, wandering amid devious and alluring paths, the one true way, to

comfort the sorrowing, to shield the weak, to champion the oppressed, to give instruction and guidance to all who lack wisdom and understanding, and to lend a strong arm and abundant succor to old age. In this multifarious ministry it is fulfilling its holy purpose.

Adopted, May 28.

REPORT NO. 15. NATIONAL METHODIST PRESS

The Committee on Book Concern, to which was referred Memorial No. 1162, from the Troy Conference, on "The National Methodist Press," after due consideration, reports as follows:

1. That we indorse this undertaking of the Book Committee in the interests of the dissemination of the truth on important public issues of concern to Christian people, and request its further development.

2. That the Book Committee be authorized to make such further appropriations for the development of the National Methodist Press as may seem wise.

3. That space shall be available regularly in each of the official Advocates of the Church for weekly articles from the National Methodist Press.

4. That we commend the Book Committee for their action in establishing The National Methodist Press and recommend that they give continued study to the subject.

Adopted, May 27.

REPORT NO. 16. MAP OF CONFERENCE BOUNDARIES

Your Committee on Book Concern, to which was referred Memorial No. 1165, from the West Virginia Conference, recommends its reference to the Book Committee for their favorable consideration with the added recommendation that such a map show also the Area boundaries.

Adopted, May 27.

REPORT NO. 17. CHRISTIAN DAILY NEWSPAPER

The Committee on Book Concern, to which were referred Memorials Nos. 261, 756, 857, and 984, regarding a Christian Daily Newspaper, reports as follows:

That the wisdom and expediency of publishing a daily newspaper of the Methodist Episcopal Church, or the wisdom or expediency of publishing an Interdenominational Newspaper in cooperation with other religious denominations be referred to a Commission of five to be raised by the Book Committee; to make a thorough investigation and report to the Book Committee, which Committee will take such further action as they think best.

Adopted, May 28.

REPORT NO. 18. CHAPTER OF DISCIPLINE ON BOOK CONCERN

Your Committee on Book Concern, to which was referred Memorial 292, recommends the adoption of the following paragraphs of the Discipline as amended:

CHAPTER I

THE BOOK CONCERN

I. THE METHODIST BOOK CONCERN

This ¶ 379 to remain unchanged.

II. BOOK COMMITTEE

This paragraph now reads:

¶ 380, § 1. Beginning with A. D. 1900, the General Conference shall elect quadrennially a Book Committee, consisting of one member from each of the General Conference Districts into which the Annual Conferences are distributed, and ten members constituting the Local Committees as defined in § 2 hereof. Those elected from the Districts designated by odd numbers shall be elected for a term of eight years, and those from the Districts designated by even numbers for a term of four years; and hereafter each General Conference shall elect for a term of eight years one member for each District, who shall be nominated by the delegations representing that District, to take the place of the member whose term is then expiring, or to fill any vacancy in the Committee for the unexpired term; provided that in any such case the person elected to fill such vacancy in a General Conference District membership shall be from the Annual Conference to which the retiring member belonged, or within the bounds of which he resided. Any vacancy occurring in the District membership of the Book Committee, by a member's removal from the District from which he was elected, or by any cause whatsoever, shall be filled by the Book Committee until the next session of the General Conference.

§ 2. In 1912 the General Conference shall elect five members of the Book Committee from New York City and the territory contiguous thereto, two of whom shall serve for four years and three for eight years; and shall elect five members from Cincinnati, Ohio, and the territory contiguous thereto, three of whom shall serve for four years, and two for eight years. Thereafter each General Conference shall elect for eight years members from the respective territories to take the place of those whose terms are then expiring, and shall fill for the unexpired term any vacancy by the election of a member from the territory in

which such vacancy occurs. The Standing Committee on Book Concern shall nominate the members of the Local Committees. The members provided for by this section shall be known as the Local Committee at New York and at Cincinnati respectively, and at least two members of each Local Committee shall be ministers. Any vacancy occurring in the membership of the local Committee shall be filled by the Book Committee until the next session of the General Conference.

As amended, ¶ 380 will read as follows:

II. BOOK COMMITTEE

¶ 380, § 1. Beginning with A. D. 1924 the General Conference shall elect quadrennially a Book Committee consisting of one member from each of the Areas of the United States into which the Annual Conferences are distributed, and eleven members of the Executive Committee as provided for in § 2 hereof. The Publishing Agents shall be ex-officio members but without vote. The Areas shall be arranged alphabetically and numbered from one to twenty-one. The members of the Book Committee elected from the Areas designated by odd numbers shall be elected for a term of eight years, and those from the Areas designated by even numbers for a term of four years; and hereafter each General Conference shall elect for a term of eight years one member from each Area who shall be nominated by the delegations representing that Area, to take the place of the member whose term is then expiring, or to fill any vacancy in the Committee for the unexpired term; provided that in any such case the person elected to fill such vacancy in an Area membership shall be from the Annual Conference to which the retiring member belonged, or within the bounds of which he resided. Any vacancy occurring in the Area membership of the Book Committee by a member's removal from the Area from which he was elected, or by any other cause whatsoever shall be filled by the Book Committee until the next session of the General Conference. Provided, however, that the present District Members of the Book Committee whose terms do not expire until 1928 shall, without further nomination and election, continue in office until the General Conference of 1928 and shall represent the respective Areas to which they now belong.

§ 2. Beginning with 1924 the Executive Committee shall consist of eleven members. The General Conference shall elect five members of the Executive Committee from New York City and the territory contiguous thereto, three of whom shall serve for four years and two for eight years; and three members from Cincinnati and the territory contiguous thereto, two of whom shall serve for four years and one for eight years; and three members from Chicago, and the territory contiguous thereto;

two of whom shall serve for eight years and one for four years; one at least of each group shall be a minister.

Each General Conference after 1924 shall elect for eight years members from the respective territories to take the places of those whose terms are expired, and shall fill for the unexpired term any vacancy by the election of a member from the territory in which the vacancy occurs. The standing committee on Book Concern shall nominate the eleven members of the Executive Committee. Any vacancy occurring in the membership of the Executive Committee shall be filled by the Book Committee until the next session of the General Conference, providing, however, that the present members of the Local Committees whose terms do not expire until 1928, shall without further nomination and election continue in office and as members of the Executive Committee until the General Conference of 1928.

The Chairman of the Book Committee shall be ex-officio a member of the Executive Committee, with voice and vote in all of its proceedings.

The Publishing Agents shall be ex-officio members of the Executive Committee, but without vote.

¶ 381. (This entire paragraph to remain unchanged.)

¶ 382. (§§ 1, 2, 3, and 4 of this paragraph to remain unchanged.)

The section (§ 5) now reads:

§ 5. In case a vacancy occur in either the publishing, editorial, or other official departments of the Book Concern authorized by the General Conference, it shall be the duty of the Book Committee, two at least of the General Superintendents being present, and a majority of those present concurring, to provide, as soon as possible, for such vacancy until the session of the next General Conference.

As amended § 5 will read as follows:

§ 5. In case a vacancy occur in either the publishing, editorial, or other official departments of the Book Concern, authorized by the General Conference, it shall be the duty of the Book Committee, two at least of the General Superintendents being present, and a majority of those present concurring, to elect, as soon as possible, a successor to fill such vacancy until the next session of the General Conference.

¶ 383. (This paragraph remains unchanged.)

¶ 384, § 1. (This section remains unchanged.)

§ 2. (This section now reads):

§ 2. Any part of the apportionment unpaid at the close of the Annual Conference session preceding the General Conference year. Should there remain any deficiency at the close of the first Annual Conference session succeeding the General

Conference it shall be added to the regular apportionment for the next year, and shall be collected with it.

As amended § 2 will read:

§ 2. Any part of the apportionment unpaid at the close of the Annual Conference session preceding the General Conference shall be reapportioned and raised within the coming year.

§ 3. (This section remains unchanged.)

This paragraph now reads:

III. LOCAL COMMITTEES

¶ 385. The members of the Local Committees of the Book Committee chosen from the territory contiguous to New York and Cincinnati, respectively, shall assemble as soon after their election as practicable and organize separately by the election of a Chairman and a Secretary for each of said Local Committees; and, as directed by the Book Committee, shall have the general supervision and direction of the affairs of the Publishing Houses and Depositories under their immediate charge; and during the intervals of the Book Committee meetings the Local Committees shall also perform such duties as commonly belong to the Executive Committee of a Board of Trustees. A majority of the members of each Local Committee shall constitute a quorum. The duties of the Chairman of the Book Committee, in case of his absence or disability, may be performed by the Chairman of either of the Local Committees.

As amended this paragraph will read:

III. EXECUTIVE COMMITTEE

¶ 385. The members of the Executive Committee of the Book Committee, constituted as above provided, shall assemble as soon after their election as practicable and organize by the election of a Chairman, a Vice-Chairman, a Secretary, an Assistant Secretary, and such other officers and such sub-committees as they may require. In the absence of the Chairman or Vice-Chairman of the Executive Committee said Committee may elect a chairman pro tem. As directed by the Book Committee, the Executive Committee shall have general supervision and direction of all the affairs of the publishing houses and depositories of the Book Concern. During the intervals of the Book Committee meetings the Executive Committee shall perform such duties as commonly belong to an Executive Committee of a Board of Trustees.

This paragraph now reads:

¶ 386. The Local Committees respectively shall meet monthly, to examine into the affairs under their charge, and shall keep correct records of their proceedings, and when requested they shall submit the records either to the Book Committee or to the Local Committees in joint session. At the beginning of the

quadrennium each Local Committee shall value all the real estate under its supervision; which value shall be entered in the records and shall not be changed during the quadrennium, except as property may be purchased, improved, sold, or destroyed.

As amended this paragraph will read:

¶ 386. The Executive Committee shall meet bi-monthly to examine into the affairs under its charge, and shall keep correct records of its proceedings, and when requested it shall submit its records to the Book Committee. Special meetings of the Executive Committee may be called by the Chairman, or upon the written request of any five members of the Committee. A majority of the members of the Executive Committee shall constitute a quorum.

This section now reads:

¶ 387, § 1. The Local Committee shall meet in Joint Session semiannually at such time and place as they may determine, or at the call of the Chairman of the Book Committee, or at the written request of three members of each of the Local Committees; and when in Joint Session they shall act as a Joint Executive Committee. The Chairman of the Book Committee shall be ex-officio Chairman, and shall preside at the Joint Sessions of the Local Committees; and a majority of the members of each of the Local Committees shall be required for a quorum.

As amended this section will read:

§ 1. At the beginning of the quadrennium the Executive Committee shall value all the real estate under its supervision; which value shall be entered in the records and shall not be changed during the quadrennium, except as property may be purchased, improved, sold, or destroyed.

This section now reads:

§ 2. The Local Committees, acting jointly, shall have the power to suspend a Publishing Agent or an Editor for cause to them sufficient and in such case a time and place of hearing shall be fixed at as early a date as practicable for the investigation of the official conduct of said Publishing Agent or Editor. Due notice in writing of the time and place of hearing and of the nature of the charges shall be given by the Chairman of the Book Committee to such Publishing Agent or Editor, and also to the Bishops through their Secretary. The Bishops thereupon shall elect one of their number to be present and preside at the investigation.

As amended this section will read:

§ 2. The Executive Committee shall have power to suspend a Publishing Agent or an Editor for cause to it deemed sufficient, and in such case a time and place of hearing shall be fixed at as early a date as practicable. Due notice in writing of the

time and place of hearing and of the nature of the charges shall be given by the Chairman of the Book Committee to such Publishing Agent or Editor, and also to the Bishops through their Secretary. The Bishops thereupon shall select one of their number to be present and preside at the hearing.

This section now reads:

§ 3. This investigation shall be before the members of the Book Committee elected from the General Conference Districts, who by a two-thirds vote may remove from said office said Publishing Agent or Editor, between the sessions of the General Conference.

As amended this section will read:

§ 3. This hearing shall be before the members of the Book Committee elected from the Areas, who by a two-thirds vote may remove from office said Publishing Agent or Editor, between the sessions of the General Conference.

This paragraph now reads:

IV. PUBLISHING AGENTS

¶ 388, § 1. The General Conference shall elect quadrennially three Publishing Agents, who, under the supervision and direction of the Book Committee, shall have authority, as the administrative officers of the Book Concern, to regulate the production and distribution of the publications and to conduct the affairs of The Methodist Book Concern. They shall, subject to the approval of the Local Committees acting jointly, determine the classes of business to be carried on by the several publishing houses.

§ 2. At the meeting for organization the Book Committee shall designate one of the Publishing Agents, who shall have immediate charge and administration of the publishing interests at New York City, one with like duties at Cincinnati, and one with like duties at Chicago.

As amended this paragraph will read:

¶ 388, § 1. The General Conference shall elect quadrennially three Publishing Agents who, under the supervision and direction of the Book Committee, shall have authority as the administrative officers of the Book Concern to regulate the production and distribution of the publications and to conduct the affairs of the Book Concern. They shall, subject to the approval of the Executive Committee, determine the class of business to be carried on by the several publishing houses.

§ 2. At the meeting for organization the Book Committee shall designate one of the Publishing Agents, who shall have immediate charge and administration of the publishing interests at New York City, one with like duties at Cincinnati, and one with like duties at Chicago.

¶ 389. This paragraph remains unchanged.

¶ 390. This paragraph now reads:

¶ 390, § 1. The Publishing Agents shall keep the accounts of the Book Concern by such uniform system as shall be authorized by the Book Committee.

§ 2. The Publishing Agents shall annually take a complete inventory, including therein all assets of whatever nature belonging to the respective departments under their charge, and by a uniform system accurately determine their cash value; and shall include the real estate at the valuation made by the Local Committees at the beginning of each quadrennium, noting any changes made therein and the reasons therefor. The annual account shall be submitted to the Book Committee at its first session, and shall contain a full and detailed statement of all assets and liabilities, income and disbursements in the respective departments of the Book Concern.

§ 3. The Publishing Agents shall deliver to their successors in office such statements of assets and liabilities as shall be ordered, approved and certified by the Book Committee.

As amended this paragraph will read:

¶ 390, § 1. The Publishing Agents shall keep the accounts of the Book Concern by such uniform system as shall be authorized by the Book Committee.

§ 2. The Publishing Agents shall annually take a complete inventory, including therein all assets of whatever nature belonging to the respective departments under their charge, and by a uniform system accurately determine their cash value; and shall include the real estate at the valuation made by the Executive Committee at the beginning of each quadrennium, noting any changes made therein and the reasons therefor. The annual account shall be submitted to the Book Committee at its first session, and shall contain a full and detailed statement of all assets and liabilities, income and disbursements in the respective departments of the Book Concern.

§ 3. The Publishing Agents shall deliver to their successors in office such statements of assets and liabilities as shall be ordered, approved and certified by the Book Committee.

¶ 391, § 1. (This section remains unchanged.)

§ 2. This section now reads:

§ 2. The Publishing Agents shall furnish to the Local Committee a full and satisfactory statement of the transactions of each month, and when the Local Committees require shall present for examination proper vouchers for all payments made by them during the period specified, and shall afford said Local Committee every possible means and facility for a full and intelligent understanding of the affairs of the several departments under their care.

As amended this section will read:

§ 2. The Publishing Agents shall furnish to the Executive

Committee a full and satisfactory statement of the transactions of each month, and when the Executive Committee requires, shall present for examination proper vouchers for all payments made by them during the period specified, and shall afford said Executive Committees every possible means and facility for a full and intelligent understanding of the affairs of the several departments under their care.

¶ 392. (This paragraph remains unchanged.)

¶ 393. (This paragraph remains unchanged.)

¶ 394, § 1. This paragraph now reads:

V. DEPOSITORIES

¶ 394, § 1. There shall be Depositories for the sale and distribution of the books and publications of The Methodist Book Concern at Pittsburgh, Pennsylvania; Boston, Massachusetts; and Detroit, Michigan, which shall be in charge of The Methodist Book Concern in New York; and Depositories at Chicago, Illinois; Kansas City, Missouri; and San Francisco, California, which shall be in charge of The Methodist Book Concern in Cincinnati; also Depositories at such other places as the General Conference may determine from time to time. Each Depository shall be supplied with a full stock of the books of the General Catalogue, Sunday School Books, Sunday School Supplies, and Tracts, to be sold for the Publishing House with which the Depository is connected.

As amended this section will read:

V. DEPOSITORIES

¶ 394, § 1. There shall be depositories for the sale and distribution of the books and publications of The Methodist Book Concern at Pittsburgh, Pennsylvania; Boston, Massachusetts; Detroit, Michigan; Chicago, Illinois; Kansas City, Missouri; and San Francisco, California. The Book Committee shall establish other depositories as the General Conference may from time to time direct. All depositories, subject to the direction of the Book Committee, shall be under the supervision of the Executive Committee. Each depository shall be supplied with a full stock of the books of the General Catalogue, Sunday School Books, Sunday School Supplies, and tracts, to be sold for the publishing house supplying such stock.

¶ 394, § 2. This section remains unchanged.

¶ 395. This paragraph remains unchanged.

Adopted, May 26.

The original report (¶ 382, § 5) did not contain the words "two at least of the General Superintendents being present, and a majority of those present concurring."

MINORITY REPORT NO. 1

The undersigned members of the Committee on Book Concern,

who are opposed to the adoption of the Majority Report of said Committee, present the following Minority Report of the said Committee, which is the same as the Majority Report, except as follows:

IV. PUBLISHING AGENTS

¶ 388, § 1. The Book Committee shall elect quadrennially and at its session immediately following the General Conference, a Publishing Agent, who, under the supervision and direction of said Committee, shall have authority as the administrative officer of the Book Concern, to regulate the production and distribution of the publications, and to conduct the affairs of the Book Concern. Such administrative officer shall, subject to the approval of the Book Committee, or Executive Committee, determine the class of business to be carried on by the several publishing houses.

§ 2. The Book Committee shall designate the place of residence of the Publishing Agent.

In harmony with this Minority Report the words Publishing Agents, wherever they occur in the Majority Report, are changed to Publishing Agent.

FRANK A. HORNE,
ELMER E. HELMS,
WALTER O. HOFFECKER,
CLARENCE A. TITUS,
CHARLES G. OGREN,

ROLLA V. WATT,
JOHN W. LANGDALE,
MRS. JOHN A. PATTEN,
W. H. VAN BENSCHOTEN,
FRANCIS E. BALDWIN.

Laid on table, May 26.

MINORITY REPORT No. 2

The undersigned members of the Committee on Book Concern, who are opposed to a part of the Majority Report of said Committee, present the following Minority Report:

Change the majority report, ¶ 380, § 1, by substituting in line 3 for the words "one member" the following: "two members, one ministerial and one lay," so that the said section shall read, "Beginning with A. D. 1924 the General Conference shall elect quadrennially a Book Committee consisting of two members, one ministerial and one lay, from each of the Areas of the United States into which the Annual Conferences are distributed."

Strike out all after "distributed," in that sentence.

Change § 2 by substituting the in line 16.

Change § 2 by substituting the following:

§ 2. Beginning with 1924 the Executive Committee shall consist of thirteen members. The Book Committee at the first meeting immediately after the adjournment of the General Conference, shall elect from its own membership two ministerial and two lay members from New York City and the territory

contiguous thereto, two ministerial and two lay members from Cincinnati and the territory contiguous thereto, and two ministerial and two lay members from Chicago and the territory contiguous thereto. These twelve members together with the Chairman of the Book Committee shall be the Executive Committee. In 1924 one ministerial and one lay member shall be elected for eight years and one ministerial and one lay member shall be elected for four years. Thereafter all elections shall be for eight years. Any vacancy occurring in the membership of the Executive Committee shall be filled by the Book Committee from its own membership.

The Publishing Agents shall be ex-officio members of the Executive Committee, but without vote.

CHARLES E. HILL,
JOHN H. DAUGHERTY,
R. L. BRAINARD,
ROY B. COX,
JAMES A. HUSTON,

HARRY S. HAMILTON,
E. M. JONES,
E. H. MCKISSACK,
C. E. B. ROBERTS,
N. M. JONES.

Laid on table, May 26.

REPORT NO. 19. PHILIPPINE OBSERVER

The Committee on Book Concern, to whom the Memorial regarding the Philippine Observer was referred, recommends its continuance, and the sum now appropriated for it be annually continued.

Adopted, May 27.

REPORT NO. 20. EXECUTIVE COMMITTEE NOMINATIONS

The Committee on Book Concern, pursuant to the legislation adopted by this General Conference, nominates the following persons as members of the Executive Committee of the Book Concern:

For New York City, N. Y., and territory contiguous thereto:

Frank A. Horne, term to expire in 1928.

James E. Holmes, term to expire in 1928.

Morris S. Daniels, term to expire in 1928.

Ezra S. Tipple, term to expire in 1932.

W. T. Rich, term to expire in 1932.

For Cincinnati, Ohio, and territory contiguous thereto:

Cyrus M. Van Pelt, term to expire in 1928.

Jesse R. Clark, Jr., term to expire in 1928.

Lewis N. Gatch, term to expire in 1932.

For Chicago, Illinois, and territory contiguous thereto:

John L. Hillman, term to expire in 1928.

Charles E. Bacon, term to expire in 1932.

Henry S. Henschen, term to expire in 1932.

Adopted, May 29.

VIII. FOREIGN MISSIONS

REPORT NO. 2. DESIGNATED GIFTS

Your Committee having before it the Report of the Board of Foreign Missions make the following recommendations concerning Designated Gifts:

We recommend that the Board of Foreign Missions do all in its power to arrange a plan by which:

1. In accord with the present policy of the Board of Foreign Missions, the channel by which Designated Gifts are given is kept clear in order that the donor may know that the money reaches the field for which it is intended.

2. The contributing field be protected from undue solicitation.

3. That in case of Designated Gifts being given for non-recurring objects, these amounts be remitted on the recommendation of the field finance committee.

Adopted, May 26.

REPORT NO. 3. INTER-BOARD RELATIONS

Your Committee on Foreign Missions, having considered the subject presented in Memorial No. 815, concerning the correlation of the activities of the various general Boards of the Church in foreign fields, offers the following resolution:

We recommend that the Secretaries of these Boards continue their effort to work out the best methods of correlating the activities of these various Boards to the end that duplication of appeals at home and possible overlapping on the field may be avoided; and

We further recommend that the voice of the Central Conferences and Central Mission Conferences on this whole subject receive full consideration.

Adopted, May 26.

REPORT NO. 4. CALL OF CENTRAL CONFERENCE

Your Committee on Foreign Missions concurs in Memorial No. 750, coming from the Central Conference of Southern Asia, and recommends that hereafter, following each call of the Conferences, under Rule 7 of the General Conference Rules of Order, a call of the Central Conferences and Central Mission Conferences shall be made for the presentation of resolutions for immediate passage coming from these bodies and that these Conferences shall have the privilege of presenting Memorials through the Secretary of the General Conference.

Adopted, May 27.

REPORT NO. 5. CENTRAL CONFERENCE AND CENTRAL MISSION CONFERENCES

After due consideration of the report of the Commission on Central Conferences and of Memorials No. 115, 151, 290, 746,

749, 751, 775, 776, 798, 928, 954, 955, 956, 963, 999, and 1002 your committee recommends that hereafter there shall be Central Conferences and Central Mission Conferences and that Chapter IV of the 1920 Discipline shall be superseded by the following two paragraphs:

CHAPTER IV

CENTRAL CONFERENCES

¶ 95, § 1. There shall be such Central Conferences as have been heretofore authorized, or shall be hereafter authorized by the General Conference, or that may develop from authorized Central Mission Conference as set forth in § 17, with the privileges and powers as hereinafter set forth, provided that a Central Conference shall have at least a total of 20 ministerial and 20 lay delegates on the basis of representation as set forth in § 2.

§ 2. The Central Conferences shall be composed of ministerial and lay members in equal numbers, chosen in such manner and with such qualifications as the Central Conference shall itself determine, provided that each Annual Conference, Mission Conference and Mission shall be entitled to at least two ministerial and two lay delegates, and that no other selection of delegates shall be authorized which would provide for more than one ministerial delegate for every six members of an Annual Conference, Mission Conference, or Mission, except that a fraction of two thirds of the ratio fixed by a Central Conference shall entitle an Annual Conference, Mission Conference, or Mission to an additional ministerial delegate, and to an additional lay delegate.

§ 3. The first meeting of a Central Conference shall be called by the Bishop or Bishops in charge, at such time and place as he or they may select, to which all of the members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference; provided, that in a Central Conference the ratio of representation shall not be greater than one ministerial delegate to every six members, except as set forth in § 2. The time and place of future meetings shall be determined by the Central Conference.

§ 4. Each Central Conference shall meet at least once every four years at such time and place as it may elect. The sessions of said Conference shall be presided over by Bishops in attendance in such order as they may determine. In case no Bishop is present, the Conference shall elect a temporary President from among its own members. The resident Bishops, or a majority of them, with the concurrence of the Executive Committee or other authorized Committee, shall have the authority to call an extra session of the Central Conference, to be held at the time and place designated by them.

§ 5. The presiding officer of the Central Conference shall decide questions of order, subject to an appeal to the Central Conference, and he shall decide questions of law subject to an appeal to the General Conference; but questions relating to the interpretation of the Rules and Regulations made by the Central Conference shall be decided by the Central Conference.

Central Conference Powers

§ 6. (1) To a Central Conference shall be committed for supervision, in harmony with the Book of Discipline and interdenominational contractual agreements, the educational, industrial, publishing, medical, and other connectional interests of the Annual Conferences, Mission Conferences, and Missions within its territory, and such other matters as may be referred to it by the Annual Conferences, Mission Conferences, and Missions concerned, or by order of the General Conference.

(2) Subject to the approval of the Resident Bishops, it shall have the power to prescribe Courses of Study, including those in the vernaculars, for its ministry, both foreign and indigenious, including Local Preachers, Exhorters, Bible Women, Deaconesses, Teachers, both male and female, and all other workers whatsoever, ordained or lay. It shall also make rules and regulations for examinations in these Courses.

(3) A Central Conference shall have power to make such changes and adaptations regarding church membership, special advices, worship, the local ministry, and shall have power to decide the official status and ordination of women, as the peculiar conditions on the fields concerned require, provided, that no action shall be taken which is contrary to the Book of Discipline.

(4) A Central Conference shall have the power to establish detailed rules, rites and ceremonies for the solemnization of Marriage, not contrary to the statute laws of the country or countries within its jurisdiction.

(5) A Central Conference is authorized to prepare and translate simplified or adapted forms of such parts of the Ritual as it may deem necessary, such changes to receive the approval of the Resident Bishop or Bishops.

(6) A Central Conference shall have authority to edit and publish abridged editions of the Discipline, omitting such sections as refer exclusively to activities in the United States.

(7) A Central Conference shall supervise the missionary work undertaken by the Church located within its bounds and provide suitable organizations for such work, provided, that when a Central Conference enters upon such work outside its borders, it shall first consult the Board of Foreign Missions.

(8) A Central Conference, where the laws of the country permit, shall have the power to incorporate one or more Executive Boards, or Committees with such membership and such

powers as may have been granted by the Central Conference, for the purpose of transacting any necessary business that may arise in the interval between the sessions of the Central Conference, or that may be committed to said Boards or Committees by the Central Conference.

(9) A Central Conference is authorized to interpret Article 23 of the Articles of Religion so as to recognize the government or governments of countries within its territory.

(10) A Central Conference shall have authority to make such modifications of the rules concerning the temporal economy of the local church as to adapt those rules to the conditions existing in the fields concerned.

(11) The Central Conference, with the concurrence of the Resident Bishop or Bishops concerned, shall have authority to supervise such institutions, interests and properties of the Methodist Episcopal Church in the territory within its jurisdiction as may have been provided by funds raised within said jurisdiction, or as may be entrusted to it. It shall have the power to make rules and regulations for the purchase, holding and transfer of any such property or institution secured or established from resources raised within its jurisdiction, and of such other properties as may be transferred to it by the Conferences or such other organizations, local or general, holding the same; provided, however, (1) that all procedure shall be subject to the laws of the several countries concerned; (2) that no transfer of property shall be made from one Conference to another without the consent of the Conference holding such property; (3) that the existing status of properties held by local trustees or other holding bodies shall be recognized. The Central Conference shall not alienate any property or institution, or the proceeds derived from the sale or transfer thereof, from the Methodist Episcopal Church, nor shall the Central Conference involve the Board of Foreign Missions or any other organization of the Church in any financial obligation without the official approval of said Board or organization.

(12) A Central Conference may fix the boundaries of the Annual Conferences, Mission Conferences and Missions within its bounds, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in the Book of Discipline, ¶¶ 511-513, provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference, and, provided further, that no Annual Conference shall be organized with less than twenty-five members. It may also, with the consent of the Resident Bishops, enter into agreements with other Churches or Missions for the division of territory or of responsibility for Christian work within the territory of the Central Conference.

(13) A Central Conference shall have power to fix orders of business suitable for the District and Quarterly Conferences within its territory.

(14) A Central Conference shall have the power to organize Women's Conferences within its jurisdiction and to determine conditions of membership and powers of the same.

(15) The Journal of the Proceedings of a Central Conference duly signed by the President and Secretary, shall be sent for examination to the General Conference.

(16) With the exception of determining the number of Bishops a Central Conference shall have authority to recommend the number of general officers in all departments of the work of the Church within the boundaries of the Central Conference.

(17) A Central Mission Conference shall become a Central Conference upon fulfillment of ¶ 95, § 1, and upon the ratification of the Annual Conferences, Mission Conferences and Missions concerned.

CENTRAL MISSION CONFERENCES

¶ 96, § 1. When in any of our foreign Mission fields there is more than one Annual Conference or Mission, if ordered by the General Conference, it shall be lawful to organize a Central Mission Conference, to be composed of either all of the members of those Annual Conferences or Missions, or of delegates from the same, elected according to such ratio as may be agreed upon between the constituent parties, who may also provide for the admission of laymen to such Conference, the number of lay delegates not to exceed that of the clerical delegates.

§ 2. The first meeting of the Central Mission Conference shall be called by the Bishop in charge, at such time and place as he may select, to which all the members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference. The time and place of future meetings shall be determined by the Central Mission Conference; provided, that it shall meet at least once in four years.

§ 3. A General Superintendent or Missionary Bishop, if present, shall preside over a Central Mission Conference, but in his absence the Conference shall elect a president from among its own members. Missionary Bishops have equal rights and privileges with General Superintendents in the sessions of the Central Mission Conferences with which they may be connected.

(1) To a Central Mission Conference shall be committed for supervision the educational, industrial, publishing, medical, and other connectional interests of the Annual Conferences, Mission Conferences, and Missions within its jurisdiction; but never in contravention of the Book of Discipline, or the orders of the General Conference; and it shall have no authority to

involve the Board of Foreign Missions in any financial responsibility, nor to hold or control the property of the Board without the official permission of the said Board.

(2) Subject to the approval of the Bishops, it shall have power to arrange Courses of Study, including those in the vernaculars, for its Ministry, both foreign and indigenous, including Local Preachers, Exhorters, Bible Women, Deaconesses, Teachers, both male and female, and all other workers whatsoever, ordained or lay.

(3) In cooperation and collaboration with the Board of Foreign Missions and the Woman's Foreign Missionary Society, it shall supervise the missionary work and policy of the indigenous Church and provide suitable organization for such work.

(4) A Central Mission Conference is authorized to prepare and translate into the vernacular concerned simplified and adapted forms of such parts of the Ritual as may be deemed necessary; to extend Article XXIII of the Articles of Religion, to recognize the government or governments of countries within its jurisdiction, such changes to receive the approval of the resident Bishop or Bishops.

(5) A Central Mission Conference shall have power to make such adaptations regarding membership, special advices, worship, and the local ministry, not contrary to the Book of Discipline, as the peculiar conditions of the fields concerned call for.

(6) A Central Mission Conference, where the laws of the country permit, and subject to proper agreements with the Board of Foreign Missions, shall have power to incorporate an executive Board or Committee with such membership and powers as may be determined by the Central Mission Conference, for the purpose of transacting such necessary business as may arise in the interval between the sessions of the Central Mission Conference or that may be submitted to it by the Central Conference.

(7) A Central Mission Conference shall have the power to establish detailed rules, rites and ceremonies for the solemnization of marriage, not contrary to the statute law of the country or countries within its jurisdiction.

(8) A Central Mission Conference shall have power to make such rules and regulations for the purchase, holding and transferring of property, not related to the Board of Foreign Missions and the Woman's Foreign Missionary Society, as the local laws allow or require.

§ 5. In the Central Mission Conference the right shall be reserved to vote by Conferences or Missions whenever the delegations from one third of the several Conferences or Missions represented shall so demand. In such cases the concurrent vote of the delegations from two thirds of all the Conferences and Missions present and voting shall be necessary to complete an action.

§ 6. A Central Mission Conference may fix the boundaries of the Annual Conferences, Mission Conferences and Missions within its jurisdiction, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in ¶¶ 511-513, provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Mission Conference shall first have been determined by the General Conference; and provided, further, that no Conference shall be organized with less than twenty-five members.

§ 7. When a Central Mission Conference has been duly organized it shall not be discontinued except by order or consent of the General Conference.

§ 8. The Journal of the proceedings of a Central Mission Conference, duly signed by the President and Secretary, shall be sent for examination to the General Conference.

Adopted, May 28.

REPORT NO. 6. AMENDING CONSTITUTION OF BOARD OF FOREIGN MISSIONS

Your Committee, to whom was referred Memorial No. 62, relative to Amendments to the Constitution of the Board of Foreign Missions, makes the following recommendations:

First: Amend ¶ 413, title and § 1, by striking out the title and the section and substituting the following:

“¶ 413. Article II.—Life Members and Honorary Managers.”

“§ 1. Members of the Foreign Missionary Society who contribute \$1,000 at one time shall become Life Members and may attend the Annual Meeting of the Board, but without vote.”

Second: Amend ¶ 414, § 2, by striking out from the first sentence the words “thirty-two traveling ministers of the Methodist Episcopal Church and thirty-two laymen of the Methodist Episcopal Church” and substituting therefor the words “twenty-five traveling ministers and twenty-five lay members of the Methodist Episcopal Church,” and further strike out in the second sentence the word “laymen” and substitute the words “lay members,” so that the section as amended shall read:

“§ 2. The Board of Managers shall consist of all the effective General Superintendents, who shall be ex-officio members of said Board, and twenty-five traveling ministers and twenty-five lay members of the Methodist Episcopal Church elected by the General Conference upon nomination of the Bishops. In constituting the Board of Managers, the Bishops shall nominate one representative from each Episcopal Area in the United States, preserving as nearly as may be an equality in the number of ministers and lay members chosen from these Areas.”

§ 2. (Withdrawn.)

Third: Amend ¶ 414, § 4, by changing the words “not less

than thirty" to "twenty-one" and strike out the third sentence so that the section as amended shall read:

"§ 4. The Board of Managers shall elect an Executive Committee consisting of twenty-one members. This Committee shall meet monthly at the headquarters of the Board of Foreign Missions in New York City, unless otherwise ordered by the Board."

Fourth: Amend ¶ 414, § 5, as follows:

1. Strike out the word "Vice-President" in line 6 and insert the words "one or more Vice-Presidents."

2. Insert before the last sentence the words "The funds of the Board shall be administered on the Mission field by agencies which the Board shall approve."

So that the section as amended shall read as follows:

"§ 5. Vacancies in the Board of Managers shall be filled as the Charter provides. The Board shall have authority to make By-laws, not inconsistent with this Constitution or the Charter; to print books, periodicals, and tracts for Foreign Missions; to elect a President, one or more Vice-Presidents, a Treasurer and such Assistants as may be necessary, a Recording Secretary and such Assistant and other Secretaries as may be necessary; to fill vacancies that may occur among the officers elected by the Board; to organize departments for the administration of the work of the Board; to invite the cooperation of other agencies, where such cooperation will increase efficiency of the work in the foreign field. The funds of the Board shall be administered on the mission field by agencies which the Board shall approve. It shall present a statement of its transactions and funds to the Church in its annual report, and shall lay before the General Conference a report of its transactions for the preceding four years, and the state of its funds."

Fifth: Amend ¶ 418, by changing the title to read "Constitution and Support of Missionaries," reversing the order of the sections, changing the words "above provided" in § 2 to read "provided in § 2" and at the end of the new § 2 add the sentence "In this matter the Board shall as far as practicable base its procedure upon provisions similar to those prescribed for Annual Conferences," so that the Paragraph as amended shall read:

"¶ 418. Article VII. Appointment and Support of Missionaries.

§ 1. A person shall be acknowledged as a Missionary or receive support as such from the funds of the Board of Foreign Missions only when such person has been approved by the Board of Managers and has been assigned to some definite field except as provided in § 2. Ministerial missionaries shall be constituted by the joint action of a General Superintendent and the Board. Lay missionaries shall be appointed by the Board of Managers.

§ 2. The Board may provide for the support of Retired Missionaries and of the widows and orphans of Missionaries who may not be provided for by their Annual Conferences respectively; provided they shall not receive more than is usually allowed retired ministers, their widows and orphans in home Conference. In this matter, the Board shall as far as practicable base its procedure upon provisions similar to those prescribed for Annual Conferences."

Sixth: Add after ¶ 418 a new Paragraph as follows:

"¶ 419, Article VIII. Field Finance Committees.

§ 1. In a mission field of the Board of Foreign Missions in which there may be an Annual Conference, Mission Conference or an organized Mission, there shall be a Committee on Finance, consisting of the following members, ex officio: the Resident and the Presiding Bishops; the Mission Treasurer and the Mission Superintendents. The Committee shall also include such other persons as the Annual or Mission Conference or Mission may elect, subject to the approval of the Board of Foreign Missions. The Committee shall elect its own Chairman. This Committee shall be responsible to the Board of Foreign Missions for the administration of the funds provided by the Board.

§ 2. In territory of a Central Conference or a Central Mission Conference said Central Conference may prescribe the method of constituting such finance committees, subject to the approval of the Board of Foreign Missions. This Committee shall be responsible to the Board of Foreign Missions for the administration of its funds."

Seventh: Amend ¶ 423, by striking out the words "lay male" and substituting the word "laymen," so that the first line shall read:

"¶ 423. Laymen, missionaries of the Board of . . ." also change the title to correspond.

Eighth: Amend ¶ 426, by striking out the last clause, reading: "cooperate with the missionary office in New York City in the distinctive work of the Missionary Education Department and keep said office informed as to missionary conditions on the District"—and substituting:

"Cooperate with the Board and other agencies of the Church in the promotion of missionary education and keep the Board informed as to foreign missionary conditions on the district."

Adopted, May 28.

REPORT NO. 7. BIBLE WOMEN AS MEMBERS OF QUARTERLY CONFERENCE

Your Committee, to whom was referred Memorial No. 791, recommending the standardization of courses for Bible women and that they shall be eligible for membership in Quarterly

Conferences and District Conferences, recommend that said Memorial be approved to the extent that such legislation is commended to the Central Conferences and Central Mission Conferences wherever such legislation is desired.

Adopted, May 28.

REPORT NO. 8. BIRTHDAY ANNIVERSARY OF WILLIAM TAYLOR

We, your Committee, to whom was referred Memorial No. 363, relating to the one hundredth anniversary of the birth of William Taylor, beg leave to report as follows:

1. We endorse the movement to celebrate the 100th Anniversary of the birth of Bishop William Taylor.

2. We recommend the reference of this matter to the Board of Foreign Missions with instructions to cooperate in such ways as are desirable.

Adopted, May 28.

REPORT NO. 9. RELIEF FOR ALL OUR WORK IN GERMANY

We, your Committee, to whom was referred Memorial No. 1111, asking for additional relief for our churches in Germany, recommend:

That the Board of Bishops be requested to appoint a committee of seven, of which two shall be Bishops, to study, in conjunction with the Board of Foreign Missions, the conditions in Germany and to seek ways of relief from the situation, the request of the Committee to be submitted to the Board of Foreign Missions, and the Corresponding Secretary of the Board of Foreign Missions be a member of this Committee *ex officio*.

Adopted, May 28.

REPORT NO. 10. LAY MISSIONARIES

We, your Committee, to whom was referred Memorial No. 1082, asking that lay missionaries be invited to sit as associate members of their various Annual Conferences, recommend that the same be referred to the Board of Foreign Missions.

Adopted, May 29.

REPORT NO. 11. WOMAN'S FOREIGN MISSIONARY SOCIETY

We, your Committee, to whom was referred the Report on the Activities of the Woman's Foreign Missionary Society, beg leave to summarize the splendid record of said Society as follows:

Since 1869—The Woman's Foreign Missionary Society has sent overseas \$30,000,000. Led 175,000 women to Christ and into Church membership.

To-day it works in 19 countries. Maintains schools which enroll 50,000 students. Supports 5,700 native workers and nearly 700 missionaries.

It is a mighty agent to turn the thought of the Orient toward Christ's ideal for women.

At home the record of 1923 touches the 600,000 mark for membership and \$2,303,000, a single year's receipts.

But beyond record it is a mighty agency in extending the horizons and expanding the ideals of the women of Methodism. Adopted, May 27.

REPORT NO. 12. FURTHER RELIEF FOR JAPAN

We, your Committee, to whom was referred the reference in the Annual Report of the Secretaries of the Board of Foreign Missions to the earthquake fund for Japan, beg leave to report as follows:

We commend to the sympathy and generosity of our entire Church the unfinished task that lies before the Board of Foreign Missions and the Woman's Foreign Missionary Society in replacing their property losses in Japan, sustained during the recent earthquake. Generous as has been the response to the Christmas appeal there still remains unprovided for almost two thirds of the total amount asked. A million dollars must yet be found before our properties in Japan will be restored. We, therefore, urge the fullest support of such efforts as shall be authorized and undertaken by our Church agencies for the completion of this work.

Adopted, May 27.

REPORT NO. 13. QUADRENNIAL REPORT OF THE BOARD OF FOREIGN MISSIONS

Your Committee, on report of the Secretaries of the Board of Foreign Missions, would report as follows:

The past quadrennium has been a period of trials and triumphs never before known in our history.

We began with an enthusiasm which was illustrated by sending of seventeen Bishops to foreign fields, representing plans which were, in large part, a wholly new departure.

For the first time in our history, the total problem of the kingdom of God in the world was taken into consideration, and our programs drawn accordingly. A broader and more comprehensive plan of attack was outlined and nothing that humanly could be foreseen was omitted to make the plans eventuate in success.

The Church was called to prayer for the whole world. Christian stewardship was elevated from a mere call for funds to a worthy ideal of the whole life. The broadest appeal for dedication to world service was sent throughout the Church. And to the whole Church went the appeal to accept its full share of responsibility for the evangelization of the world.

In response to this fourfold call 537 new recruits were actually sent into the foreign field. The waning of the remarkable enthusiasm universal at the close of the World War is a matter of record and more serious than the lapse of enthusiasm was corresponding lapse of idealism, that great idealism which so many had thought was surely about to secure the redemption of the world.

The plans of the Board were drawn on the basis of a general payment of Centenary subscriptions. The first break in the line resulted from the serious falling off of Centenary income. With the decrease in income, and nearly, if not quite equal in consequences, was the tremendous loss in exchange, amounting since the war to much more than eight hundred thousand dollars.

The doubling of all transit costs, the large deficit in the Columbus exposition and the loss because of the Interchurch Movement were among the seriously heavy blows that have caused distressing embarrassment to the work of the Board.

But those serious losses and disappointments do not blind our eyes to the great achievements of the quadrennium.

It is apparent that these losses were due to causes which no one anticipated and which could not be foreseen. In the meantime our work has been expanded far beyond all former accomplishments. Never before was our Church so truly a world Church as at this hour.

There is still no appeal that touches the heart of the Church at large as does the Foreign Missionary enterprise, and it is to be regretted that our present plans as to designated gifts renders largely vain the purposes of devoted and loyal people to maintain this cause. It is certainly to be hoped that a more satisfactory arrangement can be made in the near future whereby the desire of the people may be transformed more effectively into missionary contribution.

In the midst of the other financial difficulties came the tremendous appeal from Japan to meet the earthquake situation. For this cause nearly \$600,000 was contributed, the Christmas offering being devoted to that purpose.

We rejoice in the development of the principle and practice of cooperation on the field resulting in the avoidance of overlapping and the best possible use of all funds and forces available.

The study of foreign governments and the adaptation of our work to all the complicated situations that arise from differences of race, religions, and government is a matter of utmost importance and approval.

We believe that our leaders are highly equipped to grapple with those situations and are meeting them with every promise of success. Our workers are in touch with the Moslem and

the Roman Catholic world as never before. In the presence of forty governments our Church carries on through the Board of Foreign Missions.

In the midst of all the complexity the one great Church is being carried on in organization and life. Very great changes may be impending. The development of nationalism and on the other hand of Central Conferences are indications of the problem and of its solution.

The Central Conferences especially have had large attention from our General Committee and the outcome will be observed with the greatest interest. Visiting the fields and consultation with the Bishops on the ground have been means of closer cooperation and wise planning throughout the quadrennium. Correspondence is difficult because of the time and distances involved but has been used to great advantage. Methodist travelers, Bishops, missionaries, and educators have taken part in that important phase of the work.

In full consciousness of the financial problems of the quadrennium, we nevertheless express our gratitude to God for the amazing progress of the Church on the field. Gifts of money in all mission lands have greatly increased. Six thousand, five hundred new national workers and 115,000 members have been added; six hundred residences have been built and hundreds of churches and other buildings also.

As in the home field, numerous forms of service have been rendered of which we had not dreamed a generation ago, so it is abroad. Every new thing of value that the years are bringing to us is being taken at once to the most distant places in a most remarkable manner. Social centers, Boy Scouts, health instruction sound strange to our ears as part of the Missionary Program, but such they are. Agricultural help is most highly important, is greatly appreciated and great advance is being made in that direction.

We believe that there is not only no department of our Church life which has a greater claim upon our interest and attention than the foreign service, but also that its administration has been of the highest order of religious spirit and of ecclesiastical statesmanship.

And we would express our highest appreciation of the administration of our Secretaries, Frank Mason North and Titus Lowe, and our gratitude in behalf of the Church for their wise and successful leadership.

Adopted, May 28.

REPORT NO. 14. AMENDING POWERS OF BOARD OF FOREIGN MISSIONS

"We, your Committee, to whom was referred Memorial No. 1129, amending the powers of the Board of Foreign Missions

in the Articles of Incorporation, make the following recommendations:

In Chapter III, ¶ 411, of the Discipline, relating to the Board of Foreign Missions, omit all after the word "work," in the fifth line of § 1, of said ¶ 411, and substitute therefor the following:

"There shall be a Board of Foreign Missions duly incorporated according to law and having its office in New York City; said Board shall have committed to it the general supervision of all work in fields outside of the jurisdiction of the United States, in harmony and cooperation with the constituted authorities of the Church in said fields, and similarly in such places subject to the sovereignty of the United States as may be assigned to it by the General Conference from time to time and shall be subject to such rules and regulations as the General Conference may prescribe." And substitute for § 2 of said ¶ 411, the following:

"Other denominational agencies shall undertake work in the fields indicated only in cooperation with this Board," so that the whole ¶ 411 will read as follows:

"¶ 411, § 1. There shall be a Board of Foreign Missions duly incorporated according to law, and having its office in New York City; said Board of Foreign Missions shall have committed to it the general supervision of all work in fields outside of the jurisdiction of the United States, in harmony and cooperation with the constituted authorities of the Church in said fields, and similarly in such places subject to the sovereignty of the United States as may be assigned to it by the General Conference from time to time and shall be subject to such rules and regulations as the General Conference may prescribe."

"§ 2. Other denominational agencies shall undertake work in the fields indicated only in cooperation with this Board."

In § 2, ¶ 415, omit the last four lines of said Section and after the words "missionary intelligence" in the sixth line of said Section, add the words:

"In promoting the work committed to this Board and the general interests of the cause by correspondence, travel and such other methods, activities as the service involves and the Board may approve." So that the whole section will read:

"§ 2. They shall be subject to the direction of the Board of Managers and their salaries, which shall be fixed by the Board of Managers, shall be paid out of the treasury. They shall be employed exclusively in conducting the correspondence of the Board, in furnishing the Church with missionary intelligence, in promoting the work committed to this Board and the general interests of the cause by correspondence, travel, and such other activities as the service involves and the Board may approve."

Adopted, May 28.

REPORT NO. 15. EUROPE AND NORTH AFRICA

Your Committee has given careful consideration to the "Statement to the General Conference," from the Special Committee appointed at the last Annual Meeting of the Board of Foreign Missions, to be prepared by its own Committee on Policy and Work in Europe in collaboration with the Executive Officers of the Board. It also had before it the reports of Bishops Nuel- sen, Bast, and Blake, covering this territory, as well as the Journals of the second session of the European Central Conference and the first session of the Northern Europe Central Conference, and the Annual Reports of the Board of Foreign Missions and the statement prepared by Dr. George M. Fowles, Treasurer of said Board, and has availed itself of personal conversations with representatives from the various fields in Europe and North Africa.

In view of the possible unification with the Methodist Episcopal Church, South, we should keep in mind that the work in Poland, Czecho-Slovakia, Belgium, and the southern part of Russia, including the Ukraine, is by mutual agreement allocated to that Church.

The success of our work in Germany, Switzerland, Denmark, Norway, and Sweden, is no doubt due to their common Protestant heritage, to the contrast of the evangelical spirit of Methodism with the more formal life of the state churches, and to the approach to these countries by nationals.

We suggest that the legal department of the Board of Foreign Missions prepare a brief constitution which could be submitted to the governments of Europe as the sum and substance of our Methodist Disciplinary Code of Law, thus insuring uniformity of our legal status quo.

While we gratefully recognize the growing desire on the part of the nationals in the various countries where we are at work to assume responsibility for programs and policies, we would earnestly commend the example of the Scandinavian brethren in the matter of corresponding self-support.

Has the time not come when we should profit by the example of successful operations of such religious organizations in Europe whose main emphasis of missionary activity has been placed upon the distribution of their specific literature in nearly all the languages of Europe? In view of the great dearth of Methodist literature in European countries, we would suggest that there be a coordinating of publishing interests in Europe under the joint direction of The Methodist Book Concern and the Board of Foreign Missions, placing a Depository of The Methodist Book Concern in some centrally located city.

BULGARIA

Many are the indications that we are on the verge of a great

revival in Bulgaria. The Holy Synod has sensed it and is stirring the country to reaction. The people crowd the churches to hear the preached word. Any preacher with an evangelistic passion and with a message worth hearing can have a crowd. When the revival comes it will be in proportions seldom seen in European countries. Prejudice against our evangelical schools has broken down. Our one school, crowded when harboring eighty students, is housing one hundred and could have three times that number.

Intelligent, young men are seeking the ministry through the portals of our Church to a degree never known before. The larger portion of these are graduates of gymnasiums of the land—institutions equal to any of the same class in Europe. Others lack only a year or two of meeting the same qualifications. Some sixteen of these have been sent to various points in Europe for further training during the last three years.

We should entrench ourselves strongly in Sofia, the capital of the kingdom. We have been handicapped here for lack of equipment. The Centenary program was to give us a church, a hall for Sunday School and social work, home for the Superintendent and pastor, office for administration, rooms for nursery and clinic for children, room for Boy Scouts, hostel for university students, gymnasium for athletics, and baths and rooms for women's work. Not one of these features has materialized. We have secured a lot in the center of the city which for adaptability, size and situation, no better can be found in the entire city. Only one of the three buildings planned is half completed and we are halted for want of funds. Not one of the eight hundred and more of the completed buildings erected by Centenary funds can yet be registered for Bulgaria. We need this plant and need it mightily.

FRANCE

Leaving aside the institutional and benevolent aspects of the work in France, and looking only at the conditions of the organized Church Work, there can be no doubt that we are facing a magnificent opportunity to develop a sturdy, aggressive French Methodist Episcopal Church, which will be both a challenge and an inspiration to all the Protestant forces in France.

Prior to the beginning of the war, in 1914, the annual disbursement of the Board averaged less than \$8,000, while the contributions from the field for all purposes did not amount to \$1,000 a year. But beginning with the year 1919, following the signature of the Peace Treaty, the work in France has entered upon a period of remarkable development. For the calendar years 1919 to 1923, the contributions on the field for all purposes have increased from 20,000 francs to 1,000,000 francs, though the value of the franc has varied but little (about six-

teen to the dollar). This is an increase of 500%. The growth in membership has been from under 600 to 1,374, or over 100%. The leaders of our work in France confidently predict the doubling of our membership within the next five years.

GERMANY

We are grateful for the encouraging reports about the work in Central Europe. Methodism brings a saving and healing message to the broken nations and our Church is called by the Master to fulfill a great task for the future in this critical hour of European history.

We appreciate the splendid relief work our congregation in Switzerland did. We rejoice in the remarkable successes in Austria, Hungary, the Baltics and Russia. The Conferences in these countries need all the support that the Church is able to give.

Our sympathy is stirred by the conditions in Germany, for the preachers and their families, the deaconesses, the congregations, the thousands of children and women now suffering under heavy burdens, and we give our warmest support to the relief activities which have been undertaken.

Our hearts are glad in hearing of a religious revival in Germany. Our prayer is that this revival may become a strong factor in the building up of the kingdom of God and in the reconstruction of Europe. We congratulate our brethren in Germany on the success they have had in behalf of the prohibition cause and hope that Methodism will retain its leadership in this great world movement.

The most outstanding factor of greatest importance for the work in the whole Area is, in our judgment, the Theological Seminary, Martin Mission Institute, in Frankfort-am-Main. Eighty students are there at present, representing ten different nations. The problem of the Church in Central Europe is the problem of leadership. The need of such leadership is the challenge of the day. We therefore heartily favor the plan which the Conferences in Germany and Switzerland adopted, that in connection with the celebration of the seventy-fifth anniversary of the Methodist Episcopal Church in Germany and Europe, there should be raised a jubilee fund for this very important institution, which on account of the financial situation in Germany is threatened with catastrophe, and we recommend that the Committee of Seven, for studying conditions in Germany, be instructed in connection with the Board of Foreign Missions to find a way in which the Church at home may participate in this celebration and contribute special gifts for this seminary.

ITALY

During the past few years the budget for the Italy Conference

has been administered by the committee composed entirely of Italians. This administration has been completely satisfactory both to the Board of Foreign Missions and the Italy Conference. In view of the present delicate political situation on this field, it is most imperative that the Italian character of our work be thus emphasized and put in evidence, and while the Italy Conference is very grateful for the confidence the Board in New York has shown it, the Italian brethren request to have the local administration continued with frequent inspection by the Board.

NORTH AFRICA

North Africa is a field radically different from Europe. It is our distinctive Moslem field. Swept clean of thousands of early Christian churches, for eleven centuries Islam was supreme from Morocco through Algeria, Tunisia, and Tripoli to Egypt, over 2,000 miles, and from the Mediterranean to and across the Sahara, over 1,500 miles to the South. France took Algiers in 1830, and in French North Africa the population to-day is some 13,000,000 Mohammedans, Berbers of European stock, and Arabs of Semitic origin, besides about 1,200,000 Europeans.

Under the impact of French government, education, literature, commerce, colonization, etc., Moslem intolerance has crumbled. In the war over 500,000 North Africans served in France as soldiers or workmen. Since then a very large proportion of the Berber young men spend longer or shorter periods of work in France. Their viewpoint has changed, their horizon enlarged, and their influence is profoundly changing their whole people. What was one of the most difficult Moslem problems to reach has become the most accessible and responsive.

Special types of automobiles are crossing the Sahara, the French government is hastening the construction of a trans-Saharan railway. Soon tropical Africa will be opened up across the Sahara. As goes North Africa, so will go those vast regions.

Our two main branches are evangelistic and educational. From four city and two interior regional centers and outstations, the evangelistic push is going forward with ever increasing success. In the Moslem work center in Algiers over 600 children are reached each week. Four years ago, after something like two quadrenniums of effort, our native Christian community numbered seventy-eight. To-day it is 288, an increase of nearly fourfold in four years. Our Sunday Schools have more than doubled, with about 2,000 children. Already the native Christian mission workers number seventeen. In 1919 there was contributed on the field 5,890 francs; in 1923 the amount was 47,673 francs, an increase of 750%. Thanks to the Centenary and the Woman's Foreign Missionary Society,

in seven centers properties have been acquired, carrying the total values from Frcs. 170,000 to Frcs. 4,113,000.

"In the educational work, the main effort has been in six "Homes" for boys and girls, where the children are turned over to us for upbringing and education. Early in the quadrennium every "Home" was filled to capacity, 206 children in all. The only apparent limit to this work is our ability to enlarge our "Homes," and receive the children whom people are eager to send us. These children become Christians. Already some have married and have established Christian homes. Some twenty of the boys are learning trades. An industrial and agricultural school has been started in sheer self-defense. The carpet school for women and girls is flourishing. In the new School of Theology are already eight students. In no other purely Moslem field is there such an opportunity. Dr. S. M. Zwemer has characterized this work as the most successful Moslem work he has seen. In addition to the Moslem work carried on in Arabic and Kabyle, there is the important French work; with churches in the cities of Oran, Algiers (2), Constantine, Tunis, and Sousse. This branch, under French pastors, is just getting well under way. The membership has more than doubled during the four years.

Dr. John R. Mott, after a recent visit to conduct an Inter-Mission Conference, wrote: "The very great importance of North Africa as a mission field was borne in on me during these days. I have tried to keep in fairly close touch with the establishment and progress of our missions in different parts of the world, but I confess I had no conception of the desperate need, of the uniqueness of the opportunity, and of the high strategy of our work in Northwest Africa, . . . the plans of which impressed me as being conceived on well-thought-out, wise and promising lines."

RUSSIA AND BALTIC STATES

We are deeply grateful to a watchful Providence that has preserved our pioneer work and property in Russia and the Baltic section during the trying years of the Great War and ensuing revolutions. We desire to record our profound appreciation of the heroic and statesmanlike services which the able organizer and superintendent of Russian and Baltic Methodism has rendered our Church during the past seventeen years on one of the most extensive, multi-lingual and hardest fields in Wesley's world-wide parish. We furthermore wish to record our appreciation of the fine type of loyal and consecrated coworkers that have shared the labors, spirit, and enthusiasm of our American Methodist pioneer.

The Russia Mission Conference, which includes the work in the Baltic states, now numbers nearly 50 preachers, with 70

appointments, 110 preaching places, 65 Sunday Schools, 175 officers and teachers, 4,500 scholars. There are 18 church buildings, 12 parsonages, with a sum total valuation of \$400,000 without debts. Full members and probationers, total 3,212, with an increase of 870 during the past year. There are 1,612 Epworth Leaguers. Twenty candidates are preparing for the ministry; and ten more are waiting to be enrolled in the preparatory seminary, which has recently been opened in Riga. Nine Deaconess candidates are preparing themselves for the Russian and Baltic field and eight more young women are on the waiting list. During the past year 926 actual conversions were reported with possibly fifty per cent more which have not been included in the statistics. This field now supports four day schools in China, Korea, Japan, and India, one school for each of our four countries.

In view of the multi-lingual work in the three Baltic Republics, Esthonia, Latvia, and Lithuania, which formerly belonged to Russia, it would seem advisable to coordinate the matter of training workers and publishing literature in the five languages used on this field and having for the present a definite point of contact with the Methodist Episcopal Church, South, in these matters, there will not be any over-lapping in the matter of translations and publications.

There should be a strong institution for the training of preachers and workers for Russia and the Baltic States. This institution ought to be situated either in Riga, Latvia, or Warsaw, Poland. Some arrangement should be made for giving the graduates from this institution further study in the United States or England. Steps have already been taken to this end.

In view of the low exchange in these various countries it would seem advisable to purchase suitable properties at once in strategic centers in these countries, and also to put up church buildings and parsonages in such country districts where our missionary outlook is remarkably encouraging.

Thus far there has been no money allotted for the upkeep of the child welfare work inaugurated under the Centenary relief program. Our children's homes in various centers should receive regular support.

As our work in Russia is not operating as a so-called church of religious activity, but under the caption "American Methodist Relief and Child Welfare," it would seem most advisable to strengthen that part of our activity by giving a regular amount for that purpose.

SCANDINAVIA

There has been established a Union Theological School of an advanced grade for the whole of Scandinavia, namely, Denmark, Norway, Sweden, and Finland, by the purchase of a large

property at Gothenburg, Sweden, by the recommendation of the Board of Foreign Missions, express action having been taken by the Annual Meeting of 1922.

The political and religious spirit of unity between the peoples of Scandinavia has opened the way for such a Union School, and the Annual Conferences of the several countries have given distinct approval.

This Theological School of higher grade is a vital necessity to supplement the work of the Training Schools in the four countries of the Area to secure better leadership and to promote self-support for all the churches concerned, as well as for the training of Methodist missionaries. Inasmuch as the purchase and reconstruction of the property at Gothenburg have involved an indebtedness of \$100,000, we suggest that very important institution of the Copenhagen Area be commended to the care of the Board of Foreign Missions and to the Church at large, said institution planning to have a course of study for the preparation of missionaries for the Foreign Missions, the last year of such training to be in the United States.

Adopted, May 29.

REPORT No. 16. SUPERINTENDENTS FOR ANNUAL CONFERENCES OUTSIDE THE UNITED STATES

We, your Committee on Foreign Missions, to whom was referred Memorial No. 1171, recommend that an Annual Conference in territory outside the United States may by a two-thirds vote of the members of the Annual Conference present, request the presiding Bishop to appoint from among its own members a Conference Superintendent. The Superintendent thus appointed shall perform the same functions as those now performed by a Superintendent of a Mission Conference.

Adopted, May 29.

IX. HOME MISSIONS

REPORT No. 1. JOINT COMMITTEE ON RELIGIOUS TRAINING OF STUDENTS

Upon consideration of Memorial No. 353, we recommend that the Discipline be amended as follows:

To ¶ 446, § 3, after the word "funds" in line 10, add the words: "or to assist in campaigns for raising funds"; so that the whole section of said paragraph when amended shall read:

¶ 446, § 3: The Board of Home Missions and Church Extension shall cooperate with the Board of Education in providing for the religious training of Methodist students at tax-supported, independent, and other educational institutions not under control of the Methodist Episcopal Church, by naming three of its

members to serve with a like committee of the Board of Education, to have general supervision over all such work and to make grants of money from available funds, or to assist in campaigns for raising funds, for the support of such work.

Adopted, May 13.

REPORT No. 2. ENDORSEMENT OF RESIDENT BISHOP TO APPLICATIONS FOR CHURCH EXTENSION AID

Memorial No. 197, coming from the Puget Sound Conference, requests a change of ¶ 438, § 2, so as to require that all applications for Church Extension aid, and all appropriations for missionary work shall have the endorsement of the resident Bishop. Upon this we recommend nonconcurrency.

Adopted, May 13.

REPORT No. 3. APPROVAL OF CHURCH PLANS

After considering Memorial No. 443, proposing that when Church Extension aid is granted for the building of a church, the plans for such building shall first be approved by such agency as is provided by the Board of Home Missions and Church Extension, your Committee reports nonconcurrency.

Adopted, May 13.

REPORT No. 4. ALLOCATION OF RURAL MISSIONARY TERRITORY

Upon consideration of Memorial No. 445, your Committee recommends that the following resolution be adopted and that the same be printed in the Appendix of the Discipline:

Whereas, In rural missionary work there is much overlapping of fields of service in the same territory by Protestant denominations;

Whereas, Lack of adjustment of fields of service results in vast areas of unoccupied or uncared for territory; and,

Whereas, In most sections of the United States the Methodist Episcopal Church is in a position to assume responsibility for the care of families not cared for by any other denomination; therefore be it

Resolved, That wherever possible District Superintendents in cooperation with their pastors and laymen definitely allocate all the territory within their respective fields so that no rural family will be without definitely assigned pastoral care; and so that the missionary responsibility of the Methodist Episcopal Church may be definitely known.

Adopted, May 14.

REPORT No. 5. MEETINGS OF COUNCIL OF CITIES

Report No. 5, on Memorial No. 352, was recommitted by the General Conference upon the request of the Committee itself.

Your Committee upon further consideration recommends as follows:

In ¶ 441 § 6, beginning with the second sentence on line 4, strike out the words: "It shall be the duty of the Department of City Work to" and substitute the words: "The Department of City Work may," so that the said section, as amended, will read:

¶ 441, § 6. "There shall be a Council or Councils of Cities, composed of the Corresponding Secretary, the Superintendent of the Department of City Work, and two delegates from each duly organized City Society. The Department of City Work may convene the Council or Councils annually at such time and place and under such conditions as said Department shall determine; at least four weeks' notice having been given to the City Societies."

Adopted, May 26.

REPORT No. 6. WOMAN'S HOME MISSIONARY SOCIETY

After considering Memorial No. 479, of the Woman's Home Missionary Society, your Committee unanimously recommends the following:

Strike out ¶ 450 of the Discipline and substitute therefor the following:

CHAPTER VI

WOMAN'S HOME MISSIONARY SOCIETY

¶ 450, § 1.

• There shall be an organization known as the Woman's Home Missionary Society of the Methodist Episcopal Church for the purpose of enlisting and organizing the efforts of Christian women and young people in behalf of all native and foreign groups, needy childhood, and community welfare throughout our country, and to cooperate with other societies and agencies in educational, missionary, and deaconess work.

§ 2. It shall be governed and regulated by its Constitution, which may be altered or amended, when presented in proper form, by the Board of Managers, such changes to be approved by the General Conference after having been approved by the Annual Meeting of the Board of Managers of the Society.

§ 3. Its field of labor, general plan of work, and its appropriations shall be submitted for approval to the Board of Home Missions and Church Extension of the Methodist Episcopal Church at its Annual Meeting.

§ 4. The appointment of missionaries serving with the Woman's Home Missionary Society shall be made by the Board of Trustees of the Society.

Deaconesses serving with the Woman's Home Missionary Society shall be appointed according to the provisions made in the Discipline of the Church.

§ 5. The funds of the Woman's Home Missionary Society shall be raised by receiving Annual, Life, Honorary, and Perpetual Members; by gifts, annuities, bequests and devises, and by collections in audiences convened in the interests of the Society. The amounts so collected shall be reported to the Annual Conference through the preachers in charge, in order that they may be entered among the benevolence collections and published in the Annual and General Minutes.

Adopted, May 14.

REPORT NO. 7. TRUST BOND AND MORTGAGES

Upon consideration of Memorial No. 676, your Committee recommends the adoption of the following resolution:

Resolved, That the Board of Home Missions and Church Extension be authorized to accept a contract in place of a Trust Bond and Mortgage for donations in sums not exceeding Five Hundred Dollars.

Resolved, That the Board of Home Missions and Church Extension be requested to simplify and clarify the present Trust Bond and Mortgage as far as possible; and,

Resolved, That the Board of Home Missions and Church Extension be requested to simplify and clarify the Trustees' statement and pledge and that the items at present included in the Trustees' statement and pledge be included in the original application blank wherever possible.

Adopted, May 16.

REPORT NO. 8. COUNCIL OF RURAL WORK

Your Committee, to which was referred Memorial No. 442, recommends that a new section to be known as § 4 be added to ¶ 444, so that the said § 4 shall read as follows:

¶ 444, § 4. There shall be a Council or Councils of Rural Work, composed of two Bishops, to be appointed by the Board of Bishops, the Corresponding Secretary and the Superintendent of the Department of Rural Work, and two Delegates from each duly organized Rural Society. The Department of Rural Work may convene the Council or Councils annually at such time and place and under such conditions as said department shall determine, at least six weeks' notice having been given to the officials of the Rural Societies.

Adopted, May 17.

REPORT NO. 9. APPROPRIATIONS FOR CITY WORK

Upon consideration of Memorials Nos. 973 and 1069, your Committee recommends the following change in the Discipline:

Strike out § 5 of ¶ 439 and substitute the following as

¶ 439, § 5. All askings for work in cities shall be reviewed by the Department of City Work. Appropriations for such

work shall be administered by said Department and shall be paid to the Treasurer of the Conference Board, except where there is a City Society duly organized and in active operation, in which case all appropriations shall be payable to the Treasurer of the City Society.

Adopted, May 26.

REPORT NO. 10. APPROPRIATION FOR RURAL WORK.

Upon consideration of Memorial No. 444, we recommend that the following section be added to ¶ 443, after § 7, to be known as § 8:

¶ 443, § 8. All askings for Rural Work shall be reviewed by the Department of Rural Work. Appropriations for such work shall be administered by said Department and shall be paid to the Treasurer of the Conference Board, except where there is a Rural Society duly organized and in active operation, in which case all appropriations shall be payable to the Treasurer of the Rural Society.

Adopted, May 26.

REPORT NO. 11. RURAL SOCIETIES

Upon consideration of Memorial No. 1043 we recommend the following change in the Discipline:

Amend ¶ 444, § 1, by adding after the word "Societies," on line one, the words, "with the District Superintendent as a member, ex officio," so that the said section as amended shall read as follows:

¶ 444, § 1. Rural Societies, with the District Superintendent as a member, ex officio, may be organized on any District of any Annual Conference. They shall be auxiliary to the Board of Home Missions and Church Extension, and report to the same.

Adopted, May 26.

REPORT NO. 12. QUADRENNIAL REPORT OF THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

Your Committee reports that it has carefully examined the Quadrennial Report of the Board of Home Missions and Church Extension and the abstract from that report as printed in the Handbook of the General Conference, which were both referred to your Standing Committee by your action.

Your Committee rejoices in the marked progress made, as it is disclosed in this important document through convincing statistics, charts and illustrations. The revelation of the many and varied activities of this successful organization not only enchains the attention, but deeply stirs the heart. We recommend a careful reading of these publications with the assurance that those who follow our recommendation will find their

interest absorbed, their minds informed, and their hearts encouraged.

Through constant, intelligent, and sympathetic study of its work, the whole scope and plan of the Board's activities have been greatly enlarged, and the entire field in which this organization operates shows fine results from its larger ministry. Among noteworthy achievements we record the enlarged vision and equipment received by approximately 5,000 rural pastors who have been brought together under trained leadership in summer schools. Approximately the same number of city pastors and workers have taken training for their special fields with the consequent results of seven days a week programs being projected in nearly every city in the United States.

By making possible their adequate support, part-time workers have been replaced in many fields by those who have given their full time and energy to their work. In yet other fields, better trained leadership has been supplied through the wise administration of Home Mission aid. So resultful has this administration been that, in the first two years of this quadrennium, 1,780 rural fields, many of which had been receiving missionary aid for a considerable period of time, have been brought entirely to self-support.

Along the frontier, by the same agencies heretofore named, earnest and capable workers are playing no small part in the making of a Christian empire. By a wise cooperation with other Christian churches in many fields, especially in the State of Montana, competition has been avoided, effecting not only a saving of men and of money, but insuring that all the missionary funds invested are applied to the sole purpose which justifies their contribution, namely, the extension of the kingdom of Christ.

Fields hitherto neglected or receiving but scanty attention, due, of course, to the insufficiency of our income, such as logging and mining camps, have shared in the increased resources which the generosity of the Church has placed in our treasury, and as a result chapters of Home Mission achievement as absorbing in their human interest and appeal as any that have been ever written are now in the annals of this Board and form part of its imperishable history.

The great and complex city problems which for years have challenged, perplexed, and often discouraged the Church, are now being met with a clearer understanding and with a wiser and more resourceful adaptation of means to the ends which are legitimately to be sought. As a consequence, the note of retreat, which has all too often been sounded during our past history, has almost vanished, and instead the Church has not only held its ground in most difficult fields, but registers positive advance. Better still, the way is at least fairly clear as to the

policies and methods which promise success in the future, and those of us who all too often in the past have had difficulty in repressing a feeling of discouragement akin to despair now "thank God and take courage."

As to Church Extension, it is perhaps sufficient to record that during the past four years we have aided in constructing an average of 869 buildings per year, or a total of 3,476 for the quadrennium. When it is remembered that for perhaps fifty years our average was something more than 200 per year, the greatness of the advance becomes evident. For the four years just closed, the Church has invested through this Board for building more than \$9,600,000, or an increase greater than fifty per cent over and above the total investment for church expansion for the preceding half century. These gifts have helped in the building of 933 city projects, more than 2,000 in the towns and rural districts, 677 in Negro communities, 205 among foreign-speaking peoples and 9 among the original Americans, the Indians.

We note with pleasure the remarkable growth of the Permanent Fund, which now has assets of \$3,523,730.60, as compared with \$2,269,175.53 five years since, or an increase of over one million and one quarter dollars for the five-year period. The chief source of additions to this Fund is through annuity gifts. On November 1, 1918, there were outstanding annuity bonds totalling \$871,636.14. There have been received since that date annuity gifts amounting to \$1,042,965.33, an addition of more than the total amount that we held five years since.

The undesignated income from the Permanent Fund, after caring for the payments to annuitants, and all other disbursements from Income Account, left in 1923 a balance of \$31,231.55 to add to surplus. This surplus will greatly increase during the current year, on account of the increased income from the Wesley Building, which after deducting operating expenses will yield an annual net income of over \$80,000 to \$85,000.

The Treasurer states: "With this Fund steadily increasing, the Board might well give consideration to the advisability of applying this surplus each year toward the general administration expenses, thereby reducing the amount necessary to be provided in the appropriations for that purpose. This annual surplus in Income Account should, in a year or two, care for half of our administration expense, and in a few years will doubtless care for nearly all of it, thus eliminating that unpopular item, 'Overhead.'" What a great day it will be for the Church when this Board can say that it is administering to the field 100 cents on every dollar contributed by the Church!

Your Committee feels that it cannot close this report without mentioning the wise and capable leadership of the Corresponding Secretary, Rev. David D. Forsyth, D.D., who has given him-

self unstintedly to the work of the Board of Home Missions and Church Extension.

Adopted, May 26.

REPORT No. 13. BUREAU FOR WORK AMONG NEGROES

On Memorial No. 1063, we recommend the following:

Amend ¶ 437 by adding a third section to read: ¶ 437, § 3. The Board may organize a Bureau for Work Among Negroes, which Bureau shall cooperate with all the Departments as their activities may affect the Negro populations of the country.

Adopted, May 27.

REPORT No. 14. REPORT OF FOREIGN LANGUAGE COMMISSION

Your Committee, to which was referred the Report of the Foreign Language Commission created by the General Conference of 1920, upon consideration thereof, and of Memorials Nos. 190, 350, 426, 446, 574, 592, and 1074, submit for your adoption the following findings of facts and its recommendations thereon, involving four changes in the Discipline, duly noted as they occur:

I. AGGRESSIVE ADVANCE

The problem among foreign language peoples facing Protestantism, and particularly the Methodist Episcopal Church, is staggering. The large proportion of foreign-born and of foreign parentage in our great centers of population and in certain rural sections without, apparent religious affiliation challenges Christianity. The Methodist Episcopal Church has been from its inception the great missionary agency to the unchurched. The task, however, is so great and so complex that, while Methodism should assume her full share of it, there should be cooperation with other interested denominations in matters relating to the discovery and allocation of responsibility and, where possible, in the prosecution of a common program. More particularly is this true concerning newer immigrant groups. Because of this challenge and need,

We recommend an aggressive advance be made by the Methodist Episcopal Church in work among foreign language peoples in the United States. To this task we urgently appeal for a united approach by all denominational and other interested agencies.

II. APPROACH AND PROGRAM

In matters relating to approach and program:

First, Language: We recommend that work among newly arrived immigrants be carried on in their native tongues, but that work with both children and adults be in the English language as soon as feasible.

Second, Literature: Believing that the Christian printing-press can be one of the most effective means in bringing the Christian message and American ideals to the foreign-born and their children, and that the development of religious vitality in a new environment is largely dependent upon literature either in periodical or in leaflet and book form,

We recommend that the Methodist Episcopal Church assume its share of the responsibility of providing a missionary, educational and evangelistic language literature. In this connection we especially commend the foundations already laid by the Committee of Six on Foreign Language Publications during the past quadrennium, and recommend that its work be continued.

Third, Location: The Methodist Episcopal Church has up to this time failed to adopt a policy in the matter of location of foreign language work and inasmuch as this has often resulted in the location of two Methodist Episcopal churches in the same neighborhood, oftentimes side by side; and, because competition becomes serious when the foreign language Church begins to use or finds itself in need of using the English language to serve adequately its constituency,

We recommend that the leadership of our Church in the future locate new foreign language Churches or Mission Centers with the thought in view of making such work serve the entire constituency of the parish when its special language mission shall have been accomplished and that the Board of Home Missions and Church Extension discourage in its program such overlapping and that it cooperate in carrying out the principles of Church extension as set forth above.

Fourth, Cooperation with Community Agencies: We recommend that in the process of evangelizing and in the development of Christian citizenship the Church cooperate as far as possible with civic, educational, fraternal, social and welfare organizations among the various nationality groups, and wherever possible make use of the press and forum. In this connection we commend the work of the Goodwill Industries, whose approach in workrooms and stores is reaching vast numbers of foreign language peoples.

III. LEADERSHIP

The most important single factor in all Christian work is leadership. No less is this true in work among foreign language peoples.

We recommend: First, that our schools and Church organizations be urged to secure young men and women of ability and consecration to enter this field of Church activity.

Second, that in the training and use of bilingual leadership, both ministerial and lay, emphasis should be placed not only on

the necessity of using the language of the group with which they are working, but also the use of the English language.

Third, that the training of bilingual workers, wherever possible, be carried on in connection with our English-speaking training agencies, and that provision be made for specialized graduate training, as well as for those who are not qualified to do graduate work.

IV. EDUCATION OF ENGLISH-SPEAKING CHURCH

One of the fundamental needs in relation to work among foreign language peoples is that of restating the responsibility of the Methodist Episcopal Church for training its leadership to think not alone in terms of Anglo-Saxon responsibility, but in terms of every person within the parish. To this end:

We recommend a careful study of the national backgrounds of our immigrant peoples on the part of the Methodist ministry and laity as a basis for a program of evangelization and induction into American citizenship and that our colleges, universities, and theological seminaries be urged to take cognizance of this larger phase of our Church's responsibility in the preparation of their courses of study, and that Conference Courses of Study be prepared with this need in view.

V. RECOGNITION OF CONTRIBUTION OF FOREIGN LANGUAGE WORK TO ENGLISH CHURCHES AND CONFERENCES

Since the practice of the Church has magnified the importance of annual reports of addition to membership:

We recommend a recognition of the contribution being made to English-speaking Churches and Conferences by our foreign language work, and suggest that a column be provided in annual reports in which shall be recorded the number of members transferred to English Churches and Conferences and that the Board of Home Missions and Church Extension give favorable consideration for increased aid in cases where this transfer of membership is sapping the strength of work and where there is still need for bilingual missionary effort.

ORGANIZATION RECOMMENDATIONS

I. Policy Regarding Foreign Language Conferences

During the past quadrennium certain foreign language Churches have merged with English-speaking Churches or have transferred into English-speaking Conferences; and inasmuch as several foreign language Conferences have taken action looking toward a merger with English-speaking Conferences:

We recommend: First, That every effort be made to conserve the excellent results secured by our foreign language Conferences, Mission Conferences, and Missions.

Second, That such foreign language Conferences, Mission

Conferences and Missions be fostered and encouraged to continue so long as there is a constituency needing such special language ministry and supervision.

Third, That the process of merging our foreign language Conferences, Mission Conferences, and Missions with English-speaking Conferences should not be forced, but left to the particular foreign language organizations involved, and that the process for accomplishing such mergers of interests be simplified.

Fourth, That the merging of a foreign language Conference, Mission Conference, or Mission with an English-speaking Conference or Conferences or the transfer of a foreign language Church or Mission Center to an English-speaking Conference shall not be consummated without the consent of said foreign language Conference, Church, or Mission Center concerned.

We further recommend: Fifth, That any local Church or Mission Center located in a foreign language Conference, Mission Conference, or Mission may be transferred to the jurisdiction of the English-speaking Conference within whose geographical territory it is located when two thirds of the membership of such Church or Mission Center, twenty-one years of age or over, take action favorable to such transfer in a meeting called for this purpose by the Quarterly Conference; and when the Bishops having jurisdiction concur, the Church or Mission Center and its property shall be transferred. Property adjustments shall be made in accordance with the provisions of the Discipline now in force. If, however, the Bishops fail to concur, the matter shall be referred to the Board of Bishops for action.

Sixth, That any foreign language Conference, Mission Conference, or Mission may be merged with the English-speaking Conference or Conferences within whose geographical territory it is located when two thirds of the membership present and voting of such Conference, Mission Conference, or Mission take action favoring such merger; and when the Bishops involved concur, the merger shall be consummated. If, however, the Bishops fail to concur, the matter shall be referred to the Board of Bishops for action.

We further recommend, where a foreign language Conference is merged with an English-speaking Conference or Conferences:

That all Conference members and Probationers shall have the same respective relations in the Conference or Conferences with which they are merged.

That all matters relating to Annuities and distribution of Conference Claimants or Preachers' Aid Society funds be committed to the Board of Conference Claimants for actuarial adjustments, such moneys as are held by the various Conferences asking merger to be administered by the Board of Conference Claimants until adjudication is completed. It is recommended that a choice of residence be given Superannuated Ministers

providing a proportionate amount of the funds follow such residence.

That in the matter of Institutions where foreign language Conferences, Mission Conferences, or Missions are being merged with an English-speaking Conference or Conferences, it is recommended that all property adjustments be consummated through commissions representing the various Conferences and interests involved; not unmindful, however, of benevolent consideration due to those who made these institutions possible.

It is further recommended that ¶ 512, § 2, be amended by adding the following words: "And foreign language Conferences, Mission Conferences, Missions, Churches, or Mission Centers in the United States being merged with or transferred into English-speaking or other Conferences"; so that when amended, it will read as follows:

No division or absorption of Annual Conferences or Mission Conferences, or the organization of new Annual Conferences, out of the territory already occupied by organized Conferences, shall be effected until the General Conference shall have approved such division, absorption or organization; except in the case of Central Mission Conferences as provided for in ¶ 95, § 6; and foreign language Conferences, Mission Conferences, Missions, Churches, or Mission Centers in the United States being merged with or transferred into English-speaking or other Conferences.

II. Policy Regarding Organization of New Work

In order to make clear the attitude of the Church regarding organization of new work among foreign language peoples:

We recommend that, while the Church recognizes the necessity of organizing into Missions foreign language Churches and Mission Centers, scattered throughout the English-speaking Conferences, into Missions in order to begin specialized language work among immigrant peoples, such organized Missions should be reassimilated into our English-speaking Conferences after the specialized task is completed.

III. Bi-Lingual Foreign Language Mission

There are in the United States at least 136 foreign language Churches and Mission Centers, without relationship to Conferences, Mission Conferences, or Missions of their own language, scattered over 18 Areas, 41 English-speaking Conferences and 68 Districts, making united administration and equitable appointment extremely difficult; and as there is great need of an aggressive forward movement among the immigrant groups represented by these Churches and Mission Centers.

We recommend that, for the purposes of united administration and the appointment of ministers and missionaries, a Mis-

sion be organized to be known as the Bi-lingual Mission, to comprise all foreign language work being carried on in connection with English-speaking Conferences in the United States, including also those Churches whose chief activities are among foreign language groups. It is further provided, that, in the merging of a foreign language Conference, Mission Conference, or Mission, such Churches or Mission Centers not yet ready to merge on account of language conditions shall be placed in the Bi-lingual Mission. Whenever five or more such Churches or Mission Centers desire it a group may be formed and such leadership assigned as may be deemed wise by the Bishop in charge of the Bi-lingual Mission and the Bishops of the Conferences involved.

In order to maintain mutual sympathy and interest between the English-speaking and foreign language work:

We recommend that the Quarterly Conferences in this Bi-lingual Mission be held by the District Superintendent of the white English-speaking Conferences in whose geographical territory the various Churches and Mission Centers are located; and that Ministers of the Bi-lingual Mission be members of the English-speaking Annual Conferences in which their various charges are located, and that they assemble for such meetings, either as a whole, or in such national groups as may be deemed wise by the Bishop in whose Area the Mission is placed, for the purpose of fellowship, the discussion of common tasks and such other activities as may be assigned them by the Bishop.

It is further recommended that ¶ 207, § 13, be amended by omitting the words "within his Area" so that when amended it will read as follows:

"To organize such Annual Missions as shall have been authorized by the General Conference."

IV. The Local Approach

To insure a nation-wide sense of responsibility on the part of Methodist Episcopal leadership everywhere:

We recommend that it be the duty of the District Superintendent and Pastor to place before the Quarterly Conference of each English-speaking Church in America the fact of its relationship and responsibility to any foreign language peoples resident in the parish.

We further recommend that a Foreign Language Committee be created in each Quarterly Conference to give attention to the needs of any group or groups of foreign language people found in the community not already included in our foreign language Conferences, Mission Conferences, or Missions; such Committee to communicate with the District Superintendent and the Bishop or Superintendent of the Bi-lingual Mission for

developing a program to meet the needs of the situation. In view of the varying conditions in different communities, one of three methods of approach is suggested:

First: Where the numbers are not sufficiently large to constitute a grave problem of assimilation, it is recommended that evening classes be organized for the instruction of foreign-born, living in the community, in the principles of Christianity and good citizenship; also that the Superintendent and other leaders of the Sunday School organize classes in the Sunday School for the instruction of adult immigrants and children of foreign parentage, and that provision be made for the reception of these peoples into the regularly organized activities and membership of the local Church.

Second: Where the numbers and conditions are such as to warrant a more intensive program and where a neighboring Church is conveniently located, it is recommended that a foreign language Department be organized in such local Church under the direction of the Foreign Language Committee of the Quarterly Conference.

Third: Where racial or polyglot colonies are of such size, or where there is no neighboring Church to foster a departmental program, it is recommended that the District Superintendent report such need to the Bishop or Superintendent of the Bi-lingual Mission and give cooperation in the development of the field through an organized language Church or Mission Center.

V. The Bureau of Foreign Language Work

Your Commission is convinced that it is of the utmost importance that our foreign language work be united and correlated, and believes that if the Bishops having supervision of our foreign language work can be brought together with representatives of the Board of Home Missions and Church Extension for conference and study of the needs and formulation of policies, much more effective work can be done among these foreign language groups.

We therefore recommend that the Bureau of Foreign Language Work of the Board of Home Missions and Church Extension be constituted as follows: the Bishops having jurisdiction over foreign language Conferences, Mission Conferences, or Missions, three ministers and five laymen selected by the Board of Home Missions and Church Extension, and the Corresponding Secretary of the Board of Home Missions and Church Extension; also that the Superintendents of Departments of the Board of Home Missions and Church Extension be made advisory members of the Bureau.

The Bureau thus constituted shall have the following powers and duties:

First: To formulate general policies and principles for work among foreign language peoples.

Second: To recruit and make provision for the necessary training of leaders to be employed in work among foreign language peoples.

Third: To review the askings from the field, and recommend appropriations for foreign language work.

Fourth: To conserve and place upon a missionary basis foreign language Churches and Mission Centers which should continue in their specialized task.

Fifth: To cooperate with other organizations and agencies which are working among foreign language peoples.

VI. Area Adjustments

Our foreign language work is now distributed over eleven Areas, in many cases only one Conference or Mission to the Area, and believing that the unifying of the work, the carrying out of an aggressive program and the conservation of the largest results would be facilitated if Conferences were grouped in fewer Areas:

We further recommend that our foreign language Conferences, Mission Conferences and Missions be grouped in not more than five Episcopal Areas.

VII. Administration of Home Mission and Church Extension Funds

We recommend that all Home Mission and Church Extension funds appropriated for use in the promotion of foreign language work in the United States be administered through the regularly constituted channels of the Church.

Believing that a more unified missionary administration in cities will be secured by organizing all missionary work under City Societies:

We further recommend that ¶ 440 be amended by substituting for the words "communities contiguous to each other" in line 3 the words "their contiguous communities" and by substituting for the words "city, or community" in lines 4 and 5, the words "centers of population" and by adding the words "or Bishops" after the word "Bishop" in line 6; and by substituting in the second sentence after the words "The Resident Bishop" the following: "All Bishops, District Superintendents and Superintendents of Missions or Mission Conferences having jurisdiction in the geographical territory"; so that when amended, it will read as follows:

"In order to promote evangelization and to coordinate the work of our Church in cities and in their contiguous communities, it is recommended that, wherever such centers of population shall have three or more Pastoral Charges, and where,

in the judgment of their Resident Bishop or Bishops, and the District Superintendent or Superintendents concerned, it is deemed advisable, a City Society shall be organized, under such name and control as it may determine. All Bishops, District Superintendents and Superintendents of Missions or Mission Conferences having jurisdiction in the geographical territory covered by the Society and all pastors therein, shall be ex officio members of said Society or of its Board of Managers. Each Quarterly Conference shall also be entitled to at least one lay representative in the Society or Board."

In order to promote Evangelism and to coordinate the work of our Church in rural communities:

We further recommend that ¶ 444 be amended by adding a new section, to be designated § 3, and read as follows:

"In order that all Conferences, Missions, or other interests considered in Missionary Work shall have representation, all Bishops, District Superintendents, and Superintendents of Missions having jurisdiction in the geographical territory covered by the District Rural Society, and all pastors therein, shall be ex-officio members of said society or of its Board of Managers or Executive Committee. Each Quarterly Conference shall also be entitled to at least one lay representative in the Society or Board."

The present § 3, ¶ 444, to be renumbered § 4.
Adopted, May 26.

REPORT NO. 15. REVOLVING LOAN FUND

Your Committee, having considered Memorials Nos. 158, 355, 380, 615, and 745, all dealing with Church Extension donations and loans, presents for your adoption the following resolution:

1. That the Board of Home Missions and Church Extension be hereby authorized and instructed to consider the creation of a Fund or Funds for Church Extension purposes to be known as the Revolving Loan Fund, and, if found practicable, to proceed to create such a Fund. This Fund shall have in view particularly the aid to be given for Opportunity Building Projects, such as suburban and newer residential, in the cities, and similar types in the towns and rural districts, the aid rendered to be in the form of Loans instead of Donations.

2. The Fund may be created out of such resources and in such a manner as the Board may decide, and may be in a single fund for the whole Field, or, for the purposes of administration may be distributed, according to some equitable basis, among the several Annual Conferences or Districts thereof.

3. Loans from the Fund shall run without interest charges for a period of time not to exceed five years. At the close of the noninterest bearing period, a sum not to exceed ten per cent

of principal of the loan shall be due and payable, and annual payments of an equal proportion of the total amount of the loan shall continue to fall due and be payable at intervals of one year from the date when the first payment fell due, until the total loan shall have been repaid. Should the trustees of a Church having a Loan from this Fund fail to pay the first installment of the principal within thirty days from the time it shall fall due, interest at the rate of five per cent annually, payable in semiannual installments, shall at once begin against the entire loan, and the Board shall continue to charge and collect said interest until the amount due on the principal sum shall have been paid in full. This same rule regarding interest shall be applied by the Board in case the Trustees shall fail to pay any installment on the principal sum within thirty days after the said installment shall be due; the interest to be charged against the amount of the Loan then remaining unpaid.

4. The security to be required for Loans from this Fund shall be determined by the Board, to which is hereby committed the formulation of such other needed rules of administration as are not provided in this action.

Adopted, May 27.

REPORT NO. 16. EVANGELISM

A study of that great religious movement in which our Church was born shows us the value and power of the evangelistic note. Wesley and his coworkers proclaimed the supreme importance of the spiritual world. They put first things first. "They put the spiritual life at the top of the world." The order of their procedure is the New Testament order and it cannot be improved upon.

The trouble with the world to-day is not economic, it is spiritual. Man's heart is wrong. Sin and selfishness are dominant. That part of the Episcopal Address dealing with the vital matter of evangelism calls the Church to proclaim with renewed interest the great evangelistic message—the reality of the spiritual world, the deadliness of sin, the urgency of repentance, the deepening experience of God in the soul, and the unchanging helpfulness of Jesus Christ as a personal and present Saviour. We are agreed that only in this Gospel is there hope and healing for the world.

Evangelism is a very broad word. It is more than a revival meeting. Evangelism is more than the conversion of men and their enrollment in church membership. Saved souls must be nurtured and trained and engaged in the work of building the kingdom of God.

Evangelistic Methods

Methods are important. They must necessarily be varied.

Methods that succeed in one church and community may not succeed in another.

No method of winning is exclusive in Methodism. New methods ought not to be held with suspicion if they show results in quickened Christian life and an increased and devout membership.

Therefore, we urge Bishops, District Superintendents, pastor, Church officials, editors, and the whole membership of our Church to an awakened sense of evangelistic responsibility.

The following methods, which are set forth in the report of the Committee of Twenty-five on Evangelism, we reaffirm as suggestive and practical, and recommend that our Department of Evangelism get these methods before the whole Church. These methods are wide and varied; some of them have been tried and proved:

1. Systematic, organized, prayerful, persistent Personal Evangelism.

2. Careful training and dedication of all child life in the home, Sunday School, and Church.

3. Congregational revival campaigns.

4. Community cooperative revival campaigns.

5. Street preaching and open air meetings and missions. This phase of evangelistic effort should be greatly increased in both city and country.

6. Parlor conferences for the deepening and promotion of the spiritual life of the Church.

7. Cottage prayer meetings.

8. Summer Institutes, Camp Meetings, and special work in vacation resorts.

9. Organized prayer groups of pastors under the direction of District Superintendents.

We would call attention to the following groups, which we believe to be great evangelistic opportunities and responsibilities which our Church should face.

1. Business men's groups and clubs.

2. Women's groups and social clubs.

3. Industrial groups.

4. College students.

5. High school groups.

6. Foreign speaking groups.

Evangelistic Leadership

The quadrennial report of the Board of Home Missions and Church Extension shows that an extensive and varied program of evangelism has been carried on with splendid success under the Department of Evangelism. We congratulate the Department upon its work and urge upon all the Church the necessity of Church-wide cooperation in carrying out its work.

We recommend that the Board of Bishops appoint five of its members, who shall be advisory members of the Department of Evangelism.

We are very clear in our conviction that any true and permanent work of evangelism that will be at all commensurate with the needs of the time must have the unconditional loyalty and zeal of the pastor and the local leadership of the congregation. It is not likely that souls will be saved until our pastors really want to see souls saved. Evangelism must be promoted by pastoral leadership. Evangelism cannot be promoted by Conference resolutions, it can be promoted *only* by prayer, plans, and sacrifice. We do not hesitate to say that the chief pastoral responsibility of the hour, a responsibility that cannot be delegated to another, is his duty to enlist and lead his congregation in saving souls. Freedom of method he must have, but from the true work of evangelism he cannot, he must not, be excused. Ultimate and permanent success in making our Church what it ought to be depends upon a deeply spiritual and intensely evangelistic leadership—a leadership born of agonizing prayer and sacrifice—a leadership under which worldliness will go out of the Church—a leadership under which the Church will go out into the world—a leadership positive and prophetic, dynamic and evangelistic. To this end the great affirmatives of our faith must be proclaimed from our pulpits. We must see afresh sin's ruin and the absolute need of divine redemption. Family religion must be restored; the family altar must be revived and rebuilt. The Holy Bible and the Divine Christ must be given preeminence in all things.

The Episcopal Address calls upon us to provide for the most daring evangelistic advance in our history. We can suggest programs but it is not so much program as it is power of the Holy Spirit that we need.

We recommend, therefore, that the Department of Evangelism with its advisory committee of five Bishops set itself to the task of calling all our Bishops, all our District Superintendents, all our pastors, all our college presidents, all our professors and teachers, all our editors, all our Church officials and all our Church members, to personal, spiritual preparation that will make for and give to evangelism a supreme place in our Church life during this quadrennium.

Adopted, May 26.

REPORT NO. 17. SUPERINTENDENT OF CITY SOCIETY TO BE
CONSULTED IN MAKING APPOINTMENTS AFFECTING
MISSIONS OR CHURCHES AIDED BY CITY SOCIETY

Upon Memorials Nos. 44 and 402 we make the following recommendations:

Amend ¶ 441, § 3, by striking out the words "consulted as

far as practicable, in fixing" in lines four and five, and substituting therefor the words "invited into consultation with the Bishop and District Superintendents in the consideration of the," so that the said section as amended shall read as follows:

¶ 441, § 3. In Annual Conferences, where there exists a City Society having an executive official, giving his entire time to the work, it is recommended that said executive official shall be invited into consultation with the Bishop and District Superintendents in the consideration of the appointments that affect Missions or Churches administered or aided by said Society.

Adopted, May 28.

REPORT No. 18. COMITY COMMISSION

Upon consideration of Memorial No. 543, signed by the entire Northern Minnesota Conference delegation, your Committee recommends the following:

Add a fifth section to ¶ 444, as follows:

¶ 444, § 5. These societies may, wherever it is desirable, create a Comity Commission, composed of the District Superintendent, and of ministers and laymen in equal numbers, for the purpose of meeting and conferring with like commissions, or bodies, of other evangelical denominations, to make such arrangements and agreements as may be necessary either to vacate, or take over, or exchange charges or properties, in order to promote the religious care and welfare of such communities. Such arrangements and agreements shall be made with due regard for the denominational investments and interests involved in such proportions, and shall be subject to the approval of the Annual Conference.

Adopted, May 27.

REPORT No. 19. APPROPRIATIONS BY CITY SOCIETIES

Upon consideration of Memorial No. 858, we recommend the insertion of the following section in ¶ 441, after § 4, to be known as § 5:

It is recommended that any church within its territory expecting to receive aid for building or improvement from the City Society, be required to secure, as a condition for receiving such aid, the approval of the City Society with respect to location, plans and methods of financing.

Adopted, May 28.

REPORT No. 20. HOME MISSIONS COUNCIL

After considering Memorials No. 323, relating to community churches, and No. 495, relating to the conservation of Home Missions funds and the Home Missions Council, your Committee recommends the following:

Be it resolved—

1. That this Conference recommend that our administrative officers continue such a policy in field administration as will make possible a greater degree of cooperation with other denominations and thereby prevent unnecessary waste of consecrated talent and money through unwarranted duplication; and

2. That we express our confidence in the Home Missions Council as providing a promising channel through which the various home mission forces may discover a way to a more unified approach to the common task of Christianizing America, and that we approve cooperation with this organization on the part of our leaders and Boards of the Church engaged in Home Missionary work.

Adopted, May 29.

X. EDUCATION

REPORT No. 1. APPROPRIATION OF BOARD OF EDUCATION THROUGH ANNUAL CONFERENCE BOARD OF EDUCATION

This report relates to Memorials 104 and 219, requesting amendments to ¶¶ 460 and 465 of the Discipline, having to do with the support of educational agencies by the Board of Education upon recommendation of an Annual Conference Board of Education.

The Committee voted nonconcurrency.

Adopted, May 13.

REPORT No. 2. PROVISION BY THE BOARD OF EDUCATION FOR THE MAINTENANCE OF INSTRUCTION FOR BELATED STUDENTS PREPARING FOR THE MINISTRY

This report relates to Memorial 241, requesting the General Conference to take steps to enable one or more properly located colleges or seminaries to broaden their course of study for the benefit of belated students preparing for the ministry. The Committee voted nonconcurrency.

Adopted, May 13.

REPORT No. 3. THE RECOGNITION OF TRAINING SCHOOLS AND NORMAL SCHOOLS FOR CHRISTIAN WORKERS

This report relates to Memorial 827. The Committee recommend that there be added to the list of Educational Institutions given in ¶ 463, § 1, of the Discipline, "Training Schools for Christian Workers."

Adopted, May 16.

REPORT No. 5. MORE ADEQUATE SUPPORT OF OUR THEOLOGICAL SCHOOLS

This report is the result of a careful consideration of a large number of memorials urging a more adequate support of our

Theological Schools, Memorials 30, 82, 105, 129, 137, 145, 206, 240, 242, 315, 411, 470, 482, 497, 392, 293, 627, 638, 589, 679, 688, 722, 739, 427, 830.

Your Committee recommend the amendment of § 5 of ¶ 463, which reads:

The Theological Schools of the Church shall be those whose professors are nominated or confirmed by the Bishops, and they shall exist for the benefit of the whole Church. It is the duty of the Bishops, District Superintendents, and pastors to direct the attention of candidates for the ministry of our Church, having proper qualifications, to our Theological Schools. This shall apply to Theological Schools in the United States only. So that it shall read:

The Theological Schools of the Church shall be those whose professors are nominated or confirmed by the Bishops, and they shall exist for the benefit of the whole Church. Since they exist for the benefit of the whole Church, the Church therefore recognizes its obligation for their maintenance and support.

The Theological Schools of the Methodist Episcopal Church, located within the boundaries of the United States, shall be under the advisory supervision of the Board of Education, from which they shall receive such financial aid as such Board shall determine, after giving due consideration to their needs as exhibited in carefully prepared reports on budget forms provided by the Board.

It is the duty of Bishops, District Superintendents, and pastors to direct the attention of qualified candidates for the ministry of our Church to, and secure their attendance at, our Theological Schools.

No Theological School or department of theology in an existing institution shall be established without first securing the consent of the Board of Education.

Adopted, May 17.

REPORT NO. 6. CONFERENCE COURSES OF STUDY

After giving careful consideration to the numerous memorials (272,412, 365, 349, 132, 239, 267, 458, 528A, 469, 78, 207, 236, 237, 238, 977, 902, 692, 645, 781, 768, 81, 244, 564, 591, 621) relating to the Conference Course of Study, your Committee on Education recommend to amend ¶ 210, § 2, by adding after line 19 the statement: "It shall at the same time communicate them to any member of the Church who may make such request," so that the section which now reads:

"The Commission shall prescribe the Courses of Study upon which those applying for License to Preach, for Orders as Local Preachers, and for Reception on Trial, respectively, shall be examined; also a Course of Study for Local Preachers extending through four years; and a Conference Course of Study extending

through four years to be pursued by those who have been Received on Trial in the Annual Conference; it being understood that only such books shall be prescribed as are in full and hearty accord with those doctrines and that outline of faith established in the constitution of the Church; and that the Discipline, with some special emphasis upon the Articles of Religion, and the standard sermons of John Wesley, recognized as standards in American Methodism, shall be included in the Conference Course. It shall bring its recommendation as to the constitution of these courses and the texts to be used to the Board of Bishops for final approval. It may provide means for carrying on the work of the Conference Course of Study by correspondence, and may also provide a Postgraduate Course of Study for use in the Annual Conferences."

So as to read:

"The Commission shall prescribe the Courses of Study upon which those applying for License to Preach, for Orders as Local Preachers, and for Reception on Trial, respectively, shall be examined; also a Course of Study for Local Preachers extending through four years; and a Conference Course of Study extending through four years to be pursued by those who have been received on Trial in the Annual Conference; it being understood that only such books shall be prescribed as are in full and hearty accord with those doctrines and that outline of faith established in the constitution of the Church; and that the Discipline, with some special emphasis upon the articles of religion, and the standard sermons of John Wesley, recognized as standards in American Methodism, shall be included in the Conference Course. It shall bring its recommendation as to the constitution of these courses and the texts to be used to the Board of Bishops for final approval. It shall at the same time communicate them to any member of the Church who may make such request. It may provide means for carrying on the work of the Conference Course of Study by correspondence, and may also provide a Postgraduate Course of Study for use in the Annual Conferences."

Adopted, May 24.

REPORT No. 7. BOARD OF EDUCATION—EDUCATIONAL
INSTITUTIONS—UNIVERSITY SENATE

After giving careful consideration to Memorial 1145 the Committee on Education submit the following recommendations:

That ¶ 460, § 6, which now reads:

"The Board shall receive from the Treasurers of Annual Conferences, Mission Conferences, and Missions in the United States the public educational collection taken annually in the Charges throughout the Church, and shall disburse the same for the aid of educational institutions and agencies under the patronage

of the Methodist Episcopal Church under such rules as the Board may adopt subject to General Conference legislation. In making appropriations from this fund to individual institutions the Board shall give due consideration to the actual current needs of the institution as shown in carefully prepared reports presented to it by the institution on budget forms provided by the Board. Small colleges with limited endowment but rich in their contribution to the religious leadership of the Church are especially commended to the favorable consideration of the Board. In case the public educational collection in any Conference in a given year shall exceed the official apportionment for this cause, the excess may be retained by the Conference for the benefit of the approved educational institutions under its patronage as the Conference may determine. No university, college, secondary school or theological school of the Methodist Episcopal Church receiving aid from the public educational collection in the fiscal year beginning July 1, 1920, shall hereafter receive less from this collection than it is entitled to receive under the provisions of the Discipline of 1916 (see Discipline, 1916, ¶ 469) nor less during each of the four years following this action than is secured for it by present special arrangements under the Centenary guarantee, except that any Annual Conference desiring a redistribution of the said guarantee may have the right to appeal to the Board of Education. In the case of such appeal the action of the Board of Education shall be final."

Be amended by the substitution of the following words, which shall be known as § 6 of ¶ 460:

"The Board of Education shall receive such funds as are contributed for educational purposes through the general benevolences of the Church and shall appropriate the same for the aid of institutions and educational foundation under the patronage of the Church under such rules as the Board may adopt, provided they are in accord with General Conference legislation. In making appropriations from this fund to individual institutions the Board shall give due consideration to their actual current needs as shown in carefully prepared reports presented by them on budget forms provided by the Board. Small colleges with limited endowment but rich in their contribution to the religious leadership of the Church are especially commended to the favorable consideration of the Board. In case an official apportionment is made for the cause of education to any Conference, any excess which may be raised by the Conference above this apportionment may be retained by it for the benefit of approved educational institutions under its patronage as the Conference may determine."

And that ¶ 460, § 10, which reads:

"The Board of Education shall cooperate with the Board of

Home Missions and Church Extension in the care and religious training of Methodist students at tax-supported, independent, and other educational institutions not under the patronage of the Methodist Episcopal Church by naming three of its members to serve with a like committee of the Board of Home Missions and Church Extension to have general supervision over all such work. The Corresponding Secretary of the Board of Education and the Corresponding Secretary of the Board of Home Missions and Church Extension shall be additional ex-officio members of this joint committee. The Board of Education may make grants of money from available funds for the support of such work."

Be amended by adding the following words:

"Provided that any institution or foundation thus aided shall have first submitted to said Board carefully prepared reports on budget forms provided by the Board."

So that ¶ 460, § 10, when amended, shall read:

"The Board of Education shall cooperate with the Board of Home Missions and Church Extension in the care and religious training of Methodist students at tax-supported, independent, and other educational institutions not under the patronage of the Methodist Episcopal Church by naming three of its members to serve with a like committee of the Board of Home Missions and Church Extension to have general supervision of all such work. The Corresponding Secretary of the Board of Education and the Corresponding Secretary of the Board of Home Missions and Church Extension shall be additional ex-officio members of this joint committee. The Board of Education may make grants of money from available funds for the support of such work, provided that any institution or foundation thus aided shall have first submitted to said Board carefully prepared reports on budget forms provided by the Board."

And that there be added to ¶ 460 the following words, which shall become § 11:

"No educational institution or educational foundation of the Methodist Episcopal Church shall hereafter be established or receive support from the Church funds without their plans and organizations having been first submitted to the Board of Education for its approval."

And that ¶ 464, § 4, which reads:

"At the request of the President and the Corresponding Secretary of the Board of Education or at the written request of five of its own members the University Senate shall investigate the scholastic requirements and methods of any designated educational institution or foundation claiming to be under the patronage of the Methodist Episcopal Church and shall report to the Board of Education its decision as to whether the requirements and methods of said institution are such as to justify its official recognition by the Church. The Senate shall report

at least quadrennially to the Board of Education a proper classification for each educational institution or foundation under the patronage of the Church and on a basis of this report the Board of Education shall prepare its official lists of institutions and shall be governed in its administration."

Be amended so that it shall read:

"At the request of the President and Corresponding Secretary of the Board of Education or at the written request of five of its own members the University Senate shall investigate the scholastic requirements and methods of any designated educational institution or foundation claiming or adjudged to be under the patronage or supervision of the Board of Education of the Methodist Episcopal Church and shall report to said Board its decision as to whether the requirements and methods of said institution are such as to justify its official recognition by the Church. The Senate shall report at least quadrennially to the Board of Education a proper classification for each educational institution or foundation under its supervision, and on the basis of this report the Board of Education shall prepare its official lists of institutions and shall be governed in its administration."

That ¶ 464, § 5, which reads:

"At the request of any of the Benevolent Boards of the Church the University Senate shall examine the quality of the educational work done under the auspices of such Board and shall report to the Board concerned its estimate of the merit of such educational work."

Be amended so that it shall read:

"At the request of the President or the Corresponding Secretary of any of the Benevolent Boards of the Church, or at the written request of five of its own members, the University Senate shall examine the quality and standards of the educational work done under the auspices of such Board and shall report to that Board concerned its estimate of the merit of such educational work, and its recommendations as to what changes or improvements, if any, should be adopted."

Adopted, May 27.

REPORT NO. 8. PROVISION FOR EDUCATIONAL INSTITUTIONS

Your Committee on Education, having given careful consideration to Memorials 563 and 880, praying for an enlargement of the educational program of the Methodist Episcopal Church, respectfully submit the following report:

The schools and colleges of the Methodist Episcopal Church are facing the demands of a world order that is rapidly changing and increasingly complex. If civilization is to endure, it must be inspired and fashioned by a leadership that is intelligent, systematic in view, broad-visioned, well-poised and Chris-

tian. As a Church and as a people, we are one in believing that consecrated scholastic training is fundamental to the realization of these aims.

Schools and colleges are indispensable to society. Upon them devolves the responsibility of providing instruction competent and well balanced for the developing of the administrators of the vast resources of a Christianized world.

Our Church schools have demonstrated their ability to do these things. They are, almost wholly, the source of supply for our ministry, the leaders in our reform movement, our professions, our widespread and varied missionary work and our great philanthropies. In consecration to their task, in zeal for the truth, in loyalty to the Church, the instructors in these schools are not excelled. Their achievements in the field of knowledge, and their scholastic ideals are the glory and pride of the Church.

It is, however, true that our educational agencies and forces are seriously embarrassed. The mass movement of students toward our colleges, the heavy demands made upon our graduate schools, the obvious necessities of our theological seminaries, the needs of the Wesley Foundations—all these together with high living costs, have laid an impossible strain upon our financial resources. The difference between dependable income and expenses has rapidly increased until last year the excess of expense reached the alarming total of \$2,303,152 for the schools and colleges, not taking into account the Wesley Foundations and other inescapable responsibilities of the Board of Education. All these would add at least \$200,000. Although every school has practiced severe retrenchment at the cost of essential facilities for training, necessary expenses have exceeded dependable income by more than \$2,500,000.

It should be noted that many of our schools are operating so close to the danger line that unless relief is soon obtained they will inevitably be discredited, and our whole educational situation suffer serious loss of prestige. Schools of other communions better financed and more adequately equipped are drawing off strong men from our faculties; business claims many. The situation is serious and threatening.

The Church is grateful to the Board of Education for its skillful and impartial administration of funds, for its effective publicity, for the conduct of Children's Day, and for the direction of financial campaigns for the relief of our schools and colleges. But our immediate problem is vastly too complicated and fundamental to be solved by the annual public educational collection, or by emergency campaigns for relief of distressed schools or colleges. We must quicken the realization of the whole Church and organize the financial strength of the Church for the adequate support of all our educational forces. The

essential importance of better equipped schools and of more efficient organization of scholastic ideals must be made to move the very soul of our ministry and people. Education will then be able to render its underlying service to all the major activities of the Church.

We therefore recommend,

(1) That the Board of Education be charged with the responsibility of informing the ministers and members and friends of the whole Church as to the needs, the accomplishments, and permanent value of our schools, colleges, theological seminaries and other educational foundations. This will mean a program of enlarging publicity, utilizing as fully as possible our Church papers.

(2) That education be recognized as one of the major activities of the Church, underlying all other activities, and the World Service Commission or its successor, is hereby instructed in the allotment of funds, to hold this principle in mind, with the purpose of so serving all our undertakings.

In view of the existence of an annual difference of \$2,500,000 between the dependable income of our schools and colleges and their maintenance expenditures, and in view of the action of this General Conference in adding the theological schools to the list of institutions to be assisted from the income provided through the Board of Education;

(3) Therefore, we recommend that this General Conference authorize and direct that in so far as may be consistent with the just requirements of other causes the apportionment made to our educational tasks through the Board of Education, be sufficient to give substantial aid to our schools and colleges in meeting their necessary maintenance costs, as above shown.

Adopted, May 28.

REPORT NO. 9. THE STERLING-REED EDUCATIONAL BILL

The Committee on Education recommend the adoption of the following resolution:

Whereas, On May 6, 1924, this General Conference instructed the Committee on Education to present to the Conference as soon as possible a suitable resolution expressing our attitude respecting the Sterling-Reed Educational Bill in Congress and requesting that Congress give consideration to such bill before it adjourns, and

Whereas, The purpose of this bill is to create a Department of Education in the Government with a Secretary of Education for the promotion and development of education in the United States, and particularly for the Americanization of immigrants, reduction of illiteracy, advancement of public schools, especially rural, and to promote health and physical education, and

Whereas, Education is essential in the life of a self-governing

people and the Government ought to have a special Department for the promotion of the same, and it is urgent that such legislation be obtained.

Now, therefore, the Methodist Episcopal Church in General Conference assembled, does hereby urge the Congress of the United States to give the Sterling-Reed Education Bill prompt attention and pass at the present session of Congress legislation creating a Department of Education in the Government.

And, further, it is directed that copies of this resolution be personally presented by Bishop McDowell to Senator Sterling, to Representative Reed, and to the Committees in Congress on Education and Labor.

Adopted, May 28.

REPORT NO. 11. VOCATIONAL SCHOOLS IN INDIA

Having given due consideration to Memorial No. 992, asking for the appointment of a Commission to investigate various possibilities of establishing vocational schools in India, your Committee recommend that the General Conference instruct the Board of Foreign Missions to give careful attention to the establishment of vocational schools in India.

Adopted, May 27.

REPORT NO. 12. EDUCATIONAL INSTITUTIONS OF THE CHILE MISSION

After due consideration of Memorial 203, urging the General Conference to place the educational institutions of the Chile Mission under the administration of the Board of Education of the Methodist Episcopal Church, your Committee recommend that the Board of Foreign Missions give special attention to educational matters in Chile and, when advisable, call in assistance from the Board of Education and the University Senate as suggested in ¶ 464, § 5 of the Discipline.

Adopted, May 27.

REPORT NO. 13. CLASSIFICATION OF OUR EDUCATIONAL INSTITUTIONS

The Committee on Education, having given due consideration to Memorials 1147 and 733, recommend that ¶ 463, § 1, of the Discipline be amended by adding immediately after the classification of schools the sentence: "No Institution having been classified by the Board of Education shall change its classification without first having secured the approval of the Board," so that the Section will read as follows:

"The Educational Institutions of the Methodist Episcopal Church shall be classified as follows: first, primary schools and Religious Day Schools; second, Secondary Schools; third, Colleges and Universities, Schools of Theology, Auxiliaries and

Foundations. No Institutions having been classified by the Board of Education shall change its classification without having first secured the approval of the Board of Education of the Methodist Episcopal Church."

Adopted, May 27.

XI. EDUCATION FOR NEGROES

REPORT NO. 1. QUADRENNIAL REPORT

The Committee has carefully considered the Quadrennial Report of the Board of Education for Negroes and deeply appreciates the great prosperity which has attended the work.

We submit the following recommendations:

(A) Real Estate. We would recommend that the Board continue its policy of care and caution in investigating the titles to any property sought to be purchased in the future, and also that said Board continue to exercise care in effecting good and adequate insurance on said real estate.

We would further recommend that said Board in the future include in its General Report to the General Conference a summary statement showing location of, value of, insurance upon and general condition of all real estate held by it, and a certificate showing right to and title by which all said real estate was acquired and is now held.

(B) Endowments and Trusts. The report shows great care in the investments covering Endowment and Trusts, and we recommend that the General Conference approve the action of the Board in so safely and successfully handling and investing the funds under its care.

With reference to "Scholarships" referred to in the report of the Board, we are in hearty accord and desire to encourage the raising of Scholarship Funds, the interest from which shall be used to assist promising boys and girls to acquire Christian Education.

We approve the plan to organize Inter-Alumni groups of graduates and undergraduates of each institution looking to the securing of Endowments.

The Church having made possible the institutions from which these leaders of the Negro race have been prepared for service, we commend their efforts to help the continuance of these schools by giving their time and money for the same.

(C) Academic Schools and Standards. We recommend that the General Conference approve the efforts being made by schools to meet the high standards fixed for them, and that the support of these schools through the generosity of the Church was never so imperative as now.

The contribution made through these schools to American Citizenship in the transfer of our colored people from liabilities

to assets has been so phenomenal that the work should continue without abatement and be favored in the most vigorous way.

Since there is great need of trained teachers in the public, elementary and high schools of the South for the Negro, we suggest that special attention be given in the Colleges to Courses in Teacher Training that the standards may be met which are fixed by the States for their teachers.

(D) Professional Schools. The Board of Trustees of the Gammon Theological Seminary, the Meharry Medical College, and Flint-Goodridge Hospital and Nurse Training School are to be commended for the high state of efficiency developed by their wise and careful administration and we urge the Church to continue their support of these worthy institutions. We call especial attention to the needs of the Gammon Theological Seminary and commend it to the Church with all other Theological Institutions as worthy of support from the General Church. It is sorely needing additional funds to meet the demands for the training of Negro Ministers.

We recommend Extension Courses by Gammon Theological Seminary for the Negro race and the linking up of the Seminary with "Older Boys' Conferences," now being held by many Negro Conferences at the seat of the Annual Conferences.

(E) General Reference. The great advance in Negro education made possible by the Centenary brings great encouragement. Thousands of boys and girls, the future leaders of their race, are now receiving their secondary and higher education in our schools. The fact, however, that Negroes in the South receive less than one ninth as much from the State for educational purposes as compared with the white population, while they compose nearly one fourth of the total population in the seventeen Southern States, including the District of Columbia, indicates that the need for still further expansion of Methodism's educational program is imperative.

We recommend to the General Conference, and through it to all Methodism, loyal support of this great work.

Through the efforts of State authorities, and through such private agencies as the Southern Interracial Commissions, the University Commission, and the Christian Associations, the conditions that have caused discontent and interracial friction are gradually being removed. Interracial Conferences are being held. The Negro is being heard. This cooperation is resulting in new schoolhouses being built, better teachers being employed, better living conditions being introduced, and legal protection for the Negro being extended. We recommend continuance of cooperation in this worthy movement as the most promising solution of interracial difficulties that has been tried in recent years.

With reference to the Memorial entitled "Amendment or

Addition to Authorization" submitted by the Board of Managers of the Board of Education for Negroes, we recommend that the following paragraph be inserted in the Discipline as ¶ VI, page 306, the same to read as follows:

"To promote educational work for Negroes, and to avoid duplication, the Board of Education for Negroes of the Methodist Episcopal Church shall have authority on such terms as by majority vote of its entire membership the Board shall approve, to cooperate or to unite with schools of other denominations, or those under independent control."

Adopted, May 14.

XII. SUNDAY SCHOOLS

REPORT NO. 3. QUADRENNIAL REPORT OF BOARD OF SUNDAY SCHOOLS

Your Committee on Sunday Schools, having reviewed the quadrennial report of the Board of Sunday Schools, and having interviewed the Corresponding Secretary and others associated with him, beg leave to express the highest appreciation of the Board for splendid service rendered during the past quadrennium.

Our attention is called first to the increased numbers now enrolled in the Sunday Schools of Methodism. At the close of the former quadrennium alarming losses in both membership and attendance were reported, due, it was thought, to the direct and indirect influence of the World War, but during the four years now closing a complete recovery in membership and attendance has been effected and a splendid increase is reported. During this period the total enrollment of pupils and teachers in our Sunday School sessions has increased a half million, making the present enrollment 4,929,000.

During this period, no fewer than 750,000 members of Methodist Sunday Schools have united with the Church. This is a gain of 100,000 over the previous quadrennium.

We rejoice in the splendid gains thus reported. Yet we realize that the uncultivated field is rich in possibilities. Many millions of people in the United States alone are outside of all Sunday Schools, and there are many more millions in the foreign field unreached. Our Sunday School work must not be retarded but greatly accelerated if we are to do our part in building the Kingdom of God in the world. The Board of Sunday Schools realizes the magnitude of the task and is giving itself unstintingly to the work.

We call your attention to the increased giving on the part of the Sunday Schools during the quadrennium, both to the benevolences of the Church and to the running expenses of the schools. The giving to the apportioned benevolences of the

Church has been \$7,258,847, an increase of more than 100% over the preceding four years. The increase in the giving to the current expenses of the Sunday Schools has been \$3,606,048 above that of the previous four years, or a total of \$11,862,092. In addition to these amounts generous offerings have been made by the schools to various causes not included in apportioned benevolences or current expenses.

We note with special satisfaction the fact that the Board of Sunday Schools has completed the four years without indebtedness.

We call attention to one of the great needs in the field of religious education, as revealed by the report of the Corresponding Secretary, when he reports that though there has been an increase of 18,900 Sunday School teachers, this increase is not commensurate with the increase in the number of pupils. This reveals to us the necessity of placing larger emphasis than ever upon securing and properly training teachers for the increased numbers now being enrolled in our schools. The Board of Sunday Schools has been diligent in its work of promoting classes in the local church schools for the study of the prescribed courses for teacher training. It has conducted correspondence courses for individual study and it has conducted short term institutes for workers brought together from the district and sub-district areas. In this way a great service has been rendered and your committee believes still greater emphasis should be placed upon this feature of the work in the days to come.

We would suggest in this connection that greater effort shall be made in securing through the days of training actual practice in teaching on the part of those in training. We would suggest in the training of young people that greater emphasis shall be placed upon securing for the training classes, young people of outstanding natural qualities of leadership not only as teachers, but as superintendents of departments in schools.

We would voice the need of a closer cooperation of Church and Sunday School in the matter of Christian worship. There is a feeling in many circles that there is a widening gulf between the church school and the worship service of the Church, and we would urge the Board of Sunday Schools to seek in every possible way to lessen this gulf, and bring about a closer cooperation.

The importance of week-day religious education and Daily Vacation Bible Schools is more marked to-day than ever before. Methodism has been a pioneer in the movement to secure arrangements with the public school authorities by which the children are released from the public schools certain hours during the week for the purpose of securing through their churches, thorough instruction from trained teachers in the essentials of Christian faith and practice. The Board of Sunday Schools

has not only encouraged this but has helped in every way possible.

We wish to record our appreciation of the way in which city and other educational administrative units have cooperated with the Church; in making it possible, by releasing pupils from their classes at certain hours, to thus secure the religious training furnished by the Church. We desire also to express the hope that other State, city and educational administrative units will be encouraged to do the same.

We rejoice in the program of missionary education now being carried on by our Board of Sunday Schools.

We call attention to the 426 new Sunday Schools organized during the past year under the leadership of the field men of the Board of Sunday Schools and to the fact that no less than 18,071 new scholars are enrolled in these schools.

We commend the work of the Board in encouraging and organizing Parent Training Classes and in seeking to secure a Revival of Religion in the Home. We rejoice in the work accomplished in the cultivation of childhood and youth for Life Service and in definite whole time service, and would urge a still greater emphasis upon this needed work.

Since the Board of Sunday Schools and the Board of Epworth League are in many cases working with the same groups of our young people, we feel that while we have not the power to recommend the union of these two organizations, as they now exist a greater degree of cooperation than we now have should be effected.

This we would seek to further, not only among the organizations themselves, but in the life of each local church.

Therefore we suggest that the Sunday School continue to plan with the Epworth League for a more uniform program and a greater cooperation, to the end that there shall be the least possible overlapping, whether in the organization or in the local churches.

We would also suggest that the Board of Sunday Schools invite the Board of the Epworth League to provide Devotional meeting topics bearing upon the responsibility of young people for the work of the Sunday School and other young people's agencies in the Church.

Your Committee commends the work of Dr. William S. Bovard as Corresponding Secretary. He has had vision and faith. The results of the quadrennium have been such as to cause the Church to have confidence in the Board and in the work being carried forward.

Adopted, May 17.

The following paragraph was in the original report but eliminated.

We rejoice in the work of our Board overseas. We realize

that while great needs are manifest in the United States, greater needs are apparent in the Foreign Field, and our Board has been seeking to reach the untouched millions among the non-Christian people of the world.

REPORT No. 4. SUNDAY SCHOOL LITERATURE

After considering Memorials 320, 322, and ¶¶ 1, 2 and 3 of Memorial 387, we present the following report:

Recognizing the great delicacy of the task that is set for the editor of our Sunday School literature and his staff; and also recognizing, and rejoicing in the wonderful success that has attended them in the production of such excellent literature that not only vast quantities are being used by our own schools, but that other denominations are taking the same materials for the supply of their schools:

We nevertheless do listen to the earnest queries and the words of caution coming from wise and thoughtful men and women concerning statements which are used occasionally, and the omission of statements which would clarify lesson comments, and harmonize them with our doctrinal standards. Therefore, be it

Resolved, That we instruct our editor and his staff to studiously avoid the use of those expressions which disturb the spiritual sensibilities of our children and people, and seek in every way to bring every comment into accord with the standards of faith and doctrine held by the Methodist Episcopal Church.

Adopted, May 21.

In the original report were the following words: "That we urge upon our editor and his staff all diligence in preventing those expressions," etc.

REPORT No. 5. SUNDAY SCHOOL LITERATURE

Your Committee on Sunday Schools, to which was referred Memorial No. 334, presented by A. M. Wilkinson, from Laymen's Association of the Southern California Conference, concerning temperance lessons in our Sunday School publications, having considered said Memorial in connection with Memorial No. 546, on the same subject, reports:

That it concurs in said memorials and recommends that the editors of our Sunday School publications continue to lay increasing emphasis on temperance instruction and to furnish to teachers all needful helps to enable them to best present the subject to their pupils.

Adopted, May 23.

REPORT No. 6. BUREAU FOR COLORED CONFERENCES, BOARD OF SUNDAY SCHOOLS

Your Committee on Sunday Schools, to which was referred

Memorial No. 826, signed by Albert J. Mitchell, of the Washington Conference, and others, which relates to the creation of a Bureau of Sunday Schools for Colored Conferences, reports that it believes that the Board of Sunday Schools has now the authority, if it deems best to do so, to create such a bureau and recommends that this Memorial be referred to the Board of Sunday Schools for such action as said Board deems best.

Adopted, May 26.

REPORT No. 7. STEWARDSHIP IN SUNDAY SCHOOLS

Your Committee on Sunday Schools, to which was referred Memorial No. 1141, dealing with a special Sunday for Christian Stewardship, respectfully report that we do not favor the establishment of a separate Sunday but recommend the following:

To insert among the duties of pastors, ¶ 476; § 2 of the Discipline, the following:

“To see that regular instruction in Christian Stewardship shall be given in the Sunday Schools under his charge,” so that the entire ¶ 476, § 2, shall read as follows:

“¶ 476, § 2. It shall be the special duty of the Pastor, with the aid of the other Preachers and the Committee on Religious Instruction, to form Sunday Schools in all our Congregations where ten persons can be collected for that purpose, which schools shall be auxiliary to the Board of Sunday Schools of the Methodist Episcopal Church; to engage the cooperation of as many of our members as he can; to visit the Schools as often as practicable; to see that regular instruction in Christian Stewardship shall be given in the Sunday Schools under his charge; to preach on the subject of Sunday Schools and the religious instruction of children in each congregation at least once in six months; to form classes, wherever practicable, for the instruction of the larger children, youth, and adults in the Word of God, and, where he cannot superintend them personally, to see that suitable teachers are provided for that purpose.”

Adopted, May 26.

REPORT No. 8. ANNUAL CONFERENCE BOARD OF SUNDAY SCHOOLS

Your Committee on Sunday Schools, to which was referred Memorial No. 636, dealing with the organization of the Conference and District Boards, report concurrence, and recommend that ¶ 472 be revised so that it shall read as follows:

¶ 472, § 1. It shall be the duty of each Annual Conference to organize a Conference Board of Sunday Schools. Said Board shall consist of the Superintendent of each District, ex officio, and an equal number of Laymen and Ministers from each District. The Conference Board shall be auxiliary to the

Department of Church Schools of the Board of Education of the Methodist Episcopal Church, and shall have oversight of the Sunday School interests of the Conference, and shall cooperate with the General Board in promoting the Sunday School work of the Conference and of the denomination at large.

The Conference Board may add not to exceed five members at large in order to more adequately carry forward its work.

The Conference Board shall be elected annually by the Annual Conference.

§ 2. The District representatives on the Conference Board of Sunday Schools may act as a District Board of Sunday Schools when they so desire.

What is now § 2 shall become § 3.

Adopted, May 26.

XIII. EPWORTH LEAGUE

REPORT NO. 1. STUDY OF EPWORTH LEAGUE METHODS

Your Committee on Epworth League respectfully recommends:

That we request our theological schools, schools of religious education, and the Commission on Conference Courses of Study, to provide a definite place in their curricula for instruction whereby students in these schools and courses of study may be more adequately trained in Epworth League methods and leadership.

Adopted, May 16.

REPORT NO. 2. STANDARDIZED EPWORTH LEAGUE

Your Committee on Epworth League has carefully considered Memorials No. 754, 758, 803, 804, and 939, all of which deal with the Constitution of the Epworth League, and respectfully recommends the following amendments in ¶ 484 of the Discipline of 1920:

Strike out the whole of Article 3 and substitute therefor the following, so that Article 3 under ¶ 484 shall read:

Standard Organization. With a view to carrying out the objects of the Epworth League there may be organized local chapters, and District Conferences and Area Leagues, each conforming to the standard of organization set forth in this Article. A standard Chapter shall be constituted of a group of young people organized with a President, Secretary, Treasurer, Superintendent of Junior League and four departments, namely, (1) Spiritual Work; (2) World Evangelism; (3) Social Service; (4) Recreation and Culture; with a Vice-President and committee at the head of each department, and with a Cabinet composed of the President, the Secretary, Treasurer, the Superin-

tendent of the Junior League, the four Vice-Presidents, the Director of Social and Recreational Life, and the Pastor, ex officio. The Chapter shall be under the control of the Quarterly Conference and Pastor. Any young people's society may become an affiliated Chapter of the Epworth League provided that it adopt the aims of the League, that its President and other officers and its general plans of work are approved by the Pastor and Official Board or Quarterly Conference and that it is enrolled at the Central Office. Any group of young people not naturally affiliated with an existent Chapter may become a separate chapter under the provisions of this paragraph. A standard District League shall be composed of the Chapters in a District, organized with the same officers as a local Chapter who shall be elected at a delegated convention, and together with the District Superintendent, ex officio, shall constitute the District Cabinet. A standard Conference League shall be composed of the District Cabinets within the Conference. They shall elect officers corresponding to those in a local Chapter, and these together with one District Superintendent chosen by the District Superintendents of the Conference shall constitute the Conference Cabinet. A standard Area League shall be composed of all the Conference Cabinets in the Area, and the Area member of the Board of Epworth League. The Area Cabinet shall be elected by this body and shall consist of the same officers as those of a local Chapter, together with one District Superintendent chosen by the District Superintendents in the Area League, and the resident Bishop ex officio. (It is understood this Article does not prevent the organization of city, county or State Leagues where such may be desired.)

Adopted, May 26.

REPORT NO. 4. YOUNG PEOPLE'S WORK IN FOREIGN FIELDS

Your Committee has given careful consideration to Memorials Nos. 752 and 807, and respectfully recommends:

That the Methodist Young People's work in foreign fields be continued under the direction of the Epworth League; and that the present plan of cooperation with the Board of Foreign Missions be continued.

Chairman ruled as not in order because of ¶ 151 already adopted.

REPORT NO. 5. OLDER BOYS' CONFERENCES

Your Committee has carefully considered Memorial No. 1098, and recommends:

We approve the idea of the Older Boys' Conference held in connection with the Sessions of the Annual Conference, and recommend to the Annual Conferences that they confer with the Board of Epworth League, the Board of Sunday Schools,

and the Life Service Commission in planning and promoting these Conferences.

Adopted, May 26.

REPORT NO. 6. EPWORTH LEAGUE ACHIEVEMENTS

The action of the General Conference of 1920 in giving the Epworth League the standing of a regular Board of the Church has been eminently justified, not simply because the League's membership has increased 48,158, the total membership now being 753,988 (530,713 seniors and 223,275 juniors) with 17,540 chapters (11,769 senior chapters and 5,771 junior chapters), but because the League has been a vital factor in advancing the work of the Kingdom in America and in thirty-one other countries.

During the quadrennium the Epworth League members have purchased 10,000 Bible study books, 7,246 books on evangelism, 33,279 on mission study. The growth in circulation of the Epworth Herald has more than doubled the total combined growth in circulation of all the other papers of the Church. In 1922-23 there were 5,751 registered mission study classes, with 4,000 already registered this year and with over 3,000 more in prospect.

Between 40,000 and 50,000 young people will be in attendance at the 150 Institutes to be held in 1924.

As a result of the Institutes held there have been enrolled and accepted for life service 6,389, the Epworth League thus presenting to the Methodist Episcopal Church during the four years more recruits for our world-wide work than all other agencies combined.

Not only has the Board of Bishops in the Episcopal Address commended the good work of the League, but ten of the Bishops in their quadrennial reports have particularly referred to the assistance of the League in their Areas. "The Epworth League still maintains its power of enlisting young people in Kingdom Service through the varied departments of this much needed organization," says Bishop Henderson of the Detroit Area. "The State of Michigan has led the nation in the number of mission study classes." "The students in our theological schools," says Bishop Bast of Copenhagen, "come largely from the Epworth Leagues. It was in the Epworth League prayer meetings and Bible study classes that the abilities of these young people were discovered."

Bishop Fisher, of Calcutta, reports the Epworth League as one of the agencies that has contributed largely to the Christian victories in that country. Bishop John W. Robinson, of Bombay, reports 451 Epworth League Chapters, with 12,000 members.

Bishop Leonard, reporting for the San Francisco Area, says

that there is no more aggressive or vital force in the Area than the Epworth League. "Larger numbers volunteered for the ministry, mission field, and various lines of Christian service from the League Institutes than ever before. With such an army of Epworth Leaguers, devoted and loyal as they are, the Methodist Church of the future is secure."

Adopted, May 28.

XIV. DEACONESS WORK

REPORT NO. 1. DEACONESS WORK

The Committee on Deaconess Work, to whom were referred certain memorials, numbered 553, 774, 307, 1028, and A-600, all bearing on Deaconess Work, having carefully considered the same, beg leave to recommend that no change be made in the statutory requirements and regulations governing Deaconess work as now contained in ¶¶ 229 to 240 inclusive and ¶¶ 491 to 499 inclusive, of the Discipline of 1920.

Adopted, May 26.

REPORT NO. 2. FORM OF CONSECRATION OF DEACONESSES

The Committee on Deaconess Work, to whom was referred a Memorial petitioning for certain modifications of the Form for Consecration of Deaconesses as contained in ¶ 536 of the Discipline of 1920, having carefully considered such memorial recommend that there shall be substituted for all of said ¶ 536 of the Discipline of 1920 the following:

FORM OF CONSECRATION OF DEACONESSES

¶ 536. (The following Order of Service may be preceded by a sermon or address, with such other exercises as may be desired; after which the President of the Conference Deaconess Board, or some one named, shall present those to be consecrated Deaconesses to the Bishop or other Consecrator.)

Then shall be sung hymn 411 or other appropriate hymn.

Then shall the following be read by the leader and congregation responsively:

For the gift of Thyself in Jesus Christ,

We praise Thee, O Lord!

For the life, the death and the resurrection of our Lord, and for His holy example,

We praise Thee, O Lord!

For the abiding presence of Thy Holy Spirit,

We praise Thee, O Lord!

For the glory of Christ's Kingdom and the assurance of its triumph,

We praise Thee, O Lord!

For the high privilege of being colaborers with Thee,
We praise Thee, O Lord!

For the purpose of the Church to extend Thy Kingdom over
the whole earth,

We praise Thee, O Lord!

That Thou wilt continue Thy favor to us; that we may be in
harmony with Thy will and fitted for Thy purposes,

We beseech Thee, O Lord!

That Thou wilt save us from uncharity and selfishness, from
vanity and self seeking, from dullness of heart and sins of the
spirit,

We beseech Thee, O Lord!

That Thy richest blessing may be given to these who in this
place and in this hour dedicate anew their lives to the ministry
of their vocation; and that they may ever walk in the light of
Thy truth, in the power of Thy love, and in the fullness of
Thy life,

We beseech Thee, O Lord!

Then shall be sung the Consecration Hymn (Tune, Gratitude,
410).

Let us pray.

O eternal God, the Father of our Lord Jesus Christ, who
didst call Phoebe and Dorcas into the service of thy Church,
look upon these thy servants, who are now set apart to the office
of Deaconess, and grant them Thy Holy Spirit, that they may
worthily discharge the work committed to them, to the blessing
of mankind and the praise of Thy Christ, our adorable Saviour.
Amen.

Then shall the Consecrator address the Candidates, saying:

Dearly Beloved, we rejoice that a door of usefulness has been
opened for you in the service of the Church. To you are
accorded peculiar privileges and priceless opportunities. Re-
leased from other cares, you are to give yourselves without
reservation to the service of the Christ. Like Him you will
henceforth go about doing good. The Church now solemnly
sets you apart for this special service. You are to minister to
the poor and the rich, the ignorant and the educated, the sick
and the dying, the orphaned and the sorrowing, the wandering,
and the sinning. To you is committed instruction of the youth
of the Church and the performance of many of its sacred serv-
ices. Take good heed therefore, to its doctrines and to your own
manner of life that you bring no reproach to the Church of
the living God by precept or example. This service confers a
great honor, but also lays upon you a solemn responsibility.
What you have done alone with God, in consecrating your lives
to this service, you are now to do formally and publicly in the
presence of the Church.

Consecrator: Do you believe that you have been led by the providence of God to engage in this work, and to assume the duties of this office?

Answer: I do.

Consecrator: Do you, in the presence of God and of this congregation, promise faithfully to perform the duties of a Deaconess in the Church of God?

Answer: I do.

Consecrator: Do you fully accept the Holy Scriptures as the Word of God?

Answer: I do.

Consecrator: Will you strive to live that you may convey the blessed sense of God's presence to the hearts and homes of those to whom you minister?

Answer: I will.

Then shall the Candidates kneel for a brief season in silent prayer, after which the Consecrator shall say:

May the Spirit of the Living God descend upon you and abide with you evermore. May He impart to you grace for every trial, and strength for every service. May His presence be to you a pillar of cloud by day, and pillar of fire by night; and may the blessing of God the Father, the Son, and Holy Spirit be with you now and evermore. Amen.

Then shall the Candidates rise, and the Consecrator, taking the right hand of each one, shall say:

I admit thee to the office of a Deaconess in the Church of God, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then shall be given the Deaconess Pin and the Consecrator shall say:

This pin is presented to you in the name of the Methodist Episcopal Church. It symbolizes your call and commission as a servant of the Lord Christ. It is a visible expression of the confidence the Church has in you. May you wear it worthily.

Then may be sung the Deaconess Hymn of Service (Tune, Lancashire, 408).

Benediction

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

Adopted, May 26.

REPORT NO. 3. PROPOSED COMMISSION ON WOMEN'S WORK
IN THE CHURCH

WHEREAS, It appears from certain Memorials referred to the Committee and from information received during the consideration of the same that it would be helpful to the whole Church to take into consideration the entire subject of women's activities in the Church; therefore, be it

Resolved, That we recommend to the General Conference that without expense a commission of seven be appointed by the Board of Bishops, of whom one shall be nominated by each of the three forms of administration, to study the whole field of women's activities as they relate themselves to the Deaconess Work in the Church and report their conclusions with reference thereto at the next General Conference.

Adopted, May 28.

XV. TEMPERANCE, PROHIBITION, AND PUBLIC
MORALS

REPORT NO. 1. AMENDMENTS TO NATIONAL PROHIBITION ACT

Resolved, That the General Conference of the Methodist Episcopal Church urge Congress and the Judiciary Committee to defeat the fifty-nine beer bills, to strengthen law enforcement by enacting pending legislation to put prohibition agents under civil service, to concentrate all enforcement activities into a responsible enforcement bureau and to enact a law to deport aliens upon the second conviction for violation of our prohibition and narcotic laws.

Adopted, May 10.

REPORT NO. 2. COMMENDATION OF ROY A. HAYNES

Resolved, That the General Conference of the Methodist Episcopal Church commend Hon. Roy A. Haynes, Federal Prohibition Commissioner, and a member of a previous General Conference, for his efforts and measure of success in the enforcement of the Volstead Act and Anti-Narcotic laws and for the energy and courage he has displayed in his exceedingly difficult task.

Adopted, May 24.

REPORT NO. 3. TEMPERANCE AND PROHIBITION

Temperance and Prohibition

The Methodist Episcopal Church records its grateful thanks to Almighty God for National Constitutional Prohibition of the Beverage Liquor traffic.

The Eighteenth Amendment to the Federal Constitution was adopted by a larger majority than was given the original Con-

stitution and was ratified by a larger number of States and a larger proportion of the States than that given any other amendment to our fundamental law.

It is not a mere remedial statute or a bit of police regulation. It is a concrete statement, in terms of advancing civilization, of an enduring principle of human government. It voices a universal law, that only a sober people can make a growing, progressive, and Christian nation. There can be no successful challenge of the propriety of incorporating in the basic law of a nation the abiding underlying moral convictions of its people.

Though the traffic in intoxicating drinks has been prohibited by the action of a great and sovereign people, the forces that fattened upon it are striving to reinstate their nefarious trade. Under the guise of a campaign for beer and light wines the attempt is being made to restore the traffic in intoxicating beverages.

The Present Crisis

The real issue before the American people to-day is, whether the Prohibition Amendment and the federal prohibitory law are to be nullified by a law-defying minority which insists upon flagrantly showing its contempt for the emphatically expressed and properly recorded will of the American people. That issue goes to the very heart of free government and will determine whether the minority in this Republic is to acquiesce in the will of the majority or whether such minority is to be permitted successfully to defy the law of the nation and treat the Constitution of the United States of America as a scrap of paper. The decision of the American people on this important issue involves the far more vital question as to whether after a century and a half of trial this government of, for and by the people is able to secure obedience to its own mandates and thus perpetuate itself.

That for which we have stood and still stand before the world, the orderly rule of the majority, under a reign of law, must and shall be maintained regardless of all who oppose or whatever its preservation may cost.

The W. C. T. U. and Other Organizations

We gratefully recognize and commend the Woman's Christian Temperance Union, that pioneer organization of American women, and all other temperance and prohibition agencies which have contributed by their effort and sacrifice to the triumphant position now occupied by the forces of sobriety and civic righteousness.

The Board of Temperance

Methodism's own organization in the field of prohibition is

recognized everywhere as a strong factor in the magnificent results accomplished. Devoting particular attention to the creation of moral sentiment and civic opinion through the carrying on of research work, the circulation of literature, the holding of public meetings, the conduct of total abstinence campaigns, and by personal interviews with legislators, this great Board has given ample proof of its value as a militant Christian power in the war against alcohol throughout the nation. We gladly give our confidence to its wise and aggressive tactics. Independent in its thinking and planning, it has always been ready to cooperate with all worthy temperance agencies. Ready to take the initiative, it has been careful not to outrun public sentiment. Basing its activities on the tested foundation of scientific investigation, it adopts new and original methods. Faithful to its heavy responsibilities, and loyal to the traditions of the great Church it represents, the Board of Temperance has become a terror to the lawless liquor traffic and a bulwark of national defense.

In the larger field of activities among the nations of the earth we confidently expect its work to be as successful as at home. By correcting misstatements as to the results of prohibition in America, by disseminating accurate information, by conducting inquiries into conditions in other lands, and by cooperating in every acceptable way with prohibition forces everywhere, the Board of Temperance will do its part in creating a new and sober world. It thoroughly deserves and will continue to receive the hearty support of all our people.

The Anti-Saloon League

By action of the General Conference of 1908 and of each General Conference since, the Methodist Episcopal Church has recognized the Anti-Saloon League as the approved agency for cooperation with members of other churches and temperance organizations for the destruction of the liquor traffic. We hereby reaffirm our confidence in and our indorsement of the Anti-Saloon League, recording also our grateful appreciation of the truly remarkable service which it has rendered and is continuing to render to the cause of Prohibition in America and throughout the world.

The permanence of prohibition here depends upon destroying the liquor traffic everywhere so that it will have no legal base of operations anywhere. We therefore call upon our churches and people not only to continue but to increase their moral and financial support of this tested agency for the accomplishment of those phases of the enforcement, conservation, and extension of prohibition which cannot be wisely undertaken or successfully carried through by any single denomination as such, to the end that we may discharge our responsibility and utilize our oppor-

tunity under the slogan "Enforce Prohibition in America—Redeem the World from Alcohol."

The World League Against Alcoholism

As a world Church, Methodism is deeply concerned, not only with a more intensified interest in temperance and prohibition activities within the Church in all its branches and in all lands, but also with the fullest cooperation, on the part of Methodist people everywhere, with the constituency of other Christian Churches and with all other moral and religious forces throughout the world.

We, therefore, most heartily indorse the "World League Against Alcoholism" which has been officially constituted by joint action of the Anti-Saloon League of America, The Woman's Christian Temperance Union, and similar organizations in most of the leading countries of the world.

We call upon our people everywhere to cooperate with this great international agency for righteousness in order that the omnipartisan and interdenominational methods which have proved so successful in the fight against the liquor evil in the United States may thus be applied to the solution of the world's liquor problem, to the end that the prohibition of the liquor traffic in all its forms may speedily come to be a fixed policy of all government, and that sobriety may be completely established in the earth.

Facing the Future

No great human welfare problem can be permanently solved by action of a single nation. The liquor evil is a world problem and as such requires a world-wide remedy. Permanence of prohibition in the United States requires international action. Just as township, municipal, and county prohibition could not be fully enforced without State action and just as State prohibition could not be fully enforced without national action, so in this day of close international relationships, when the several different countries of the earth constitute a great neighborhood of human interest, national prohibition cannot be fully enforced without world action.

On the other hand, the first essential to a successful movement for world prohibition is of necessity the strict enforcement of the prohibitory law in the United States.

We pledge our brothers in the foreign field our fullest cooperation and assistance in combating the growing evil of alcoholism in their several countries, and insist that the Congress of the United States refuse the protection of the American flag abroad to any institution outlawed by the American government at home.

Rising to the high privilege which is ours, responding to the

solemn duty which has been laid upon us, and confidently trusting in the leadership of Almighty God, with renewed vigor, fixed determination, and consecrated abandon, we move forward to the larger conflict which does not cease until the liquor traffic has been banished from the face of the earth.

Adopted, May 24.

REPORT NO. 4. APPOINTMENT OF COMMITTEES TO APPEAR BEFORE NATIONAL POLITICAL CONVENTIONS IN BEHALF OF STRICT PROHIBITION ENFORCEMENT

Your Committee on Temperance, Prohibition and Public Morals, to which were referred Memorials Nos. 335 and 709, recommend that the Board of Bishops be requested to appoint two committees consisting of one Bishop and four other members each, one committee to appear before the Platform Committee of the Republican party at the coming National Convention of that party to be held in Cleveland, Ohio; the other to appear before the Platform Committee of the Democratic party at the coming National Convention of that party to be held in New York City; to urge each convention through its platform committee to place a plank in its platform pledging the effective enforcement of the Volstead Act and against its modification permitting a greater amount of alcohol than one half of one per cent by volume.

Adopted, May 28.

REPORT NO. 5. STATEMENT OF PUBLIC MORALS

We rejoice in the good that is found in the public life of to-day, and we believe that in quantity it far exceeds the evil. Yet all thoughtful minds are aware of many danger signals indicating those zones of peril with which we must reckon.

The Methodist Episcopal Church hereby records itself as irrevocably opposed to all those evils which tend to break down the spiritual life of our people, such as various forms of gambling in social life, the evils of the race track, the pool room, the modern dance, improper suggestive motion pictures, immodesty in dress, and many other similarly demoralizing practices:

We protest against brutalized prize fighting.

We earnestly call to the attention of the American State Department the embarrassments to which our missionaries and Christian people in foreign lands are subjected by the misleading character of many exported motion picture films. We emphatically condemn the vicious traffic by which the national prohibition law is evaded through the use of so-called patent medicines of alcoholic content.

The alarming growth of the use of cigarettes by both men and women is a menace in our social life. We denounce this

evil, and we urge our people to do all within their power against it.

We recognize the demand for a ministry of prevention as well as of rescue, and we pledge anew our total strength and our corporate efforts for the removal of everything that threatens the moral life of our civilization, for our Church is the ally of all those who are seeking to make this a better world.

We believe that religion furnishes the essential dynamic of good morals, and because we belong to Christ, we shall work at these moral tasks until all life shall be shot through with the light of the glory of God as it shines in the face of Jesus Christ.

Substitute adopted May 28, see page 429.

REPORT NO. 6. AMENDMENT TO FIRST GENERAL RULE

Your Committee on Temperance, Prohibition and Public Morals to which was referred Memorial No. 964 from Fred F. Thornburg and others to amend Section 4, of the first General Rule in ¶ 30, Division 2, of the Discipline, respectfully recommend that the General Conference is without jurisdiction to revoke or change the General Rules of the Church except as provided in § 4 of ¶ 46 of Article 10 of Chapter II of the Constitution of the Church, and the memorial should be returned to the General Conference without action.

Adopted, May 26.

REPORT NO. 7. REPORT ON PUBLIC MORALS

Your Committee on the Report of the Board of Temperance, Prohibition and Public Morals, reports as follows:

We record our gratification at the record of achievements from the discouraging beginning at Chicago with many inconveniences as to housing, to its triumphant occupancy of its own building in Washington, D. C.

We approve the strategy of selecting Washington as its headquarters.

We commend the organization and successful working of the several departments of the Board.

1. The department of statistics, which has gathered, compiled and published reliable facts as to the progress of prohibition enforcement and other moral reforms.

2. The distributing of these facts through the Clip-sheet to the secular and religious press of the United States, The Voice to our preachers and others, and the publication of books of high value to these reforms, and the utilizing of various publishing houses to get these on the market.

3. We especially express our appreciation of the acceptance of world responsibility by this Board as revealed in establishing reform offices in Europe, South America and the Orient.

4. We commend the zeal, industry and fearlessness of our

Secretaries in prosecuting the work of the Board which has made a high place in our churches.

Typical Annual Statement of the Board of Temperance, Prohibition and Public Morals

Receipts:

From the Centenary (less the Board's proportionate share in the expense of the Committee on Conservation and Advance).....	\$142,648.96
Other receipts.....	1,853.07
Total Current Receipts.....	<u>\$144,502.03</u>

Disbursements:

For work in the United States (investigations, publicity, exhibits, propaganda, etc.).....	\$41,935.88
For work in foreign countries.....	46,835.00
Salaries (secretaries and clerical help).....	36,401.40
Travel at home and abroad.....	10,796.94
Literature and periodicals, including Voice and Clipsheet	17,351.56
Charts, lantern slides, motion pictures.....	739.65
General office expense (rent, telephone, telegraph, etc.).....	7,203.76

Building receipts and expenditures:

Total Receipts.....	\$339,000.00
Expenditures	519,000.00

(This covers purchase of location, erection and furnishing of building and purchase of building next door temporarily occupied by the Board.)

Approximate debt of the building at present time Adopted, May 28.	180,000.00
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REPORT NO. 8. THE QUESTIONNAIRE ON PROHIBITION

The questionnaire on Prohibition, recently presented by the Temperance Committee to the American delegates of the Conference, elicited 482 replies. These replies came from delegates representing Conferences in every State in the Union with the exception of Arizona and Nevada. New York led with 46 replies, Illinois was next with 40, and Pennsylvania third with 37, showing the natural order by population.

Among the responses were those from delegations representing the foreign language Conferences, such as the Central German, the Saint Louis German, the Western Norwegian Danish Conference, etc., as well as the delegates from Negro Conferences in the South.

The responses also came from delegates of widely diversified

occupations. Of those replying, 175 were pastors, 25 were district superintendents, 43 lawyers, 39 merchants, 19 educators, 19 others college presidents, 21 were bankers, 18 were manufacturers, 15 were newspaper men (mostly editors), 10 were doctors, 12 were housewives, 9 were farmers, 7 were in the insurance business, 5 were corresponding secretaries, 3 were judges, 3 postal employees, and two each were accountants, real estate men, traveling salesmen, salesmanagers, hospital superintendents, field secretaries, undertakers, dealers in investments, while each of the following occupations were represented by one delegate, namely, board secretary, consulting expert, mayor, telegraph manager, rural mail carrier, druggist, deaconess, U. S. inspector, lumber dealer, home missionary, credit man, printer, barber, chairman of workman's compensation board, "Sky Pilot," contractor, architect, president of Lyceum Bureau, industrial engineer, and there were 24 who did not state their occupation.

However, among all this diversity of residence, nationality, race and occupation, there was a striking agreement on certain fundamental things regarding prohibition. Four hundred and fifty-three out of 482 expressed their conviction that the people of their State regarded prohibition as a desirable thing; 418 out of 430 felt that the people back home regarded any increase of alcohol in beverages as undesirable; 238 felt that in their State, the prohibition law was as well enforced as other laws; 160 that while not quite up to that standard, it still was well enforced, while only 94 regarded its enforcement as really lax. Four hundred and sixty-three to 5 expressed the conviction that prohibition had decreased crime; 483 to 2 that it had stimulated and improved business; 375 to 25 that it had decreased their prison population; 457 to 6 that it had reduced poverty in their State; 344 to 3 that it had improved labor conditions in general; 304 to 4 that it had reduced the number of strikes or rendered them less violent; 351 to 2 that it had reduced the number of industrial accidents; 263 to 1 that it had increased output, and 404 to 3 were convinced that employers of labor favored prohibition because of its good effect industrially.

On the attitude of the political parties in the several States, there was less assurance felt and yet the expression is significant: 384 as against 57 felt satisfied the Republican Party in their State was favorable to prohibition laws and their maintenance "as is," while on the Democratic side 292 to 94 expressed similar convictions.

Of course such an expression of opinion as this was of necessity, one dealing in generalities and personal opinion, based on personal observation. Many safeguarded their replies by emphasizing this, and many failed to answer all of the questions, feeling they were not qualified to express an opinion as to

strikes, steadiness of labor, output, etc. However, the replies coming from delegates representing so wide, intelligent and diversified a constituency, have a very real value and significance, which should not be overlooked by students of the prohibition problem in the United States.

Adopted, May 28.

REPORT No. 9. CHANGE IN DISCIPLINE

Memorial No. 304 seeks to amend ¶ 490, § 1, line 7, by adding after the word "law," the following: "And to all attempts to undermine or destroy established civil and religious liberties." And to add to § 2 of the same paragraph the words: "and to promote and maintain established civil and religious liberties." In this the Committee recommends concurrence.

Adopted, May 28.

B. REPORTS OF SPECIAL COMMITTEES

I. RULES OF ORDER

REPORT NO. 1. SUBSTITUTE FOR RULE 44

Committees shall not originate business, but shall consider and report on all subjects specifically referred to them by the General Conference, and shall consider all memorials and petitions received not later than the tenth business day of the General Conference, and report on all subjects.

Adopted, May 3.

ORIGINAL REPORT

Committees shall consider and report on all subjects specifically referred to them by the General Conference and shall give consideration to all memorials and petitions received not later than the tenth business day of the General Conference, and report on such as seem of sufficient importance.

REPORT NO. 2. ROUTINE REPORTS

On the resolution referred to your Committee with reference to the reports of Standing Committees on routine legislation and reports that will not cause much discussion, the Committee on Rules reports and recommends the adoption of the following resolution:

Resolved, That the Chairmen of the Standing Committees be requested to call up for action in Committee, and for report to the Conference as early as possible, all reports covering legislation routine in nature, or calling for little debate, in order that the calendar may be cleared of such matters before the more important reports come before the Conference.

Adopted, May 6.

REPORT NO. 3. AMENDMENT OF RULE 9

In the matter of Report No. 3 of the Committee on Rules, which was recommitted to the Committee, together with the substitute offered by Joseph B. Hingeley, the Committee recommends that Rule 9, of the Rules of Order as the same appears in ¶ 567, page 508, of the Discipline, be amended by adding thereto the words: "On the adoption of reports of General Conference Commissions, and Standing and Special Committees, the President shall not recognize two persons in succession to speak on the same side of the question, but in assigning the floor, must alternately recognize persons for and against any motion, unless no request for the floor be made by a delegate

representing the opposite side; provided, a motion that closes debate shall not be put until an opportunity has been given for not more than two representatives of the side not previously presented to speak on the question."

The rule will then read as follows:

Rule 9. When a member is about to speak in debate, or to deliver any matter to the General Conference, he shall rise and respectfully address the President but shall not proceed until recognized by him. The member must address the Chair from his place, but he shall address the General Conference from the speaker's platform. On the adoption of reports of General Conference Commissions and Standing and Special Committees, the President shall not recognize two persons in succession to speak on the same side of the question, but in assigning the floor must alternately recognize persons for and against any motion, unless no request for the floor be made by a delegate representing the opposite side; provided a motion that closes debate shall not be put until an opportunity has been given for not more than two representatives of the side not previously presented to speak on the question.

Adopted, May 13.

ORIGINAL REPORT

The Committee recommends that Rule 9 of the Rules of Order as the same appears in ¶ 567, page 508, of the Discipline, shall be amended by adding thereto the following words: "But on the adoption of reports and amendments or substitutes thereto, the President shall not recognize more than two persons in succession to speak on the same side of the question, but in assigning the floor, must alternately recognize persons for and against any motion, unless no request for the floor be made by a delegate representing the opposite side."

The rule will then read as follows:

Rule 9. When a member is about to speak in debate, or to deliver any matter to the General Conference, he shall rise and respectfully address the President, but shall not proceed until recognized by him. The member must address the Chair from his place, but he shall address the General Conference from the speaker's platform. But on the adoption of reports and amendments or substitutes thereto, the President shall not recognize more than two persons in succession to speak on the same side of the question, but in assigning the floor, must alternately recognize persons for and against any motion, unless no request for the floor be made by a delegate representing the opposite side.

SUBSTITUTE

So that Rule 19 shall read:

"Rule 19. It shall be in order to move the previous question,

that is, that the question be taken without further debate—on any measure pending, except in cases in which moral character is involved. If the call for the previous question be sustained by a vote of two thirds of the members present and voting, the main question shall be put, provided that, should only one side of the question have been presented prior to the moving of the previous question, an opportunity shall be given for two delegates to speak on the other side before the main question shall be put; nevertheless, under this Rule, etc.”

REPORT NO. 5. AMENDMENT OF RULE 27

The Committee recommends that Rule 27 of the Rules of Order, as the same appears on page 513, ¶ 567, of the Discipline, be amended by adding thereto the following words: “The Ayes and Noes may be taken by each member writing his name and vote on a ballot, to be inspected and the totals reported by the several chairmen of the Conference delegations, and then passed to the Secretary of the General Conference for record. The Secretary of the General Conference shall prepare uniform blanks for the taking of such ballot, and shall publish the detailed vote by Conferences in *The Daily Christian Advocate*.”

The rule will then read as follows:

Rule 27. Ayes and Noes. It shall be in order for any member to call for the Ayes and Noes on any question before the General Conference, and if the call be sustained by one hundred members present, the vote thereon shall be so taken. If the call be not sustained, members voting in the minority may have their votes recorded. The Ayes and Noes may be taken by each member writing his name and vote on a ballot, to be inspected and the totals reported by the several chairmen of the Conference delegations, and passed to the Secretary of the General Conference for record. The Secretary of the General Conference shall prepare uniform blanks for the taking of such ballot, and shall publish the detailed vote by Conferences in *The Daily Christian Advocate*.

Adopted, May 13.

REPORT NO. 6. REPORTS OF COMMISSIONS AND SPECIAL COMMITTEES TO BE PRINTED

The Committee on Rules, in accordance with the instruction of the General Conference concerning the printing of reports of General Conference Commissions and Special Committees, recommends that Rule 50 of the Rules of Order as the same appears in ¶ 567, page 522, of the Discipline, be amended by adding thereto the following sentence: “Reports of General Conference Commissions and Special Committees shall be printed in *The Daily Christian Advocate* before being presented

to the Conference and shall not be read to the General Conference without order of the Conference."

The rule will then read as follows:

Rule 50. Reports of Standing Committees signed by the chairman and secretary, and minority reports signed by at least ten members, shall be considered to be in the possession of the General Conference when they shall have been printed in *The Daily Christian Advocate*. But in a minority report from the Committee on Judiciary one signature shall be sufficient. Such reports shall be presented to the Conference upon paper bearing at the top the number of the report, the name of the committee, the total membership of the committee, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report. Reports of General Conference Commissions and Special Committees shall be printed in *The Daily Christian Advocate* before being presented to the Conference and shall not be read to the General Conference without order of the Conference.

Adopted, May 7.

REPORT No. 7. AMENDMENT OF RULE 7, IV (1) AND (2)

In the matters of Report No. 7 of the Committee on Rules and the substitute therefor offered by the Committee, and recommitted to the Committee by the General Conference, your Committee recommends that on the memorial with reference to the amendment to Rule 7, ¶ IV, §§ 1 and 2, as the same appear in ¶ 567, page 507, of the Discipline, be amended by inserting the word "then" between the words "may" and "speak" in the last line of § 1, and further by striking out all of the section after the words "to it" in the last line of the section; further, by striking out of § 2 all of the words thereof from the beginning of the section to and including the word "or" in the third line of the section on page 507 of the Discipline; also by striking out of § 2 the words "at which time also it shall be subject to the question of consideration or the motion of reference the same as when originally introduced."

The rule as amended will then read as follows:

Rule 7, IV. (1) When a proposition has been presented under the Call of Conferences, and before the person who introduced the proposition shall speak, the Question of Consideration may be raised by a member saying:

"Mr. President, on that I raise the Question of Consideration."

The Question of Consideration shall then be put without debate, and if there is a two-thirds vote against consideration the proposition shall not be entertained; but if consideration be not denied, the person introducing the proposition may then speak to it.

(2) A motion to defer consideration and print in *The Daily Christian Advocate*, if sustained by one hundred and fifty members shall prevail without debate; in which case the proposition shall be presented for action at the next session of the General Conference; provided, however, that a proposition which has been refused consideration shall not be printed in *The Daily Christian Advocate* or the General Conference Journal.

Adopted, May 14.

ORIGINAL REPORT

On the memorial referred to the Committee on Rules, with reference to the amendment to Rule 7, ¶ IV, § 2, as the same appears in ¶ 567, page 507, of the Discipline, your Committee recommends that said § 2 of said rule be amended by inserting after the word "proposition" in the first line the word "or others," and by changing the word "has" to "have"; also by adding after the word "debate" in the third line the words "but the motion to refer shall be subject to amendment and substitute as to the place of reference"; also by striking out all of the section after the word "introduced" in the fifth line of the section on page 508 of the Discipline.

The rule as amended will then read as follows:

Rule 7, IV. (2) After the person introducing the proposition, or others, have spoken, a motion to refer, if made, shall be decided without debate; but the motion to refer shall be subject to amendment and substitute as to place of reference; or a motion to defer consideration and print in *The Daily Christian Advocate*, if sustained by one hundred and fifty members, shall prevail without debate; in which case the proposition shall be given precedence under the next call of Conferences; at which time also it shall be subject to the question of consideration or the motion of reference the same as when originally introduced.

II. AMERICAN BIBLE SOCIETY

Your Committee on the American Bible Society has had before it the report of this Society as published in the Handbook of this General Conference and has read with appreciation and gratitude of the enlarged work and far-reaching influence during the past quadrennium of this great organization, the Society of The Book.

Your Committee feels that record should be made of the fact that very recently the Rev. William Ingraham Haven, D.D., LL.D., completed twenty-five years of distinguished service as General Secretary of this society. Doctor Haven, bearing an honored name, has by his spirit and achievements brought added honor to the name he bears. He is a minister of the Methodist

Episcopal Church, a member of the New England Conference, a devoted and unfailingly loyal servant of the Church, a friend of all peoples and all good causes, a wise counselor, intimately familiar with national and international questions, a lover of the Word of God; eager and zealous in the distribution of that Word, which is a lamp unto hesitant, stumbling feet, and which floods dangerous or uncertain paths with a glorious light. The Church has reason to be proud of his quarter of a century of service in connection with the American Bible Society and may fittingly congratulate both him and the Society.

Doctor Haven has appeared before your committee and has given more detailed information concerning the policies, opportunities and manifold activities of the Society than is found in the report in the handbook and has also outlined plans for the future development and larger service of the Society.

Your committee can scarcely do more than call attention to the record of the quadrennium, which shows a circulation for four years of over seventeen million copies of the Scriptures in the United States, in the extended mission fields of Latin America, in Europe and Africa, and throughout the vast populations of the Far East. The report completes the thrilling story of war distribution, bringing the total of the Society's supplies for the American forces during the war to approximately five million volumes, and the amazing total of seven million volumes distributed among all the forces engaged in the war, special New Testaments having been prepared for this war ministry in addition to English; in Bohemian, French, Italian, Yiddish, Polish, Russian, Spanish, Roumanian and Greek.

An important Department of the Society's work is that of Translations and Revisions. During the past four years there have been numerous outstanding events, the most significant, undoubtedly, being the completion of a revised Spanish New Testament upon which many thousands of dollars have been spent. This vast undertaking in which the American Bible Society and the British and Foreign Bible Society cooperated was begun upon the invitation of the South American Conference of the Methodist Episcopal Church and upon the Committee representing the American Bible Society were two eminent Methodist scholars, the Rev. Dr. Charles W. Drees and the Rev. Dr. Victoriano D. Baez.

Also during this period the two great union versions in China, the "Mandarin" and the "Wenli," on which missionaries have patiently toiled for more than forty years, have been completed. This is an achievement of immeasurable good for the people of China. In addition to these there have been brought out other versions for peoples in Africa, Siam and other lands, where as everywhere the leaves of the book are for the healing of the nations.

During the quadrennium there have been other matters of significant interest to which attention should be directed, such as the transfer of Korea to the British and Foreign Bible Society in exchange for their work in the Philippines for purposes of comity; the creation of the upper Andes Agency, constituted of Ecuador, Peru, Bolivia, and part of Colombia, thereby making six Latin American Agencies; the establishment of an Arabic Agency, with headquarters at Cairo, thus dividing the old Levant Agency; the printing of special editions of Scriptures for the Peruvian and the Brazilian centenaries; the giving up of the manufacturing plant in the Bible House, where for so many fruitful years Bibles and Testaments have been printed in many languages, for the purpose of securing larger editions, more quickly and more economically than from the Society's own presses.

The death of Dr. John R. Hykes in 1921, for nearly fifty years a Methodist missionary and Bible Society Secretary in China, deserves more than passing mention. Among the outstanding Christian leaders in China during the last half century this noble man of God, passionate herald of the good news and tireless servant of the Society of the Book, Dr. John R. Hykes, must be placed high up on the list.

As of special interest to Methodists should be noted the election to the Board of Mr. Arthur L. Brown and Miss Ellen McLean, and to the Vice Presidency of the Society of Mr. Frank A. Horne of New York, Governor Henry J. Allen of Kansas, President Edmund James of Illinois, Mr. Hanford Crawford of Saint Louis, Missouri; the election of Mr. Paul Penzotti to succeed his father in South America, and of the Rev. G. Carleton Lacy to have charge of the work in China. All these are members of the Methodist Episcopal Church.

It is cause for rejoicing that under the Centenary the Church has given \$150,000 each year of the quadrennium for the work of the Society, which has not only made possible the expansion of the work, but has also influenced many other churches to place the Society in their budgets. The total appropriations for the four years have amounted to \$4,491,596.

Recommendations

We therefore recommend that this cause be presented to all our churches annually, as has been the custom since 1836, as one of the official benevolences.

We would suggest that the amount to be asked or appropriated be left to be determined by the organization created by the General Conference to have charge of the official benevolences. Our churches and our missions at home and abroad have increasing need of this missionary circulation of the Scriptures.

We recommend that the observance of Universal Bible Sunday be encouraged in all our churches in order that the place of the Bible in our national life and the life of the world may be suitably emphasized.

We recommend that authority be given to the Board of Bishops to appoint a representative on the Advisory Council of the American Bible Society with whom the Board of Managers may advise during the quadrennium concerning the budgets, appropriations, etc., of the Society, with the understanding that the expenses of this representation shall be met by the American Bible Society.

Adopted, May 24.

III. EDITING BENEVOLENCE BOARDS ITEMS FOR DISCIPLINE

Your Committee appointed to edit and recommend necessary changes in the constitutions of the several Boards to correspond with the report Number 4 of the Temporal Economy Committee makes the following report:

1. The action taken by the General Conference upon the said report does not make any change in the Discipline affecting the election of the corresponding secretaries of the Board of Foreign Missions; corresponding secretary of the Board of Home Missions and Church Extension; corresponding secretary of the Board of Conference Claimants, authorized to be changed to the Board of Pensions and Relief; corresponding secretary of the Board of Temperance, Prohibition and Public Morals.

In order to place the responsibility for the coordination and merging of the work of the several Boards which you have directed shall be combined into one Board under the style and title of the Board of Education of the Methodist Episcopal Church, we recommend that the person elected as corresponding secretary of the Board of Education for the quadrennium shall also be declared elected to serve as corresponding secretary of the Board of Education for Negroes, the Board of Sunday Schools, and the Board of Epworth League until said merger shall be consummated; and that the salary of the said corresponding secretary shall be paid by the Board of Education and shall not exceed the salary now paid to a corresponding secretary of the Board of Foreign Missions.

We further recommend that the present corresponding secretaries of the said Boards be and hereby are appointed by the General Conference as department heads of their respective Boards until the merger shall have been completed.

The Committee also further recommends that pending the merging of the Board of Hospitals and Homes and the General

Deaconess Board the General Conference directs that the same person serve as corresponding secretary of the Board of Hospitals and Homes and the General Deaconess Board and of the merged Board.

We further recommend that this General Conference shall appoint the present corresponding secretary of the General Deaconess Board as head of the department of said Board until the said merger shall have been completed.

The Committee further recommends that the World Service Commission be empowered to authorize a change in the name of the departments of the Board of Education if desired and to authorize the organization of an additional department if it shall be found necessary to accomplish the best results in the consolidation of the four Boards.

When the merger of the Board of Education, the Board of Education for Negroes, the Board of Sunday Schools, and the Board of Epworth League has been consummated as directed by the General Conference, there shall be committed to the corporation thereby created under the name "Board of Education of the Methodist Episcopal Church" the work now committed to the Board of Education, the Board of Education for Negroes, the Board of Sunday Schools, the Board of Epworth League, and the Deaconess Training Schools, heretofore committed to the General Deaconess Board. The membership of said corporation shall consist of forty-five members to be appointed by the Board of Bishops, to serve until the close of the next General Conference.

Your Committee further recommends that the work heretofore committed to the respective Boards about to be merged shall after the elimination of all duplication be emphasized as an integral part of the main task of the consolidated organization.

We recommend that the responsibility for the consummation of the mergers of the several Boards ordered by the General Conference shall be placed upon the World Service Commission and that the several Boards ordered to be merged shall promptly take such action to consummate the said mergers as may be ordered by the World Service Commission or its duly authorized sub-committee.

The Committee recommends that the General Conference authorize the World Service Commission to continue in operation any charter of any of the Boards ordered consolidated, namely, Board of Education, Board of Education for Negroes, Board of Sunday Schools, Board of Epworth League, the Board of Hospitals and Homes, and the General Deaconess Board as the commission shall determine necessary to properly protect the assets of all the said Boards. We recommend that no change be made in membership of Board of Education for Negroes

pending the merger of this Board with other Boards above named.

Your Committee further recommends that the membership of the several Constituent Boards shall be reduced so that no Board shall have less than five nor more than fifty members exclusive of the Bishops as hereinafter set forth:

a. Board of Foreign Missions

¶ 414, § 2. The Board of Managers shall consist of thirty-two traveling ministers of the Methodist Episcopal Church and thirty-two laymen of the Methodist Episcopal Church elected by the General Conference upon nomination of the Bishops. All the effective General Superintendents shall be ex officio members of said Board without vote. In constituting the Board of Managers, the Bishops shall nominate one representative from each Area in the United States preserving as nearly as may be an equality in the number of ministers and laymen chosen from the Areas.

The said Board of Managers shall be elected to serve until the Board of Foreign Missions shall have accomplished the amendment of its charter as herein directed. The said Board of Managers is hereby directed to reduce the membership of the said Board so that it shall consist of not more than fifty members and shall be composed as follows:

The Bishop resident in the city of New York, who shall be an ex officio member and twenty-four ministers and twenty-five laymen nominated by the Board of Bishops and elected by the General Conference, chosen from the Areas in the United States preserving as nearly as may be the number of ministers and laymen from the Areas. The other effective Bishops shall be ex officio members without a vote. When and as soon as the charter of said Board of Foreign Missions shall have been amended as aforesaid, the Bishops shall reappoint the membership of the said Board of Managers in accordance with this provision to serve until the close of the quadrennium.

b. Board of Home Missions and Church Extension

¶ 432, § 1, of the Discipline of 1920, shall be amended to read as follows:

“The Board of Home Missions and Church Extension of the Methodist Episcopal Church shall be composed of the Bishop resident at Philadelphia, the Corresponding Secretary elected by the General Conference who shall be ex officio members, twenty ministers and twenty-three laymen nominated by the Board of Bishops and elected by the General Conference. In constituting the membership of said Board, the Bishops shall nominate one representative from each Area, preserving as nearly as may be equality in the number of ministers and laymen chosen from the

Areas. All the other effective Bishops resident in the United States shall be ex officio members without a vote. The Superintendents of the Five Departments shall be advisory members. The terms of office shall begin at the adjournment of the General Conference and continue for one quadrennium or until their successors are chosen."

c. Board of Education, Board of Education for Negroes, Board of Sunday Schools, Board of Epworth League

We further recommend that the World Service Commission shall determine the place of the headquarters of the merged Boards, under the name of the Board of Education of the Methodist Episcopal Church and also the headquarters of the merged Boards under the name of the Board of Hospitals and Homes and Deaconess Work. It shall also determine whether any one or more of the said charters of the respective corporations shall be amended and used as the basis for the new corporations or whether application shall be made for one or more new charters for such corporations. That this General Conference direct the several Boards whose work has been ordered combined, upon request of the World Service Commission, to grant, assign, convey and set over all of the assets of the respective Boards to such Boards respectively as the said World Service Commission shall direct. The World Service Commission shall be further empowered to take such other and further action as may be necessary to consolidate and merge the work committed to said Boards.

Pending the merger of the said Boards, your Committee recommends that the vacancies of the Board of Education to be filled by this General Conference shall be filled by persons especially qualified to represent the interests of the Board of Education for Negroes, Board of Sunday Schools and the Board of Epworth League.

That ¶ 457, § 1, shall be amended to read as follows: "The management of the affairs and property of the Board of Education shall vest in the Board of Trustees consisting of thirty-six members, of whom one-half shall be laymen and at least three shall be Bishops. The said Board of Trustees shall constitute the Board of Education of the Methodist Episcopal Church, a corporation existing under the laws of the State of New York; one third of the Board shall be elected at each General Conference on the nominations of the Board of Bishops to serve for a term of twelve years. Provided, however, that the terms of all of said Trustees shall cease when the merger of the Board of Education, Board of Education for Negroes, Board of Sunday Schools and Board of Epworth League shall have been consummated either by obtaining a charter for a new corporation or the amendment of an existing charter.

The Board of Bishops shall thereupon appoint the forty-five members of the reorganized or newly chartered Board as may be determined.

¶ 468, § 2. The Board of Sunday Schools shall until merged with the Board of Education be composed of the Corresponding Secretary of said Board and the Editor of the Sunday School publications, who shall be ex officio members thereof; one effective Bishop, twenty-six members at large, lay and clerical. All the members of said Board except the two ex officio members shall be elected by the General Conference upon nomination of the Board of Bishops.

¶ 484, § 4, Article IV, Government. The management of the Board of the Epworth League until merged with the Board of Education shall be vested in a Board which shall consist of a Bishop, General Secretary, the Editor of the Epworth Herald, and twenty members at large. The members at large to be nominated by the Board of Bishops and elected by the General Conference.

The Bishop shall be president of the Epworth League and of the Board of the Epworth League. The Assistant Secretary of the Junior League and the elected field and departmental secretaries shall be advisory members of the Board. In case of a vacancy in the office of General Secretary during the quadrennium, the same shall be filled by the Board of Bishops. Any vacancy occurring in the membership of the Board shall be filled by said Board of Bishops.

Your Committee recommends that ¶ 491 shall be amended as follows:

INCORPORATION AND FUNCTIONS

§ 1. For the promotion of Deaconess Work throughout the Church there shall be a Board known as the General Deaconess Board of the Methodist Episcopal Church. This Board duly incorporated shall, until merged with the Board of Hospitals and Homes, have general supervision of all Deaconess work in the Church and control of all the Deaconesses. The General Deaconess Board shall be composed of twenty-three members and the Corresponding Secretary, who shall be a member ex officio without vote. The elective members shall be nominated by the Board of Bishops and shall include one Bishop and at least two Deaconesses. Any vacancy in the Board which may occur during the quadrennium shall be filled by the Board of Bishops.

¶ 502 to read as follows: "Government. The management until merged with the General Deaconess Board shall rest in a Board which shall consist of twenty-three members including one Bishop appointed by the Board of Bishops who shall be President of the Board. The additional members shall be nomi-

nated by the Board of Bishops and elected by the General Conference. The term of office shall be one quadrennium."

Your Committee recommends that when the merger of the General Deaconess Board with the Board of Hospitals and Homes shall be consummated, the Board of Bishops shall appoint the managers of the Board of Hospitals and Homes and Deaconess Work consisting of three Bishops, eight ministers and twelve laymen of whom two shall be Deaconesses.

When the merger of the Board of Hospitals and Homes and the General Deaconess Board has been consummated as directed by the General Conference under the name of Board of Hospitals and Homes and Deaconess Work, there shall be committed to the corporation thereby created the work now committed to the Board of Hospitals and Homes, and the work of Deaconess Training Schools, and the General Deaconess Board excluding Deaconess Training Schools.

The Committee further reports upon the provision committed in the original report, namely, the World Service Commission, is directed to appoint a special committee of nine to study the needs of further reorganization and appropriate cooperation of the constituent Boards and report to the Commission before the close of the present quadrennium, such report to be reviewed by the Commission and sent to the next General Conference; in the event of the accomplishment of union with the Methodist Episcopal Church, South, this special committee shall act as a joint commission with one appointed for the same purpose by the Methodist Episcopal Church, South.

Adopted, May 28.

W. B. Farmer (Indiana): Under the previous question I wish to bring up the matter of an omission or two. Inadvertently, the clause or paragraph taking the same care of the Board of Education for Negroes that we have taken with each of the other boards, was omitted. We want authority to treat it the same way that we have treated the others.

The Bishop: By common consent, authority is given.

Given, May 28.

J. B. Hingeley (Northern Minnesota): The Committee found it unnecessary to make any particular resolutions concerning the relation of the Board of Conference Claimants to any other of the Boards but, in order that our charter privileges may be protected, with the approval of Brother Farmer, I introduce this resolution:

Resolved, That the Board of Conference Claimants be and is hereby authorized to change its name to the Board of Pensions and Relief and to secure such amendments to its charter as may be necessary to include the additional duties that have already been assigned to it by the General Conference, includ-

ing the provisions for the relief of aged and disabled local supply pastors; the equalization of the annuity claims among the several Annual Conferences; the receiving in trust and administering of endowments and other funds for the benefit of Annual Conference deaconesses, medical missionaries, teachers, and other church workers who are not members of an Annual Conference, and administering the same in accordance with such trust."

I move its adoption.

Adopted, May 28.

W. B. Farmer: I ask unanimous consent to present a resolution that came in the form of a memorial from our Deaconess interests in Europe. It cannot come in the regular form, because there are many reports that have not been completed, but Bishop Nuelsen and other representatives of the work in Europe insist through this memorial that we give them the authority asked for in this memorial. The resolution follows:

DEACONESS WORK IN EUROPE

Amend ¶ 498, § 2, by substituting for that now printed in the Discipline.

"In those countries in Europe where the Union of the Deaconess Association of the Methodist Episcopal Church in Europe, Germany and Switzerland is at work, the provisions of ¶¶ 229 to 240 and ¶¶ 491 to 497 shall be replaced by the provisions of the constitution of said Union and of the constitution of the legally incorporated Deaconess Association, provided that they are approved by the resident Bishop and the Board of Hospitals and Homes and Deaconess Work, on the recommendation of the Annual Conference concerned. All proposed changes of such constitution shall first be submitted for approval to the Bishop and the said Board of Hospitals, Homes and Deaconess Work. Like authority is given to similar deaconess organizations in other states of Europe." It is set out to your Committee that our provision for oversight and direction of Deaconess schools and organizations in America does not cover the needs in Europe, that there they have associations and organizations legalized under the laws of the several states in which they operate. And we are asked in this memorial to grant them the privilege of operating under these laws rather than under the rules and usages of Deaconess work in the United States of America. It is represented that all the Conferences in Europe have approved this; and Bishop Nuelsen has stated to your chairman that it meets his full approval and he wishes it adopted.

Adopted after it was agreed to strike out Board of Hospitals and Homes and Deaconess Work, May 28.

C. O. Holmes (Northwest Indiana): A question of privilege. This afternoon in connection with the amendment that was submitted amending ¶ 494 it was read to us, not being in the Advocate, and the amendment was so ambiguous that the proponents of it have asked that it be withdrawn and referred to the World Service Commission. I move that we grant that request.

Adopted, May 28.

D. D. Forsyth (Colorado) presented the following resolution which the secretary read:

Resolved, That the terms of the members of the Executive Committee of the Board of Home Missions and Church Extension appointed at the last annual meeting of the said Board and reappointed to membership on said Board by this General Conference, be extended until the close of the next annual meeting of the Board. *Resolved*, further, that the Executive Committee be empowered to fill vacancies in said Committee until the said annual meeting of the Board."

Adopted, May 29.

W. B. Farmer: In order to treat another Board with the same fairness that was accorded to the Board of Foreign Missions and the Board of Home Missions, I have this resolution in addition to the one already presented:

In view of the fact that the Board of Hospitals and Homes has not yet been appointed, be it *Resolved*, That the Executive Committee of said Board be continued and empowered to transact this necessary business, until the new Board shall have opportunity to meet and organize.

Adopted, May 29.

W. B. Farmer: In order to make more clear an action that was taken this morning in the report of the special committee of five, there is an additional item of information which Doctor Downey will present.

D. G. Downey: I am speaking as representing the committee of five to which this matter of revision of legislation concerning benevolent boards was committed. If you will turn to page 678, "Committee on Revision of Legislation of Benevolent Boards," I will say this: It was the purpose of your committee to deal in perfect equity with all those boards and the various corresponding secretaries. By an inadvertence we have at least failed in seeming to do that in one instance. At the bottom of the first column you read with respect to the merger concerning the Board of Education, the Board of Education for Negroes, the Board of Sunday Schools and the Board of Epworth League the following:

We further recommend that the present corresponding secretaries of the said boards be and they hereby are appointed by the

General Conference as Department heads for their respective boards until the merger shall have been completed. This is plain and simple and clear and is as desired. It was our intention to make the next two paragraphs on the top of the next column with respect to the Board of Hospitals and Homes and the Deaconess Work, of similar content; but we phrased it differently and seemed to be doing an injustice to one of the boards. Therefore, on behalf of the committee, I desire simply to repeat the previous language with respect to the other boards as a substitute for the first paragraph in the second column. On behalf of the committee I move this substitution.

Adopted, May 28.

IV. FEDERATION

REPORT NO. 1. FEDERATION

We note with deep gratitude the development of the spirit of unity among the Christian churches. We rejoice in this trend toward unification, which has found its conspicuous expression in some of the churches of Canada and of our own nation. We are profoundly persuaded that the plan for the unification of the two branches of our Methodism is of God, and that incalculable blessing will result to our beloved church therefrom, in all the years that are to come.

We enthusiastically indorse the general ideals of the Federal Council of Churches of Christ in America. We are confident that this organization can accomplish great good in furthering the principles of Christ as they apply to social, educational, civic, industrial, national and international problems. We urge the loyal cooperation of our churches in all causes that require unified action, whether in city or nation or world.

We are convinced, however, that the successful operation of any Federation action shall depend upon the recognition of the freedom and autonomy of the individual denomination.

We eagerly anticipate the time when the Evangelical Churches of Christ of all denominations can unitedly express themselves upon the great questions that affect the welfare of nation and world. With new enthusiasm we are moved by that noble utterance spoken a generation ago by Bishop Simpson when he said, "We live to make our own Church a power in the land, as we live to love every other church that exalts our Christ."

Adopted, May 14.

SUPPLEMENTARY REPORT—CHURCH COOPERATION AND FEDERATION

WHEREAS, There is an increasing recognition of the fact that very many of our towns and villages are overchurched, and,

WHEREAS, In many instances overtures are being made calling for closer cooperation, union or federation, and,

WHEREAS, Our Discipline gives no clear method for either of these ends. Therefore, be it

Resolved, That we request the board of Bishops to appoint a Commission of seven, two of whom should be Bishops, to suggest methods of cooperation, particularly for smaller communities. If possible, a report bringing in such suggestions to be made during this session.

Adopted, May 14.

REPORT No. 2. COMMISSION OF TWENTY-FIVE

Your Committee on Federation heartily commends the work done during the last quadrennium by the special committee upon "Organic Union," and we earnestly suggest that every member of this General Conference give their report, as printed on page 431 of *The Daily Christian Advocate*, a careful reading.—Recognizing that complete uniformity in polity, doctrine, and practice may never be established between the Evangelical Churches, and that it may never be essential to vital Christianity, we nevertheless heartily endorse all sentiments favoring organic unity as the ideal for the future, and we rejoice in all evidences of cooperative effort which increasingly generate that spirit of unity which is the true bond of fraternity between all churches, as together they labor for the establishment of God's kingdom.

We recommend that in order to insure the practical cooperation of our own Church with all other denominations related to the Federal Council of Churches—a special commission be appointed by the Bishops to represent the Methodist Episcopal Church—this commission to consist of five Bishops, ten ministers and ten laymen. The duty of this commission shall be to make all pronouncements regarding the purposes and convictions of our Church relative to matters of interdenominational significance; to consider, and to approve when that seems advisable, all communications incident to our participation in the affairs of such organizations as the "Federal Council of Churches," and the "Commission on Organic Union," and the "International Committee of the Y. M. C. A." and the "Universal Christian Conference on Life and Work," and the "World Conference on Faith and Order," and similar organizations of inter-church scope.

We are favorable to the continuance of cooperation between denominational Boards represented in the Home and Foreign Missions Councils; but in order to provide for other cooperative activities, we suggest that all matters affecting our Methodist Church shall be referred to the above-mentioned special Commission of Twenty-five.

It is our conviction that all policies and pronouncements of the Commission of Twenty-five must be supported by a vote of 17 out of the 25 members.

The General Conference having authorized the continuance of the Commission on Federation of Colored Methodist Churches, we recommend that the Bishops appoint such a Commission, consisting of three Bishops, three Ministers and three Laymen.

We recommend that the Committee on the "State of the Church" be requested to formulate a letter of transfer suitable for those who desire to change their affiliations from one evangelical church to another; and also that the Committee on "State of the Church" be requested to consider and report such changes in our law as will make possible the receiving of members from other denominations upon certificate of transfer or dismissal from their churches.

We recommend that the Commission of Twenty-five have no authority to involve the Methodist Episcopal Church in any expense relative to interdenominational activities except by order of the General Conference, and that the only expense it shall be at liberty to incur shall be in support of the Commission itself.

Adopted, May 27.

REPORT NO. 3. METHODISM IN IRELAND

Your Committee upon Federation wishes to express its deep joy over the success of the Methodist Church in Ireland, as portrayed by the Rev. Dr. W. L. Northridge, the fraternal delegate to our General Conference, in his forceful address on Wednesday night, May 14th.

We therefore most cordially commend to our American Methodism the worthy plans of our devoted and heroic brethren in Ireland.

Adopted, May 27.

V. FOREIGN BOARD DEBT

The Committee appointed to consider the condition of the Treasury of the Board of Foreign Missions and likewise the general condition of our Benevolences, and to make recommendations relating thereto, would report as follows:

I. Explanation

1. We find that the debt of the Board of Foreign Missions as of October 31, 1923, was \$2,003,056; and we believe that the Church should definitely set itself to the payment of this sum.

2. It is our conviction, however, that the method adopted should not be such as to divert our people from the maintenance of the current benevolent program of the Church, but that on

the contrary the method selected should be one that may command the cooperation of all our Boards.

3. Hence your Committee has had consultation with the Secretaries of the various Boards, and has found their attitude noble and worthy of high praise. We are glad to report that the program suggested herein has the approval of these Secretaries.

4. We deem it needless to discuss, at length, the causes of the debt. Obligations of honor to the Interchurch World Movement; the deficit on the Columbus Exposition; advances to the field ordered for war reconstruction and the relief of suffering; the losses in exchange, and other matters, all figure in the total but would aggregate far more than the present debt. Our work is not the discussion of these causes but rather that of presenting a constructive plan for providing the debt, so as to remove the hindrance from the work of the Board of Foreign Missions and from that of each of the other Boards.

II. Program

In order that there may be no special and extra campaign for the raising of the debt we suggest to the General Conference the following program of procedure:

1. That the interest-bearing part of the debt of slightly more than two million dollars be funded in four-year serial bonds—to the best advantage.

2. That as a first charge on the total giving to the World Service Program three per cent of said giving be put aside as a sinking fund to be used solely for the retirement of the debt on the following terms: Inasmuch as the askings for the year ending May 31, 1925, have been fixed by the Council, we recommend:

That the treasurer of the World's Service Commission be instructed, beginning June 1, 1925, and continuing for a period of three years, to deduct 3 per cent of the monthly receipts, after paying the expenses of the Commission, and remit the same to the treasurer of the Board of Foreign Missions.

In making this agreement it is understood that this amount shall be applied direct to the debt of the Board of Foreign Missions; and furthermore that the present ratio of askings between the Board of Foreign Missions and Board of Home Missions and Church Extension shall remain the same, and that the present plan of handling designated gifts as outlined in the World Service Volume shall not be disturbed during this period.

It is also understood that this action of the other Benevolent Boards shall not be considered a precedent to cover future contingencies of a similar character; and that the agreement ceases if the debt is paid in less than the three-year period.

3. That until the debt is paid all income of the Board of Foreign Missions from undesignated legacies, lapsed annuities, and matured estate notes be applied to the liquidation of the debt.

4. That the Board of Foreign Missions put aside each year from its current income as a first charge additional money of an amount which, by careful calculation, may be judged sufficient to cover the interest on the bonds and to pay for the serial bonds maturing in that year.

It is the judgment of your Committee that if the above outline program be followed, the debt which so greatly embarrasses the Board of Foreign Missions and all the other Boards as well, may be removed in the coming quadrennium.

We are glad to report to the General Conference that the Board of Foreign Missions has not in the last three years gone beyond its appropriations as authorized by the General Conference, and that, in the same period, it has diminished its debt by fully \$1,200,000.]

The Committee earnestly recommends that the Board continue its policy of making no further debts, even though this policy involves decided economies in administration and painful decreases of appropriations.

It is the further conviction of your Committee that the carrying out of this program will hold and increase the benevolent interest of our people and will give to the Church an example of inter-Board cooperation that will be gratifying to our constituency and pleasing to our Lord; and we bring the plan to the General Conference in the confidence that this body, by the adoption of this program, and by the prayerful and enthusiastic assistance of its individual members, as they return to their churches and fields, will solve this problem of the debt and will likewise put our entire work of Benevolences upon a foundation worthy of the sons of Wesley and of the followers of Christ.

As for the prosecution of the wider program, we recommend that the World Service Commission organize before the adjournment of the General Conference or immediately thereafter. We advise that a small committee of their number be appointed at once whose duty it shall be to prepare and put into execution plans for the arrest of the falling income of our Benevolent Boards. Our lowest aim should be an amount equal to last years receipts. Toward this end all Bishops, District Superintendents, Pastors and Laymen should give the heartiest and most prayerful cooperation, and the passing of this resolution by this body should be taken as our pledge to prosecute the program in the name of Christ, even unto victory.

Adopted, May 27.

VI. HOSPITALS AND HOMES

REPORT NO. 2. NATIONAL METHODIST EPISCOPAL
SANATORIUM FOR TUBERCULOSIS

Memorial No. 811, coming from the Board of Hospitals and Homes, sets forth the great needs which have called into existence the National Methodist Episcopal Sanatorium for Tuberculosis, located at Colorado Springs, Colorado, and petitions the General Conference to give official recognition to this National Institution, as operating under the Methodist Episcopal Church (for the care of tubercular victims coming from all parts of the country), through the duly accredited agency of the Church, and to authorize the representation of its work for the raising of funds necessary for its development.

The Committee on Hospitals and Homes concurs in this request, and recommends: That a paragraph be included in the appendix to the Discipline and entitled and reading as follows:

National Methodist Episcopal Sanatorium for Tuberculosis.

"WHEREAS, The Council of Boards of Benevolence at its annual meeting in 1923 approved the establishment of the National Methodist Episcopal Sanatorium for Tuberculosis, at Colorado Springs, Colorado, as a part of the world service of the Methodist Episcopal Church, operating under the Board of Hospitals and Homes of the Methodist Episcopal Church;

Now, therefore, we, the General Conference, endorse this action of the Council of Boards of Benevolence, and hereby cordially commend the National Methodist Episcopal Sanatorium for Tuberculosis to the generosity and active cooperation of our people everywhere."

Adopted, May 27.

REPORT NO. 3. CHILD WELFARE

Your Committee on Hospitals and Homes, to which was referred Memorial No. 644, coming from the Colorado Conference, in harmony with said Memorial, recommends that Article No. 1 of ¶ 500 of the Discipline, of the year 1920, be amended, by striking out the word "and" in the fifth line of said paragraph, and by inserting the words "and child welfare work" after the word "dependents," in the same line; so that the entire paragraph, as amended will read as follows: "For the promotion and general supervision of an advisory character for all hospitals, homes, or other organizations and institutions, for the care of the sick, incurables, other dependents, and child welfare work, there shall be a board known as the Board of Hospitals and Homes, incorporated according to law and subject to the control of the General Conference."

Adopted, May 27.

REPORT No. 4: HOSPITALS AND HOMES DAY AND THE
WHITE CROSS

Your Committee to which was referred Memorial No. 348, coming from the National Methodist Hospitals and Homes Association, desires to recommend: That the General Conference of the Methodist Episcopal Church recognize the American White Cross, and urge that wherever possible in the churches the Sunday before Thanksgiving be observed as Hospitals and Homes Day.

Adopted, May 27.

REPORT No. 6. ANNUAL CONFERENCE BOARD OF HOSPITALS
AND HOMES

Your Committee to which Memorial No. 1046, coming from the Baltimore Conference was referred, desires to recommend: That Chapter XV of the Discipline, which deals with Hospitals and Homes be amended by the addition of a paragraph, reading as follows:

“Each Annual Conference shall form within its bounds a Conference Board of Hospitals and Homes, which shall elect its own officers, and shall exercise under the General Board such authority within the bounds of the Annual Conference as is necessary to promote the interests of the Hospitals and Homes within the boundaries of said Annual Conference.”

Adopted, May 28.

REPORT No. 7. HOSPITAL FOR NEGRO PEOPLE

Your Committee on Hospitals and Homes, to which was referred Memorial No. 1167, presented by George W. Dixon, of the Rock River Conference, relating to the subject of a hospital for Negro people, respectfully recommends the adoption of the following:

WHEREAS, There is no hospital located in the northern States and operating under the Methodist Episcopal Church which gives its entire attention to the treatment of members of the Negro race who are sick and suffering, and,

WHEREAS, There is the possibility of securing Wesley Memorial Hospital, Chicago, Ill., which owing to its new building program, will be located in another part of the city, and which hospital is well situated to serve the large numbers of Negro people living in Chicago, and adjacent territory. Be it therefore

Resolved, That we the members of the General Conference of the Methodist Episcopal Church, look with favor upon the organization of this hospital for Negroes and urge the careful consideration of this opportunity by proper authorities believing

such a project worthy of the support of all public spirited citizens who are interested in welfare of the Negro race.

Adopted, May 28.

VII. IMMIGRATION AND JAPANESE EXCLUSION

Now, Mr. Chairman, if I may also ask the indulgence of the house, it will be a pleasure for me to tell of the interview that Bishop Nicholson had with the President concerning the Japanese situation. Through the courtesy of Bishop McDowell, arrangements were made with the secretary to the President, Mr. Slemp, who, by the way, is an ardent Methodist. He has declared that though he has lived in the south for many years, he has a very strong leaning toward the Methodist Episcopal Church and was delighted to learn of the action taken the other day on the question of unification. He made it possible for us to have a brief interview with the President at about five o'clock in the afternoon. We were received very cordially. After stating to the President the reason for our presence there, the President thanked us and desired to have us say to you, for him, that he very greatly appreciated the action that had been taken. Now, Mr. Chairman, after conference with Bishop Nicholson and the other members of the commission, I am going to suggest to the Conference, that if it meet with the judgment of the delegates to the Conference, it is thought by those concerned with this Japanese question that if this General Conference were to authorize the printing of this resolution as presented by Doctor Johnson and signed by the representatives from California, and have it mailed to each senator and representative, and mailed just as soon as possible, it might have a very great effect in supporting the President in his attitude of reasonable delay before the conclusion of that whole Japanese question. It is merely a suggestion that we bring to you, and leave it to your judgment.

Adopted, May 9.

RESOLUTION—THE IMMIGRATION BILL AND JAPANESE EXCLUSION

The General Conference of the Methodist Episcopal Church, assembled in quadrennial session at Springfield, Massachusetts, and representing over four and three quarter millions of members, respectfully appeals to you in the interest of international justice and goodwill, to prevent so far as possible the immediate consummation of the enactment of recent legislation in Congress looking to the exclusion of all people not eligible to citizenship in the United States.

We recognize that the question of immigration is and must be one of domestic policy; but we also recognize that it is far-

reaching in its international implications. We do not plead for the wide-open door policy of immigration, but recognize that some kind of a restriction of immigration from all countries is a national necessity. We make grateful recognition of the soberness and wisdom manifested by yourself and Secretary Hughes in attempting to adjust, or modify, the recent legislation so as to produce the most satisfactory results possible; and in this we wish to assure you of the sympathy and support of our entire Church.

Great emphasis has been placed upon the rising tide of color and the necessity of the preservation of the Nordic peoples; but as Christian leaders in this great country, we beg you to consider the greater interests of international fellowship and good will at a time when the influence of a mistaken policy will be felt for generations to come. As Christians, we cannot countenance racial prejudice and discrimination, but insist that when this great nation speaks through its legislation, it must be in a manner which will commend itself to the thinking and conscience of the nations of the world regardless of color or previous condition. It is not good policy to enact legislation in such a way as to awaken and stimulate enmity and to create a solid bloc of nations who from this hour must regard themselves as under suspicion and necessarily as on the defensive in dealings with the white race.

The Oriental peoples during the last half century or more have made such progress as to make impossible treating them as some might have thought proper in the earlier days. It is well to remind ourselves that the first treaty between Japan and the United States provides that "there shall be a perfect, permanent and universal peace between the United States of America on the one part, and the Empire of Japan on the other, and between their people respectively without exception of persons or places." In order to secure this treaty which the representatives of Japan were reluctant to sign, Commodore M. C. Perry, the Special Ambassador to Japan, wrote a letter calling the attention of the Japanese government to the large liberty enjoyed by the Chinese people who had emigrated to the United States, and to the special advantages which the Japanese would enjoy under the proposed treaty. This letter, which is printed in the official narrative of the Perry expedition, published by authority of Congress, contains assurances which place the United States under a special obligation in dealing with the Japanese government and people as regards matters touching immigration and fair treatment.

After a long period of probation, during which time Japan revised her laws, codes and courts, she was admitted into the sisterhood of civilized nations on the basis of absolute equality and has shown herself in every way as worthy of such recogni-

tion. Under these circumstances it seems inconsistent to treat her less courteously than was done when the first treaty was enacted.

We can never forget the thrill that came to the world at and after the Washington Disarmament Conference when Admiral Baron Kato, the Father of the Japanese Navy, agreed to sacrifice the pride of his heart in the interest of world peace. And later, as Premier of Japan, just before his death, he carried out the pledge which he had made.

No greater calamity can be imagined than for leading citizens of Japan to change their attitude, who for a generation have been outstanding advocates of peace, and who have recently expressed publicly the hope that the United States may be as liberal with her justice as she was with her benevolence following the unprecedented disaster of the earthquake and fire in September last.

Not only are great business interests at stake, in view of the recent and proposed legislation, but missionary and other interests will surely suffer as a result of the growing sense of injustice. We are now facing either unprecedented opportunities or closed doors in all Oriental lands.

The pending legislation in its present form we regard as inopportune. A Pacific Coast Oriental survey is now being conducted jointly by the Institute of Social and Religious Research of New York and Regional Committees on the Pacific Coast representing varied interests such as church organizations, universities, civic and patriotic bodies. This survey includes a study of economic, religious, educational and social conditions and tendencies among the Chinese, Japanese, and British Indian residents. Doctor Park, of Chicago University, is in charge, and if given time, can produce data which should be of untold value as a basis in dealing with these peoples in our varied international relations.

We confidently depend upon you to use your influence as President in so adjusting the recent immigration enactments as to prevent the calamity that is sure to follow the consummation of such legislation.

Adopted, May 7.

VIII. LAYMEN IN ANNUAL CONFERENCES

Let Article 3, Chapter 1, ¶ 36, Articles of Organization and Government of the Constitution, be amended by numbering the present paragraph as ¶ 36, § 1, and adding sections as follows:

§ 2. Annual Conferences, subject to the limitations hereinafter set forth, may admit one lay delegate from each pastoral charge within its bounds which has a ministerial member. Such lay delegates shall be elected each year by the lay members of

the charge, over twenty-one years of age, in such manner as the General Conference has prescribed for the election of lay delegates to the Lay Electoral Conferences. Such charges shall also elect in like manner a reserve delegate. A lay delegate shall be over twenty-five years of age and for two years next preceding his election a member of the Methodist Episcopal Church.

§ 3. The lay delegates shall attend the Conference sessions of Friday and Saturday and such other sessions as the joint Conference may determine, at which sessions the ministerial members and lay delegates shall deliberate together in one body except as otherwise provided herein. When deliberating as one body they shall vote together with the following exception:

A separate vote shall be taken when requested by a majority of the entire body present and voting. In all cases of separate voting it shall require the concurrence of the two orders to adopt the measure proposed.

§ 4. The lay delegates shall not consider nor determine matters relating to the passing of character, examinations, trial of ministers, courses of study, ordination and Conference relations.

§ 5. There shall be a lay session of the Annual Conference when a vote on constitutional changes is to be taken; and a meeting shall be held on the first Friday of the session of the Annual Conference in the year next preceding the meeting of the General Conference, in which lay and reserve delegates equal in number to the ministerial delegates shall be elected by ballot to the General Conference. At these sessions any charge not represented by a delegate in the Annual Conference shall be represented by a delegate chosen in the same manner as those elected to the Annual Conference.

Resolved, That if the above proposed amendment be adopted by the General Conference the Bishops be requested to submit the said amendment to the members of the Annual Conferences which shall meet in the year 1925 and to Lay Electoral Conferences, which are hereby called, for the purpose of voting on the aforesaid amendment, and which shall meet at the time and place of meeting of the Annual Conference within the bounds of which the Lay Electoral Conferences are constituted.

Resolved, That if the amendment shall obtain the necessary constitutional two-thirds vote of the General Conference and of the Annual and Lay Electoral Conferences, upon the announcement of the result by the General Superintendents, ¶ 36 of the Discipline, shall be thereby replaced by the amendment and any other provision of the Discipline inconsistent therewith shall be stricken out.

Resolved, further, That the Secretary of the General Conference be, and he is hereby instructed, to send, within thirty days

after the close of this General Conference, to all District Superintendents a copy of the action of the General Conference in this matter of Lay Representation in the Annual Conferences, together with a copy of the proposed amendment to the Constitution of the Church, approved by the General Conference; and the District Superintendents shall take the necessary action to insure the timely election of delegates and reserve delegates to the forthcoming special Lay Electoral Conferences of 1925, for all the charges under their superintendency.

Recommitted, May 28.

Substitute—*Resolved*, That the General Conference of the Methodist Episcopal Church recommend that Division 3, Chapter 1, Article 3, of the Constitution of the Methodist Episcopal Church be amended by adding the words, "Laymen shall be admitted to the Annual Conference on such conditions and under such regulations as the General Conference shall from time to time determine. So that the entire article shall read: "The traveling preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend. Laymen shall be admitted to the Annual Conferences on such conditions and under such regulations as the General Conference shall from time to time determine."

Resolved, That in case this proposed amendment shall receive the necessary recommendation of the Conference it shall be submitted to the several Annual Conferences for their concurrence.

Adopted, May 29.

IX. METHODIST STUDENTS' CONVENTION

Your Committee appointed to prepare a message to the youth of Methodism, in response to the visit and addresses of a delegation representing the Students' Conference of Louisville in recent session, begs leave to report as follows:

The Methodist Episcopal Church has always had an interest and pride in its young people, and has gradually come into clearer apprehension of the value and significance of the mind and spirit of the young life of the Church. The recent session of the Students' Council at Louisville, Kentucky, was the occasion of the first meeting together of students representing our two great Methodisms.

We acknowledge with profound gratitude the messages of your representatives speaking in behalf of the youth of the Methodist Episcopal Church, South, and the Methodist Episcopal Church. Our imagination has been quickened as we have thought of the possibilities for the redemption of society in the great hosts of Methodist youth in the colleges and universities of our land. We do not forget that almost a fourth of

all college students in this country are Methodists by preference.

More and more do we see that we need the mind of the youth of the Church to lead, illuminate, strengthen and enlarge the same. We are now asking, What do you see? What are your visions? What are your ideals? How can we capitalize those ideals for the service of the Church and the world?

We rejoice in the fellowship we have with you, our younger comrades, in the great Christian program. It is characteristic of youth at its best to deal, as you did, with living issues, to pierce through the secondary and accidental to the primary and essential, and to seek first the mind of Christ for all human relationships. Your serious and earnest desire to accept your responsibilities and tasks has put heart into our own endeavor. Together, by hard straight thinking, and consecrated purpose, we can make our beloved Methodism a vastly more effective instrument for humanity's larger life.

In the General Conference to which your messages were delivered, grave issues of profound seriousness affecting the welfare of humanity are being faced. In united endeavor, we are seeking to find the Christian way of solving those problems and of establishing the Christian way of life for all people and all lands. On some of these questions deliverances have already been made, and in those which await attention we need the vision of youth in the hope that it may be joined to the growing experience of earnest men and women in the attempt to reach Christian solutions.

Our Church is a living Church, with forward look and plans. This General Conference has already taken action on unification, and soon we shall have a united Methodism. We are trying to bridge international chasms. We recognize the imperative need of a Christian industrial order. Working together we may hope to create a public opinion in harmony with the mind of Christ, and powerful enough to effect the redemption of society according to His purpose.

Very earnestly do we covet for our entire company of Methodist Youth around the world the leadership and inspiration which they may have by reason of the privileges and position which you enjoy as representatives of student life.

"The Civilization of Brotherly Men" may become an actuality as Youth sets itself to this accomplishment.

Adopted, May 28.

X. PROHIBITION LEGISLATION

C. A. Pollock (North Dakota): Mr. Chairman, your Committee sent to Washington, upon their return, voted to ask the permission of this house that Bishop Leonard make just a short

statement of what happened, he doing this in the absence of Bishop Nicholson, who could not return at this time. I move you that the privilege of the platform be given to Bishop Leonard to make this statement.

Motion carried, May 9.

BISHOP LEONARD: Mr. Chairman and Members of the Conference, your representatives went to Washington and immediately Wayne B. Wheeler called at the headquarters of the Methodist Church and informed us that, together with Mr. Pickett, arrangements had been made whereby we could be given a hearing before the House Committee on Judiciary at 2 o'clock in the afternoon. However, sometimes when hearings are in progress, it is possible to have representatives come earlier than the hour appointed.

We waited from 10 until 12:30, listening to a very remarkable statement concerning the Volstead Act and the law, by Mr. Wayne B. Wheeler. At 2 o'clock we were again in the committee room, and Bishop Nicholson, as Chairman of the Committee, was recognized by the Chair. He made a very complete statement of the reasons why we were present, of the Church we represented, and of what we desired to do. In the course of his address he was interrupted repeatedly by one of the members of the committee who endeavored to embarrass our committee by asking him very pertinent questions, so far as he was concerned, but questions which we felt did not have any particular bearing on our mission, questions concerning Bishop Nicholson and his relation to the Anti-Saloon League. Following the address by Bishop Nicholson, and his explanation, he then introduced the members of the Committee. It was my privilege to speak concerning the sentiment on the Pacific Coast. Each member of the committee was given as much time as he desired. The committee was received with very great courtesy. It is not for me to outline what was said. Suffice it to say that Mr. Van Benschoten made a very remarkable statement from the standpoint of an attorney; Judge Pollock an equally important and significant statement from the standpoint of a judge, and from the standpoint of one who has dealt with this question in the part of the country where he has lived for so many years. Following Judge Pollock, Dr. Clarence True Wilson was introduced, and concluded our argument with a very remarkable address on the success of the prohibition law.

Following a hearing which was, as I have said, a very courteous one, a member of the committee followed us into the hall, thanked us for being there, and declared that it was the finest impression that had been made on that committee by any of the numerous committees that had been there. In the lobby were other very distinguished people, Miss Cora Stod-

dard, Superintendent of the Scientific Temperance Bureau of Boston, and Mrs. W. H. Boole, the Vice-President of the National W. C. T. U., and President of the New York State W. C. T. U.

Mr. Chairman and members of the Conference, if there was anything left unsaid when your representatives got through with their addresses, we fail to know what it was. In concluding his address Doctor Wilson said to the committee concerning the permanence of the Volstead Act and the supporters of it, "We are like the Irishman's epitaph on his tombstone, 'Here to stay.'"

XI. WORLD PEACE

Millions of our fellow men have died heroically in "a war to end war." What they undertook must be finished by methods of peace. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.

The patriotism of the Methodist Episcopal Church has never been challenged. Neither our motives nor our loyalty must be impugned when we insist on the fulfillment of pledges made to the dead and assert our Christian ideals for the living. Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war. Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ.

The world is now open to a crusade for peace. War-weary nations everywhere are eagerly waiting. America should lead the way. The nation and the Church can do now what they may never, never be able to do again.

We set ourselves to create the will to peace. We recommend that a prayer for peace be prepared and used at every communion service. Through its educational program, our Church must do its full share to mold the present youth of all races into a peace-loving generation. We shall launch an aggressive campaign to teach the nature, causes and consequences of war. The glorification of war must end.

We set ourselves to create the conditions for peace. Selfish nationalism, economic imperialism and militarism must cease. We demand the establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life. As great odium must be put upon the war profiteer as is put upon the slacker. The protection of special privileges secured by investors in foreign lands has too often imperiled the peace of nations. This source of danger

must be prevented. The rights of the smallest nation must be held as sacred as those of the strongest. We hold the cause of peace dearer than party allegiance and we shall tolerate no dilatory or evasive attitudes on the part of those who represent us.

We set ourselves to create organization for peace. Grateful to our government for leadership in the movement toward reduction of armaments and the promotion of tribunals for international arbitration, we insist upon a still more decided and aggressive policy in these directions. We urge the President of the United States to summon another Conference of the nations for the more drastic reduction of armaments. We likewise urge upon the Senate the immediate entrance of the United States into the Permanent Court of International Justice. The participation of the United States in a League of Nations will receive our active aid. We call upon all our people to support for public office men pledged to secure these ends. The ballot and other direct processes of democracy must now be employed in securing a warless world.

World Christianity is enlisting in the campaign for peace. We seek alliance with all the forces which make for the principles here advocated. We therefore propose that our Church now assume its full share of responsibility by appointing at this General Conference a commission of twenty-five members, composed of five bishops, ten ministers, and ten laymen authorized and instructed to invite the religious forces of the world to unite in a conference to consider the best plans and methods for making the impact of a world-wide religious sentiment against the evils we deplore.

The principles of brotherhood are plainly challenged. The progress of the kingdom of Jesus Christ is clearly at stake. The issues are so momentous, the opportunity for leadership is so great, that we here and now call upon all people to avoid divisive and fruitless discussions and unite their energies in this great movement for a war-free world. To this sublime end we dedicate ourselves, and for its accomplishment we invoke the blessing of Almighty God.

Adopted, May 24.

XII. WEEK-DAY RELIGIOUS INSTRUCTION—COMMITTEE ON JOINT COMMISSION OF TWENTY ON RELIGIOUS DAY SCHOOLS

REPORT NO. 1. DISPOSITION OF REPORT OF GENERAL CONFERENCE COMMISSION ON RELIGIOUS DAY SCHOOLS

The report of the Commission has been printed and is in the hands of the members of the General Conference. It sets

forth the present status of Week-day Vacation Schools, defines the responsibility of the Methodist Episcopal Church relative thereto, and recommends:

1. Supervision of such schools with the Board of Sunday Schools or its successor.

2. That the training of directors and teachers in these schools shall be the joint concern of the Board of Sunday Schools and the Board of Education.

The Joint Committee approves the report of the Commission, and recommends its adoption.

Adopted, May 20.

FRATERNITY

1. THE METHODIST CHURCH OF AUSTRALASIA

SEE JOURNAL, PAGE 246

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

MR. CHAIRMAN AND BROTHERS OF THE CONFERENCE: In behalf of my committee I have the fine privilege of presenting a gentleman from far off Australia. After his landing he came across the country in an auto. He was stopped at the Nevada frontier; he slept in the deserts; he got lost in the Grand Central Station at New York, but he is here, serene as a summer morning. He creates the impression that we would naturally get from him from our contact with him, even without his expression of it, that the Methodist atmosphere is easy for him to breathe and agrees with him thoroughly. I suspect that it is his native air. He represents the Methodist Church of Australasia, and he comes from that land of which we have read through the works of F. W. Boreham, through the windows of whose speech we have had glimpses of the unseen.

Mr. W. B. McCutcheon has the distinction of being the first accredited representative from his Church to our Church. He has another distinction; he had on his coat yesterday a badge—perhaps he has hidden it today through modesty—called the Fathers' Badge, which indicates that he had two sons who were members of the Anzacs, who stopped the German army at Amiens, stopped the invaders there and broke the ranks of the invasion.

I have the honor of presenting to you, Mr. Chairman, Mr. W. B. McCutcheon, who is the treasurer of Queen's College, Melbourne, and the accredited representative from his church to ours.

The Conference arose en masse and enthusiastically applauded while Mr. McCutcheon came forward to address the Conference.

FRATERNAL ADDRESS OF MR. W. B. MCCUTCHEON, DELEGATE OF THE METHODIST CHURCH IN AUSTRALIA

Mr. Chairman, Fathers and Brethren, if I may call you such, I feel embarrassed by the warmth of your welcome. After 10,000 miles of travel from my native city, Melbourne, to this great land of magnificent distances and noble ideals and wonderful achievements, I am glad to find myself in a Methodist atmosphere; amongst people who know how to pray; amongst

people who know how to sing. They say the Methodists are singing, singing, singing to the gates of Paradise. I am glad to have been present to have heard that statesmanlike and masterful deliverance yesterday afternoon.

I deeply feel the honor of your brotherly reception of myself; of your gracious hospitality, and of your invitation to be present on the platform to address you, and I shall prize and treasure this badge which you have conferred upon me.

This is a great and distinguished conference of men eminent in church and state whom I see around me. The impelling call of the Methodist brotherhood, the tie that binds us together in a common faith, and that sense of courtesy, racial as well as religious, making it difficult to believe I am in a foreign country—all these things come to my mind and stir my heart at this moment.

For weeks I have been traveling through your great country. I have seen sixteen of your States and found everywhere signs of prosperity and energy and industry, and wherever I have been, I have found Methodist activity; great temples for the worship of God and agents of the Methodist church busy doing their Master's will. I have long admired American Methodism, but I feel that the half was never told me. I too, come from a great country, a little larger than this, but populated by a mere handful of people. We have less people in our great area than you have in your city of New York. Although we are a part of the British Empire, we are the freest people in the world. Modeling our parliament on yours, we have state legislatures, and we have also a federal parliament. We have no president, but we have a governor who belongs to no party and wields no power, therefore there is a saving of expense of electing a president every four years.

I have been asked: "Does England tax you?" No, she learned a lesson not many miles from here over a century ago. She allows us to tax her. But the very freedom with which she has endowed us has strengthened and deepened our loyalty. We are voluntary helpers, and we are proud to belong to the British Empire, because she has given us liberty to do as we like. And may I say this: We sent 400,000 men, at the call of the empire, to that great war. Every one of them was a voluntary offerer. We refuse to legislate conscription, but nearly 10 per cent of our population went to that war, each man voluntarily going at the call of the empire. We helped the mother country in her time of stress, and the world knows how bravely our men did their duty, and they were proud that in that great crisis of the world's history, they fought and marched side by side with the sons of your great land.

Only one thing more I want to say about my country—a delicate subject. We have a policy of what we call "White Aus-

tralia." We do not despise any other race. God forbid we should do that! But in spite of economic advisers who have told us that to make our country great and make it pay we should have other races there, in some way we believe that we should keep our country for one people, all planning together and all building to the same civilization. We know that "God made of one race all the people to dwell on the face of the earth," but the text does not stop there. It also says that "He fixed the bounds of their habitation."

In this great land the Methodist Church is playing a very important part. We do not, like you, claim to be the biggest Protestant church there. The Church of England has that, but we do claim that we are the church of the pioneer, the church that follows the settler into the sparsely settled parts, and the church that on any given Sunday has more people in public worship than any other church in that great land. We have 1,000 ministers, an army of lay preachers, and we are trying, as a young people, to build up, as you have so gloriously done, colleges and universities and benevolent institutions. We have some things that you do not have.

We have Methodist union. All the branches of the Methodist church became one thirty-four years ago.

We have a quiet Sunday. In my city the trams and trains do not run until one o'clock. We have no Sunday newspapers and no Sunday amusements. But there are some things here that we covet. I hope some day, sir, we shall have a system, call it what you will, of general superintendency and that we shall do what you have done in the way of great progress in the evangelization of the country.

And we crave your progress in prohibition. We still have the saloon; shorter hours, but it is there. Please God, it will go some day.

I love to think of your Easter campaign. I wish we could get that into our Australian Methodism.

And I want to say, too, that we are indebted to you for that man of God who came out in an early day to us, from California, and brought to us a great vision. They called him "California" Taylor. His clarion call, "Get right with God," still rings through our country. They say that he brought with him to California the seeds of the eucalyptus tree. But he brought with him to Australia the seeds of righteousness and those results are still flourishing there to-day.

I bring to you greetings from our Church, the General Conference and the colleges, and my president would be proud if he knew of the reception you are giving his representative. We pray that God will bless you and give you wisdom, and brood over you in all your deliberations.

Before I conclude, may I offer a suggestion. I hope this

is not too much presumption on my part. You have a noble program—I have tried to read it, and have not yet had time to read it all, but I hope to read it some day—a noble program of world service. May I suggest to you whether it is possible for you to enlarge that program and include in it this: That the imperial Methodists, whose banner is in every clime, that they shall unite, British Methodists and all Methodists coming together and trying to promote the cause of world peace. That is the crying need of the world to-day. And in a day when votes count, and when moral issues count, can we not get together? Will you people take the lead? Will you send out a radio to Britain and Australia on this subject? And you will find we are listening in and quick as ether, I believe will come back the response, "You lead and we will follow." I cannot conceive anything more important at this time to engage the attention of the church, the kingdom and the people of God than that good people shall try to get together and try to quiet the disorders and cure the maladies from which this old world seems to be suffering.

Mr. Chairman, may I appeal to you not in vain. I know there are old grudges to heal.

I have heard the story told that in the Great War a Jewish Chaplain serving with the troops came across a French soldier at the point of death. The man could not speak, but was grasping at his tunic and trying to open it. In that tunic he had a crucifix. The Jewish rabbi, in spite of his prejudice, in spite of his training, under the constraint of a great humanity, opened the tunic, took out the crucifix, and held it before the eyes of that dying soldier. In the supreme moment of stress, he forgot his prejudices and set them aside and stood for humanity. Let us forget our prejudices, the things that keep us apart, and see whether we can as a Methodist brotherhood do something unitedly, do something to meet the needs of the world. And I would be proud if the stars of the Australian flag and the stripes of the Union Jack could bring themselves together with the stars and stripes of Old Glory, and unitedly try to bring about a better condition of affairs than exists to-day. May I conclude as is not inappropriate in a Methodist gathering. I hold in my hand a book that I prize, the Methodist hymn-book of my own land. Let me quote:

"These things shall be! a loftier race
Than ere the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.
They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
 Unarmed, shall live as comrades free;
 In every heart and brain shall throb
 The pulse of one fraternity.
 New arts shall bloom, of loftier mould,
 And mightier music thrill the skies,
 And every life shall be a song
 When all the earth is paradise."

2. THE METHODIST EPISCOPAL CHURCH, SOUTH

SEE JOURNAL, PAGES 258, 263

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

Your Committee on the reception of fraternal delegates is very glad that we have present a representative of the Methodist Episcopal Church, South, and the Ministerial and Lay Representatives of the Methodist Church of Japan. These brethren will give their fraternal messages at the evening session. There will be then present, we hope, also the representatives of the Methodist Protestant Church; but the three first named are here now. Your committee wishes the privilege, through the presiding bishop, to present them in formal fashion to the Conference. Their credentials from their Churches to our Church will be read at the evening session. They are Prof. W. A. Shelton of the Methodist Episcopal Church, South, head of the department of Semitics and Old Testament Literature of Emory University, Atlanta, Georgia; Rev. K. Ishizaka of the Board of Reconstruction of the Japan Methodist Church, and Mr. Yoshida, lay delegate from the same Church. I have the privilege of presenting to the Conference through you, Prof. Shelton, and also these representatives from Japan.

These fraternal delegates were received by the General Conference.

EVENING SESSION

Wallace MacMullen: MR. PRESIDENT AND MEMBERS OF THE GENERAL CONFERENCE. It is always an event of high importance to us to receive the fraternal message of the designated messenger from the Methodist Episcopal Church, South. You will remember that on Sunday when, in the Episcopal address, that item relating to unification was reached, instinctively and enthusiastically the entire Conference arose. I had the privilege of being present six years ago in the General Conference of the Methodist Episcopal Church, South, when they rose with the same enthusiasm in response to the mention of the same topic, when the Joint Commission on Unification had reached an agreement and made a report as to the method of union.

Yesterday morning we were greatly stirred in that part of

our program when we heard the representatives of our young manhood and young womanhood in convention assembled at Louisville, Kentucky. Perhaps there isn't anything more thrilling than the vision and passion of youth. And when we were told by these leaders that that Convention voted enthusiastically for unification we had our reminder of what the wish and the purpose of the leaders of the Churches North and South is, and how they are regarding this matter of union. To-morrow we are to receive our report on that subject and act upon it.

Eighty years ago our fathers were together in one household of faith, and then, having become persuaded that the differences existing were too acute to be healed, they agreed to separate. It was an agreement reached and a decision pursued with very deep sorrow of heart. The reasons for that division that then was inevitable have long since vanished. There may be, there are, practical problems in unification which need to be solved, but they can be solved by the collective wisdom of the united Church. And increasingly we have the feeling that any practical obstacles in the way of this consummation devoutly to be wished should prove as nothing in the fires of brotherly love. We, believing that we are listening now to the call of God and to the call of the world which we think needs our joint ministry, and feeling the urge of our common doctrinal and spiritual inheritance, are waiting for the time when, with a joy as deep as was the sorrow of our fathers when they parted, we will welcome the reunion which, please God, will last until the judgment day.

I have here the credentials of Professor Shelton. Bishop Locke has asked me to read them. Professor Shelton, besides his regular university work, has had some interesting supplementary work. He was a member of an archæological expedition which was financed and maintained by some allied universities, which took him to Egypt and to Mesopotamia, and he had the rare good fortune one day, when he was digging in the sands with his cane, to poke out something that had not been discovered in all the diggings and all the searchings of recent years—the personal cylinder of the father of Nebuchadnezzar, which recorded the religious acts of his reign; and that great find is now a part of the property of Emory University through the good fortune of its professor.

This is the credential:

"OFFICE OF THE SECRETARY OF THE COLLEGE OF BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, RICHMOND, VIRGINIA.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, Springfield, Massachusetts.

DEAR FATHERS AND BRETHREN: Authorized by the General Conference of the Methodist Episcopal Church, South, our college of Bishops has appointed its Fraternal Delegate to your Church the

Reverend William Arthur Shelton, Master of Arts, Doctor of Divinity, and Professor of Old Testament and Semitic Languages in Emory University. Among us, Dr. Shelton has attained distinction as a student, a pastor, a teacher, an archæologist, and an author. We sent him to you confident that he will interest you by his report of the activities and prosperity of our Church.

With joy we record, that measured by increase of membership, financial support, additional and improved church and Sunday school buildings, widening fields of service, and constantly increasing lay activities, our Church was never more prosperous.

We give thanks to the God and Father of our Lord Jesus Christ, that the faith of our fathers—that the glorious and sacred deposit committed to us and for whose preservation in purity we are responsible to Him—is believed and confidently proclaimed among us, and that multitudes continue to find in the Lord Jesus the salvation that He alone can give.

The College of Bishops of the Methodist Episcopal Church, South.

COLLINS DENNY, Secretary."

[SEAL.]

Mr. President: I have the high privilege of presenting to you Professor Shelton.

The Conference rose and enthusiastically greeted Professor Shelton.

BISHOP LOCKE; I wish to extend a most cordial welcome to Professor William A. Shelton, the fraternal delegate from the Methodist Episcopal Church, South, to our General Conference. Dr. Shelton is a graduate of Yale University, and feels very much at home in New England. I trust he will feel quite as much at home in this General Conference.

Our two Churches began exchanging Fraternal Delegates in Baltimore, in 1876, and have continued in unbroken succession until this eventful year. There is no disguising the fact that there are very many members of this General Conference who sincerely hope and pray that this will be the last time that we shall ever have a delegate from the Methodist Episcopal Church, South, because our two Churches, too long separated, should come together in the bonds of Jesus Christ, and together we should go forth for the subjugation of the earth for our Redeemer, Lord and King. It is with special delight, Dr. Shelton, that I present you to a company of your friends.

FRATERNAL ADDRESS OF PROFESSOR WILLIAM ARTHUR SHELTON,
D.D., OF EMORY UNIVERSITY, ATLANTA, GEORGIA:

MR. CHAIRMAN, DEAR FATHERS AND BRETHREN: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of everyone of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God, for your patience and faith."

Mr. Chairman and Brethren, I am deeply conscious of the

high honor bestowed upon me as the fraternal messenger, to bear to you the sincere greetings of the Methodist Episcopal Church, South. I cannot bring myself to believe that I am in any way a worthy successor of that long line of distinguished fathers who have come to you from us since that day in 1848, when our Church appointed its most beloved and honored prophet, Nestor of Methodism in the South, Dr. Lovick Pierce of Georgia, to bring you fraternal greetings, in the midst of a time and conditions, where even a Christian found it difficult to exercise a spirit of genuine fraternity and brotherly love. Whatever you have thought of these messengers, our Church has sent you its best available men up to and including the last General Conference, and only now has it broken its record. May you be merciful in the spirit of forgiveness for this her first offense. We, feel, too, that you have sent us your very best, and if you have not, then you must indeed have giants among you. From that time in 1847, when Dr. Albert S. Hunt, Dr. Charles H. Fowler and General Clinton B. Fisk came to bring us their messages of profound love and fraternity and thus reestablish fraternal relations between the two great American Methodisms, with a skill born of the Spirit's presence, to the good year 1922, when Dr. David G. Downey, much beloved in the Southland, moved our hearts with his message, flaming with evangelical fire. His words, softened by tones of brotherly love, inspired confidence and brought us so close together that we felt the bonds of a common Methodism strengthened as never before. Indeed, I take pleasure in reporting to you that none have ever presented a finer spirit of fellowship, exhibited a more genial personality and thrilled us with a greater deliverance than did Dr. Downey as he sojourned with us at Hot Springs two years ago. May he live to see all his hopes fulfilled and all his dreams come true. I wish I might be privileged to utter my sentiments with reference to each of that line of giants which you have sent Southward on their missions of love and friendship. I would speak of the venerable Dr. D. C. Huntington and Lieutenant-Governor John L. Bates, the first delegates it was my privilege to hear; of that matchless spirit, Dr. Matt S. Hughes, knight of the golden heart, who seemed to walk the upper terraces with God, breathe the atmosphere of the holy of holies and inspire his audience with seraphic fire reminding one of Isaiah. And when he caught the high note of earth's last reveille and stepped into the heavenly chariot, Methodists of the North mourned no more deeply than Methodists of the South. I would speak of Dr. Wallace MacMullen, who performed the almost impossible feat of taking the place of Dr. William V. Kelley, so popular with us. I only mention those it has been my personal privilege to hear.

After this brief catalogue of spiritual and intellectual masters, I find myself much embarrassed to stand upon this platform

and attempt to respond in any adequate way to the messages of fraternal greetings and brotherly love presented not only in their great addresses, but splendidly exhibited in their fellowship and personal charm while among us.

But I assure you, my brethren, that none have ever stood here with a deeper feeling of love and brotherly interest, nor with a profounder consciousness of the tremendous responsibility developing upon him in the gigantic task of conveying to you the love and fraternal greetings of nearly two and one half million Methodists of the Southern clime whose hearts toward you are warmer than the clime in which they live. I pray that wherein I fail in expressing their regard for you, God, despite my weakness of expression, will impress it upon your hearts. I feel that if I could only make you know how very much we love you and you could make us feel how much you love us, it would put an end to misunderstandings forever. What all the world most needs is to get acquainted. "Acquaint now thyself with Him and be at peace; thereby good shall come unto thee." When the human heart is properly probed, it will be found to contain at least fifty-one per cent of good intentions toward others. Every war waged by nations, communities or churches has been entered into and fostered by misunderstandings. Brethren, let us know each other! And may the gentle command of Him who spake as never man spake, fall upon us to-day as the dew of Hermon: "Love one another."

I have chosen to speak to you this evening upon "The Spirit of Methodism." Methodism is an ideal. It is an exemplification of the Mind of the Master with reference to humanity. I would not for one moment assert that Methodism is the only potent force in world affairs. As Methodists we are perhaps more liberal than others in recognizing other creeds who honor our Lord, but I am speaking just at this time of the work of Methodism in particular. Methodism started both high and low. It began with a group of earnest university students in the classic atmosphere of old Oxford. Its leaders were most learned men. It moved from university halls out into the fields and down among the lowliest of earth's laborers, and there it took root. It is a growth in divinely prepared soil. But that which takes root soon springs up and spreads and bears fruit. Methodism, founded amid the lowly, soon reached the hearts of the great, and nobles and ladies were early among its converts. It is an enigma. Never was there a movement like it on earth. It differed from the Protestant revolution in Germany in that it in no wise arose from theological differences. Luther was concerned with proving a theological dogma, but Methodism extracted every credal statement which it has, from the Church out from which it came. Neither was Methodism in any sense a political movement. It has been said that the rise of the

Wesleyans saved England from an industrial revolution like that which swept France. Early Methodism slightly concerned itself with the American Revolution, but political situations were only incidents in its life and in no way the accounting cause. Moreover, there were no differences on the question of Church Government, and it has flourished under Episcopal, Presbyterian and Congregational forms. Its secret is found not in negative statements, but in the positive fact that its foundation principles are laid in the realm of the human spirit and operate in the fields of human experience. The secret is that it was not born in Oxford University, hoary with age and filled with wisdom. Its natal day was in Aldersgate Street, when in the consciousness of the human heart, John Wesley realized the witness of the Spirit and on the basis of this mighty transforming experience, a movement was started, not for theological or governmental reform but the reform of the soul and that by direct regeneration which offers hope for every man and every woman on earth. By reason of this it makes its appeal to all men everywhere. And because of this it does not primarily address itself to theology, but rests, not so much upon facts of history, as upon the truths of a present experience. Christ was born nineteen centuries ago, lived and died for mankind and arose again. Pentecost was a fact of history, but Methodism insists that Jesus must be born, live, die, and be raised from the dead within our present consciousness, or the historical fact is invalidated. Pentecost was a glorious experience of the early church, but it is also an experience which we not only may, but must have in the present, if we fulfill the Lord's command. The fires that burned then still burn in the fervor of spiritual energies which make life service worth while. Methodism is not the first institution of the sort. The whole work of Saint Paul was based upon his Damascus road experience, and that was the stake to which he tethered his faith. Experience was the beginning of the religious life and labors of Isaiah, who, in the year Uzziah died, saw also the Lord, and when his own lips had been cleansed, he heard the voice of the Lord, saying, "Who will go for us?" and then he said, "Here am I, send me!" The Hebrew Nation itself was built upon the vision of Abraham which led him out from his kindred and country, to form a new people and seek a "city which hath foundations whose builder and maker is God." John Wesley was but the inheritor of those wonderful experiences and had he never gone to Aldersgate Street and found his heart strangely warmed, he might have lived and died a plain Anglican clergyman and some other force been raised up by God for the great service of Methodism. Thank God, he did go to Aldersgate Street that night and did find that inner assurance and stamped it upon the hearts of myriads of men in every clime, and this fact is the very heart of Methodism. It presents ever

the spiritual element in Christianity. It is primarily a revival; an uninterrupted revival. Here are its greatest conquests. Not in the realm of the intellectual, though it has done well in this field; not in the realm of social reform, though no other faith has done so much there; not in the realm of politics, though its communion has numbered among its adherents many men of statesmanship and influence; not in schools and hospitals, church buildings and other material things, though it has led in these; but its primary purpose is to call men to repentance, and in this it has lived and excelled, and by it it shall go on and without it, shall die. Methodism is an Ideal, Idealism finds its most fertile field among us. Idealism is the wings upon which the world has risen. The Church itself is an Ideal. That is the reason we have been so hard put to find the explanation of its organization. Some have said it was organized by John the Baptist in the wilderness, at the Baptism of Jesus or at the Last Supper. Others have asserted that it was organized with the establishment of the Covenant with Abraham in the Field of Mamre, and it is a wonder why more have not insisted on the time when Ezekiel founded Judaism, for there really was the first organized Church on earth. But none of these are adequate explanations, for the very reason that they do not first answer the question, What is the Church? The Church is the place where God and man meet in that communion which reveals the favor of God for the communicant. Then the Church was with the first pair in the pristine garden; with righteous Abel when he offered sacrifices acceptable to God; with Enoch who walked three hundred years with God and then went home with him; with Abraham when he entertained God unawares; with Jacob when, lying upon the stony ground at Bethel, he beheld the ladder which Jesus afterwards identified with himself, as the bridge between God and Man, heaven and earth, angels descending and ascending on it and the Patriarch crying, "Surely the Lord was in this place and I knew it not. This is none other than the house of God and this is the gate of heaven"; with Moses at the burning bush and on the mount; with Elijah as he went back to Sinai with the complaint that all the altars were torn down and all the Prophets killed, but there he found God, who showed him the Church in the silent small voice which brought courage anew and sent him back to choose his successor and anoint kings; with Daniel and the Hebrew Children; with Paul and Silas; with Luther on the steps of Saint Peters; and with John Wesley in Aldersgate Street. This is true apostolic succession. Methodism does not have to worry about tracing its history back to the beginning, not even to Pentecost, for its credentials are here in its heart and in the power of its impulses. For this reason the revival fires burn on. They do not go out as in other revivals. Time is a remorseless critic of religious

movement and Methodism had no distinctive doctrine or dogma and no peculiar form of government to preserve it. It lives by its evangelistic spirit, which is more than a creed, more than a government, more than controversy. Its only controversy is with the powers of darkness, and its only claim to perpetuity, is its power to call men to God and interpret the supernatural to a dying race. The very life and on-goings of Methodism depend upon its quenchless fires of revival spirit and its unbounded enthusiasm.

Methodism authenticates its charter rights to existence and a place in the sun by its proven ability to meet the issues of the day, some of which are as old as the human tendency to sin, and others, perhaps just as old, appear under new names and changed conditions and are emergencies for which the Church frequently finds itself unharnessed and untrained.

Just now, the world is crying out for social justice, as it has cried since the building of the walls of mighty Babylon; since Elijah came forth from Gilead, to condemn Ahab, the rich, for his treatment of Naboth, the poor, and through all the centuries. There is nothing new about labor crises and the world swings as on a pivot. Yesterday it was autocracy of royalty, then autocracy of capital, now perhaps autocracy of labor. Both labor and capital seem adequately organized but the world cries out for some mighty Moses of industry, who can lead that great third estate, the consumer, out of his wilderness of injustice and deliver him from the oppression of capital on the one side and the discontent of labor on the other and demand justice for all. It should be the task of the Church to sit down together with capital and labor and teach them that differences are never settled until they are settled right, and this result can never be attained on the primitive basis of might. The Church must lead these great forces of American industry to know, that conference, and not conflict, is the principle by which organizations operating in a Christian community should settle all differences. There is no other way. The Golden Rule applied to business methods produces astonishing results, both in the peace and the prosperity of a community. It has been tried and found practicable. Jesus is as potential in the industrial centers as He is in the temples of worship, and wherever his principles have been applied, they have solved every problem of labor and capital, and when the result is reached on this basis, the consumer has nothing to fear. Jesus, clothed as a king, though in mockery, went to the tomb, but He arose in the habiliments of a working man. Many thought he was the gardener. He was the friend of Joseph of Arimathæa the rich man, of Bartimæus the beggar; of Mary the pure and Mary out of whom he cast seven devils. He called Matthew the publican and John the fisherman, while Luke the physician and Timothy of mixed

blood, were among the most distinguished disciples of the early Church. Methodism holds a peculiar place of power and influence in the arbitration of hurtful labor disputes and the great Arbiter whom it represents is Jesus, the friend of man.

In the Methodist Episcopal Church, South, a commission of Temperance and social service has been organized, which may later on be dignified by being formed into a General Conference Board. But we have lagged in the matter, and forgotten that our first ministry was to the begrimed colliers of England. Only the Church can deal with a problem that enters into the very fabric of a people's life. The Church has had much to do with the elimination of the legalized saloon and the segregated districts and protection of workmen and their families. Now let the Church awake to the danger that lurks in the insidious propaganda that it were better to have these institutions back than to have illicit traffic in them. An immense amount of money is being spent in this country to bring in light wines and beers, which mean nothing more than letting the camel's head in the door that he may soon have his whole carcass in the house. May the Church beware of complacency and arouse itself to fulfill its obligations to humanity.

Methodism must also meet the ideal of its existence by being just to those who have labored within its own communion. No institution can be unjust to its own household and prosper. "He that provideth not for his own household is worse than an infidel." No other Protestant Church exacts so much of its minister. He stands at the bar of the Conference and promises to go where he is sent without question and to serve with sacrifice. He is a member of a military order and were that order connected with the civil government, he would be educated at the expense of the country, and retire on an adequate pension, after having received a living wage during his active labors. In our branch of the family, we are just now engaged in the pleasant task of remembering "The Forgotten Man." Already the minimum goal has been subscribed and the prospects are that the sum of \$15,000,000 will be realized.

A new situation which Methodism must make the most of and which our Church has set out to do, is to utilize and organize its lay forces. Attention was called to its necessity by the Centenary and Christian Education Movements which laid emphasis on Stewardship and tithing, and the laymen were aroused and organized for service. They have largely taken over the work of raising the budget of missionary propaganda, of assisting the pastor, of ministering in rural districts in his absence and of reclaiming abandoned country Churches. They have been organized into Local, District, and Annual Conference Boards and the last General Conference formed a General Board of Lay Activities.

Methodism has long been lagging in the care of the sick. We had somehow thought that to be the prerogative of the Catholic Church, and only two years ago, did the Methodist Episcopal Church, South, organize a Hospital Board. You had been doing splendid work for some time and showed us the way and we gladly followed. Already we have nearly \$5,000,000 in assets and with three hospitals now in operation and four in process of organization. The Master's injunction, "Heal the sick, cast out devils and raise the dead," has been misinterpreted and we have proceeded to cast out the sick and raise the devil. Methodism has a real mission in this field and should gird itself to do it. The lowest possible basis upon which we can do this work is that of self-preservation. The building of places of healing for the sick improves the health of the community and makes business more profitable. Dives would have served his day and generation better had he built places, out of his abundance, to care for Lazarus and every Lazarus who lay upon the streets of Jerusalem, and it might have been that in so doing his heart had found the way upward to a very different place from where history leaves him. Preservation and prevention are far better than perpetuation of beggary and disease. The best approach to the human heart is after all by beds of pain and amid deepest distress. The splendid spectacle of Christian American feeding China and Japan in the hour of distress and ministering to their sick and wounded in the time of disaster, presages the awakening of the Eastern mind to inquire the source of this magnanimity and will open the door to Christianity as nothing else could do. The Matchless Teacher of Galilee knew this and never ministered to the soul until he had made comfortable the body. So may we learn of Him.

Another expression of the spirit of Methodism is its open door to women. The strangest fact in all history is the universality with which women have been downtrodden and outcast. Wherever Christianity has not gone, this still remains supremely true, and there is no solution of the problem, except through the ministries of the Christian Church and even there, it has been surprisingly slow in recognizing the attitude of the Master toward womankind. Though the prophets and the apostles were men, it was perhaps because of the attitude of the times toward women and the impossibility of utilizing them until they should gradually be emancipated by the liberating forces of the gospel of all ages. Women were potential factors in the life and ministry of Jesus. His attitude can best be seen, perhaps, in his ministry to the woman at the well of Samaria. She was surprised at his speaking to her, not alone because she was a Samaritan but because she was a woman. He said to her, "If thou knewest the gift of God and who it is that saith to thee, Give me to drink; thou wouldst have asked of him and he would

have given thee living water." "The woman saith unto Him; Sir, give me this water, that I thirst not, neither come all the way hither to draw." In that pathetic appeal, she voiced the burdened cry of Eastern womanhood, breaking under the hard taskmaster of custom. Jesus was woman's first emancipator. Recognizing this friend of the friendless, womanhood gave herself to him and seemed better to understand his mission than did men. Mary, looking thus, by intuition, deep into the secrets of his soul, where man's material vision was not able to delve, rises in the enthusiasm of extravagant spiritual impulse and breaks upon his head the precious alabaster vase and sets free a fragrance so sweet that it has perfumed all the areas of human sentiment and liberated spiritual symphonies that will go singing down the ages as a memorial to the soul's devotion, wherever this gospel shall be preached. But Methodism has been slow and obstinate in allowing women to realize the high design of Christ which he purposed in her. At last, we have given her full recognition, and, in our branch of the Church, she has equal rights with men and everything is open to her except ordination to the ministry, and she is making full proof of this new found freedom. All the factors of motherhood, sisterhood, wifeness, and Christian sainthood are realized in her and she has proven herself well worthy of a place in the councils of the Church's administration. Methodism's destiny is wrapped up with the mobilization of its consecrated womanhood. The spirit of Methodism is exhibited in its great building operations. Our Boards of Church Extension have gone forward in assisting and encouraging the building of temples consecrated to the service of the Most High. Since the organization of our Board in 1882 more than 11,000 church houses have been aided and 3,000 parsonages, and the work moves forward with a loan fund of more than two and one fourth million dollars. The goal is, "A house for every congregation and a home for every pastor." Since 1917 we have had a Department of Architecture to assist in adequate buildings, with a degree of symmetry and grace, well becoming the house of God, and to prevent monstrosities of architecture, so dear to the heart of some communities. The Spirit of Methodism is to look well to the development of the intellectual life along with the spiritual.

It has ever been the genius of Methodism to erect schools and colleges and universities, particularly to educate ministers, and give to the world well rounded men, students of the highest and best, with a culture second to none. John Wesley's first preachers were for the most part, like the disciples of the Lord, untrained men, but he proceeded to teach them to study and to teach others, to found schools and promote education. If there was ever a time in which a minister could go out with a call and a religious enthusiasm and successfully preach the gospel, that

time has passed, and the world demands of its ministers knowledge, deep and profound, of the very foundations of life and service and the things about which men think. Christian education has had a new impetus in recent years. In our own Church this mighty impulse was called The Christian Education Movement, and netted a subscription of \$18,000,000, and so advertised schools that our present problem is to find room for that surging mass of the finest of youth, who are knocking at the doors of our institutions for admission, thousands of whom must be turned away for lack of room. Approximately 250 young men are in our seminaries, looking toward a degree in theology, while under the inspiration of the recent Centenary movement, pastors' schools have been organized and conducted at various places in the church, bringing together many hundreds of ministers, a large per cent of whom have never been inside a seminary. A correspondence school is conducted in our two Universities, which looks forward to real University Extension work and which reaches about two thousand undergraduates each year. Methodism, perhaps more than any other church, has need to realize that it has a great obligation in the realm of ministerial education, to the unprepared man already on the field. We also have a mighty task to hold the high idealism of culture as over against the ever increasing materialistic conception of training. The insidious motto, "Learn more to earn more," must be displaced by the sublime conception that education is the development of the inner man and that "The soul of culture is the culture of the soul."

The spirit of Methodism is reaching out into a still greater realm in its program of religious education. The old word, Sunday school, is almost forgotten, and we are bending our energies to the cultivation of the spiritual impulse, in the hearts and lives of both young and old, in a way that promises to be as serious and fundamental as the day school. No other institution has been so awakened to its purpose and opportunities as that which we called the Sunday school. Thousands heretofore uninterested are now seriously laboring, seeking to show themselves workmen of God, that need not to be ashamed, rightly dividing the word of truth. The Bible is being more efficiently taught than ever before. And this challenges a better ministry, for the layman is coming to know something about religion for himself and the minister who does not fully prepare for his work must be left behind the procession. Religious education not only proposes to train men to a new appreciation of the Word of God, it also undertakes to prevent the leakage whereby the young are ever supposed to go out into the Far-away country and be rescued. As one of your own men has said, "The greatest task of the Church is not to save the lost, but to save the loss." The dissemination of good literature is one means of

education which Methodism is not neglecting. The Church is proud of its great publishing interests. Our own House which has suffered many vicissitudes, from absolute bankruptcy at the close of the uncivil war and many uncertain years of struggle, now enjoys a business of more than \$2,000,000 per annum. It has recently added a trade name, "The Cokesbury Press."

One of the unsolved problems is the Church paper. If it is needed, the Church should support it and if not then it should be chloroformed and not turned out to die of neglect. We ought to find a way to stand most heartily by our editors and realize in them one of the most helpful and necessary adjuncts to the life of the Church. With the wide dissemination of literature, good and bad, by the daily press, the increased facilities of communication and travel, the dissipation of the movies; the only claim many of our Church papers have for support is loyalty, and that rarely reaches to the low plane of the pocketbook. Shall we have a great Methodist Daily at some central point and each weekly edition, relating to individual Conferences, be made up from this daily? It remains to be seen what will be the solution of the problem. Having been born in a revival and for revival purposes, the Church cannot possibly meet its obligations, without the deepest concern for the evangelization of the whole world. When Methodism ceases to be evangelistic, it will cease to have a reason for continuity. The revival fires must be kept burning, first of all in the family, so that genuine religious enthusiasm embodying the spirit of Jesus, may permeate the fountain head of society. Every local congregation must keep before it the flaming cross of perpetual challenge against sin, and the gates of mercy be kept open, so that they shall not be shut by day or by night, and each pastor must be an evangelist three hundred and sixty-five days in the year. Let the Church be in the community as a spiritual lighthouse, to guide shipwrecked humanity into the port of Christ's saving grace. Every institution and every officer from the least to the greatest should realize that the function of the Methodist Church and its ministry is to call sinners to God, and lift Christians into closer fellowship with Him. Let America learn from Israel that God's main purpose in a nation is the salvation of the world. And the nation's chief agency for saving the world and ministering to other nations, is the Church of Christ.

The Christian Church faces many serious social problems but none more vital than the race question. It involves all denominations, but two in particular, for a very large percent of all the colored race in America belong either to the Baptist or the Methodist Church. A colored bishop once remarked that when he found a Negro member of any Church but Baptist or Methodist he knew that white folks had been fooling with him.

Approximately one ninth of the entire population of the United States is colored and the problem is therefore a real one. Too often hasty conclusions have produced unseasoned judgments and hurtful results. A very distinguished Missionary Secretary once said that he had often wished to study the race question at first hand and had at last realized his ambition, and after an eleven days' trip through the South, was then able to speak with authority on the subject. Others less precocious had spent fifty years in the midst of the problem without attaining such confident knowledge. There are those who are willing to give their lives to darkest Africa, who are unwilling to give anything to darkest America or to show the slightest consideration for the African neighbor. The thing we most need is a Christian attitude toward Our Brother in Black, in both theory and practice and in North and South alike. If Simon of Cyrene, the African, was a Negro, as some have asserted, then he was a man of high privilege, for he carried the Cross of Christ in that last sad hour of the world's humiliation and he still bears his own cross and that is our humiliation. John Stuart, an Ohio Negro, was Methodism's first missionary. In this vital question both democracy and Christianity face the acid test. Can our great country, founded on the basis of human liberty, make good her claim to equality of right and opportunity to peoples of dissimilar bloods? Can the Christian idealism of the Family of God be realized among peoples between whom runs the line of racial difference? Every genuine Christian American faces the question with grave and serious soul, for in it is held the destiny of flag and faith. To fail here is to fail of the very ideals of Americanism, of the genius of the Church and to deny the spirit of Christ. But we shall not fail. The Spirit of Christ is our hope and the ultimate solution of our problem. The leaders of neither race desire the mixing of blood; that would help neither and destroy both. But every justice of fair dealing, every guarantee of liberty, opportunity and privilege, of growth and achievement, must be the heritage of every child of whatever blood or station under our flag, in this Christian democracy. This task faces the peoples of all sections and all churches. We of the South have to face this work under circumstances of peculiar difficulty. The scars, the tears, the passions, and the tragedies of long years have been ours. But to this work we have turned our hands and we see our way in the light that shines from the face of Jesus.

But the task of Methodism is also to go to the African beyond the blue waters and to every man in all the world, who has not heard the Good Story. Our beloved Methodism has been somewhat slow, but at last we are awake to the great command of the Master, "Go ye into all the world."

In the Centenary program an appeal was made for the huge

sum of \$35,000,000 for missions alone. The audacity of the undertaking was almost overwhelming and the amount asked for astounding. It was one of those exploits of faith which have ever staggered the world's belief and outstripped every heroic deed of field and forum. It was the very romance of daring, the daring of the spirit. The result in material things was a subscription of \$54,000,000 and the quickening of every other Protestant denomination to undertake a like enterprise, until the entire amount subscribed by the Protestants of America amounted to more than \$600,000,000. In this great enterprise, I can only mention that which our own Church of the South has done. Two hundred and forty-seven missionaries have been sent to foreign lands and five new fields have been entered. \$20,000,000 has been collected and disbursed at a cost of 8 per cent, and the whole Church has been quickened both at home and abroad. Family religion has been revived, 28,000 family altars erected, 300,000 new members brought into the Church, and Pentecost has been repeated. The Church has had a new birth and the whole world about us is aflame with the breaking of a new day. The Epworth League has been reborn and doubled in membership and efficiency, and assumes the support of all our work in Africa. Add to this the accomplishments of your own and other branches of Protestantism in America, entering upon this great adventure, and you will catch some idea of the mighty strides of the Church of Christ toward preaching the gospel to the last man in the last land in all the world.

Methodism has ever been the exponent of pure doctrines. Its controversies have rarely been doctrinal and its articles of faith give large liberty in the theological processes of the individual mind. Ours has ever been an insistence on right living and right acting and we have been too busy moving out our horizons and conquering the world for Christ, to examine minutely the theories involving infinitesimal differences of opinion. Nevertheless we have been influenced by those waves of controversy which again and again have swept the sea upon which the old ship sails. Just now, as an aftermath of the war, perhaps, a storm of doctrinal dispute threatens the peace of the Family of God. To some of us it seems that the ferment is the result of one of those periodical probes that someone has said produce more pus than purity. There is no intention of minimizing the dangers of the destructive criticism nor of belittling the efforts of those faithful souls who have undertaken to cleanse the Augean Stables. For the most part they are men of God, who are earnestly endeavoring to steady the Ark of Covenant, as it is threatened by the rough times through which we are passing. They are at least as trustworthy as those blatant iconoclasts, who would demolish the Ark to investigate how the joints are

fastened together. But neither revolution nor stagnation has a place in the program of the Kingdom. The majority of Methodists, as between the rabid revolutionists and the fixed fundamentalists, will follow neither. However, there are certain fundamentals of faith which every true Methodist and especially every Methodist minister should hold: the immanence of God, a supernatural Christ, who is more than divine, who is Deity and through whom alone the world can hope for salvation, the personality of the Holy Spirit, the inspiration of the Holy Scriptures, the immortality of the Soul, the divine origin and mission of the Church and human brotherhood expressed in the highest Christian service for man. One who believes and proceeds to preach and live by these holy doctrines is a Methodist. If he is uncertain about the most fundamental things, particularly concerning the person and offices of Christ, then he has no place among us. Methodism needs to reassert its ancient teaching that the spirit of doctrine and not the letter is important. Its emphasis shifts the basis of faith from the body to the heart of the Scriptures. It has been well said, that "The most important thing is not the Cross of Christ, but the Christ of the Cross," so we may also say, the most important thing is not the Book of God, but the God of the Book. Our Bible is in no danger of destruction. It has fallen upon worse times than these. It has been ordered burned; men have been martyred for its sake and it has been bitterly attacked by critic, scorner, infidel and atheist and wounded in the house of its friends, but it is still the world's best seller. And when every critic is dead and forgotten in the dust of oblivion, when every star of the heavens has finished its course and faded from the sky, when the sun has unhitched his chariot horses never to run his course again and the world shall be wrapped in its last conflagration, Christ shall still be sitting calmly upon his throne and the Old Book beside him. The most dangerous atheism is that which rules God out of our life and conduct, and the infidelity which fails to take him at his word. Let us not stop at the outer shrine of the book, but lift the latch and enter the Holy of Holies and there find comfort to our souls. The Bible does not need our defense, it needs our exemplification.

The Church is in no danger from false doctrine, at least Methodism is not. Ezekiel learned twenty-six centuries ago that the Church is not dependent upon the perpetuity of Jerusalem, Palestine, nor of the Jewish people, but its field of operation is the human heart and wherever that turns to the Infinite for communication, there is the Church and her one foundation is Jesus Christ her Lord. Let our people abide in the peace of divine confidence.

The spirit of Methodism has been challenged in the last ten

years to meet a new world condition. Ours has been a program that is as comprehensive as the horizon. The world is our parish, and, like Paul, we adjust ourselves to the mighty stream of world influence, to minister not alone to the lowly, of the outer Provinces, but also to the very household of Caesar. The last great war threatened to submerge the whole world in the black despair of materialism, to which war inevitably leads unless counteracted. War is a menace to any nation but sometimes God makes even the wrath of men to praise him. Broken and shattered and down in the dust of humility nations are forced to seek him. But America came out of the war enriched, having increased her taxable property by more than \$15,000,000,000. War inclines mankind to savagery and fosters greed, hate, selfishness and dishonesty. Suffering and sacrifice are necessary to bring us back to God and righteousness, but America was threatened with blood lust amid heaping coffers of gold, and although she gained the war, she stood in danger of losing her own soul. I honor my country for the spirit in which she has entered all of her wars. If a nation is ever justifiable in going to war, then America has thrice been justified. She went to war in 1776 for political liberty, in 1898 she fought with Spain for the freedom of the weak and in 1918 she warred for the preservation of human liberty and to destroy war forever. In all these she asked for no indemnities and no concessions and in this she taught the nations of the world their greatest lesson. But war upon any basis is dangerous, not only to the nations that engage in it but more so to those on the outside who may be but campfollowers fattening on the misfortunes of others, even as vultures await the end of the death struggle to feast upon the carcass of the unfortunate. America's prosperity at the beginning of the war together with the fact that she must ration the nations suddenly become unproductive, was her danger and she probably came out of it much better than had she chosen to remain in that fictitious splendid isolation about which political orators have told us. America, steeped in gold, regnant in power, and bloody with battle, stood in dire peril of selling her birthright for a mess of pottage. On that day the Church of Christ arose and took the nation by the hand and began to show her the way which God intended she should live. As he led Israel in the long ago, so he purposed that nations throughout all ages should, first of all, be ministers of God to others.

Methodism is peculiarly fitted to teach the world the ways of God. It has never aspired to be a state Church, and has never engaged in politics, as such, but seeks to follow him, who said, "My kingdom is not of this world, but is within you." It has sought to find its sphere of influence in the hearts of those who govern. It has sailed across uncharted seas, blazed the trails

of civilization through the deep forest and over the trackless desert and made itself felt in every land and among every people. It is as much at home with the Oriental as with the Occidental. It has sent its heralds of the cross to every nook and corner of the earth and the sun never sets upon its chapels. It travels with Chronos and every hour of earth's revolution, its hymns of praise rise as a morning sacrifice. There is not a throne, not a government of any kind in all the circle of the globe but feels and respects its power. Moreover it has fed and clothed other denominations and fostered the spirit of evangelism among them until it works in a thousand fields by proxy and among untold multitudes by indirect influence. Filled with the enthusiasm of its divine indwelling spirit, it sweeps the seas and walks the earth with a mighty tread and challenges the administration of men and angels. Methodism is but another name for world opportunity and it needs but one thing and that is the union of all its forces and the mobilization of all of its resources, that it may present a solid front to the world, for its task is great.

This is an age of synthesis and not analysis. Money moves in millions and men in multitudes. The greatest word of the times is, "Together." The trend of business is to cooperation and consolidation. It is the very fabric of stable society, and the nations must of necessity remain together, bound by strict treaty alliance, in order to exist and to preserve the integrity of the world, and the Church of Christ is set to lead the way. The hope for the evangelization of humanity is that those churches of like faith and order may come together in one communion and those of dissimilar creed shall work in harmony as brethren in a common cause. The Church should march under the regulations of an army whose Commandant is indeed a generalissimo, and whose orders are imperative all along the line. The author of the 19th Psalm sings, "Their line is gone out through all the earth." What line? The word means, a cord. Then a harp string, then a chord of music. God strikes the strings of the harp of his divine purposes and a golden harmony sweeps over all his handiwork and governs all the forces of the earth. It is so with radio, which only needed the tuning in process. The ether about us has ever been full of the sweetest notes. The very winds that blow, the air we breathe, the blue sky, the shimmering light, all of these have been filled with the most beautiful speech and song and symphony but our hearts have been too dull to tune in and utilize and enjoy these glories of God. We have been out of tune with him and his world, and this is the true reason for all division and dissension. The dead dull sounds that grated on our sensibilities were nothing more than the infinite divine musical instrument out of tune, and every discord of human experience

is the result of being out of tune with the infinite, and so making us out of harmony with each other.

The diameters of our horizons have been too short and the circle of our vision too small. We started with the idea that the earth was the center, the sun and the moon but lights to govern the day and the night, and the stars to beautify the earth and God's only plan and purpose had to do with man and his little garden plot. We were earthbound. But gradually David and all the Davids, meditating upon the sky at night, and upon the wonders of the day, have been widening our horizon and lifting our sky line until we have found that the sun is 93,000,000 miles away and that within its influence there are other worlds, some of which are larger than our own, and out beyond our solar system there are those whose farflung orbits are only measured in theoretical light years, wherein light traveling at the rate of 186,000 miles per second, requires three hundred years to reach our little earth, and then astronomers have gone on cataloguing suns, as we would catalogue merchandise, until they have charted orbs, blazing out in the infinite spaces of God, so far that it would take thirty thousand years for a ray of light to reach this earth and if it were possible to go on multiplying the distance of these suns by like distances until we seem to come to the rim of the universe, we would yet see flashes of light from the depths of the infinite spaces of the Almighty, speaking of glorious bodies of light, still undiscovered, till staggered and stupefied, we lift our heads for a moment to ask with the Shepherd of Bethlehem's Hills, "What is man that thou art mindful of him and the son of man that thou visitest him?" Amid all of these wonders we stop to brawl and bicker and buffet each other, and prance up and down on the stage like poor actors, each waving his wand, one a sceptre, one a golden mace, and another a torch of wisdom, and each crying for notice. Soon our little act is finished, the curtain is down, the day is done and we are the inheritors of six feet of sod and say to the grave, "Thou art my house, to corruption thou art my father and to the worm, thou art my mother and sister." Or shall we not once more lift our heads and say with the sweet Psalmist of Israel, "Thou hast made him but a little lower than God," tune in and catch once again the sense of the greatness of God and of our relation to him that shall exalt us above our petty bickerings, until we realize what it means to be sons of God, and look up to him and say, Our Father? We may then say, with Sidney Lanier, the South's sweetest singer:

"As the marsh hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God.
I will fly away in the greatness of God, as the marsh hen flies,
In the freedom that fills all the space 'twixt the marsh and the skies.

"By so many roots as the marsh grass sends in the sod,
I will heartily lay me a hold in the greatness of God.
Oh like to the greatness of God, is the greatness within
The range of the marshes, the liberal marshes of Glynn."

Let us be done with petty jealousies and quarrels which partake of selfishness and bode no good for the Church of God. Big men can afford to lay aside personal pride and opinion for the common good and see things in the larger light of universal brotherhood, recognizing an orderly universe, the center of which is our Father God. If Christ should come, would we be willing to answer to him for a divided house, which he himself has said cannot stand? Christ is here and demands an answer! Divisions and disputes are passions of darkness and the night, but the morning dawneth and it is day-break everywhere. Let us then be children of the day. We live in a new age and we had as well get used to it. Incredible things are happening and the impossible is being accomplished until it is commonplace. We must either fall in or fall out. The spirit of union is everywhere. The great war made men see each other in a better light and the element of sorrow and suffering welded hearts together as nothing else could do. Paul speaks of the "Fellowship of Suffering, in order that we might attain the resurrection from the dead." The world has been dead to the interests of its fellows and this fellowship of suffering may help us attain the resurrection from such a death, that we may live with and for each other.

International affairs are in desperate straits. Danger lurks at the very foundations of our civilization both at home and abroad. Here, there has been a flattening out of moral consciousness, and graft runs rampant as in no other age of our country's history. Modesty, virtue's twin sister, has been sacrificed upon the funeral pyre of a nation's moral standards. Abroad there has been wreckage of faith and sometimes wild orgies of moral collapse. Governments have fallen and centers of authority have shifted, till the shambles of the nations remind us of the time of the Judges in Israel. It is the throes of a new world coming to birth. In such a time a League of Nations or a World Court would help, but finally nothing save the Christ Spirit in the hearts of men can bring peace and salvation. Jesus must walk the troubled waters as he walked the waves of Galilee. In such an hour the Church must gird itself for its high prophetic mission; that Christ may bring reconstruction, redemption and fraternity. In Florence, there are two precious vases. Their value lies not in their antiquity; nor yet in the intrinsic worth of the material. There were many vases scattered throughout Italy representing a long and noble history but they were broken. They were all brought to Florence, where a master potter ground them to dust and in the

fiery crucible refashioned them into these two perfect vases. They incorporated all that had been enduring in the old and noble ones. There were many governments in the Old World and with many noble traditions and valuable assets of experience, but they were all broken, and in the crucible of war, they were coming forth again and the hand of a master potter was needed to fashion them into perfect governments adjusted to this new world and yet incorporating all that had been worth while in the old.

It is the duty of America to show the world the way and modestly to be the Master Potter of the world's reconstruction. Methodism has a very large share in the reconstruction of the world's ideals and moral standards and it must assume its part in the high privilege of that responsibility and it can succeed only as a united force.

The reason the German army in the last war could hold out so long against so many strong opponents was because it was within the circle and organized so that it could deliver its maximum strength at any given point within the minimum time. Day after day, month after month, and year after year, she pushed the Allies back and civilization tottered. One day a German high official reported to the General Staff that they were unable to gain a foot of ground, but on the other hand had been forced to yield territory. From that day they never did gain an inch and lost with an increasing ratio until the never-to-be forgotten eleventh of November came. The thing that had happened was Allied unity, by which the whole force of Germany's enemies moved under the orders of one man. United, the nations of the world stood, and had they remained divided they would have been driven into the seas.

Methodism has never had a reason for division. There are neither theological nor governmental differences and the excuse for separation passed away fifty years ago. Division has no place in the will and purpose of God. He is a Father, and Jesus, the Eternal Son, taught us to pray, "Our Father" and "Forgive us our trespasses as we forgive those who trespass against us." And he himself prayed that we might be one even as the Father and Son are one. If an earthly father suffers for the dissensions of his children, how much more our Father in Heaven. He suffers and we suffer. For eighty long years has this sorrow troubled our hearts. For eighty long years the shadow of misunderstanding has been upon us. For eighty long years, Methodism has bled from its ancient wounds. What have availed crimination and recrimination? What will it avail us now to rehearse the pleas and defenses of the tragic years?

We have done well apart, but how much better we might have done together. If one can chase a thousand, and two put ten thousand to flight, then the waste and loss of division has been

little less than criminal. After the long record has been examined and all the fine points of constitutional procedure have been discussed, one turns to look upon a divided and thus weakened Methodism and knows it should not be. Fathers and Brethren, It is written in flaming letters across the very heavens by the finger of God that Methodism shall be one. My Church for years has tried to find a way. To that fact the journals of many General Conferences will bear eloquent witness. Four years ago, through a legally constituted Commission, a plan of union through reorganization was submitted. You did not find that plan acceptable but you did appoint another Commission to labor on at the difficult but inviting task, and thereby showed that there still remained a hope in Methodism that would not die, a faith that would not accept defeat. Brethren there is an electric thrill that is running to-day through the heart of Methodism and we are rapidly approaching an hour that will be historic in the long and illustrious annals of our Church. Our own Church has been approaching the question slowly but surely and each General Conference has brought us a step nearer. In 1914 we made a long stride which was advanced in 1918. No one who looked upon it can forget the expression of that hope and faith that was given by our last General Conference. In the midst of apparent rebuff and failure the Conference ordered its Commission back to the task, on the basis of principles previously accepted or on any other basis on which the Commission might agree and ordered that as soon as a plan would be accepted by the Commission and this General Conference, our Bishops were empowered and instructed to call a General Conference to deal with the consummation of union.

The vote for this was practically unanimous and the Conference standing on its feet gave forth such a protracted and thunderous demonstration as to attest the deathless hope and the unconquered faith in our hearts, that there is a way and that God will lead us on. The day is coming and who does not pray that it may come speedily? But some may warn us of breakers ahead, we answer, our Pilot is aboard. Others may speak of the shadows of the bitter yesterdays, we answer, we look to the To-morrows of God. To those who speak of the impossible, we lift the Cross of Christ and cry, "In this sign we conquer." Our faces are to the East and the day breaks. The shadows lie behind us and are driven back by the Sun of Righteousness who rises with healing in his wings. Deep shadows lie upon the nations beyond us and we must speak to a war-burdened world in behalf of which ten millions of our brothers have given their blood and in the midst of which men pallid with fear and pain are groping in darkness, and the word we speak must not be weakened by schism and the light we lift must not be dimmed by the shadows of any yesterday that is gone.

United, Methodism shall present to the world its most glorious spectacle. Starting with more than 7,000,000 members and a constituency equal to more than one fifth of the entire population of the United States we shall be able to create standards of righteousness that will command the respect of the whole world, and over the earth shall sweep a tide of evangelism as unprecedented as Pentecost, as beautiful as the morning and terrible as an army with banners.

When Hunt painted the well-known picture, "Behold, I stand at the door and knock" he invited friends to attend the unveiling. As they studied the wonderful masterpiece, one said, "Mr. Hunt, when will you finish the picture?" "It is finished," said Hunt. But he insisted that it could not be finished since there appeared no latch. "Who ever heard of a door without a latch?" "Ah," said Hunt, "but this is the door of the human heart and it opens only from the inside." Fathers and Brethren, I come to you to-night in the name of two and one-half million members and a constituency of nearly eight million souls, and bring you greetings and in the name of Christ, say to you, The door opens only from the inside. The union of American Methodism is up to you. "Finally, brethren, pray for us that the word of the Lord may run and be glorified, even as also it is with you—and the Lord direct your hearts unto the love of God and into the patience of Christ.—The grace of our Lord Jesus Christ be with you all. Amen."

FAREWELL ADDRESS OF DR. SHELTON

SEE JOURNAL, PAGES 276, 322

WALLACE MACMULLEN: MR. CHAIRMAN AND MEMBERS OF THE CONFERENCE. A further matter of privilege; we have learned that Professor Shelton, the delegate from the Methodist Episcopal Church, South, is compelled to go to other engagements. His gracious spirit, his winning message, have won for him a place in our affectionate regard. He desires to take leave of the Conference, and I present him to you for that purpose.

Professor Shelton: Brethren of the Conference, I might stand before you this morning and say to you those conventional things about how glad I have been to be here, and how well entertained I have been, but I have been so tremendously impressed during my stay with you here that those would seem to be but idle words.

If I should ever so lose my mind or my religion that I should join some other Church and thereby get to be the fraternal delegate to the Methodist Church of America, I should desire certain things, providing I had come into my right mind in the interim. I should certainly want Dr. MacMullen to be the Chairman of the Committee on Entertainment of Fraternal Dele-

gates; and I would like to meet with you in Springfield in Old New England and have just the delegation that is here, and the Bishops and Secretaries who have been so kindly disposed toward me. I have been very much informed during this Conference. I think it is—without compliment—the finest body of workmen that I have ever seen in my life. You are the most daring men! You even dare to deal frankly with the question of unification. Some of my brethren have been rather weary of that question. A country preacher, in charge of a country church down in Georgia, in my part of the country, who used to ride his mule barebacked all day in his work, and then ride to that country church at night to preach, found that his mule did not agree with him in his religious fervor, and one night the mule slipped his bridle where he was tied and came and stuck his head into the window of the church and brayed; and being a healthy mule, the bray was a long and lusty one. At the close of the mule's braying the preacher said to his congregation "Brethren, do any of you know anything that will make a mule stop braying?" One of the deacons arose and said, "Parson, if you will tie a stone to the mule's tail, he can never bray while he has a stone tied to his tail." The pastor folded his hands over his improvised pulpit and said, "Brethren, let him that is without sin tie the first stone."

I am sure, my brethren, that many have felt that way with reference to the question of union, but you face things frankly and squarely and bravely.

And I thank God that I have been here, for more reasons than one. I believe I have been privileged above my fellow men, particularly the fellows of my Church, by being permitted to be here on yesterday when human history was made. It is a great thing to have a part in the making of secular history; it is an infinitely greater thing to have a part in the making of history of the human soul. And I shall thank God to the last day of my life, and I think after life has passed away, that I was here yesterday morning in that Pentecostal hour when you voted according to the will and principles of Almighty God as exhibited in Jesus Christ.

And on such an occasion as that I am glad Bishop Hughes was in the Chair, for there are few men among you that have an easier entrance into our hearts and pulpits than Bishop Hughes, and I am glad that Bishop McDowell presented the matter, for we have considered him God's greatest workman in this field; and I am glad that he saw the consummation, thus far, of his hopes and labors. And I was delighted that Bishop Cranston was presented to you for the honors he received, for we have considered him to be the very father of this movement for unification. And I am delighted that when the shadows are falling upon his life, those shadows are driven away by the

reflected glory of a well spent life and of the achievements in the realm of the human spirit. And I say to-day to him, "Watchman, hie thee to thy home, for the morning breaketh."

Four years ago I was the guest of an Arab sheik in central Babylonia. The old patriarch stood within the outer portal of his home and as each one entered he laid his hand reverently on his heart and said, "Ahlan wahsalan," which, being freely interpreted, means "My people are as your people, and your people are as my people." And I say to you "Ahlan wahsalan." "My people are as your people, and your people as my people," and I pray God that they may be one people.

Bishop Bristol: I am sure that this great General Conference would wish to express to Dr. Shelton its superlative pleasure in his presence among us. Not only have we been profoundly impressed by the message which he brings and has brought, but we are delighted in the experience that he himself has enjoyed in having been with us on that historic day which marks a new epoch in the history of American and World-wide Methodism and we believe a new epoch in the history of Protestant Christianity. We ourselves will tell to our children and our grandchildren that we were here that day; and we rejoice, sir, that you were here that day, and you will carry the news to your good, devoted, great people of the sunny Southland, and the next time we meet, may it be on the square of a union such as we have never known.

J. B. Hingley: A question of privilege, Mr. Chairman.

Ever since 1874, when we took the beautiful action of sending an accredited delegate from the Methodist Episcopal Church to the Methodist Episcopal Church, South, and they of sending a fraternal delegate to us, the Church has prepared a beautiful certificate, setting forth his election, called his credentials. I desire to make the motion that I have made in previous General Conferences, that this General Conference, for the purpose of the record, authorize the Secretary to accept the copy of these beautiful credentials, and that the credentials themselves, with a proper indorsement, be returned to the esteemed brother, the delegate who represents that Church. I move the adoption of this resolution.

The motion was seconded and unanimously prevailed by rising vote.

BISHOP JAMES CANNON OF THE METHODIST EPISCOPAL
CHURCH, SOUTH

MR. CHAIRMAN AND BRETHREN: I was sitting in the Board of Missions of our Church about this time last week when a telegram was read to that Board announcing the vote which had been taken here concerning the question of the approval of a plan for unification. I turned to a friend who had been with me

in the meetings of that commission for the past six years and said, "Through many dangers, toils and snares we have already come. 'Tis grace has brought us safe thus far, and grace will lead us home." He said to me in a semi-jocular way, "You had better not say that to some people or they will want to know what you mean by 'home'." I said, "Well, I have no disposition to elaborate on that matter. I have been in My Father's House all these years and my Methodist, Episcopal brethren have also been in the Father's House all these years, but I hope that perhaps by the grace of God we will sit down at the same table in the same dining room."

I may illustrate how this matter appears to me by a reference to the political situation. I have always been a states' rights, free trade, Democrat. I do not know or see how I could be a Republican and yet the brand of Democrat and Republican is not so firmly fixed that there may not be circumstances when that brand fades away. For example, should the Democratic party of which I am a member nominate a man for President of the United States who is opposed to the Eighteenth Amendment or to the Volstead Act, or to something stronger than that for the effective enforcement of the Eighteenth Amendment, while I am a Democrat, I am not a law-breaker. And should the Republican party nominate a man who stood squarely on the question of the genuine better enforcement than we have had up to this time, I think I know my people in the South well enough to say that the issue with them then would not be Democracy or Republicanism, it would be law or lawlessness, and if there should be then a solid South, I am satisfied that it would be a solid South against lawlessness, and I have enough confidence in you, brethren, to believe that it would be exactly the same way if the position were reversed. And that is what I mean in a way, if I may use that political illustration. We do not agree in some things, we do not have the same angle of vision with reference to some things. Our training, our antecedents, have been different, and perhaps this plan goes as far as we can go now. It furnishes a point of contact and an opportunity for us to get together and to know each other and to find out how far we can work together. But when it comes to the great fundamental questions which pertain to the welfare of humanity and the glorious progress of the Church of God, we are to-day one in spirit, as is witnessed by the action which we take in our separate bodies on all the great issues which pertain to life and for the interest of humanity, the humanity in the midst of which God has placed us, that we may go out seeking to save that which is lost. And in that confidence I have voted myself as a member of the commission for this plan, and I shall use all proper means to endeavor to secure in my own General Conference—and you know Bishops do not

have much power in the General Conference—but I shall use all proper means in my own General Conference and Church to join with you to secure a great vote that we may work together under that plan. I thank you.

3. THE METHODIST CHURCH OF JAPAN

SEE JOURNAL, PAGES 263, 264

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

We were all intensely interested this morning in the presentation of that fine paper, the work of Dr. Johnson, of the Pacific slope, who has worked there among the Japanese for seventeen years; a paper addressed to the President of the United States, notable for the restraint of its tone, for its patience, for its sense of justice, pleading that the President use the influence of his office to prevent the United States from treating with injustice or with discourtesy a friendly people. We have representatives from distant Japan to-night. Seventeen years ago the Methodist Church of Canada, the Methodist Episcopal Church, South, and our own Church, agreed that the work among our friends in Japan should be given over to the control of the native Church; and the Church of Japan was organized. I will read the credentials of the Rev. Dr. Ishizaka.

After the reading of the credentials Bishop Locke said: I assure our dear brother of a most affectionate welcome. We have rejoiced in the steady progress made by Japanese Methodism, and our hearts are going out in very tender sympathy when we think of your chastened and stricken country. Only a very few weeks ago I saw, with weeping eyes, what was once flourishing Yokohama, and drove for hours through the devastated section of what was once beautiful Tokyo. I saw the ghostly ruins of a fine church where I had preached one Sunday some years ago. And my heart has not yet come back to its wonted calm when I think of that woe and desolation.

Our hearts are tender as you pay us this visit. I also present Brother Robert Spencer from Japan, who will interpret the speaker.

FRATERNAL ADDRESS OF THE REV. K. ISHIZAKA, MINISTERIAL DELEGATE OF THE METHODIST CHURCH OF JAPAN

DEAR FATHERS AND BRETHREN: A half century ago there came to us, from the mother church, five men who divided among themselves our Island Empire and began the work of Methodism. With the usual Methodist daring, Harris went to Hakodate, Davison to Nagasaki, and Soper remained in Tokyo. Maclay was the organizer of the Mission, Correll

remained with us but a short time, and Soper, Davison and Harris did very much toward the Christian Movement in Japan. Soper and Davison have returned to the homeland and now live in sunny California, beloved and honored by very many of us. Harris, the white-hearted, sleeps in Japan where he was honored by our Emperor and deeply beloved by our people.

After but thirty-five years of service by the three Methodisms of America and Canada, a union was effected sixteen years ago, under the able leadership of Bishop Cranston and Dr. A. B. Leonard and the representatives of the Methodist Episcopal Church, South, and Methodist Church of Canada, which resulted in the Japan Methodist Church.

During these long years, God's blessings have been upon us in rich measure, but it is our joy to say to-day that the past four years, due to the Forward Movement in the Japan Methodist Church, have been the most important which our Church has known.

During the quadrennium there was an increase in baptized members of 6,664, that is, an advance from 15,852 to 22,516. The increase in Sunday School Scholars was from 38,108 to 41,023, an increase of 2,915.

In finance the self-supporting churches increased their giving from Yen 98,844 to Yen 239,222, an increase of Yen 140,378.

Expenditures for construction and reconstruction of churches was Yen 379,498.

Toward the Forward Movement pledge of Yen 615,379.50 the Church paid Yen 262,263.40.

These figures show unprecedented progress during the after-the-war quadrennium when we were affected economically even more deeply in Japan than you in America.

Our Forward Movement had its birth in your Centenary Movement and we drew much inspiration from your ideals and successes. Our objects were three: (1) Christian Stewardship; (2) The doubling of Church membership; (3) Personal Consecration. It was my privilege to lead this movement as the head of our Missionary Society.

Stewardship was the first thing stressed in the movement. The now famous Kamakura Conference gave a mighty impetus to this part of our program. This Conference was composed of representative leaders of the Central Committee, the Missionary Society, the District Superintendents, and leading laymen—a body of fifty-five. During the Conference the spirit of prayer worked mightily in all hearts, and a burning desire for a more fully consecrated service could be seen in every face. After three days of thorough discussion and prayer the Spirit of God descended upon us mightily. The hearts of all were deeply stirred, and tears of joy and thanksgiving were seen on many faces.

When it was suggested that the first step toward the financial objective be taken at this meeting, over Yen 13,000 (\$6,500) were pledged in less than twenty minutes.

When Yen 600,000 was decided upon as the goal of our financial efforts many doubted success, but, when the financial campaign closed November 23, 1920, the pledges totalled the sum of Yen 615,379.50, that is Yen 15,379 over the objective set. When the campaign for Yen 600,000 began there was much doubt, but God's special blessing seemed to rest upon the movement, and many touching instances of self-sacrifice on the part of our people became known.

Having thus succeeded in the stewardship campaign, the movement pushed forward to its second important work of the Special Evangelistic Campaign, with the lively hope of doubling our membership and so helping to win Japan for Christ.

For the purpose of unifying our working forces and for a more effective praying and planning, the great Nara Conference was called with more than 700 present. It was the greatest gathering of its kind ever held in Japan. The three days of prayer and planning ended in a mighty passion and purpose. The Conference adopted for the Movements the following declaration:

1. Every member of the Church should make an earnest effort to win at least one soul for Christ.

2. Through fasting and prayer, we should do our best to double the membership.

3. By giving greater attention to Bible Study and personal consecration, our faith should issue in larger service to society.

4. Emphasize strongly the practice of family worship, and strive to fill every home with the spirit of godliness.

5. Seek to realize as soon as possible complete self-support; the extension of our evangelistic work; and the building up of the faith of our members.

6. Urge the practice of the tithe, in order to obtain the full realization of Christian Stewardship and the successful completion of the Financial Campaign.

As the result of the movement, there were churches that had doubled their membership, and even at present there are still many churches that are endeavoring to double the membership. At the present time the ratio of the progress is thirty-four per cent.

The third thing strongly stressed by the movement was personal consecration.

One outstanding result of this stressing of Personal Consecration is that our Tokyo Theological School more than doubled its enrollment—it now has between 80 and 100 students, and this is also true of our Theological school in Kobe.

Formally, the Forward Movement closed with our last Gen-

eral Conference in January of this year, but really the movement is going on in our whole Church life. Indeed, because of the spirit of the movement we witness a cooperation between our forces and those of the Missionary Cooperation hard to discover in any other denomination.

Our Master while on earth said, "The Kingdom of Heaven is like unto a grain of mustard seed, which a man took and sowed in his fields; which indeed is less than all seeds, but when it is grown it is greater than the herbs and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof." Matt. 13. 31, 32.

This is very true of Japan. The seed which was sown by your brethren fifty years ago has grown up into a vast tree. We thank you and we thank God for this great achievement.

If I may be permitted a personal word, I should like to say I myself was brought to life eternal through this first seed sowing in Japan.

When I was but fifteen years of age I entered a mission school to learn English. The Principal at that time was Dr. Milton S. Vail, who is still teaching Japanese boys and girls in San Francisco. As I and a few other students thought Christianity a bad religion and its believers traitors to our country, I hated those who believed in Christianity and especially those who were theological students in the school at that time. Our hatred of the theologs became so great that one day we came to grips with them, and as a consequence we fell into the hands of the police and were expelled from school, except myself. I do not know why, but I was permitted to attend the school. A special Providence must have watched over us. My mind soon became at ease, for I began the study of the Bible and gradually apprehended its spirit.

I was baptized by Dr. Soper. A year after my baptism, at a big revival in Japan, I not only definitely entered the ranks of the "twice born" but also felt the call to preach the Gospel of Christ.

After four years of theological study I began my work for Christ and the church and have continued unto this day.

In thus relating my own story I am only stating the history of many young people who have been touched by the missionaries sent by and to Japan during these past fifty years. For this I thank God and you.

As you well know the Christian Movement in Japan is yet very young. Nevertheless, its power is felt increasingly.

In proof, a few years ago when the Korean disturbances occurred, I with others, among whom was Bishop Welch, called for justice and righteousness as touching the Koreans. We pressed for careful consideration and reflection on the part of the government. Undoubtedly the most powerful single force

in the Korean cause was the Christian conviction of justice and right.

Again at the time of the most dreadful disaster which any nation has ever faced in the September earthquake and fire, the one outstanding dominant force of helpfulness was Christian and the government officials were not slow to recognize this.

May I not say in this connection that every Japanese heart is profoundly grateful for what America did for Japan in her hour of great suffering and sorrow? In all this the mother Church shared through her great love the devastation for her child in Japan.

Another outstanding evidence that Christianity is winning its way in Japan is that since the great earthquake our people seem to have parted with materialism, and now seem to look to Christianity as furnishing the only force which will steady and satisfy our people.

Hence there is a strong movement toward Christianity all over Japan.

But kindly bear in mind, brethren, that many conflicting forces have come to our nation. Many of these forces are very good, some are very bad. The good forces have not all been assimilated, and hence our people are confused. As to the evil forces, they are doing their deadly work.

Our government is undoubtedly anxious about the situation, as the recent religious conference called by the government would indicate. However, the remedy for our ills is not in the hands of the government, the remedy lies ready for the Christian Movement to give the people and the nation.

Undoubtedly now is the most opportune and important and critical time for the Christian Movement in Japan, including Korea.

We pray you, therefore, brethren, first of all, to return to us our friend and able leader, Bishop Welch. We greatly need him, his great wisdom and patience are vital to our work. In the second place, we pray you, send us more missionaries. They can greatly help us, if through the English language, very well; if through the Japanese language, much better, but above all language, the language of character speaks much more to our people.

Finally, brethren, remember that we are in the midst of a very great task of reconstruction. Our churches are in ashes, our people are homeless and without money. Aside from our schools, we shall need Yen 1,500,000 (or \$750,000) to rebuild. We shall try to raise Yen 300,000 of this in Japan, but we cannot forget that yesterday 3,000 of our members were well-to-do, who to-day are refugees, many of them in great need.

Temporary barrack churches have been built, but we must build better if we are to draw our people to the church and to

Christ. As it is we cannot house our children, and can do almost nothing for our young people. And, brethren, you already know, our great Aoyama Gakuin is complete ruin. "What fell in a day, we must rebuild," but we cannot do it in a day unless you help us out of your abundance.

Beloved brethren in Christ, our hearts cry out to you with gratitude for what you have done for us during a half century through money and men, through the open hand and the loving heart.

And now as we face the days of reconstruction we pray that you may have an important part in the rebuilding of temple and Christian Character in Japan.

WALLACE MACMULLEN: We have a lay representative of the Japan Methodist Church.

The credentials of Mr. Richichido Yoshida, lay representative of the Methodist Church in Japan, were then presented after which Bishop Locke said: It is a great pleasure, ladies and gentlemen, to present to you this good layman from Japan.

FRATERNAL ADDRESS OF MR. RICHICHIDO YOSHIDA, LAY REPRESENTATIVE OF THE JAPAN METHODIST CHURCH

FATHERS AND BRETHREN: It is my great pleasure and honor to stand before you as a fraternal lay delegate from the Japan Methodist Church to this General Conference and bring you a message from 28,000 members of the Japan Methodist Church.

We are heartily grateful for and appreciative of the fact that you have sent your beloved missionaries to bring the needy people to Jesus Christ and you have built many Christian institutions. We owe to you our many able native workers of our Church. Through their effort our Church is developing steadily day by day.

As you know we have conducted the forward movement following after our Centenary Campaign during the last quadrennium with successful results.

We have now 28,512 members, 165 churches, 242 native preachers, 115 missionaries, 90 lady missionaries, 1,829 Sunday school teachers, 45,092 Sunday school pupils, 15 schools and 3 colleges. We are thankful to the early missionaries and their home churches for this wonderful Grace of God.

We are now facing the very hard task of reconstruction of the lost churches and schools which were destroyed by the last terrible earthquake. We must rebuild first the destroyed buildings of Aoyama Gakuin and the many churches in that section by your hearty help. There are many sufferers who have been encouraged by your warm sympathy. Our church people are grateful to you for your kind plan for reconstructing the forces of our Church.

On this occasion, I should like to mention the many thanks

of the Japanese people and government for the help of the Americans in our disaster though it is beyond our expression. When I visited Baron Matsui, the Minister of Foreign Affairs of Japan, who is one of my intimate friends, at his office he asked me to convey his hearty appreciation to the people of America for their loving-kindness in helping in our time of crisis. (And he has also sent by Bishop Welch the official letter thanking you for your help.) I am given many reports about the uses of your money and things for the relief work from my good friend Mr. K. Shidehara, the Japanese Ambassador to Washington, and I am asked in his letter to express his thanks and friendship to you in this Conference. I pray that Japan and America may have better friendship through our Christian services.

Japan has been changed very much by the endeavor of your missionaries. In many ways she is now at the dawn, especially in her spiritual life, since the last earthquake. The people are seeking after the Unknown God for hope of new life. Japan is the gate of the Orient and the key of the peace of the Orient. She should be Christianized and the Japan Methodist Church is dreaming of evangelizing the nation, and we need your sincere prayer and hearty help to realize that vision. As you have begun the Christ's work for the people of Japan with the great sacrifice I wish you to keep her in your warm heart and let God see the glorious accomplishment of your missionary work in Japan in the near future. Again I wish to express my sincere thanks to you as I myself am one of your spiritual sons in the Gospel in Japan.

4. THE METHODIST PROTESTANT CHURCH

SEE JOURNAL, PAGES 264, 265

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

One hundred years ago, brethren—just exactly one hundred years—lay representation in the councils of the Church brought on a very long and excited debate, through pamphlet and periodical, which at last resulted in the organization of the Methodist Protestant Church. Its founders were men eminent in Christian character and in pulpit power. The principle for which they fought we long ago recognized and approved; some of the applications of that principle remain unsettled among us, but the principle itself is securely lodged in our ecclesiastical economy. The Methodist Protestant Church is then a daughter of American Episcopal Methodism. But if you ask which of the two great branches of Episcopal Methodism was the mother of the Methodist Protestant Church, what should be the answer?

It is a rather delicate question, and we ought not to expect that the Methodist Protestant Church should decide the question. It is a rather delicate question, and we ought not to expect that the Methodist Protestant Church should decide the question. It is very clear that the solution of the problem and the cure for the embarrassment of the Methodist Protestant Church is for North and South to get together so that there may be no discussion as to which is the mother of Methodist Protestantism, so that the way will be easy and open and inviting for this daughter of American Methodism to come back to the ecclesiastical home out of which she went long ago.

BISHOP LOCKE: I have been acquainted with the noble spirit and with the activity of the Methodist Protestant Church from my boyhood, for I can remember very well one of the strong churches of the city of Pittsburgh was a Methodist Protestant Church. This church has always been known for its sincerity and for its adherence to its convictions, and for its generous ministry of the Kingdom.

It is a great pleasure to present Dr. C. D. Sinkinson to you to-night.

FRATERNAL ADDRESS OF THE REV. CHARLES D. SINKINSON,
D.D., PASTOR OF THE METHODIST PROTESTANT CHURCH,
ATLANTIC CITY, NEW JERSEY

REVEREND BISHOPS, FATHERS AND BRETHERN: Commissioned by the Executive Committee of the Methodist Protestant Church, it is even at this late hour a great pleasure for me to bring to you the cordial and most sincere greetings of my denomination, and in a small measure at least reciprocate most heartily the eloquent and splendid utterances of fraternal regard expressed by the distinguished representatives you have sent to us from time to time.

For six quadrenniums it has been my privilege, as a member of the General Conference of my Church, to meet and to greet the brethren you have sent to us with messages big with the conviction that God has but one Kingdom on earth. Messages in which they urged more than a spirit of closer cooperation, more than greater fraternal sympathy. They urged the unity of organic union, responding in the fullest sense to every advance made by our most enthusiastic leaders.

It has also been my privilege for several years to serve my Church as a member of the committee on "Church Union," and in this capacity it has been my great pleasure to meet the distinguished men, both clerical and lay, you sent to represent you in this important work.

In Baltimore in 1910, in Chattanooga in 1911, and at various other places at different times, I have met your Bishops. The late and lamented Bishop Walden, Bishop Cranston, Bishop

Wilson, Bishop Berry, and some of your representative ministers and elect laymen. When your Board of Bishops met in Atlantic City four years ago, Bishop Cranston very graciously preached in the church of which I have been the pastor for thirty years, and, brethren, I am frank to say he preached a very good sermon. I have also met in these Conferences the Nestor of our great sister Methodism of the South, the late eloquent, profound and godly Bishop Alpheus Wilson, Bishop Hoss, witty and so companionable, Bishop Candler, Bishop Denny, Mr. Patton and other laymen of equal influence and prominence.

In Baltimore in 1910 in your Church adjacent to Goucher College, it was my great honor to preside over a session of a conference on Methodist union in which these great men whom I have named and other distinguished men of the two great Methodisms and men of influence and prominence in my own Church participated. So that having met these men among your denominational leaders, learned to know their spirit and appreciate their Christian character, and having fellowshiped with many of their constituency, having studied and followed the progress of their denominational life, I justly feel this hour, Mr. Chairman, that I am not among strangers, and I am firm in the conviction that all our efforts and plans for closer relationship between all Christian bodies known as Methodists have had the approval of the great Head of the Church. and I am frank to confess that I am firm in the conviction that the discontinuance of these efforts will be not only foolish, but most criminal. Yet Christian people sometimes do very foolish things, "For the children of this world are wiser in their generation than the children of light."

We have prayed and are still praying, "Thy Kingdom come." We have prayed and are still praying that the Church may be one. We have prayed and are still praying not only for the coming of that day when all the people called Methodists, divided into twenty different bodies, but for the coming of that brighter and more glorious day when all Protestant communions shall be bound together in the bond of vital unity, and thus bound shall bring to bear upon the evils we are trying to blot out, and upon the constructive spiritual programs we are trying to carry forward to a successful consummation, the impact of a united Protestantism, the effect of which would be the salvation of our people, and the salvation of our people would result in making of this our nation the greatest Christian nation in the world. This would result in our nation opening a door through which we could reach every nation, people, kindred and tongue the round world over. Instead of this encouraging outlook, the great Protestant force, according to Dr. Carroll, our religious census enumerator, is divided into

more than one hundred and fifty denominations, bodies and sects, some duplicating the work of others, some in keen competition with others. Yes, some even antagonistic to others, and this, my brethren, in the face of the united forces of the powers of darkness. Surely if the Apostle Paul were here to-day that great leader who exhorts us to be of the mind which was also in Christ Jesus, if he were here to-day and were to write us as he wrote the Galatians, would he not write, "O foolish Protestants, who hath bewitched you?"

Instead of a new day for which we have so long prayed, a day of broader fellowships, a day of loftier ideals, a day of splendid achievements, what have we to-day! Evidences of a weakening of effort, of a wasting of strength, of a dissipation of vital resources. When we consider these things, surely we ought to pray and pray real earnestly the prayer prayed by the unfortunate laborer, who while falling from the roof of a nineteen-story building, cried out in his descent, "O Lord, have mercy, and please, good Lord, have it mighty quick."

We are living in a great age, in an age on ages telling, an age of consolidation, an age of organization, and an age of combination. The tendency toward centralization in this age is universal. We live in an age of world-wide movements. The world has become a great community. From all parts of the world we may hear every day. In this age the man living in the uttermost parts of the world has become in the truest sense our brother.

Hence there are problems awaiting our solution such as never confronted the Church before, and there are tasks waiting to be accomplished such as have never been performed by the Church before, and the solution of these great problems and the performance of these tremendous tasks will require mighty agencies.

If in the political, and the commercial, and the financial, and the educational worlds the watchwords are organization, consolidation, combination, centralization, why, why, I ask in all seriousness, why not in the spiritual world? The marshaling of all Protestant forces in one great host under one great banner with one great leadership and with one great purpose would be an object lesson in the recovery of Christianity toward the unity for which our Master alone has ever prayed, and a forerunner of great movements that would characterize the generations.

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee.
But thou, O Lord, art more than they."

The hearts of all throughout not only Methodism but throughout all Evangelical Protestantism will be gladdened by the

report of your Board of Bishops, in which they expressed so generously their great pleasure over the organic union of the two branches of the Evangelical Church, so long and so unnecessarily divided. The coming together of three groups of Lutherans among the dozen or more in that great Church and the rapid progress being made in the merging of three influential denominations in Canada, the serious consideration being given to the union of several branches of the great Presbyterian Church, and last, but not least, their endorsement of the unification of the Methodist Episcopal Church with the Methodist Episcopal Church, South.

At our General Conference held at Baltimore, the Committee on Church union in substance said until this was accomplished our Church would not feel inclined toward further negotiations for Methodist union. As Dr. MacMullen, in his very gracious introductory remarks, and in his most generous tribute to our Church and the principles for which she has so long contended, was in doubt as to which of the two great Methodisms was the mother of our Church, let me say, Mr. President, since one of these great Methodisms was born after our Church had experienced twenty years of a most remarkable history, I feel safe in saying that if the older of the two is so kind and generous, through her eloquent and distinguished Dr. MacMullen, in proudly intimating her motherhood, I am generous and kind enough to acknowledge our childhood. If this much prayed for and hoped for union between the two great Methodisms shall be consummated, I devoutly pray that it may reestablish the long divided household and that the door of these two thus united may ever remain open for the generous welcome of all the scattered children of Wesley.

Mr. President, you will be glad to learn that our denomination, the little tribe of Benjamin, among the tribes of Methodism, has enjoyed during the quadrennium in a most encouraging degree, the manifest favor of Almighty God, and during the past four years has made a sure and steady advance. You will also be pleased to learn that our property values, in churches, parsonages, hospitals, orphanages, homes, colleges and missions, show a very encouraging increase. Our Sunday schools and Young People's Societies under wise and efficient leadership are in a very prosperous condition, adding vigor and numerical strength to our Church by the young life drawn from these organizations into vital relations with the Christ and into recognized church fellowship. For these and many other things you will not fail to see that we have good and sufficient reasons to thank God and take courage.

And now, Mr. President, in a way that may seem formal and in language that may seem familiar, and yet with great honesty of heart and with unusual sincerity of purpose, I pray

God's richest blessing upon you in all your deliberations in this great Conference, comprising great representatives of a great Church. I sincerely hope and pray that your work here may be wonderfully blessed by God in the furtherance of Christ's Kingdom, to the interests of which we with you have been so long committed.

BISHOP LOCKE: We are very much obliged to these gentlemen for bringing to us these words of encouragement. And many of us expect to live to see the day when there shall be indeed a united Methodism.

5. THE WESLEYAN METHODIST CHURCH (ENGLAND)

SEE JOURNAL, PAGES 275, 276, 320, 322

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

MR. CHAIRMAN AND MEMBERS OF THE CONFERENCE: By our schedule of events which we have adopted, the formal reception to the representatives of the Wesleyan Church in England, the Canadian Methodist Church, the Irish Methodist Church, will take place next Wednesday night, but I desire on behalf of the committee at this time to informally introduce the accredited representative of the mother of us all, the British Wesleyan Church, who is Dr. Samuel Chadwick, College Principal and Evangelist.

BISHOP BRISTOL: It gives me great pleasure in presenting one whose name is very familiar to American Methodism and world-wide Methodism, Dr. Samuel Chadwick, the Fraternal Delegate from the Mother Church of us all.

DR. SAMUEL CHADWICK: Mr. Chairman, force of habit almost compels me to call you "My lord," for all bishops are lords in the land from which I come. It gives me great pleasure to be in your midst, and I appreciate this honor that has come to me unsought and undeserved, like many others that have come, more highly perhaps than any other distinction that my Church has conferred upon me. I am glad at last to find the Methodists of America. I have been here seven times previously and have ever dwelt, in those seven times, among my own people, and I feel happy to be at home.

BISHOP NICHOLSON ON HIS VISIT TO THE BRITISH WESLEYAN CONFERENCE

At Bristol I was profoundly impressed with the British Wesleyan Conference. Four things about it particularly impressed me. First, the evangelistic spirit and the emphasis those preachers were laying upon their great forward evangelistic move-

ment. Secondly, the prominence of laymen and the power of lay delegates in their Annual Conferences. Thirdly, I was greatly impressed with the way they did their business; the blue book in which the reports of their committees are printed in advance of the conference forms, and the thorough-going way of doing business.

I was under the deepest obligation to that eminent servant of the British Wesleyan Church who so lately ascended, Dr. John E. Wakerley, large and long in service, beautiful in spirit, splendid in all Christian qualities. He was at the Irish conference, he was at Bristol. He was courtesy itself, and I owe a lasting debt of gratitude to him and join with Dr. Chadwick and members of the British Wesleyan Conference in a lament at his seemingly untimely death. I can only say to you that I came back from those conferences, feeling more deeply than ever before that these two great English-speaking peoples must be bound together in a union of heart and spirit, one and inseparable. Our ideals are one, our interests are one, and we have the opportunity to give a leadership, moral and spiritual, to the nations of the earth, and particularly to the European nations, and I shall be to my dying day profoundly grateful to my colleagues for the opportunity that I had in the visit to those conferences and to the brethren across the water for their great kindness to me personally and for their manifold appreciation of what we are and what we stand for and of our combined stewardship for Christianity of the nations of the earth.

BISHOP OLDHAM: I think you will permit me in your name to say to the next and the last speaker that no matter what the hour, and no matter what the length at which he may choose to speak, the man that brings us a message from the heart of old England will have a respectful and warm hearing. Dr. MacMullen will introduce him.

WALLACE MACMULLEN: Dr. Youngson will read the credentials of Dr. Chadwick.

Dr. W. W. Youngson read the credentials of Samuel Chadwick, as follows:

WESLEYAN METHODIST CHURCH,
1 CENTRAL BUILDINGS,
WESTMINSTER, LONDON, S. W. 1.
12TH MARCH, 1924.

To the Bishops and Members of the General Conference, Methodist Episcopal Church, Springfield, U. S. A.

DEAR FATHERS AND BRETHREN: The Annual Conference of the Wesleyan Methodist Church in Great Britain, meeting in Bristol, last July, appointed the ex-President, the Rev. John E. Wakerley, as its fraternal delegate to your General Conference at Springfield, in 1924, but before the appointment was officially communicated to the Board of Bishops it pleased God to call our beloved and honored Brother to the Homeland. By his sudden and unexpected death, our Church, and the whole cause of evangelical religion of this

country, have suffered an irreparable loss. Mr. Wakerley was one of the most effective and successful evangelists of modern Methodism—a man of quick human sympathy, a successful organizer, a virile preacher, and an impassioned soul-winner. During his presidential year he nobly led a campaign of evangelism, and his visit to your General Conference was anticipated as the crown of his life's ministry. While we deeply regret that this privilege was denied him, we give thanks to God for a life fraught with blessing to our churches.

In harmony with our usage in such circumstances, the President, in consultation with the ex-Presidents, has nominated the Rev. Samuel Chadwick as our messenger to bear to you the affectionate greetings of our Church on the occasion of the meeting of your General Conference. Mr. Chadwick is an ex-President of our Conference, and is one of the outstanding ministers of the Free Churches in Great Britain. He was the founder of our successful Leeds Mission, and fulfilled a wonderful ministry in that large industrial center for several years. He is the Principal of Cliff College, and the editor of "Joyful News." As preacher, author, and especially as a great evangelist, his fame is wide-spread, and his praise is in all the churches.

Mr. Chadwick's previous visits to the United States will have made him known to many of your churches. He now comes to you as the ambassador of the Mother Conference of Methodism, and we are devoutly thankful that in the present emergency he is able to fulfill this high and honorable service.

Our memory of the warmth of affection with which you have received our fraternal delegates in past years inspires the confidence that a most cordial welcome awaits Mr. Chadwick. Not only have we this assurance, but we believe that our brother will be the bearer of a message that will enrich and inspire your assembly, and be worthy of the Church which he represents.

With fervent prayer that the blessing of God may rest upon your Conference, and with cordial fraternal greetings, I am,

Yours faithfully,

THOMAS KIRKUP,

Secretary of the Wesleyan Conference.

WALLACE MACMULLEN: We are always glad to receive visitors from England—dear old home land; England that stood true to the sanctity of treaty obligations, at risk to her own national life; England that has faced bravely and patiently heavy financial obligations with no attempt to evade them, though they represent the debts that were contracted not for her, but for her allies, and though she is already burdened with heavy taxation. We are always glad to receive visitors from England. We have had quite a number recently. We had Lord Robert Cecil, persuasive defender of the League of Nations. We had Margot Asquith, picturesque, but not convincing, to whom the "Gentleman with the Duster" paid his attention in the "Glass of Fashion." We have had Gilbert Chesterton, the brilliant master of literary varieties. We have had Lloyd George, persuasive, magnetic, compelling. Sometimes they send us, either as gifts or as loans, their great preachers. They sent us Cadman as a gift; they have sent us Jowett and Kelman

and Campbell Morgan, and Gipsy Smith as loans. And now they have sent us Samuel Chadwick, from the dear old Church that gave us most of our original pioneer preachers; the Church that gave us our first bishops, our liturgy, our articles, our ecclesiastical specialties, our habits of religious certainty, and missionary zeal. Samuel Chadwick has already been described to you as once pastor for sixteen years of their great central mission hall in Leeds, for they know better over there than we know here how to take care of the great down-town city problem. He is now the Principal of Cliff College, the training place for evangelists. He is an author, though he said to me the other day that the one thing that was an agony for him was to write, and yet they tell me that his writing is as persuasive as his speech. But, best of all, he is an evangelist of the Lord Jesus. Samuel Chadwick.

FRATERNAL ADDRESS OF REV. SAMUEL CHADWICK

MR. CHAIRMAN AND MEMBERS OF THE GENERAL CONFERENCE: My first business is to finish the speech of the Irish representative. He is here, not simply to tell the story of the revival, but he has been sent by his Conference, along with several others chosen with him to give an appeal to the Irish Methodists, particularly, to be found in this country, in the hope that you will send back with them sufficient money to carry out a large scheme of aggression that is necessary as a result of this revival. You have sent quite a lot of money to Ireland—not always for revival; and now you have a chance to render a great service to that great land, the sons of whom are to be found right away throughout the world, and especially throughout the United States. I promised these Irish representatives that I would take a fraternal interest in them, seeing that I represented both the British and the Irish Conferences, and I commend to your generous sympathy and consideration the story that has stirred our hearts, and filled our souls with praise and with thanksgiving. And I can assure you that the half has not been told, and it is for you to make the Irish Methodists glad by sending back a love gift into the land from which you or many of your fathers came. One word is enough, I am sure.

It is my distinguished privilege to come to you as the representative of Methodism of the mother country. No one regrets more than I the occasion that brings me here. It was the second time that John E. Wakerley had been appointed to represent the British Conference at this quadrennial assembly. Twelve years ago he was not able to come, and my distinguished friend, Dr. Wardle Stafford, came in his place. He himself looked forward to coming to this Conference, as he himself expressed it to me, as a gratifying crown to his ministry and the hope that he and Mrs. Wakerley would have a visit that would

be both a memory that would be rich and precious and would leave behind some spiritual gift or evangelical contribution, at any rate, to the churches of this land.

I came here because I am sent. I have never refused to do anything that my Church asked me to do. It is not my first visit to America, but this is the first time that I have ever come to my own people, and I wish to thank you very heartily for the cordiality of your welcome, and the overflowing affection that you have shown to me since I came.

I ventured to open the credentials before I handed them over. They were addressed to me, so that it was not any breach of confidence; but I opened them with the hope that I would find some instructions, something in the nature of a brief. But you have heard what they say, and I have only to be thankful that I am not responsible for everything they say about me. But there were no instructions about the kind of representations I was to bring, and I am not sure that I can represent all the manifold interests represented by the people of the British Conference. I will try to misrepresent nobody.

But I cannot pretend to be impersonal. At one of the Conferences held since we came away in England a woman worker among girls told a story of a domestic servant who was dismissed from her first place. When this woman went to her, she said to her, "What are you dismissed for?" "My mistress said that I had broken a vase, and I had not." "What did you say to her?" "I told her she was a liar." "My dear girl, you should not talk like that to your mistress; you should say, 'Madam, you are mistaken.'" "Well," said the servant girl, "you are eddicated and I am not, and I have got to tell the truth." I do not pretend to be skilled in diplomatic art, but I am here to speak the truth as I know it, and to tell you as I know it something of the feeling of our people for your people and something of the life and work of our Conference at the present moment.

First of all, I bring to you a message of affection and hope from Great Britain itself, and especially from the Methodists of Great Britain. We are deeply grateful for the splendid and timely help that you brought to us in our time of need. We shall never forget how you came and rallied and shared our burdens, and the blood of your sons mingled with the blood of ours upon the field of battle; but we value that contribution more as the final proof of reconciliation and of good will than for any material help or fighting strength that it contributed. We have come through that time of suffering with a deeper and more intimate understanding of each other, and a fixed and resolute determination that whatever difficulties may come to us, nothing shall ever be permitted to come between us. We should not have given in if you had not come. We would

have died to the last man, and our women would have eaten the boots of the last man rather than we would have surrendered to an ignoble defeat in a war that was a question of honor that we could not evade without loss of dignity and self-respect. All the same, we are profoundly thankful, more thankful than we can tell, that we had your help and still have your respect and affection.

The word of hope is that you will make haste and come and help us with the problem of peace as you helped us with the difficulties of war. We bring no reproach. We cast no reflection. But we cherish the hope. You were rather long in coming into the war. We believe you came as soon as you fittingly could. You are rather long in coming into the problem of peace; but we understand your difficulty and offer you no reproaches. But it is a more difficult thing to establish peace in the world than to win a war; and there is, of course, the difficulty you have in that politics offer some problems to you in a way peculiar to yourselves. But we would like to see this question lifted out of the region of politics, and settled on the basis of international good will and righteousness. From Georgia to Maine I hear people singing something about "Life down by the riverside, studying war no more." But you must study peace. Peace does not come by pelting war and railing against war. Peace is a great problem. Peace is not a question of political machinery. It is the fruit of righteousness; and until righteousness is established in the earth and righteous relationships are established between nations, there will always be war, so long as there is the spirit of war, and we believe the great problem of the world is to bring the relationships of the peoples of the earth into such distinctive nationality and yet into such international relationship that we shall no longer appeal to the arbitrament of war. And we need some such thing. If you do like the League of Nations, all right. If you will baptize the thing further, we will accept your name. If there are things about it that you do not like, all right; but we must have you in it. The League of Nations, or whatever international movement you set up, cannot function effectively so long as a great people like the American people remain outside of it. We are waiting and hoping and praying that you will, under the direction and influence of the Churches, if in no other way, come and stand side by side with us, and take the responsibility of the world's peace along with us on your shoulders. I say for my people that I believe I speak for the British nation in all sincerity when I say that we cherish no vindictiveness toward any people on earth. We are not out to crush Germany or any other people against whom we fought. One of the wonders of the war was that the British people went through it with a determination to win, but without any feeling

of hatred toward those with whom we strove. And now we will take no part with any adversary that is out with a relentless vindictiveness that intends to crush a people that God never intended should be crushed in this day and generation. We will peace. We are resolved for peace. The world needs peace.

And to you there is the appeal made and the challenge, not from us specifically and definitely, but from the condition of the world, and God needs you as ambassadors of the Prince of Peace, to bring us out of the confusion and conflict and difficulty that prevails, especially in Europe, and throughout the world. I think that is enough for me to say concerning hope as well as concerning gratitude.

We congratulate you also upon the triumphant fact of prohibition. There are men in our country who are seeking to discredit it. All kinds of people tell us it is a failure. The press teems with representations that seek to convey the idea that it has been a mistake and people come over to this country and go back to England and tell us extraordinary things about how prohibition has increased drunkenness—a funny thing for prohibition to effect—but in all solemnity they tell us that there are more drunken people under prohibition than there were under the old saloon system. A man called Michael Miskobitch came over to this country—his name is not English and I don't know his nationality—they said he was the most famous actor of the day. I had never heard of him, but in all probability he had never heard of me, so we are quits. He came back from this country and told our people in a newspaper representation that he had seen more people reeling on the streets of New York under prohibition than he had ever seen under the open saloon system. Mind you, he didn't say they were drunk; he said they were reeling. So somebody was drunk. But England took our testimony against his. I have been in this country for months since prohibition came to be the law of the land, and I can count on one hand all the people reeling that I have seen. So I call you to witness that I have kept sober. Your prohibition is a great encouragement to us. The great problem of England is its drink problem. Dare I say that I will back an Englishman, especially after to-night's hymn, against any American you have, and twice over if he is Scotch, and three times over if he is Irish, but I must have him sober? And in the competition of commerce, and in the race for the trade of the world no Scotchman and no Englishman and no Irishman is going to be a match for anybody in these new conditions of society unless you can keep him sober.

And you are compelling us to face economically the question of prohibition for our own land, and I hope the time is not far distant when you will have a man as representative of

Britain to stand upon this platform at a quadrennial conference and proclaim to you that we too have followed your example, and if you can proclaim some measure of success in as little time we shall not talk of prohibition being a failure. I would like to thank America for sending us one brilliant worker, who has worked unceasingly for the best interests of the national life, in Lady Astor. It is interesting that the first woman to sit in the British House of Parliament was American born. She has proven a stalwart and valiant fighter in the interests of righteousness and especially in the cause of temperance. Send us as many more of that sort as you can.

And now, Mr. Chairman, I come to speak to you of the phase of life with which I myself have been most particularly identified. In my credentials you will see that they tell you that I have been associated with the central missions of our great cities, and I have stood at the center of an industrial city for nearly twenty years as a preacher of the gospel, as a contender for the faith, as an earnest evangelist, and I come to say that after these years of experience I bring to you good tidings of hope and promise of a great and extraordinary revival that has begun in our land and extended over to Ireland, and we believe it is destined to go throughout the whole world. The extent of the revival was indicated by Mr. Northridge when he spoke of the changed condition that had come over the thinking world. You have to keep in mind the continuity of history, the activities of the press have to be relegated to the background of the past, and as I look back over the years of my ministry I have seen a tremendous revolution take place in the thinking of the world and the attitude of men toward the religion of our Lord Jesus Christ. Every speaker tells you we are passing through a time of crisis and serious difficulties. The statesmen tell us of the greatly confused condition of the world, and everywhere there is a sense of dismay lest we should find ourselves left without resources equal to the demands that shall be put upon us, and one section of the world after another has come to the conviction that if there is to be found any redemption in this world of ours it must be found in the things for which the churches of the Lord Jesus Christ stand.

An editor wrote in a provincial paper a series of articles under this title, "Chaos or Christ," and he gave a survey of the world similar to the one that we listened to the other day from a man who had been through twenty-two countries, and he gave us his deliberate conclusion that if civilization was to be saved it would be only through the application of the principles and the incarnation of the dynamic of the Lord Jesus Christ to solve our problems. And he gave it as his conclusion that never before had men's thinking been driven so irresistibly to the one conclusion that the only hope of

the world in its present condition is in the religion and government of the Lord Jesus Christ. That is the great change that has come over the thinking of the country.

To go back to the last great crisis that came to us you will have to go back to the eighties and then you had a convergence of forces of a scientific and intellectual character that brought a challenge to the churches of the Lord Jesus Christ that was greater than the challenge that is with us to-day. There converged at that time three movements to a crisis: Darwin's Theory of Evolution, Spencer's Rationalistic Philosophy, and Huxley's application of both to religion and reform. And you find that the influences that were operative from 1860 to 1881 found their expression in the most blatant challenge that has ever been given to the Christian Church in the Belfast address of Professor Tyndall when he was president of the British Association. He declared that he had discovered a law of spontaneous generation and having found a law of spontaneous generation he dismissed God from his universe with a gesture, and proceeded to give an unscientific application of a scientific assumption, and declared that he was there to prophesy that within a definite and measurable period the form of Christianity would have disappeared from the land, that the aristocratic people would have got rid of the form of specific recognition of religion, that the middle classes would have turned their backs on all the claims of the Christian gospel, that the poor would have found salvation by their deliverance from superstition, and that the dissipated and profligate world would be eliminated in the upward movement of the race. And it seemed as though all the world came to the conclusion that that was the beginning of the end for organized religion. But it is interesting to see how God answered a tenet of that kind. I don't know whether it ever occurs to you that there must be some humor in the Almighty, but God has a strange way of meeting the arrogant and the proud, and you find that he answered Professor Tyndall's claim to having discovered the law of spontaneous generation, much to the chagrin of the great scientist, through the life of a Methodist teacher. Dr. Dalinger proved to the satisfaction, not of the Methodist Conference, but of the scientific world, that there was not anything in the world such as spontaneous generation. And you find that there was an answer to this Spencerian philosophy in a form of Christianity that cut clean across the assumption of the agnostic position. Huxley boasted that in 1869 he invented the word agnostic. I think he got it from Spencer. Neither of them seems to have known that it was in the New Testament. But agnostic culture came to be the boast of the intellectual unbeliever for thirty years, during which period we had to contend against an attitude of scientific unbelief. But

God answered that with the epi-gnostic form of knowledge, that is divinely given, and of which assurance is sure. The New Testament speaks of knowledge that is epi-gnostic. And God answered every phase of Professor Tyndall's charge and prophecy. He answered the challenge of death with the quickening of revival. There came a revival of the experiences of Holiness that was rarely sure, and there was hardly a great leader in the religious life of the last two decades of the nineteenth century that did not date his ministry of power to a definite, pentecostal experience of grace.

Moody came, and there was a revival in which business people and all sorts of people went to prayer meetings at six o'clock in the morning. And then the chief sneer of the scientists was that we boasted we could cast out devils, and then came General Booth and in all towns of England, the most outstanding people were called as Christians and professed Jesus Christ. And so the challenge was met along the line of experience, in evangelism. And then you find we had developed into a great activity psychology and religion. Men sought to interpret religion in the realm of reason. They sought to bring better conditions to the people. And so there came a determination on the part of the scientist and philosopher and reformer alike, to save the world, so far as possible, through science and philosophy. And then there came a condition of sterility, in which it was not possible to keep up evangelism. And now there has come a change in which the marvelous work of the gospel is blessed in this spiritual outpouring.

Drummond wrote "Natural Law in the Spiritual World," but his successor takes no stock in trying to spiritualize the world. He emphasizes the nature of the spiritual world, and the axiom that has stood for two thousand years that all is matter, was exploded in a night. The same is accounted for in personality. In my country, with controversies with all kinds of believers, I have heard men stand up and say there is nothing in men but matter; and sometimes a man would say to me, "Believe me, Mr. Chadwick, there is nothing in me but matter." And I say, "That is the reason you don't matter."

Nobody now stands up and claims that the world is accounted for on the basis of matter. The whole position has been changed, and instead of rationalistic philosophy, we have the teaching of spiritual leaders; we have the insistence of the immanence of God and the reality of the things that are not seen. And all this has come as a new appeal, and wherever you go to-day you can stand up and preach a gospel if you have a verified experience; if you have a gospel of which you are sure, anywhere in our land you can find a ready and an attentive and respectful hearing.

And along the same line you will find there has come this

revival. After being sixteen years in Leeds, I was sent to take charge of the great work in our Church, which was started by a man who took two young men into his house to train them for service. Cliff College is known as a training school for evangelists; that is all we do. We have no educational provisions, but we take men of all sorts if they have a passion to preach and save souls. Three years ago a Pentecost came upon the college. We had to suspend operation; we could not go on with our operations, because there was a revival that spread over the college, and men were seeking for the gift of the Holy Ghost, for power; and then there came this passion for evangelism. People went out and preached in the open; and hundreds of people were converted on the pavements who had hardly ever been inside of a place of worship. And the work extended until two years ago we were invited to go as a body and take possession of a town for the purpose of holding meetings. And there came a Pentecost on that town. Over two thousand people, over fifteen years of age, were converted inside of ten days. And many people found the salvation that sets men free, and turns bad men into good, and makes them kind and gracious fathers and loyal sons. And now we have a team of fifty evangelists who were former students with us, and where one goes the other goes, and these men have been at work since the first of September; and since I came here, I have received a report from the group that has been working for six months, and they report to me that they have over forty-five thousand names of people over fifteen years of age who have made open and public confession of their choice of the Lord Jesus Christ.

And the best news that I can bring to you is that with the world at the door, at the end of a long day that is full of disillusionment and almost of despair, we still have something to set before them. We have an enlarging work of God. We have a Saviour that is able to save unto the uttermost. We have a gospel of the kingdom that is applied to the conditions of life as well as to the natures of men. And we have a living witness that we ourselves have proved this gospel; and wherever this witness is preached and wherever this gospel is proclaimed, we find a new spirit on the part of men to respond and turn away from the vague promises with which they have been buoyed up during the war and since the war, and they are coming back to the Church of our Lord Jesus.

What we want, it seems to me, is a readjustment of values; a reconsideration of fundamental principles. Above all things, we want to remember that Jesus Christ, for every emergency, commanded his people to pray. And the fields are white unto the harvest. I rejoice above all things that after these years of striving with all forms of unbelief, unbelief has lost

its appeal to the hearts of men, and men are open to the appeal of the gospel, and the fields in my land and in Ireland, as you have heard, are white unto the harvest.

When Douglass Brown was coming home from the Canary Islands, he found it rather lonely on shipboard, and then he found that the man in the Marconi room was a Methodist. And he went up and spent some time with the operator in that room. And one day while he was there the operator took down the receivers and clapped them on Douglass Brown's ears, and said, "I am glad this has come while you are here." And Douglass Brown said, "That is some ship sending out a signal somewhere." He said, "It is not a ship; it is rain." He said, "It is not raining." "Oh, yes," he said, "it is, but it is a hundred miles away." "And can I hear that like that?" "Oh, yes," he said, "that is a hundred miles away." And he put down the receiver and went out to see if he could see any sign of rain on the horizon. He came back and listened again. The operator said, "We shall get it. It is coming our way." When he came out he walked out to see the rain. When he got undressed, he looked out to discover if he could see it rain. Soon he heard the rain, and he went out and walked round to feel the rain that he had heard when it was a hundred miles away. And the people who are in the attitude of faith and expectation report to us that they have heard the sound of the coming of abundance of rain. May God find his Church ready in the day of their opportunity.

FAREWELL ADDRESS OF REV. SAMUEL CHADWICK

MR. CHAIRMAN AND MEMBERS OF THE CONFERENCE: I read this morning of the story of the coming of the Queen of Sheba to King Solomon, for I felt that that expressed better than anything else I knew of, what I felt, as I had to come to you and say good-by. I have come and seen your greatness, wondered at your consecration until there is no more spirit left in me. I want to say how greatly I appreciate your overflowing kindness, and cordiality, especially to the representative who came as a substitute and not as the original appointed.

I have been greatly impressed with the greatness of your Conference, greatly impressed with the magnitude of your operations, greatly impressed with the spaciousness of your program, and I shall go back to my country with a larger and better conception of your responsibilities and of the powers and opportunities that are entrusted to you, because of the days that I spent, not only in this Conference, but in your great country.

I came with a very distinct sense that if I had a mission and a message it was to interpret the Kingdom of God from its

Godward side. The revival through which it has been my privilege to pass for the last two and a half years has filled me, not only with a deep sense of hope, but with a sense of humility, and has put upon me a purpose to speak to those who seek the Kingdom of God, that they seek it in the Lord's way, seeking to bring the Spirit by regeneration, and leaving the Spirit to direct as to social reconstruction.

We always appreciate the great men that you send to our land on missions similar to my own. It was my privilege to preside when Bishop Anderson took possession of the Conference, and possession of the platform and everything else and romped in a riotously buoyant way in a speech that swept the Conference off its feet.

I also was on the platform, and saw your beloved Bishop Mitchell when he made a perfectly wonderful address, and at the close of his address he took out of his coat-tail pocket the Stars and Stripes, and said that he always carried this flag with him. And then he took out of the other coat-tail pocket the Union Jack and said that he would always carry the two of them for the rest of his life. I had a mind to ask him last night for the loan of the Union Jack, but I was afraid he might have forgotten it.

I believe there are great days ahead for the Church of the Lord Jesus Christ. The day of the Lord is at hand. And I have been reminded since I have been in your sessions of a little incident that happened in my country, at the Conference; at the hotel where most of the representatives stayed, there was a little page boy that looked after the hats and coats of the people in the hotel, and he was very kind and attentive to the representatives of the Conference. I saw William Middlebrook, perhaps the most dignified and kindly of the attendants of the Conference, say to him one day, "My boy, you are very kind to us here at the Conference." He said, "O, yes, I am one of you."

I think it is my crowning joy that I am one of you, and I shall carry with me the rest of my days, memories of my stay here and of your courtesies and good will. And if you come to England, be sure to look up Cliff College.

6. THE CONGREGATIONAL CHURCHES OF THE UNITED STATES OF AMERICA

SEE JOURNAL, PAGE 293

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

MR. CHAIRMAN: Meeting as we are in the original territory of the Congregationalists in America, we cannot forget certain

great Christian traditions which we in common with all the disciples of Christ have inherited from them. We remember Scrooby, the Maynard House, we remember the cabin of the Mayflower where the compact was drawn in which the name of God recurs like a refrain. We are grateful for the impulse to political liberty which came from the search of those Congregational fathers for religious liberty. We are grateful for the intellectual stir and the theological eagerness communicated to us by Horace Bushnell and Henry Ward Beecher, and George A. Gordon. We still are warmed by the missionary fires kindled by John Eliot with his Indians on the banks of the Susquehanna, and the haystack prayer meetings at Williams. We are proud to receive to-day the representative of the Church which has in its fellowship and in its membership the President of the United States of America. Mr. Chairman, I have great pleasure in introducing Dr. C. E. Burton, who is the Executive Secretary of the National Council of the Congregational Churches.

BISHOP SHEPARD: Dr. Burton, the General Conference of the Methodist Episcopal Church has a very high respect and Christian love for your noble denomination, and we greet you and wish to hear you.

FRATERNAL ADDRESS OF DR. C. E. BURTON

MR. CHAIRMAN AND MEMBERS OF THE CONFERENCE: Let me bring to you the very heartiest greetings of the Congregational Churches of the United States of America. As the General Secretary of the National Council of these Churches, one of the functions specified in our Constitution and By-Laws, is that the Secretary shall, as occasion offers, express the goodwill of our Churches to sister denominations. It is a very great pleasure to me to be with you this morning, to receive this hearty expression of your sense of appreciation of the fellowship which I represent, and to assure you of it throughout the United States of America, and to the ends of the earth, and that we are deeply interested in what you are doing here.

I trust that the Churches of Springfield of our order are treating you well. If they do not, I wish you would report to me—not that I have any power to chastise them, but there is some advantage in publicity—and you will please report to me any inattentions or incivilities that may be practised upon you while you are in Springfield by the Congregational Churches of this city. I shall be pleased to know it, whether it will do you or them any good or not in the premises.

Now, I am a man of conscience and I have this feeling, that no man has the right to occupy the time of such a body as

this unless he has something worth while to say to them. I made a little computation this morning, and figured out that your time is worth about \$33 a minute not including visitors, and I think that I will take not more than \$99 worth of your time to express to you the good will of the Congregational Churches of America and that it will be just as well as though I took fifteen minutes they said was allotted to me.

I wish to emphasize one of the most important situations in America—namely the fact—not the theory and not the hope—but the fact of unity; unity between the Evangelical Churches of the United States of America; unity not necessarily in form, but unity in spirit, unity in aim, unity in desire. I am quite willing to have hands, one right and one left. I am quite willing to have feet as well as hands, and a head as well as hands and feet. I am quite willing that you should have a General Conference and that we should have a National Council. I am concerned that, being members of the Church of Christ, we should all be united in that connection through the heart of Him who gave himself for us. And that fact of unity I would emphasize. I wish that it might come to the front in our feeling, in our thinking, and, where necessary, in our working. The story is told that when the Titanic was sinking the ship which heard the S. O. S. signal and came to help repeated the call for help which was received by another steamer which carried a competing wireless system, and because that ship carried a competing system of wireless telegraph, in answer to the call for help they received a tart "Shut up."

On occasion such a reply has been made from one branch of Christ's Church, so called, to another. Such replies are not being made to-day. When the S. O. S. call of the world comes with its opportunity to do something to save men, or to infuse into the institutions of our country and into her national life and international relationships the spirit of Jesus Christ, we are one. In these things we are together, and I simply want to leave with you the thought that we extend to you our heartiest good will, and express to you our sense of unity of purpose. We belong to the same fellowship that you belong to, in the ultimate.

7. THE METHODIST CHURCH OF CANADA

SEE JOURNAL, PAGES 293, 320, 322

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

We are to hear the fraternal messengers from the Methodist Church of Canada and the Wesleyan Church of Ireland next Wednesday night. These representatives are here, and your

committee asks the privilege of informally presenting them to the Conference.

Dr. J. W. Graham of the Methodist Church of Canada, and Dr. W. L. Northridge from the Wesleyan Methodist Church of Ireland, were presented to the Conference.

BISHOP SHEPARD: We are very glad indeed to welcome these brethren of sister communions.

BISHOP OLDHAM: Of all the splendid events that are characterizing this General Conference in its night sessions, none outranks the occasion upon which you have come together. Of course, it is a matter of some little regret that a great committee should be absent, but if you will remember how the hopes and fears of many of your number are concentrated in the thinkings and outcomes of that committee, I think you will make large allowance for the fact that they keep steadily at work. I am not forgetting that I think we are about two days behind in the corresponding movement of four years ago, and it behooves the committee, I suppose, to be exceedingly diligent to get in its report to be acted upon. I am hoping that the fraternal delegates who are here to-night representing their various Methodisms will take note of the fact that in spite of committee meetings, this is one of the greatest audiences they will have the opportunity of confronting in any land.

And, first of all, there will speak to us the delegate from that great sister nation between whom and us there is only an imaginary geographic line; only of love and mutual esteem bind the hearts of these two peoples together. I will call upon Doctor MacMullen to attend to the beautiful and gracious matter of introducing the representative of the Methodism of Canada.

WALLACE MACMULLEN: Mr. President and members of the Conference, I will ask Dr. W. W. Youngson, the Secretary of the Committee on the Reception of Fraternal Delegates, to read the credentials of Dr. Graham, of Canada.

W. W. Youngson read the credentials of Dr. Graham as follows:

WESLEY BUILDING, TORONTO, ONTARIO, April 15th, 1924.

The Board of Bishops of the Methodist Episcopal Church of the United States of America, in General Conference assembled at Springfield, Mass.

DEAR BRETHREN: This is to introduce to you the Rev. John W. Graham, B.A., D.D., LL.D., and to certify that he was elected by the General Conference of the Methodist Church (within Canada) and to represent it as a fraternal delegate to the General Conference of the Methodist Episcopal Church of the United States at its present session in Springfield, Mass.

Doctor Graham is the highly esteemed and successful General Secretary of Education of our Church, having been previous to his election to that important office the greatly esteemed pastor of

several of the most important charges in our Canadian work, including the great Saint James Church, Montreal.

Doctor Graham is very cordially recommended to your esteem and confidence as he fulfills his responsibility of conveying to you the warm and sincere greetings of Canadian Methodism, and expressing our heartfelt pride and high admiration for your ever-expanding world-service program.

Trusting the great Head of the Church may guide you in all your deliberations and conclusions, I am,

Ever heartily yours,

S. D. CHOWN,
General Superintendent.

WALLACE MACMULLEN: Those of you who were here on Monday night will remember that Rev. Dr. Ross Stephenson, who was our Presbyterian messenger, said that the Methodists of Canada had been brought up on the Shorter Catechism. He gave that as the reason for the eagerness with which Canadian Methodists are watching for union with Canadian Presbyterians. If the Shorter Catechism can make such Christians as Canadian Methodists are, it is abundantly certified to as a Grade A theological school. Some of us three years ago sailed from Montreal to London together with some Canadian Methodists. They proved royal company. Two years ago I had the privilege of attending for a week the session of the Montreal Conference. The ministers and laymen of the Montreal Conference—proved to be an inspiration to me. The energy and the efficiency of their Annual Conference work were a great delight. They have sent to us the General Secretary of their Department of Education, Dr. J. W. Graham, whom we have very great pleasure in presenting.

FRATERNAL ADDRESS OF THE REV. JOHN W. GRAHAM

When I think of the Church to which I have the honor to belong, and for which I entertain feelings of the deepest reverence and affection, and then contemplate the great Church represented by this august body to which I have been sent as fraternal delegate by the vote of our General Conference, I am speaking the truth in soberness when I say that this occasion is a mountain peak experience in my life.

At the very outset of my address I desire, on behalf of Canadian Methodism, to express our deep appreciation of the fraternal delegate you sent to our General Conference in 1922 in the person of Dr. Lynn Harold Hough. It was my privilege to hear Dr. Hough in his deliverance on the evening of his official reception, and also in a sermon preached on the following Sunday morning; and they were mighty messages.

His evident knowledge of comparative religions and of the development of religious thought through the centuries, his

reverence for great historical traditions, his love for all things true and beautiful and good wherever and whenever found, his mind saturated with a fine poesy that touched all his thought with a wondrous beauty of imagery, a dramatic quality in his personality not often found in the scholar that made his paragraphs glow with pale passion; it was this rare blend of the poet and the philosopher, of the *littérateur* and the preacher that served to exalt every utterance of Dr. Hough into a memorable occasion.

We recall too that he bore himself with the grace and courtesy of a Christian gentleman, and coming to us at a time when the country and the empire were still bleeding from a thousand sacrificial wounds he made us feel that he loveth our nation, that he understood the grave purpose and inherent righteousness of Britain and was proud that his own nation had deliberately espoused the same cause and fought side by side with the allies.

We convey this expression of our gratitude for the representative you sent us; Dr. Hough has won a warm place in our hearts, and has deepened our respect and affection for the great Church he represented.

We in Canada have the highest regard for the Methodist Episcopal Church, its traditions, its spirit, and its achievements.

When we attempt to visualize your Church we think of the Board of Bishops, notable men who have supplied both dignity and direction, vision and inspiration to the Church; we think of your Board Secretaries, the Headquarters Staff, men keenly alert and intelligently aggressive, who see the large issues and realize the great world needs and formulate the campaign plans on a scale worthy of the program of Jesus Christ; we think of the larger group of District Superintendents, men of wide practical experience and unwearied devotion, the key men of the organization, through whom the plans prepared by the Bishops, the Boards and their Secretaries are presented to the circuits of the district in such a clear and compelling way that the ideas get home and the campaign becomes a challenge to the consecration of every member of the local church; we think of the host of faithful ministers of the word, unselfish and true, and the myriads of members composing the Church, without whose sympathy and loyal cooperation the vision splendid fades into the baseless fabric of a dream and the plans are perforce pigeon-holed under the label fine, but futile.

We have read of the great Centenary Movement, that for splendid daring of conception, statesmanlike execution of plans and signal success in achievement surpassed any movement of the kind in Christian history up to that time.

We have looked over that cyclorama of the world-wide operations of your Church photographed on the pages of that volume

that has been justly termed the Wonder Book of Methodism—I do not know any other book that so clearly and comprehensively outlines the world tasks and so impressively and inspiringly masses the achievements of the Church. Thank God there is no Monroe Doctrine in the program of the Methodist Episcopal Church!—you have caught a vision of the empire without frontiers and are doing more than any other Church to emblazon that vision splendid on the pages of history.

Out of Paul's dungeon and the catacombs of Rome issued the truth that has made America free, and American Methodism has reciprocated by planting a college on Monte Mario, the eighth hill-crest of the eternal city, assuring to the youth of Italy the fulfillment of the pledge of the Master Teacher, "Ye shall know the truth and the truth shall make you free." You have kindled a beacon light of truth on that hill-crest that, by the grace of God, will never be put out.

You have furnished the shock troops in large measure that were bidden to attempt the impossible, the troops that through long weary years knew, but refused to accept, defeat, were baffled to fight better, till at length they pressed the battle to the gates, stormed the frowning battlements of the legalized liquor traffic and then marched in triumphal procession to plant the banner of the Eighteenth Amendment on the dome of the Capitol at Washington.

In the name of one and a quarter million Canadian Methodists I greet you, and I am voicing their sentiments when I say that we esteem you highly in love for your works' sake, and that our prayers will rise like a fountain for you that the beauty of the Lord our God may be upon you and establish the work of your hands so that the bounds of Christian Empire may be extended wider yet until the glory of the Lord shall cover the earth as with a garment.

And now in making some references to my own land and Church I find it very difficult to fairly and faithfully paint such an inspiring picture and at the same time curb my youthful enthusiasm so that an exuberant rhetoric is clothed with a becoming modesty. Canada is a land of spacious beauty, but sparse population; we are a small family in a wide house. Numerically Canadian Methodism may be a pocket edition, but in quality it is an "edition de luxe."

Our Book and Publishing House is the largest and best equipped religious printing establishment in the Dominion; I doubt whether you have any single printing plant in the Methodist Episcopal Church quite as large.

Our Superannuation Fund has received large accretions to its endowment so that its security is undoubted; every minister is a beneficiary, and no church on the continent makes more generous provision for all its veterans.

We have adopted the most improved modern methods and principles in the field of religious education in the local Church, and are now planning to extend the work beyond the impressive numbers reached in our Sunday schools and young people's societies to touch and mould the life of the community through week-day religious schools.

Our missionary enterprises on the home and foreign fields have been prosecuted with intelligence and ever-deepening enthusiasm, and the advance in the contributions to the missionary fund in recent years has been unprecedented in our history. We are justly proud of the noble men and women of capacity and consecration whom we have sent to Japan and West China, and believe that they have an honored place among the Christian statesmen on the foreign mission field.

I believe we were the first Church in Canada to organize a department and appoint a Secretary of Social Service, and we have been well advised to combine evangelism with social service in one department. The Church that forgets the profound truth that Jesus enunciated to the wise and wealthy Nicodemus as to the fundamental need of a rebirth of spirit under divine influence if one is to discern and appreciate the things that are unseen and eternal; the Church that has no message of redeeming love and transforming power for him who, clothed in filthy rags, sits amid the cleaner swine in the far country and yet dreams of the old clean, sweet life, and yearns for a sight of the father's face; such a Church has forfeited the right to be called a Christian Church—it bears none of the stigmata of the Lord Jesus, who came to seek and save the lost and gave his life a ransom for many.

But the social inadequacy of a purely individualistic gospel is recognized by most Christian leaders in the modern world. The Church must not only preach the regeneration of the individual, but also must strive to change conditions, to reconstruct the social organism in which the individual lives, through which he functions, and which has such an overwhelming influence on his character and destiny.

The Church must not only pluck some brands from the burning, but also through consecrated, organized effort endeavor to put out the devastating fires of hell.

Your Bishop McConnell recently told us in Toronto that the social program adopted by our General Conference of 1918 was the most progressive and forward-looking document sent out with the imprimatur of any church.

We have been running true to type, and, like your Church, have had a foremost place in the fight against the saloon. The nation-wide prohibition given as a war measure by an Order in Council was supplanted by Provincial Acts, and there seems to be in certain Provinces a swinging of the pendulum toward

a policy of so-called government control. It would be more accurate to term it government sale with the constant menace that the liquor trade will control the government. However, we are confident that this resurgence of anti-prohibition sentiment will prove but temporary—the public drinking house will never again have an abiding place in Canadian life.

We have had a great forward movement, corresponding to your Centenary, called the Methodist National Campaign, which developed into an inter-Church movement in which all the Protestant Churches cooperated, but each denomination was practically responsible for its own propaganda and financial drive.

The Methodist financial objective was \$4,000,000, to be paid in fourteen months as a special offering for missions, colleges, and the endowment of the Superannuation Fund in addition to the current revenues of the several departments. The amount subscribed was \$4,837,000. The amount paid to date is \$4,156,375, of which about \$3,000,000 was received in a year. If we add the amount raised for the current connexional funds to the special campaign fund, it means that we raised nearly \$5,000,000 for general Church funds in one year, and I would remind you that you have about eleven times as many members as we have.

It was a wonderful movement, resulting not merely in the raising of unheard-of sums of money for world-wide Christian enterprises, but also in the impressive lifting up of the whole program and function of the Christian Church before the eyes of the nation, and in the rededication of the lives of thousands of our members in service and sacrifice for the Kingdom.

Believing that the paramount task of the nation is the proper education of its youth, and that education divorced from moral and spiritual ideals is fraught with great peril to the modern world, and realizing that the Church therefore should play a significant part in secondary and higher education, Canadian Methodism has planted at strategic centers all along her far-flung battle line from St. John's, Newfoundland, to British Columbia, eleven secondary residential schools, three Arts Colleges, and six theological seminaries, representing in buildings and endowments an educational asset of about eight million dollars.

I do not think that any other church on the continent has higher educational standards for their ministry than our Church. Matriculation into an approved Arts College is demanded as an entrance requirement to reception on probation; this is followed by at least six years on probation, of which four must be spent in college. I suppose seventy per cent of our young ministers spend six years at college, but the irreducible minimum demanded of every man is four

years at college before he is given the status of an ordained minister.

This accounts in part for the fact that the recrudescence of premillenarian propaganda, inevitable as a phase of the aftermath of the war, has left our denomination well-nigh untouched, and that the controversy between fundamentalism and modernism has not and cannot reach the acute stage with us that it has in certain other communions.

Our ministers know the problem and are able to differentiate the essentials from the minor issues, and therefore are not easily disturbed or stampeded by the extreme statements made in the heat of a controversy. Some say that ignorance is bliss; it is—in a fool's paradise.

One of the most valuable functions in a modern minister is to mediate between generations, to turn the hearts of the fathers unto their children. We need preachers of such knowledge and insight, such illumination and pure desire, that they are enabled to reincarnate the truths of our holy Christianity, to reinterpret them in modern thought forms so these old truths become living, insistent, and compelling to the men who live and think to-day. As some one has said, Christianity in the vernacular is always Christianity triumphant.

I desire to speak at some length on the Church Union Movement in Canada, as it marks an epoch in our history and is of such significance that you are doubtless deeply interested in the present stage of the movement and in the probable outcome.

You are all aware that the Congregational, Methodist, and Presbyterian Churches have been negotiating union for over twenty years; that a basis both of doctrines and policy has been arranged by a joint committee and approved by the highest courts of the negotiating churches. The votes taken in the representative courts of the churches were overwhelmingly in favor of consummating the union as expeditiously as possible. In the Congregational and Methodist Churches it was well nigh unanimous, and while there was bitter and organized opposition in the Presbyterian Church, yet in the last vote taken, out of 56 Presbyteries that took action, 52 were in favor of union, and the General Assembly of 1923, by a vote of 427 to 129, approved of the bill of incorporation and ordered it to be submitted at the next session of the legislatures.

We are not asking Cæsar to constitute the Church of the living God; that has already been done by the deliberate action of these free Churches in harmony with their respective constitutional procedure; we are merely asking the State to give a legal status to the United Church and assure civil rights and privileges, including the right to hold and administer property to carry on the spiritual activities of the Church.

The winning of the world for Christ will be accomplished

mainly by large organic bodies built upon the few great fundamental facts common to the race rather than by separated congregations with no organic cohesion and therefore parochial in vision and contracted in their range of activities.

If the great enterprises of the Church are to be prosecuted with intelligence and enthusiasm to the consummation of world redemption, it will be largely through the vital unity of large masses of believers in intercession, in coordination of plans, and in cooperation to achieve.

The essential unity of all believers in Christ is a great fact, but the thought of giving articulate expression to this fact in a corporate unity is a haunting ideal which in the minds of many is a consummation devoutly to be wished.

In this matter of Church union we in Canada are practical idealists. We see the one far off divine event to which the whole Christian Church moves, but we have chosen the statesmanlike policy of taking a step at a time, of adopting any measures that seem practicable to unify further the Christian forces, and yet never losing sight of the larger union on the horizon.

We practical idealists in Canada do not desire a rigid uniformity, or a rigid conformity to type, for we believe that uniformity may stifle the inner spirit and spell death. What we desire is diversity in unity which is genuine catholicity.

After all it is the small sect that stands for rigid uniformity, that makes many and heavy demands on the faith of the few who give it allegiance.

But a great Church numbering millions in its membership, while permitting a frank difference of opinion in many questions, must demand loyalty to the essentials of Christian faith. Thus there is given a unique significance and value to the few great fundamentals that hold together in a corporate unity myriads of people of variant types and temperaments, in many lands, by a living faith that has become the master light of all their seeing and the motive spring of all their living.

The Rev. Dr. Gunn, General Secretary of the Congregational Union of Canada, has made a careful study of the various unions that have taken place in Canada in the Congregational, Methodist and Presbyterian Churches, and has discovered that there have been in the Congregational Church two union movements, uniting three bodies; in the Methodist Church eight unions, uniting sixteen bodies; in the Presbyterian Church nine unions and seven absorptions, uniting twenty-one bodies; so that the three Churches now merging into the United Church of Canada represent forty different bodies. Perhaps nowhere else in the world are there Churches quite like these three, containing so many and so varied divisions of the Church of Jesus Christ. It has been a fine piece of constructive policy, the fashioning

of this "made in Canada" Church by Canadians to meet the peculiar conditions and pressing needs in our own land.

We have acquired the union habit and are going on to consummate a union for the first time in history of three great communions for the glory of God and the more speedy conquest of the world for His Son.

You might say to the Puritans of Cromwell's time, "Where is your history?" and they would reply, "We are making it!"

The United Church of Canada is not an ancient body freighted with an opulent historicity, but we are making history, we are blazing a trail that will become a broad highway whereon the redeemed of the Lord may return to Zion with songs and everlasting joy upon their heads.

The Church Union Movement means more than an external merger of ecclesiastical corporations tied together by a nexus of legal and legislative enactments; it is a moving together of large masses of people swayed by a common purpose to dedicate their lives to their common Lord and profoundly convinced that the program of Jesus for the community, the nation, and the world can be more impressively presented and more swiftly carried through by a united rather than a divided Church.

In anticipation of organic union a plan of cooperation as between the Presbyterian and Methodist Churches has been developed to an amazing extent in recent years.

In New Ontario on 3,000 miles of railway lines there are 121 union charges embracing 364 preaching points and only 13 points where both churches are represented. In this section we have closed about 100 churches, saved 80 men and \$50,000 a year to the Home Mission Boards. The work is better done, the congregations are larger, and a better spirit prevails.

In Saskatchewan there are only 29 places in that whole vast province where the two denominations are both at work, and 431 union charges. Take the two railway lines between Saskatoon and Regina, a distance of 160 miles—to-day on those 320 miles there is not a single place where both churches are working. There are only five places on 750 miles of railroad lines north of Saskatoon where both are represented.

In Manitoba there are 37 places where both are represented, and 148 union charges.

From the Great Lakes to the Pacific Coast there is no new field where both churches will enter in unseemly rivalry.

In the Presbytery of Halifax, perhaps the oldest in Canada, there are only nine purely Presbyterian Churches compared with 28 on some form of a united basis.

We have estimated that there are now in Canada 1,245 union charges representing over 3,000 preaching places, all of which will inevitably be incorporated in the United Church of Canada.

You ask me what has happened to our bill of incorporation?

Because of the early prorogation of the legislatures of British Columbia and Quebec the bill will not be considered until next year's session. The provincial legislatures of Alberta, Saskatchewan, Manitoba, New Brunswick, Prince Edward Island, and Nova Scotia have passed the bill. It is now being discussed by the Private Bills Committee of the Dominion House.

The Private Bills Committee of the Ontario Legislature passed an amendment instructing the law clerks to add clauses to the bill providing for the preservation of the Methodist Church, the Presbyterian Church and the Congregational Church, and for the setting up of a United Church constituted by any congregations that withdraw from the parent churches; and we gave instructions to our legal counsel to withdraw the bill because we felt the proposed amendments contravened its vital principle.

There has emerged a very grave issue which constitutes a menace to our cherished religious freedom.

Three great churches confer together, earnestly, thoughtfully, prayerfully, over a period of more than twenty years, and reach the deliberate conclusion that organic union is both practicable and desirable to better promote the spiritual work in which they are engaged. They then, by procedure in harmony with their respective constitutions, arrange and adopt a plan of incorporation which they submit to the legislature with the request that they be granted legal recognition and the right to hold and administer property. And the work of twenty-five years is swept aside in a few hours by a group of politicians, the majority of whom do not belong to the negotiating churches.

The sight of the deliberate acts of the Church of God being trampled under the heel of Cæsar has deeply moved many of our people who feel that the inalienable rights of free churches in a free land to guide their spiritual affairs and shape their own policy should be conceded and respected by the State. If, as the opponents of union claim, these churches have not the power to reshape their polity nor to restate their faith without losing their identity, and therefore cannot legally unite with any other Church, then truth is static and progress impossible, the heritage of the Church consists of sacred relics to be hermetically sealed in a sarcophagus rather than the living truth, fashioned by the ameliorating drifts of time, deriving fresh inspirations from the Divine Spirit to meet the changing needs of the age and kindling new enthusiasms to respond to the challenge to build up the fair commonwealth of Christ in the midst of the nation's life.

Moreover, this contention sounds the death knell of union, for if it be valid, then the only possible union is an absorption, the only possible merger a submerger to which self-respecting men will never consent; the body of Christ can never be united,

and we are flung back into the old Babel of tongues in which we lose the spirit of Christ in our disputation as to which is His true Church. The apostles degenerate into controversialists and the Christian crusade drivels into a debate. However, our confident hope is that the Dominion Parliament will pass the Act of Incorporation, perhaps with some minor amendments, and this will give legal status to the United Church of Canada as an accomplished fact.

In entering into this United Church we are not narrowing but enlarging our Church life, and are loyal to the spirit and traditions of Methodism in our "desire to form a league offensive and defensive with every soldier of Jesus Christ," and therefore we hope our action will not be interpreted as a severance of those ties which, light as air yet stronger than death, bind us to our beloved world-wide Methodism.

The Pan-Presbyterian Council has signified its approval of the proposed union and its willingness to recognize the United Church in its gatherings.

We are confident that ecumenical Methodism in general and the Methodist Episcopal Church in particular will not coolly thrust us out into the wilderness as children of Hagar who are aliens from the commonwealth of Israel, but will continue to give us an unreserved and loving recognition as fellow citizens and of the household of faith and of the family of God.

We hope that you will send a representative to our General Council, and I assure you it would be a great grief to us if we are not invited to send a fraternal delegate to your General Conference to assure you of our continued loyalty and abiding affection.

It has sometimes been suggested that Canada has a great part to play in mediating between Great Britain and the United States; I have no means of knowing how much force there is in the suggestion. We have lived side by side with you, neighbors for 4,000 miles, with no forts or arsenals on land, and no cruisers and submarines on the Great Lakes, through one hundred years of unbroken peace, with a dawning and deepening appreciation of each other's fine qualities and limitations, until if to-day some man out of a diseased brain were to suggest the possibility of a war between the two nations he would be speedily consigned to the nethermost pits by an outraged public sentiment.

But we Canadians turn our wistful eyes across the sea to the dear motherland, dearer to us than ever, that foam-girt isle whose shores are rose-washed with a thousand dawns, that jewel set in the silver sea, the center of a world empire, broad-based upon the people's will and compassed by the inviolate sea.

The deepest desire of the Canadian nation is to see the British Empire and the United States of America establish an

entente cordiale, based upon mutual confidence and good-will, which would ensure a coordination of effort in world affairs; for we can conceive of nothing that would do more to establish peace and righteousness in the world, to restore the stately Eden to man and usher in the Christ that is to be.

The greatest of England's poet laureates wrote:

"O thou that sendest out the man
To rule by land and sea,
Strong mother of a Lion line
Be proud of those strong sons of thine
Who wrenched their rights from thee.

What wonder if, in noble heat,
These men thine arms withstood,
Retaught the lesson thou hast taught
And in thy spirit with thee fought
Who sprang from British blood."

There have not been wanting those in the last few years who have endeavored to discredit England by advancing the claim that certain other nationalities have contributed much more to your national life, but I have noted how your keen publicists have been swift to establish the undoubted fact that the richest, the most potent strain that courses through the arteries of your great republic is drawn from "the Land of hope and glory, Mother of the free." The same rich, red wine nourished the life of Cromwell and Washington, of Gladstone and Lincoln, of Florence Nightingale, Frances Willard and Edith Cavell.

The English common law broadening down from precedent to precedent is that which gives stability to our States and assures justice to our commonwealths.

I think of Milton the poet, who, because God's finger had touched his blind eyes, saw the solemn pageants of the skies unfurl before the throne of the Eternal; and the bard of Avon, whose subtle delineations of character and dramatic artistry hold the mirror to human nature in a manner unequalled by any other writer: and the Saint James version of Holy Scripture, the noblest piece of literature extant, pure, sweet, wholesome, the progressive revealing of God to man in language sometimes quaint, sometimes thrilling with lyric sweetness, and ever and anon deepening into the majesty of a great organ played by an inspired prophet soul like Isaiah, until it finds its loftiest expression when the Word became flesh and dwelt among us and we beheld His Glory.

This shining literature, the treasured transmittenda of our storied past, has so opened the golden sluices of the day that our homely English mother tongue has become a river to be reckoned with, a river that cannot be passed over, waters to swim in, a mighty gulf stream that pours its freshness through

the Seven Seas and touches with its cleansing, inspiring influence the shores of every continent of the earth.

Tennyson and Browning; Longfellow, Lowell, and Whittier; Ruskin, Carlyle, and Emerson stooped to drink from those pure fountains of thought and diction.

We speak the same language, we derive our inspiration from the same sources, we cherish the same democratic instincts and aspirations; we thrill with the same emotions when we sing together, "Faith of our fathers! holy faith! we will be true to thee till death," for Christ is the liege lord of these broad and smiling lands.

Brothers, let us entwine the Stars and Stripes and the Union Jack about the Cross of Calvary and enter into a solemn league and covenant to place the Crucified on the throne of the world!

Remembering that the holiest place on earth at one time was not the temple at Jerusalem, but a carpenter's shop at Nazareth, may we so interpret Christ that the shop is transfigured into a temple, the forge becomes an altar, labor and capital are co-partners in industry, co-workers with God, and business is conceived not as an arena for selfish exploitation and cruel competition, but as a field of cooperative endeavor to give a richer, fuller meaning to life—not a den of thieves, but the cleansed temple of the Most High.

War is the abomination that worketh desolation; it is the loathsome opposite of all that Jesus stood for and hoped to accomplish. Unless the Church of Jesus can prevent war, this world will revert to the jungle with its ravin of tooth and claw, our boasted civilization will be flung to the scrap heaps of history, and Christianity will be discredited as an effete religion impotent to prevent the thwarting of the purposes of God.

But war is the result of an acute international situation; it is the government, and not the Church, that makes the momentous decision; therefore the Churches must bring all the influence at their command to bear on their governments to organize and join a concert of nations, and to set up a permanent court of arbitration that would function continuously as a clearing house for international disputes and remove the sources of irritation and causes of war.

Failing this I fear our Church resolutions will not avail much in the day when the rolling war drums summon our young manhood to the unfurled standards of the nation.

Personally I have high hope that in the not distant future the vision of the prophet will be realized, when all the accoutrements of the warrior and the garments rolled in blood shall be for burning and fuel of fire, and all the nations will gather about that great funeral pyre that signalizes the cremation of war.

For unto us is born a child—His name shall be called

Wonderful, the Prince of Peace, and the government shall be upon His shoulders—and of the increase of His government and of His peace there shall be no end!

I do not pose as a prophet, not even a minor prophet, but I venture to predict that, when Armageddon has been fought and won and the reign of Christ is acknowledged from sea to sea in the Parliament of Man, the Federation of the World; when that illustrious day shall dawn and the troops of God come marching by, the eyes of Him who sitteth on the throne will see at the head of the column, marching side by side in the foremost files of time, Old England and New England, sundered by the sea but united in a love of truth and liberty, peoples who were not disobedient unto the heavenly vision, but followed the gleam until it broadened into the glory of a new day that means day-break every where.

BISHOP OLDHAM: We have always thought highly of Canada. There are ten or eleven millions of Canadians like this man.

FAREWELL ADDRESS OF DR. J. W. GRAHAM

BISHOP WELCH: Dr. Graham, the fraternal Delegate from the Church of Canada, is also leaving. May I present him to say good-by.

DR. J. W. GRAHAM: Mr. Chairman, and Members of the General Conference, I have been your guest for several days. I want to thank you on behalf of Canadian Methodism for your unstinted hospitality. I was very fortunate immediately upon my arrival at Springfield to fall into the hands of Bishop Berry, that prince of Israel, and that, combined with the fact that I was introduced by him to Dr. MacMullen, meant the "fair beginning of the time," as Lord Tennyson once phrased it. Someone has said, "Pierce a Methodist until he bleeds, and you will find a throbbing heart."

And I have been able to get beneath the surface of this most significant, most impressive, deliberative religious body, of which I know, and I find that you are all members of the Church of the warmed heart, and I feel my own heart strangely warmed as I have mingled with you.

Before I bow to you in farewell, I want to correct an omission. I was reported in the program last night without the word "Reverend." Now, I don't want you to feel I am grieved, but I am a minister, and I am proud of it and I feel that God has highly honored me in calling me into the ministry of the gospel of His Son. As I believe that the Church is the foundational institution of the community, I feel that the minister, who is the natural leader of the organized religious forces of the community, has the essential task, and that his is the essential message; and I am glad to be a minister, and I would rather drink water and eat dry bread and continue to be a preacher

of the glorious gospel of Jesus Christ, than be a millionaire through floating mergers, and not have that privilege.

Ave atque vale! May the Spirit of God brood upon your meetings! The Lord lift upon you the light of his countenance, and grant you peace!

BISHOP WELCH: We thank each one of these brethren beloved for the contribution which he has made to our gathering. May the blessing of God Almighty be with each one of them in his own place.

8. THE WESLEYAN METHODIST CHURCH (IRELAND)

SEE JOURNAL, PAGES 293, 320, 384

BISHOP OLDHAM: And now God bless the Irish! Everybody loves the Irish—I will let Dr. MacMullen tell the rest.

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

When you take the Canadian Pacific steamer and sail for England, your first sight of land will be the cliffs on the north-west coast of Ireland. The first American Methodists were Irish; Philip Embury and Robert Strawbridge, whose claims to priority in service we are still debating and count the matter sufficiently important to create a commission in order that the search into these claims and the decisions upon them may be made in due and regular form. Embury and Strawbridge were both Irishmen. Jesse Lee, whose bronze medallion we are wearing as a badge, was the spiritual son of another Irishman, Robert Williams, one of the very earliest of our American itinerants. Ireland has sent us, for this evening's service, Rev. W. L. Northridge. He will tell us of the spiritual movement over there, which more than anything else will help to kill the slowly dying fires of political strife and economic warfare with which that unhappy land has so long been cursed. We are delighted to have him here.

FRATERNAL ADDRESS OF REV. W. L. NORTHRIDGE

It is an unusual privilege and honor to me to be permitted to address this great gathering of official Methodists, the greatest gathering of the kind in the world, and convey to you the greetings of our Irish Methodism. All the more do I recognize it as an honor to speak to you because I represent the Methodism of a small land. In Ireland there is a population of scarcely five millions, but since I came to America a couple of months ago I have discovered that there are far more Irishmen in the world than I had any conception of. We have sent you a large percentage of your policemen and it is said that

thirteen out of every sixteen priests in this country are either Irish or of Irish descent. When in New York I heard of an Italian who asked the Mayor how long he would have to live in New York before he could become an Irish citizen. The fact is that America only seems to be the bigger Ireland.

And American Methodism is only the bigger Irish Methodism. We are proud that we had something to do in planting Methodism in this great land. About the year 1760 Barbara Heck and Philip Embury left our shores for this great country. They were Irish peasants. It took them three months to cross the ocean in a sailing vessel. They settled in New York. Philip Embury was a local preacher at home, but after his arrival in New York he got caught in the pleasure-loving spirit of the times and became what we call a backslider. Then, one day while engaged with other Irish immigrants in a game of cards, Barbara Heck delivered that well-known rebuke that aroused him to a sense of responsibility for the souls of his countrymen. The result was that he began once more to preach and his first congregation consisted of only four people. But from that simple beginning grew the old John Street Church in New York and this great Methodism of yours that has meant so much, not only to your own land, but to the world.

When I was in Pittsburgh I read of the origin of Methodism there. A humble Christian woman used to gather the members of her own family around her every Sunday afternoon. She invited some neighbors to join the company and she used to read to them from the pages of Wesley's Sermons. These were the first Methodist sermons delivered in Pittsburgh. The preacher was a humble peasant girl called Mary Wilson from Ireland.

In every city in the States that it has been my privilege to visit I have met scores of Methodists who either came from our country or are sons and daughters of those who came. You have no reason to be ashamed of the Irish element in your Church whether pastors or laymen. They are filling positions of leadership and responsibility among you. I need only refer in proof of this to such names as the Bradshaws of Minneapolis, or the Dixons of Chicago, or the Henrys of New York, and in the ministry to men of the type of Dr. George Elliott, Dr. Wallace MacMullen, and Dr. Downey. We feel that when working among the few in Ireland we are doing a greater work than we are aware of, and that American Methodism has ever been reaping the fruits of our labors.

It would be easy to entertain you to-night by an account of the lighter side of Irish life, but my time is limited and so I will speak of what may interest you most, the revival of religion, that within the last eighteen months has come to bless our land. That revival has been made possible by three factors.

First, we have passed in recent years from an age of materialism to one that is definitely spiritual. The conversion of Robert Blachford and the new interest in human life and personality as distinct from that interest in the problems of the material world that until a few years ago absorbed so much of our thinking, are indicative of the change in the mentality of our age. Not for many years have I met in our land an atheist. Everywhere there is a general belief in the value and truth of religion. This makes it easy to present the claims of Christ and gives men a readiness to accept Him. This accounts for the fact that in our universities regular prayer meetings are held and in our Methodist College in Belfast hundreds of boys, who are the pride and hope of our land, and who will fill the highest professional and business positions available, have pledged their allegiance to Jesus Christ.

We have been passing in Ireland through our Gethsemane. A wave of crime almost unparalleled in the history of any land has been passing over us for many months. No life was safe. Both in person and property the innocent suffered every day. Scores of our best people had to leave everything behind and depart to other lands. But all could not leave and those at home continued bravely to endure scorn and persecution. They prayed as men never did. They were thrown together—men of all denominations and the denominations themselves for mutual council and prayer. And God answered prayer by a great revival of religion.

Personally, I attribute the revival, so far as Methodism has shared in it, to a movement in the ministry known as the Fellowship of the Kingdom. It was a movement especially among the younger ministers. For years the conference in Great Britain and Ireland has been faced by a decrease in membership. During the war we had been foolish enough to imagine that the experiences of the battlefield would lead to a revival of religion, that men who had been face to face with death would return with a new seriousness and would bring new life to the Church. To our bitter disappointment the result for the Church was the opposite of what we prophesied. Many who went out from us as Church workers came back with no interest in their Church. One day a group of young ministers discussing the problems of their Churches came to the conclusion that insofar as the Church had failed it was not because the Church was lacking in organization, but that they themselves were lacking in spiritual power. They decided to meet fortnightly to seek in fellowship something of the New Testament experience of God and Christ. And one day Christ did come to them afresh and mightily. They formed themselves into fellowship groups and decided to meet regularly. That movement has spread and grown until now all the younger ministers at least

are found in fellowship groups meeting fortnightly. The chief value of the movement is that it keeps us mindful of the essentials and keeps the heart warm. One of our great dangers was that the spiritual element in the preacher's experience and preaching was likely to be crushed out by the persistent demands of their multifarious duties. The Fellowship of the Kingdom delivered us from this danger and restored the almost lost spiritual element.

Certain things followed. There was the personal experimental note in preaching, there was a new sense of reality and conviction in the message, men were being blessed in the regular services of the Church, the preachers themselves became not only evangelical but evangelistic. In the revival there was no outstanding personality with whom we could connect the revival. Every preacher became his own evangelist. Men who denied that they had any evangelistic gifts became mighty soul seekers. It is noteworthy that it was the best trained, the most highly cultured, of our younger preachers who became the greatest evangelists.

Some of us have gone out into the streets of Belfast before the Sunday evening service. We have led a procession of witnesses, consisting of about two or three hundred members of our congregations. We have sung our hymns and have extended personal invitations to all sorts of characters aimlessly wandering about the streets to come with us and they came. Men, who up to that hour, had the feeling that no man cared for their souls. I wish I had time to tell you what some of these men were and what they are to-day—drunken, selfish, vicious, useless, but to-day tenderhearted, unselfish, determined to live the remainder of their life in the glad service of others. There are, it is estimated within a radius of forty miles from where I preach, about fifty thousand conversions in eighteen months among the adult criminal class to say nothing of the thousands of young people who have surrendered to Christ and of others to whom the revival has brought fresh quickening. Let me sum up briefly some of the results of the revival.

In the first place it has brought peace to our land. I know that there were other contributing factors, but the revival more than these guaranteed the peace of Ireland. Two years ago I was horrified one night to see about two thousand workmen rush to attack property owned by those of another persuasion because one of their number had been brutally done to death that morning. It was a terrifying sight. But it was not so long afterwards when I saw about the same number of the same men from the same place rush in a new enthusiasm to attend the revival service. They did not wait to go home to wash or eat and in their eagerness to find a place in the Church they broke down the iron railing around the building and then

during the service decided to erect new ones and by so doing solved a problem for that Church. In the places where once were heard the persistent cracks of revolver and rifle fire the sound of singing can be heard to-day. The women of the streets meet each morning in some home for a prayer meeting, while in many of the factories dinner-hour services are regularly held. The revival has brought a new spirit between class and class, between Protestant and Catholic—a spirit better than any we have known in our time.

The revival has also issued in a new concern for civic purity and righteousness. The government of North Ireland in response to the demand of the Churches within the last twelve months has closed every saloon on Sunday, abolished forever all spirit grocers' licenses, and made it impossible for any person under eighteen years of age to enter saloons for drink. Ulster to-day leads the British Empire in temperance reform and we are keeping our eyes on America. We shall never rest until there is not a saloon left in our land. Our government has also passed a splendid measure for the better education of the people in which provision is made to give all children whether children of the rich or poor, equal education advantages.

More interesting still the revival has resulted in crowded Churches. In many areas of the city we are being embarrassed by lack of Church accommodation. Our difficulty is our spiritual prosperity. In June our conference accepted the challenge of the open door of opportunity and, notwithstanding the general industrial depression that has thrown thousands of our people into unemployment, it decided to embark on a scheme of Church building involving an outlay of \$500,000. One of these Churches is to be erected in the center of the city opposite the splendid new city hall. It is not only to be a Church, but is to be a center for North of Ireland Methodism. It will contain many Church offices and provide information and advice for all young Methodists coming into Belfast not only from Ireland, but from other lands. We are hoping that Irish-Americans, those who are of our kith and kin in this our day of need and yet of unparalleled opportunity, come over and help us. The hope of Ireland is a sweetened and genuine Protestantism. Protestantism saved Ireland and a saved Ireland can bless the world and no part of it more so than America.

BISHOP OLDHAM: God is blessing the Irish. We will now have a brief report on Bishop Nicholson's visit to British Wesleyan and Irish Conferences.

BISHOP NICHOLSON: Mr. Chairman, I shall trespass but a moment or two to say but two or three things. First, regarding the Irish Conference. It would be impossible to overstate the warmth of the welcome that I had in your name at both the

Irish and the British Wesleyan Conference at Bristol. I saw this revival in action. I stood on the streets and heard those Irish preachers speak to the multitudes of the people, night after night for a week. I attended and sat on the platform with crowds as great as the crowds in this hall, listening attentively to the great messages of the members of those conferences, and I have only this to say about them. I think I found the spirit of the Irish revival, for I sat in the session of the Irish Conference in Belfast, and heard the preachers give their reports. They did not parade about it; they didn't seem to think they were saying anything extraordinary, but I heard a story of a man who had gone through a Gethsemane in their service, a sacrificial service to those hundreds of people in the trying days that were just behind them, and I have heard that it was the blessing of Almighty God and the sacrificial service and consecration of those Irish preachers, a service as heroic as anything in the annals of Christianity, that was the forerunner of the great revival, which Dr. Northridge has been telling you about.

BISHOP BURT: The brother who came to us from Ireland, and whose message we remember with great gratitude, is to leave us. Dr. MacMullen, Chairman of the Committee on Courtesies, will now present him that he may say a word of good-by to us.

WALLACE MACMULLEN: Rev. W. L. Northridge represents the Irish Methodist Church. He is obliged to leave us to-day. He has won our hearts. By formal vote last week we registered our sympathy with him in his special mission in this country and our wish to help in the Barbara Heck and Philip Embury Memorial. With your permission, he will now speak to us his farewell.

FAREWELL ADDRESS OF REV. W. L. NORTHRIDGE

MR. CHAIRMAN AND MEMBERS OF THE CONFERENCE: At this time I will not detain you longer than a moment or two. I wish simply to say how much I appreciate the gracious way in which you have received me. I have been exceedingly happy during this few days in your midst. I don't think any member of the Conference has felt more at home here in the Conference than I have, and that is probably because I have met with so many friends from my own country. I don't think that I have been introduced to a dozen delegates who have not been able, somehow, to trace their ancestry back to Ireland. I have learned a great many things, and one of them is: that all the great leaders in the Methodist Church in America have come from Ireland and if there are any leaders who cannot say that they have Irish blood in their veins, they are leaders because they married Irish ladies.

Coming from a small Methodism like the Irish Methodism that I try to represent, it has been a great inspiration to me to look into the face of this great assembly, representing a Church that is so powerful and so world-wide in its influence, and I am going back carrying with me an inspiration from that fact that shall always live with me in the future. I do feel that whether in Ireland or here, we are all one Methodism the wide world over, and I felt this especially in the great service in this auditorium last night when that wonderful evangelistic note was struck that makes us feel, both here and in Ireland, that we are all one great brotherhood. And I feel that if that is the great spirit of Methodism there is no fear for our Church.

Let me say also that I shall go back and try to encourage our own people by telling them that in the scattered parts of our country they are doing a much bigger and better work than we have ever dreamed of.

And I want to say that I am in just a little bit of trouble and perhaps the Conference will help me out. When I was leaving Ireland I had many requests from friends there who asked me to give their love to relatives and friends on this side of the water, and among their requests I have a note to this effect, "Lizzie Green knows a woman in the United States of America. She thinks her name is Douglas. Please look her up and tell her that Lizzie was asking for her." I have been in many of the cities of America and I have not discovered her. Perhaps this great assembly may help me. Again I thank you most sincerely for your welcome and for all the blessing and inspiration that I have received while in the Conference.

9. THE PRESBYTERIAN CHURCH

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BISHOP KEENEY: To-night we are to have the choice and profitable experience of pushing back the horizon, and looking beyond the borders of our own Church and our own work that in such large measure occupy our thought. And we welcome to this place, this evening session of our Conference, representatives of other communions and of enlarged programs, who shall bring to us their messages and shall quicken our vision to the great tasks of Christ's great kingdom.

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

MR. CHAIRMAN AND MEMBERS OF THE CONFERENCE: We have the high honor to-night to be visited by a prominent and greatly loved representative of the great Presbyterian Church. We are in debt to Presbyterianism for its historical service in

the origins of Protestantism; for its elaboration of Protestant theology, an elaboration which has more in it than the doctrine of decrees; for its mighty princes of the pulpit; for its constant and strong emphasis upon the necessity of a thoroughly trained ministry; for its leadership in all movements looking toward Christian unity; and for its brotherly cooperation in many fields of endeavor.

The Presbyterian Church has sent us as its representative Rev. Dr. J. Ross Stevenson, president of the Theological Seminary of the Presbyterian Church at Princeton. Dr. Stevenson has assured me that he will not attempt to convert us to Calvinism to-night. I have the high privilege, Mr. Chairman and members of the Conference, to present Dr. J. Ross Stevenson.

FRATERNAL ADDRESS OF DR. J. ROSS STEVENSON

MR. PRESIDENT, FATHERS AND BRETHERN: Having been associated for more than a quarter of a century in the Executive Committee of the Student Volunteer Movement with Dr. John R. Mott; being Chairman of the Commission on Evangelism of the Federal Council of Churches, of which Commission Dr. Goodell is the Secretary; knowing so many members of this Conference, I certainly feel at home in this presence; at the same time, to be perfectly frank, coming as a representative of the Presbyterian Church to bring the greetings of our General Assembly, I feel something like an Englishman addressing an American crowd on the fourth of July, because he is bound to explain why it was that the American colonies rebelled against the oppressive reign of King George and to go on to say that the rebellion was a great benefit to England herself; that she became thereby more democratic, more considerate of her colonies than she would have been had the Declaration of Independence not been signed. And by the same token, a Presbyterian addressing a Methodist audience is bound to call attention to the fact that the revolt of John Wesley nearly two centuries ago against an arrogant ecclesiasticism brought about such a condition of benefit as is summed up in the Articles of Religion. And as we say that in the course of time the British monarchy has been so democratized as to be almost identical with the American republic, so our action and reaction on the American public has had such an effect as to be a challenge to almost anyone to tell the difference between us in methods, in polity, and in worship.

There was a time when we capitalized our differences, and now we make much of our similarities and call attention to our worship and polity and methods, being in the same line. In a western town I have heard of a situation that was rather interesting. Along with the regular run of denominations there were three replicas, we might call them, of Presbyterianism.

There was the Presbyterian proper—very proper; and the Reformed Presbyterian and the United Presbyterian Churches. The Reformed Presbyterian Church began to decline in membership, and the pastor was very solicitous because of the fact that the lambs of his flock were separating themselves to other folds; and he took occasion to preach a sermon on the subject. And among other things he said to his congregation, "I do not need to warn you young people against the Episcopal Church, because there is a wide difference between that Church and ours in its form of worship and in its polity. I do not need to warn you against the Baptist Church, because they hold views about immersion that would not be accepted by our people. But I do want to warn you against the United Presbyterians, because they are so near like us that you cannot tell the difference."

That there is a close resemblance between the Methodists and Presbyterians is evidenced by the fact, as you are doubtless aware, that steps are being taken in Canada to form a union between the Presbyterian Church, the Methodist Church, and the Wesleyan Church, projected on a plan that has met with the approval of the great body of those who belong to those three separate unions. And it is rather interesting to note the policy they have devised. There are to be a district Presbytery, a quarterly conference, and an annual general association. I dare say that if that body were to make its appeal to any Pan-Methodist body for admission, that body would say, "You sing our songs, and we gladly admit you." So a delegation from the Presbyterian section of this united church recently appeared before what is known as the Pan-Presbyterian Church, and they applied for admission, and it was decided that they were thoroughly Presbyterian in their polity and everything else.

Now, it is not surprising when we learn that the Wesleyan who took a leading part in working out the details of this doctrine and worship is of Scotch extraction, and was brought up on the Presbyterian shorter catechism. However, in the interior government, difficulties have already arisen that I need not discuss in this presence, except to say that if this union is to go through it would seem to require a good deal of the ecclesiasticism of the Presbyterians, of the evangelism of the Methodists. Matthew Arnold once said that the Presbyterians were as prone to division as the sparks are to fly upward; and in Scotland they say wherever you find a Macleod you find a Presbyterian Church; and where you find two Macleods you find two Presbyterian Churches.

However, when it comes to divisions or subdivisions, I do not think we Presbyterians need to boast or be exalted above you, although we have twelve different brands of Presbyterianism in this country; but if I am not mistaken, you have something like seventeen brands of Methodism.

It is rather pleasant to think that the rupture caused by the civil war is to be healed in your Church by a union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and that the efforts of your Churches will not longer be devoted singly to your great purposes, but will be a united Methodism. We also ask your prayers that the Northern Presbyterian Church and the Southern Presbyterian Church may be provoked by you to love and good works, and profiting by your example may too come together. The divisions with which we have been dealing in our own communion have had to do with sixteen different boards and agencies, and we have succeeded at last in reducing them, temporarily at least, to four. This matter of organization and reorganization has become somewhat habitual with us. And now there is a demand in the Church that we have something like a closed season against any further attempt at organization, at least for the next five years. I believe it was Joseph Cook who once said that only one new organization is required in churches and that is an organization to prevent further organization.

But, so far as our own communion is concerned, if we were to enact anything of that kind, we would be placing a ban upon the amusement of a great many of our ecclesiastical brethren who find their greatest delight at every meeting of the Presbyterian Synod or General Assembly to devise some new measures to solve our problems so that we will secure all the funds we want and have no further trouble.

As regards amusement, we Presbyterians, being so sober minded, less hilarious than you, have not had to put a ban on amusements, but rather have tried to incite our people to being a little more jovial and good tempered. Something like forty years ago we had this question up in our General Assembly—I speak not for purposes of instruction—but under the leadership of a great man of our Church, Dr. Herrick Johnson, three great principles were laid down to govern our young people and they have been sufficient. The first principle, absolute devotion and loyalty to Jesus Christ under all circumstances; the principle of regard for a weak brother; and the principle of separation from the world. And on those three principles of the gospel, our Church has stood.

I am not unmindful of the fact that our Church, like some other communions, has been rather harassed in the past few months by theological discussions, and coming from a staid old theological seminary, I cannot forget the issue that has been joined. It seems to some of us that it affects the character of religion; as to whether Christianity is simply man's upward reach for God, or God's downward reach to man; whether we have in Jesus Christ the Son of God who was manifest in the flesh, or whether we have in him simply the son of human

parents, who in the course of time acquired the attributes of divinity. But I may say what has held us steady and I trust will continue to do so, is concern for the larger interests of the Kingdom of God.

We have had a great deal of solicitude regarding one of our great boards, the Board of Foreign Missions. Following the war it had an accumulated indebtedness, a year ago, of more than \$600,000. And judging by last year, our Church was falling steadily behind in its offering to this great cause, or, I should put it, at any rate it was not keeping up the standards set by our General Assembly. And six months ago, it looked as though we were to close the fiscal year with an indebtedness of more than a million dollars, and word was sent out to our mission stations, which filled them with consternation, because it meant putting them in a pitiful plight, meaning retrenchment in their work. And word was sent out to the Church, and a week was set apart for denying, sacrificial loyalty to the Church, and the money began to come in.

And it has been coming in steadily until with sincere gratitude to Almighty God we can now say that our Foreign Board, of which I have the honor to be a member, will come up to the General Assembly next week and report that not only have all the current obligations of the year been fully met, but this indebtedness amounting to more than half a million dollars, which threatened to be a great deal more than that, will be entirely wiped out. And the explanation of it is, so far as our own Church is concerned, missionary zeal along with prayer and the awakening of earnest spiritual life.

More than two centuries ago, when our denomination began its organized existence in this country, there were two errors which were being imported from Great Britain and the Continent and which, to the minds of our ecclesiastical fathers, threatened the power, the peace, and the prosperity of the Church. I hesitate even to mention them, but if you will bear with me I will make my explanation. These two errors were Socinianism and Arminianism. But the Arminianism of that kind was prior to the days of John Wesley. Concerning it one of your historians, Dean Tillet, in his statement of the faith of world-wide Methodism—possibly I ought to say that he took his theological course in Princeton Theological Seminary at the feet of Charles Hodge. And, to show what we are as Presbyterians, it would perhaps surprise you to learn that although Princeton Theological Seminary has the reputation of being rigidly Calvinistic and exclusive, among our 215 students of the last year not less than thirty denominations were represented, and among them were seven from the Methodist Episcopal Church, and five from the Methodist Episcopal Church, South; but I can assure you that when they graduate

they will still be good Methodists and useful to the interests of your Church at home and abroad. Dean Tillett said that the Arminianism in existence when our Church began to be in this country more than two centuries ago was rationalistic in its character, entirely negative in its spirit, arid in its influence, and was as repugnant to John Wesley as it could be to any Presbyterian. It was, as I understand it, through the influence of Wesley that the Methodist Theology became in time Arminianism baptized with the Holy Ghost and charged with spiritual power. Dr. Buckley, my good old friend, once said that Methodism—he was searching, I suppose, on an occasion like this for some tribute that he could pay to the Presbyterian Church, and to Calvinism—he said that Methodism got its analytic acumen and power for argumentation by the training in stalwart resistance to the teachings of Calvinism. We have received a greater benefit, and that is the impartation of abounding spiritual life in recognition of the power of the Holy Ghost in connection with the teaching of John Wesley and the great evangelical revival, that which imbued our Church and equipped it for the stupendous tasks of the last two centuries, and brought our Church in line with the triumphant advance of the kingdom of God.

A few summers ago it was my privilege to do some work in the library of the British Museum in London. Every morning I crossed the Thames, and I noted that the river was running very low. Huge craft heavily laden were stranded high and dry. Others were stuck fast in the mud, and in the shallow stream were a few boatmen almost contending for the right of way. In the afternoon, when I crossed the same bridge, the scene had completely changed. Craft of every description, bearing precious freight, were sailing out majestically, like a veritable argosy in search of the golden fleece. The tide had come in! What our Church still needs, and what I suspect other Churches need, is such an incoming tide of spiritual life and missionary zeal as will cover up the rocks of dissension, which raise an angry surf when the tide is low, and will set the Church loose from ease and self-content and send the Church of Jesus Christ, laden with the precious freight of gospel truth, and under the command of the Captain of our Salvation, forth to every land, that his dominion may spread from sea to sea and from the river to the ends of the earth.

In this faith we stand with you. In this hope we pray, looking forward unto the coming of the kingdom of our Lord. Even so, come quickly, Lord Jesus.

10. THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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Dr. Charles S. Macfarland, General Secretary of the Federal Council of Churches, spoke briefly, and called upon Dr. Frank Mason North to introduce the next speaker, Dr. Robert E. Speer, who spoke as representing the Federal Council.

FRANK MASON NORTH: MR. PRESIDENT, MEMBERS OF THE CONFERENCE: It is a singular pleasure to me to be here to introduce to you one whom I admire, whom I love, whom I follow whenever I can get near enough to him to follow him, and with whom I have had the joy of being a fellow in service in this cooperative work in these years past. I shall not stand between you and the pleasure of hearing Dr. Speer, save to say that it has been due on somebody's part to a desire to do a real kindness to me, that I am permitted to speak his name in your presence and introduce him to you as the President of the Federal Council of the Churches of Christ in America. I have great pleasure, Mr. Chairman, in presenting to you Dr. Robert E. Speer, known everywhere throughout the world; a missionary, a statesman, a Christian, a man of power, and a man of force; a great leader of the covenanted hosts in our American Churches.

FRATERNAL ADDRESS OF DR. ROBERT E. SPEER

MR. CHAIRMAN, DR. MACMULLEN, DR. NORTH, AND MEMBERS OF THIS CONFERENCE: Whatever feelings of strangeness or of timidity one may have brought with him to this place, he would have to lay aside as he looked around on so many familiar faces and saw himself in the midst of so many of life's oldest and dearest friends. It is a great privilege to be here in this Conference to-night in any capacity at all. I must confess to have felt just a little envy of Dr. Stevenson as he was presented, to stand here as the official representative of the communion to which he and I belong, and to which our fathers and our fathers' fathers have belonged, generation upon generation. I could not have brought the greetings of that communion with the felicity that has characterized his address to-night, but I could have spoken with special knowledge of the intimate and inspiring relationships that have bound our communions together across past generations in the great central business of the Church to make Jesus Christ Lord in the life of our own land and throughout all the world. My memory goes back clearly to the old days when Dr. Peck and Chaplain McCabe were the Secretaries of the Missionary Society. I can remember the thrill that went through us all, as

many of you can, when Chaplain McCabe gave to his communion the war-cry of a million per year for missions—home and foreign, that was. And I think very often of how that brave soldier-heart must rejoice on high as he looks down, not on the achievement of a million dollars for home and foreign missions annually, but on the foreign missionary work of your Church and the foreign missionary Church for which Dr. Stevenson has spoken, contributing now more than ten million dollars a year and standing to-day, it is our faith, only on the threshold of the things that are to be done.

It would be very pleasant here this evening to recall many of the rich and blessed memories of this past generation that has brought our missionary societies so close together with only a narrow street intervening, and that binds them ever closer and closer in their common plans here at home and in their common work to the very ends of the earth. But great as Dr. Stevenson's privilege has been, I have a still greater one here this evening. It is to bring to you who are gathered here in this Conference in a real sense the greetings of all the great body of evangelical Christians in our land. I think it is not presumptuous to speak in these words.

And it is only a beginning, this association of our great Protestant bodies here in the United States, which enables us to speak in some measure at least, with one common voice and to move with one common step, and it is a great privilege here speaking in the name of that body to bring their affectionate greetings to this great body of their fellow-believers and their fellow-workers. And something more than greetings one wants to bring. There is a word of gratitude to be spoken here in this place to-night. It is to be spoken in the name of the organization of the Federal Council; it is to be spoken equally in the name of all the Christian Churches in this land to which this body has rendered priceless and inestimable service. It was given to many who are here in this room to-night to be among those who had the far vision to see that the time had at last come, and the wisdom to plan practically, for the realization of what the times demanded in the establishment, now twenty years ago, of this Federal Council of the Churches of Christ in America. In the generations that are to come their names will be remembered here in their own communion, but I envy them the place they are to fill in the broad annals of the Christian life of the whole Church of Christ in this nation of ours. Dr. North, and Bishop Wilson, and Bishop McDowell, and Dr. Haven, and Judge Rogers—and how many other names one could add—of those men who stood at the very inception of this work of the Federal Council, who saw what the time demanded, who planned nothing chimerical, who built far more wisely than they knew, who were guided by wisdom greater

than the wisdom of man, and who made ready for us who are coming after them a great instrumentality of power in the Christian Church in America and throughout the world.

As one looks out on this gathering to-night his prayer must be, and my prayer has been since sitting here, that there may be raised up among the young men in the ministry of this great Church those who are going to follow in the footsteps of these fathers who have gone before, and who are drawing now so near to the end of their great service here on earth.

It is a great privilege to be here to-night in the name of all the Churches of this land, organized in this fellowship of the Federal Council of the Churches of Christ, to speak this word of greeting and gratitude to the Methodist Episcopal Church, and yet, after all, your Church has only been true to its essential character. It has done no more than was its duty to do in discerning what the day called for and in bending itself to the achievement of the necessary task of the time. For there has ever been in this Church the growing reality of the spirit of the principle of the full Christian fellowship. I have deliberately chosen both words. The spirit of that fellowship; we have felt it instantly in coming into this place this evening. The kindness, the good-will, the full share of brotherhood, the sense of perfect unity. No one could have been here to-night without having that borne in as a real and living experience upon his heart, and not the spirit only, but the living and vital principle.

I don't know as much about Church history as Dr. Stevenson knows, but so far as I have read it was no purpose of John Wesley's plan to make a division in the Church of England. The division that came was not of his own planning and choosing. He ever lived, as the great Churches of history live to-day, in the interests of the great goal that lies ahead of us all, the great dream that shone before the eyes of our Lord, the great longing that he embodied in his prayer, that all these temporary organizations, that for the time being locate us in different camps of action, are only preparatory to a larger and richer comprehension greater than anything that we can as yet conceive. And for my part, I believe that the day has come when a larger measure of this realization is demanded than ever before. And we shall be remiss in our duty to-day, as those men were not remiss in their duty twenty years ago, if we do not show ourselves ready for those demands and equal to this new necessity. The times in which we are living now are calling for a far larger measure of feasible, practical and cooperative effort than our fathers felt the necessity for in the days that are past. It is required, surely in order that there may be the demonstration of Christian principles and truth inside of the Church, for purposes of witness and purposes of power.

There were two lines in the hymns we were singing a few moments ago that stood out from all the rest; that an unbelieving world might see how Christians loved, that an unbelieving world might be shown how Christians once lived. We are not, with the organizations we have to-day, affording an unbelieving world adequately that demonstration. It will not be discovered until we associate ourselves in the experience of a far larger measure of common Christianity and common conviction than as yet we have given a thought to.

I was reading a while ago what in its day was a great era-beginning book, *Inquiries into the Human Faculty*, and I found in my little handbook this which I will quote: "One sees clearly from the associated ideas due to one's own experience and, I may say, one can see it measurably how important it is in a general way, for two grown-up persons to lay their minds side by side together in perfect accord. The same sentence cannot produce precisely the same effect and both of the first quick impressions that any given word may convey, may differ widely in the two minds."

And I was reflecting on the miracle of any human agreement whatsoever. Surely, where even two minds come together in common understanding and accord, it is a witness to that social bond that exists in the reality of the full power of God. Every human friendship is an evidence of God. Every experience of human unity or binding together of men in common purposes and solidarity of will whatsoever, is a witness of God's purpose that there shall be one family on the earth, bound together in common sympathy and accord. If the measure in which we have realized that is sufficient we will more nearly accomplish God's desire of the spirit of Christian denomination. You are rejoicing here, as our brethren over in Canada are rejoicing, in the prospect of a larger incorporation of this unity, in richer aggregation and more solid denominations, and for my part I think the time has come when we must look for greater unities than our fathers ever prepared for. This Federal Council does not embody it. Dr. Macfarland could explain the wisdom with which, at the beginning, it was severed from any doctrinal organization and was not to be the rallying ground for many believers in Christian unity. It was given its own work and its own task, simply a cooperative instrumentality subservient to and dominated by the Churches that brought it into existence, and gave it all its charter and power. But one has a feeling always for something beyond, for something richer and fuller.

As I look out over our day, torn and harassed with its great mass of unsolved problems, many of them growing every year more entangled and complicated, one feels that surely the day has come when we have got to ask ourselves afresh whether we are adequately expressing in the instruments of cooperation that

we have used, the common mind that ought to bind us together, and our great common convictions regarding salvation in our Lord for the world.

In the second place, one wonders whether our day is not demanding this larger measure of experience of fellowship in active service simply by the magnitude of the antagonisms and oppositions against which the Christian Church must array herself. In the little notebook, as I was reading it coming up on the train to-day, I found half a dozen quotations from Marshal Foch's book on the *Principles of War*: "Defeat is a purely moral result." "Strategy is only the result of character and common sense." "Whatever is done in an army should always aim at increasing and strengthening that moral strength." Nowhere can better models be found than in the actions of Napoleon who made use of that wondrous military power in order to triumph by taking advantages of human emotions, by maneuvering masses of men, administering the most crushing defeat ever known. Napoleon always marched straight to his goal without in any way bothering about the strategic plan of the enemy.

Can any man look out on the world to-day and not realize that we have not yet massed these forces against the foe? For my part, every time I stand in front of an issue, I try to ask myself just one question, namely, "What course of action just now would best please the adversary." As a rule it is not hard to discover what course of action would best please him.

And just as in war there is no form of treason more clear than the treachery of giving aid and comfort to the enemy, so a man can be sure in the presence of any of these problems that the course which will give aid and comfort is sure to be the course he ought not to follow. And that is why I know that no man ought to be allowed to divide the Presbyterian Church to-day and no more schisms should be brought into any Christian community. What pleases the enemy better to-day than to see our mass broken in fragments and against all the opposition and antagonism that he brings to bear against us, the Christian Church unable to bring to operate against him the overwhelming, crushing mass of all its resources and power?

When one turns away from the task that we are set to accomplish in the world, is not the lesson of which I am speaking made more clear and convincing still? I heard two wise men analyzing the great need of our time. One was a young college president from one of the western States, and one of the ablest of our younger educational leaders. He said there were three great needs in the nation. One was the Christian conception of God as the basis of all our ideals. A second was a discernment of the presence of God; and the third was a courageous acceptance of these two as the law of life and progress. The other

man was telling us about the three great problems concerning the whole Christian life. He said we have three great tasks to-day. First, the mobilizing of our forces, secondly the deepening of their spiritual efficiency. He spoke of old Dr. John Clifford, who was consecrating the last years of his life to leading such a crusade as used to be identified with the name of Dr. Henry Clay Trumbull, the passing beyond the great machinery of the programs of the organized Church and trying to awaken individual Christians to the old passion of personal and individual evangelism. One of the wisest statesmen of the Church was saying to-day the great central need of British Christianity is laying aside all other tasks to find again the central elementary quality. He said the third great problem was to find men courageous enough to accept and apply all the social implications of Christianity. There are many sermons in those quotations from those two men who sought in these broad general terms to characterize the great problems we are confronting now. You cannot segregate problems like those and break them up in sections and say that this section belongs to this Christian denomination and that section to another. There are great common tasks that will go unassailed and unachieved so long as we break them up into fractions and array ourselves against them in divided forces, and until we find a way to bring the whole mass to bear on this great common and indivisible responsibility.

I can analyze the thing more accurately than these two men did. We are facing here in America the most colossal problem of religious education that any nation awake to its problems ever was confronted with. Dr. Athearn has taught us all what the magnitude and difficulty and appealing emergence of that problem is. No denomination is dealing adequately with the religious education of its own young people, and no single religious denomination ever will deal adequately with the religious education of its young people, not even our Lutheran friends, cleanly as they have organized their whole system to deal with this, and that simply for the reason that it can never be dealt with in that way. You cannot isolate young life in these groups. They are indivisibly interwoven. Great tides of common influence are bearing down upon them all. There is no way of dealing with the problem of religious education in this land, unless we find some method by which we can attack that problem with all our forces massed. Take this issue of race. What is it? It is simply the tainting of life by a class division, by group separation. The color element, language element, and all other elements are simply secondary. Fundamentally it is nothing but group alienation. Can you deal with that by the remedy of group alienation? If we deal fundamentally with that issue at all, we must realize that this branch

of the Christian Church alone cannot deal with it, neither can that branch. It is one colossal indistinguishable question that we never can deal with until we find a way of massing the men and the separate resources of our whole common evangelical Christianity against one common and indissoluble task. Take the problem of our world relationship. Any Christian denomination stultifies itself that tries to deal with great national issues involving the whole honor and integrity of national spirit, all by itself. No group can ever cope with this. We have to find a way to bring the great central, common Christian ideals against them. No secular formulas will solve them. These end in some kind of taint and poison. You are not going to solve any human problem by any formula like "100 per cent American." There was a merchant who put up a sign "I am 200 per cent American. I hate everybody." We shall only condemn ourselves to impotence and helplessness. Or take this problem of bringing all life under the lordship of Christ. How many of our contemporary issues we would pass by if we could realize that after all that is our only problem. People debate whether this, that or the other thing is the business of the Christian Church, whether this, that or the other area of human life may be entered by the Christian Church. We answer, "How great a Lord is Christ?" Is there any area of human life of which He is not to be Lord? How ample is the witness of the Christian Church? Is there any element of the lordship of Christ that is alien to the witness of the Christian Church? You cannot take those problems and make out of them definite issues for any one branch of the Christian Church to set itself to.

There are great common tasks that we must approach together. Personally I believe that even this simplest of all, which we think any Christian can deal with just by himself, the task of making Jesus Christ known to his fellow men—can he ever do that in any efficient way, save as we altogether take up that problem? In any American community an attempt to bring Christ home to human life is a travesty so long as only a single group of Christians are awake to the responsibility of it. That is a real responsibility of every Christian, of every name, and he bears it equally with every other, and we never shall convince the world that we believe adequately in Jesus Christ our Lord, so long as we bear our testimony in little segregated groups, and try to carry it home into the life of men by spasms, this group now and that group then. When once we bring into our great massed assault all that faith and love and conviction of the Christian Church, bringing it to bear on these great problems, they will melt away as the snow before the sun. Looking out over our world now, with its problems to be solved, over the world suffering more pain and anguish than ever before, one wonders where are the men who will do

now what these men did two decades ago, who set our feet in the way of bringing our common forces to bear on the great common tasks. We should have learned some great lesson in this matter, in the dark years that have gone by. We are taught clearly that there were certain separations that could never be effected. No branch of the Christian Church could free itself from the consequences of the action of any other branch of the Christian Church. We could deny ourselves the gains of cooperative effort, but we could not free ourselves from the blunder of any single group. I believe that is true across the whole life of the Christian Church. We are bound up in one common responsibility. Whatever error any body of Christians make, all of us have got to pay the penalty, and the price of it. If we are bound up in one great common responsibility, why should we not deal with it in a great community effort and judgment? It is not a matter of obligation that we cannot escape. It is a matter of great joy that we ought to enjoy. Dr. Stevenson was speaking of the experience through which our own Church has just passed. I think it has been the richest experience of the last generation. I think the meaning of it is this, that the Church has arisen above every separating divisive thing and has been bound together in a glowing warmth and eagerness of a great common loyalty to duty. There is no joy like that. Our Lord is waiting now to have us pass over into a larger and richer experience of this joy. One comes to believe more and more that there is no better way in which a man or a Church can spend life than in the effort to fulfill what clearly was and is the great purpose and desire of Christ that they all may be one.

"That they all may be one" are the old, familiar words. I suppose as simple words as could be spoken, monosyllables every one of them. You say that if ever language could be indisputably plain, it would be this: "That they may be one." And yet I suppose there is no language over which man has divided as much as over the inescapable, simple meaning of those last words in the last prayer of our Lord.

Well, here to-night, knowing him to be in the midst of us; unable to distinguish one from another in the sincerity and the warmth of our loyalty to him; in the fact of the world which one is tempted to think needs Christ more than any other generation in human history, was there ever a clearer call to those who believe that Christ is adequate to save the world, to find the way in which now—not far off—but now, oh my friends, that can be done?

11. THE UNITED BRETHREN CHURCH

SEE JOURNAL, PAGE 317

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

MR. PRESIDENT AND MEMBERS OF THE CONFERENCE: By your action last week you ordered as an order of the day at this hour the reception of the messenger from the United Brethren in Christ. With that Church we have historical and religious connections. Our historic point of contact is sentimental. Francis Asbury and William Philip Otterbein were friends. Asbury requested Otterbein to help Dr. Coke and the other elders in his ordination and consecration. William Otterbein, more than any other man, was the founder of the United Brethren. Between the two churches, theirs and ours, there is slight difference. We are alike in our doctrinal positions and in our ecclesiastical methods. We are so much alike that a keen sighted New England historian said that the differences between the two bodies could be discerned only by those inside them, and not by any outside. The Board of Bishops of the United Brethren in Christ have honored us in sending as their representative their senior Bishop. Your committee has great pleasure in helping to welcome and in presenting to you Bishop William M. Bell, of the United Brethren in Christ.

FRATERNAL ADDRESS OF BISHOP WILLIAM M. BELL

TO THE PRESIDING BISHOP, AND TO THE BISHOPS THAT ARE ON THE PLATFORM, AND TO THE MEMBERS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH: I come into your presence, as has been announced, because our Board of Bishops asked a few weeks ago that this should become a part of the pleasant privileges of my life, and I was commissioned to come. They wanted me to come, growing out of the fact that we have recognized for years the kindredship ties that bind us, and the very uniform common passion which controls the life of your great denomination as it does ours.

I must be forgiven, if forgiveness is necessary, for saying a few things that are rather personal as to the road over which your speaker has come, and I speak cordially because I am chairman of our Standing Commission on Church Cooperation, Federation and Union. Early in the history of Northern Indiana, Methodism and the Church of the United Brethren in Christ were quite parallel in their activities. They are parallel to this day as to their membership. That is one of the sections in which our own denomination is strong. And my earliest recollections in life go back to the period when I was

very well acquainted, as a child, with ministers of the Methodist Episcopal Church and ministers in our own Church. It so occurred that in our County of Whitley, the brethren of the United Brethren came with their alluring message of Jesus Christ, which touched my boyhood, so that I entered into Christianity, and I entered into that denomination. I accompany that statement with the other, that in my early teens it was my great privilege to go to a great interdenominational meeting which was held each August at Warsaw, to which platform came your great Dr. John S. Inskip, and your great Dr. William McDonald, and your great Dr. Foote.

These men from your Methodism joined with several of our bishops in holding that great interdenominational campmeeting at Warsaw. I shall be happy to the end of my career here on earth for the fact that my path led me to this great meeting. And whatever of vigor and courage and faith figures in my soul to-day, is a great tribute of obligation to these wonderful occasions that seasoned forever in my thinking the matter of my obligation for the great doctrines that are common in the two Churches. When my Church called me to be a missionary secretary, I was immediately in contact with that great Methodist statesman, Dr. A. B. Leonard, also with the then secretary, afterward bishop, Charles C. McCabe. I shall always carry the memory of the fine fraternity with which they greeted me when as a crude missionary secretary I came into contact with them in studying the problems of making the Christian conquest of the world as nearly complete as we could. Some of the deepest furrows of grief that I carry, caused by what death does in robbing us of those who are as dear as life itself, I carry because of the loss of Methodist friends. I grieved for days when Bishop Matt. S. Hughes was called into eternity. I had pictured, over the years to come, fellowship between him and my soul. I wrote to his brother when he was gone, expressing my profound sorrow; and he answered back "Yes, it is difficult for me to think of living in a world with brother away." I have shared in that sense of bereavement. I am allured toward the better world to-day as it looms larger in my horizon, because of these great and splendid men who have enriched its gracious inheritances and have served to stimulate our interest in our own ultimate destiny.

Now, speaking immediately of what I regard as occasioning my coming to you, I beg to say that we have grown increasingly interested in the fact that our two Churches were born in the common current of revival passion and interest. A week ago last Sunday I spoke in our old Otterbein church in Baltimore. It was the 150th anniversary of Bishop Otterbein's founding of that Church. We recall the memory of your sainted Bishop Asbury. There came into that meeting a num-

ber of fine Methodist people, who touched us all most profoundly by registering their appreciation of the unity of interest which belongs to us because of these associations in the days of our beginning. Once in a while a Methodist says to me, "Remember, you are essentially a Methodist." I say, "Yes, and remember that you are essentially United Brethren;" and immediately I say, "We are both right." I heard last night, in this wonderful meeting of yours here, the announcement of what Methodism is ambitious to do for the world. As a result of the fellowship in that meeting last night, I have new light on your great, radiant, denominational passion. Methodism is tremendously in earnest for the registering itself on the front line of conquest of Christian approach to the conquest of the world. That ambition grows more tremendous with the growth you have in property, in wealth, in numbers, in scholarship, and in your numbers everywhere. So that I am saying to myself this morning, as never before, "The passion of Methodism is not essentially a passion for itself. It is a passion to put world service into the ends of the earth through Methodist channels, and the Kingdom of God is the exalted and ultimate objective in your thinking, through and through." I do not believe you have any difficulty in reaching that opinion. I know that for my part you immediately pull to the bottom of my sensibility when you announce that purpose and passion and platform. I have been a party to two or three conferences in which our denomination has taken up the matter of a Church merger with kindred bodies. Some of these have not been successful. Our grief is to-day that a minority can file its dissent to such a merger. One of the sad things these days is that still there survives that danger, whenever a Protestant denomination raises the question of a merger or union, that a minority, persistent in its own view and extremely devoted to its own denominational name, will make trouble with regard to the question of a Church union or merger. It can make much trouble in such a case. This week, in the county adjoining that in which I live, in Lebanon County, there is a trial in the courts because a small minority are so determined that they will not consent to a merger of their body with another that they have organized a rebellion against what was recently done in bringing together the two wings of one of the denominations of this country. That practical difficulty faces us, so far as that is concerned.

I am sure we are all in sympathy with the growing, dominant passion to be loyal to Christ and to set him opposite any distemper affecting the social order or any peril involving the well-being of the race. We unite in saying that Christ, opposite to any unwelcome phase of human character and destiny, is the final solution. So we are saying to-day that we are going

to listen to the voice of Christ; and what he shall bid us speak, and feel and do, we shall more and more be inclined to do.

I think I ought to say this further word. The difficulties that lie in the way are in part overcome immediately when we have entered into such cooperative action as you have already foreshadowed. I should like to have you know that for the moment, and for such time as may be necessary, until God may order otherwise, we are your allies, standing fast and firm in a purpose to emphasize the holy passion that surged through the soul of Otterbein and the soul of Asbury and surges through the common life of our two great Churches to-day. We pledge to you our hearty good will, and admiration for your world-wide services. You encourage us by your fervor. We admire your high calling. We hail most joyously your achievements in soul-winning and character-building, and in ministry to our disturbed civilization in these days. Because you are courageous, it is easier for us to have courage and heart. So accept it from the word of your unworthy speaker to-day that we hail with glad anticipation the future cooperation which as Churches we shall render. We shall stand at attention for what God Almighty may indicate in realigning the total forces of Protestant American Christianity. We believe, in absolute candor, that it is the will of God to carry our civilization beyond this present united program. It is in the providence of God to restore us from our distracted times and bring us into an era of unity and harmony and fellowship and readiness and preparation for the incomplete task of Christianizing the social order in America, of taking the tiger's teeth out of world conditions, of building a future of international justice and good will, and building especially a mighty passionate devotion to Christ which shall make him Lord of lords and King of kings through the whole earth.

BISHOP NICHOLSON: I am sure that I speak your sentiment when I thank Bishop Bell for coming and for these gracious words. For myself, living as I did for a number of years in Ohio, where I was in constant intercourse with men of the United Brethren Church, I came to have for some of those United Brethren the same kind of a feeling that Bishop Bell has described for certain of our Methodist leaders. And I confess to you that I always found it practically impossible to distinguish, in type of Christian character, and ideals, and all that goes to make up a Christian, between a United Brother and a Methodist. It always seemed to me that we were one. We thank you for coming and for your gracious words.

12. THE COLORED METHODIST EPISCOPAL CHURCH

SEE JOURNAL, PAGES 337, 339

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

MR. PRESIDENT AND BRETHREN OF THE CONFERENCE: In connection with the motion just passed, it is interesting that I am able to present two men who are to appear to-night at the reception scheduled for the Fraternal Delegates of the African Methodist Episcopal Church, and the Colored Methodist Episcopal Church. These delegates are present here this morning and I ask the privilege of presenting them; Bishop J. Arthur Hamlett, the fraternal delegate from the Colored Methodist Episcopal Church.

Bishop Hamlett was presented.

Wallace MacMullen: I ask the further privilege of presenting the Rev. Sandy Simmons, representative from the African Methodist Episcopal Church, a pastor in Charleston, South Carolina.

The Rev. Sandy Simmons was introduced.

BISHOP JONES: BROTHERS AND SISTERS: The story of the colored Methodist Churches in America is an inspiring one. These our brothers have carried forward their work over the years, organizing not only their churches, but organizing their schools, and doing missionary work in foreign lands. It is a fine example of self-support, of self-direction, of self-reliance, and of self-government. The Methodist Episcopal Church seeks to give every possible encouragement to these our brothers of the Colored Methodist Episcopal Church, and the African Methodist Episcopal Zion Church, and the African Methodist Episcopal Church; and we are to have fraternal greetings from those churches to-night. I have great pleasure in asking Dr. Wallace MacMullen to present the fraternal delegates from those churches.

WALLACE MACMULLEN: MR. PRESIDENT AND BRETHREN OF THE CONFERENCE: May I be permitted for your committee to say a few general words about the pleasure we have in receiving to-night the delegated messengers of these Colored Methodist Churches? I particularly enjoyed, as you did if you were here to hear it the other morning, the devotional address of Bishop Jones, with its emphasis upon individual religious experience. That which lies down at the basis of all social experience for which we plead in these days. I think that our colored friends have an unusual capacity for personal and passionate religion which to me certainly is very, very refreshing. We have in our New York Conference four colored churches. They are all in my district, and I count it a means of grace whenever I

have the privilege of visiting those churches and feeling the heat of their religious life. We enjoy these brethren of ours for many reasons. For one, their gentleness, which is a very striking characteristic; and for their courtesy, which is very unusual; and for their courage. We do not forget the experiences of that colored regiment in the war, the regimental colors of which were decorated with the *croix de guerre*, so that there might be no danger of overlooking the individual courage of every hero. The chaplain of that regiment was one of my preachers, and the white colonel of that fighting black regiment told me very recently that the influence of that chaplain was so great upon the troops in that regiment that when he was refused permission to go to France with the regiment, because he was getting dull of hearing and had some other physical disqualifications, the regiment absolutely refused to have another chaplain elected in his stead, and for one whole year the colonel himself conducted religious services for that regiment. That is a very high tribute, but it was paid to a remarkable man, a remarkable preacher, a remarkable organizer, an inspiring leader of his race.

I have real personal pleasure in this opportunity of introducing these representatives of these colored church bodies. First of all we have Bishop Hamlett. I will read his credentials:

BOARD OF BISHOPS OF THE COLORED METHODIST EPISCOPAL CHURCH,
116 SOUTH SHANNON STREET, JACKSON, TENNESSEE, MAY 7, 1924.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, Springfield, Massachusetts.

DEAR FATHERS AND BROTHERS: Pursuant to a custom of long standing and in consonance with the spirit of Christian fellowship, the Bishops of the Colored Methodist Episcopal Church have elected one of their number, Bishop James Arthur Hamlett, Master of Arts, and Bachelor of Divinity, fraternal messenger to your honorable body.

Bishop Hamlett is a brother beloved among us. He has served as Editor of the Christian Index, our official organ, and has done constructive work along other lines in the Church.

We recall with very great pleasure, the visit to our General Conference in 1922, of Doctor Pesavia O'Connell, your Fraternal Delegate. The eloquent message of Doctor O'Connell made a deep and lasting impression, and his statesmanlike deliverance still lives with us and bears its fruits.

We are the sons of God and followers of Wesley, whose mission is to give the whole Christ to the whole world—the Christ of the Virgin Birth, the Christ of the shameful crucifixion, the Christ of the triumphant resurrection, the Christ of the glorious ascension, and the Christ of the blessed intercession, our High Priest.

May you as a family of the militant hosts of our blessed Lord, built upon the foundation of the Apostles and Prophets and contending earnestly for the faith which was once for all delivered unto the Saints, share abundantly of His Grace, and rejoice in

the presence and power of the Holy Spirit, which shall guide you in all truth.

By the order and in behalf of the Bishops of the Colored Methodist Episcopal Church.

(Signed) N. C. CLEAVES, *Secretary*.

The Colored Methodist Episcopal Church was organized in 1870. It was by the authorization of the General Conference of the Methodist Episcopal Church in 1866 that this action was taken. Their bishops, pursuant to the action of that General Conference, organized Annual Conferences, which presently came together and formed a new ecclesiastical group known as the Colored Methodist Episcopal Church. It took the Articles of Religion and the form of government of the Methodist Episcopal Church, South, and since the time of its organization has had the friendly oversight and counsel of that Church. It is with real pleasure that I introduce Bishop Hamlett.

The Conference rose as Bishop Hamlett was introduced, and greeted him very cordially.

FRATERNAL ADDRESS OF BISHOP JAMES ARTHUR HAMLETT

MR. PRESIDENT, FATHERS AND BRETHREN: It gives me great pleasure to stand before you at this glad hour as the authorized representative of the Colored Methodist Episcopal Church, and present the greetings of that body of Christian workers to the great Methodist Episcopal Church, in General Conference assembled, with its bishops and delegates gathered from the four quarters of the earth. The deep sense of my inability to measure up to the duty of this hour is attenuated by the inspiration which has come to me by the contact with a world Church which my coming has afforded these few days. For no one could stand in this august presence, witness the deliberations of a world Church, with a world vision, a world program, shot through with the spirit of Jesus Christ see the delegates gathered from Europe, Asia, Africa and the Americas and listen to reports of such glorious achievements without having his heart stirred to gratitude and his lips moved to praise. The greeting I bring is no mere formality but the candid expression of genuine appreciation which our Church has for yours, the high regard in which we hold you, and the undying hope which has been kindled in our hearts by evidences of your spirit of fraternalism and brotherhood toward us to which able sons of yours have so eloquently testified in the messages they have brought to our General Conferences through the years, the latest of which was ably and earnestly delivered by your scholarly Dr. O'Connell. Dr. Tobias, who bore our fraternal message to your General Conference four years ago, came back thrilled and heartened by the very generous entertainment you

extended him and the cordial fashion in which you received his message.

The history of the Colored Methodist Episcopal Church has been brief but full of faithful endeavors of the noble fathers who have had large part in making it. The Church had its beginning as a separate organization in 1870, in Jackson, Tennessee. When the Church was organized we had five Annual Conferences, about forty thousand members, led by two bishops consecrated by the bishops of the Methodist Episcopal Church, South. To-day I bring you greetings from ten bishops, thirty-six Annual Conferences, a dozen connectional officers, a few more than three thousand pastors and equally as many local preachers, and approximately three hundred and fifty thousand members. This Church through its leaders, its various departments, Financial, Publication, Education, Missionary, Evangelism, Sunday School, Epworth League, Church Extension and Superannuated Preachers, with its five colleges and seven normal schools, and with its connectional organs, is endeavoring to enlighten and Christianize the people.

For years our Church activities were confined almost wholly to the South. And while this was the cause of much unfavorable criticism by our sister churches we made no apology for it, for there we found sufficient work to tax our resources and equipment. The South, while presenting its peculiar problems, likewise presents great opportunities for Christian service. But in recent years our Church has prosecuted a program of expansion in response to the challenge which came from the North, East and West, that stirred our leaders and membership to meet a situation created by the migration of our people. And so to-day we have large and aggressive churches in the North, East and West as well as in the South. It is not my purpose to burden you with statistics and detailed accounts to indicate the progress our Church has made. You would probably be more interested in a word which might convey the attention which our Church is giving to the problems that vex people to-day; for it occurs to us that the Church cannot claim a place in the confidence and loyalty of the people merely upon its past achievements, nor upon its inheritance from the past. The Church must justify its continued existence and claim upon the allegiance of the people by its vision and grasp of the present day problems that distract and confuse the people, and by its capacity and courage to lead through those problems. So I shall mention some of the problems confronting our people and indicate the attitude and approach of the Colored Methodist Episcopal Church toward them.

RACE RELATIONS

I will mention first the problem of race relations. This is an

old problem, and at times a very vexing one. But constant study and earnest efforts by the leaders of both races in all sections of the country have brought light and understanding out of which have come suggestions and methods of dealing with the problem that have been applied with amazing success and increasing hope. Many of the elements that have made this problem so vexing and so difficult of solution have been eliminated, but it seems that while they retired others have come. To the impatient ones this has not been very reassuring, while to the more optimistic it has not been strange, especially when it is remembered that this is a world where changes are constantly taking place—changes which call for new ways of thinking, new attitudes and new approaches to old questions as well as new ones. It seems difficult to find a solution to the problem of race relations that will be satisfactory to all sections of our country and to all groups of our citizenship. The difficulty may not lie wholly in the problem itself, but rather in the attempt to solve it upon the wrong basis, and to solve it without due consideration of the viewpoint of all who are affected by the problem and all who must be affected by its solution. Hence, like all other great problems, this one seems to require an occasional restatement and a new interpretation to meet the mental attitude and social habits and customs of varying sections of our country and groups of our citizenship. But in the face of all the difficulties with which the problem is attended, we have not become weary in well doing, because somehow we believe that in due season we shall reap if we do not faint. The kingdom of God is at hand, and it is our conviction that all who enter into it must repent of their sins—sins of racial hate and bitterness, sins of groundless prejudice and arrogance; and the love of God, expressed in Jesus Christ, must be allowed to do a perfect work among us all. We believe that the application of the principles embodied and exemplified by Jesus Christ will ultimately solve this problem. And this belief grows stronger as we observe the results of the permeating and saving influence of the gospel of Christ wherever it has really and truly been tried. And so,

“Amid the maddening maze of things,
When tossed by storms or flood;
To one fixed trust our spirit clings,
We know that God is good.”

If there be areas of our citizenship not yet permeated by the gospel of Christ which is so big with the idea of the Fatherhood of God and the brotherhood of man, it is to us no signal for despair but a challenge for the continued exhibition of other elements of the same gospel; namely, perseverance against

great odds, love in the face of hatred, forgiveness under gross mistreatment, patience under bitter persecution; and

“A faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink,
Of any earthly woe.

“That bears unmoved, the world’s dread frown,
Nor heeds its scornful smile,
That seas of trouble cannot drown
Nor Satan’s art beguile.”

The problem has been accentuated during the last few years by the migration of our people from one section of the country to the other. Up until a few years ago only a relatively small number of our people lived elsewhere than in the South, but the migration spell has scattered them by the thousands in every direction, with, perhaps, the main drift toward the North. The causes have been grouped under two categories, namely, attractive and repellent. In this migration our people have been both drawn and driven to break the ties which bound them to their respective localities. The migration movement has had its blessings, but not without its perils. And both its blessings and perils have affected both sections of our country as well as the migrants themselves. Among the Southern white people it has awakened a larger appreciation for the economic value of the race, and has inspired a fresh, serious and more genuinely Christian study of the whole race situation. On the other hand it has presented to the Northern white people a big opportunity to put into practice some of the broad Christian ideals which they have held regarding the rights of Negro people, an opportunity to make more effective their suggested program of racial cooperation by giving concrete examples of how white people can be as fair, as honest, as just and as Christlike in the treatment of black people when living next door to them as when living hundreds and thousands of miles away. Meantime, it has given the Negro people a chance to see whether or not there is any fundamental difference between the place they occupy in the thought and religion of the white people of one section and the place they occupy in the thought and religion of the white people of any other section. Whether or not deep down in the hearts of white people, in the matter of meting out justice to black people, the righteousness of one section of the country exceeds that of another; or whether or not, unless every section repents of its treatment of the Negro, every section will likewise perish. Some light will be thrown upon a question which Negro people have for a long time been raising, namely, “Can white people anywhere in the presence of a large number of black people rise to the full measure of

their opportunity and duty, imposed upon them by centuries of advantages and training, and give to the Negro an honest-to-goodness square deal with regard to economic opportunity, political freedom, educational facilities and civic justice?" That there are individual white men and women in every section of the country who believe in giving to black people full justice in every particular has been proven over and over again; but the capacity and courage to do so as a race of people, boasting of their superiority, would be an interesting and encouraging demonstration. The migration will also help the Negro people to see that the mere change of location will not by any means solve all their problems; and that white people whether North or South are not wholly to blame for all the ills which come to them. After all, we must believe that the relations between the races are growing better.

"For there glimpses on our sight
Through present wrong eternal right,
And step by step since time began
We see the steady gain of man."

We deceive ourselves if we judge the course of a river by the swirls and eddies on the surface, for we must judge it by the deep and steady sweep of its current. We lose nothing by a grateful recognition of what has already been accomplished, and we gain nothing by the failure to express the conviction that much remains yet to be attempted and accomplished before God's will shall be done on earth as it is done in heaven.

FUNDAMENTALISM VS. MODERNISM

I shall refer next to the problem of unrest and confusion created by the controversy between what has been called modernism on the one hand and fundamentalism on the other. I mention it not because there has been any appreciable disturbance on account of it in the rank and file of our Church ministry and membership, certainly not by that phase of it which deals with doctrines, but because the problem exists, and it seems that no Church organization will be able to escape its effect, and none will wish to be denied whatever benefits that may come from it. And in working out the problems which more immediately affect us as a race as well as a Church we must deal with the same public mind that is being confused, being made and remade by the controversy between fundamentalists and modernists. It behooves us, therefore, to watch the process even if we do not take much part in the actual conflict. It seems to us no credit to a people to boast of being soundly asleep while a storm rages, even if the house they live in be not at all affected by the storm impact. We have no fears, for the house will be reassured by the knowledge that it has passed

through the storm intact. We have no fears for the fundamentals of the Christian faith and life. We believe that in the midst of new discoveries in the field of science, and the new interpretations of truth in the fields of philosophy, whatever is worth while will endure; whatever is true and essential to life and growth will abide. We recall that in the bewildered and excited moments of Mary on that resurrection morning in the long ago she declared, "They have taken away my Lord, and I know not where they have laid him." We do not question the sincerity of Mary's devotion to her Lord; we do not question the honesty of her utterance in that hour of confusion and uncertainty; she is entitled to full credit for all the zeal which she possessed; but with it all, she was mistaken about what she said; for nobody had taken away her Lord. He was a living, vital presence, very near her, and even speaking to her in that very hour. And so we are not afraid that higher criticism nor lower criticism, evolution nor revolution, will take out of our experience the consciousness of a dynamic Christ, living in us and helping us to become sons and daughters of God. While all this is true, we cannot pin our faith to, nor stake our all upon, anything that cannot, under the searchlight of investigation, reveal its own value and worth in the program of human betterment and human perfection. And so if the Philistines should destroy the ark of God, we are very, very sure that they can never destroy the God of the ark. And if the destruction of the ark will bring to us a clearer vision of God and a deeper sense of our dependence upon him, their work will have proven a blessing. We cannot trust fanatical and irrational tendencies as our guides in a day like this. We feel deeply the need of clear thinking and sound reasoning if we are to proceed with the serious business of living, for we pass along this way but one time. The tasks we face to-day cannot be met by arrogant and pretentious ignorance. We know that Methodism, in order to function, must not lose her evangelical fervor, but there is great danger of it being lost unless it is backed up by broad and thorough scholarship. Zeal, no matter how holy, cannot take the place of sound judgment in vital matters based upon wide and accurate knowledge of facts and an honest adequate interpretation of the same. On the other hand we are not easily carried away by discoveries of new phases of truth and brilliant argument unless, indeed, they be reinforced by that which only living testimony can supply. Mere dogmatism on the one hand, or radicalism on the other, is not enough for a torn, bleeding, distracted, bewildered world. The world wants to see and hear men believe and teach that which will make them the kind of men they ought to be; and to believe and teach it strong enough that it may bear fruit for the kingdom in their own lives. And in all this we need constantly

to remind ourselves that, while the truth is eternal, it must be preached to-day to twentieth century life with its peculiar environments, viewpoint, prejudices and limitations. The Church is charged with a sacred duty which is performed, not merely by preaching the truth, but by preaching it effectively. And if there is a way that this can be done without clothing the message in living speech and interpreting it in terms of present-day thought, we shall be in debt to whoever points out that way.

ORGANIC UNION OF METHODISTS

On the question of organic union I beg to venture the suggestion that it must be a stupid Church that cannot feel the pull which the exigencies of the time make for closer fellowship and larger co-operation of Christian bodies. Already it is becoming more and more difficult to explain to the people the necessity for the continued existence of so many different denominations, especially those that have a common origin, a common heritage, a common purpose, a common hope; and which preach the same doctrines and act according to the same polity. It has been strongly felt that the leadership which world crises have given Christianity an opportunity to exert has been feeble, if not at times wholly lacking. One of the causes of this impotence has been charged to the disunity which characterizes the Protestant forces. The staggering problems which seem at times to almost crush humanity, the torn and distracted social order, the economic strifes and bitterness, manifestations of political demoralization, all present a challenge to Christianity that makes inevitable the elimination of so much disunity among Christian forces. Even where organic union is not immediately practicable the multiplicity of Church voices might through earnest federation and vigorous co-operation be fused into one mighty voice, wise enough, positive enough, courageous enough and vigorous enough to make itself heard and felt on all great questions which affect the well-being of the peoples of the world. I may say that the effort to achieve organic union between the three Negro Methodist churches has been no more rapid than the effort among white Methodists. We have had one plan submitted that was overwhelmingly approved by all three churches in their General Conferences, but which did not stem the tide of opposition in the Annual Conferences within the Colored Methodist Episcopal Church. But its slow progress instead of spelling defeat challenges greater faith in its coming. And so while you and your noble sister to the South are seeing the need for more union between Methodists, and while you are thoughtfully, prayerfully, patiently and yet persistently set to the task of bringing it about, evidenced by the overwhelming vote with which you passed the plan now

before you and the enthusiasm with which the news was received by the people of your sister Church, I beg you to know that the Colored Methodist Episcopal Church is greatly in love with the same ideal, and thousands of our members are consumed with the same passion for union between all Negro Methodists. Our dream is that out of the combined wisdom and Christian passion of the leaders of both races some way will be found for white Methodists and Black Methodists to be gathered at least occasionally in one great family to wait in prayer that they might hear the voice of God speaking over the mountains and across the seas, bidding united Methodism the world over to march forward preaching by word and by deeds the Fatherhood of God and the brotherhood of man.

NATIONAL PROHIBITION

With regard to prohibition I beg to say that the Colored Methodist Episcopal Church has contributed its part toward the creation of sentiment that has taken the form of the Eighteenth Amendment to the Constitution, and stands to-day for the enforcement of all laws that will make prohibition a reality from one end of this country to the other. Our pulpit and press are committed to a program of strengthening the sentiment of the country so that the Eighteenth Amendment shall be more than a dead letter. We are aware of the fact that disrespect for any part of the Constitution paves the way for other parts of it to be ignored at will; and that any program of enlightenment which seeks to build up respect for any part of the Constitution without a vigorous effort to have all parts respected will betray its own lack of sincerity and break down. We firmly believe that years of open disregard for the Fourteenth and Fifteenth Amendments, with less vigorous effort on the part of the Christian churches to create a national conscience on that mater than on other questions, has done much to fix the habit which now creates a serious problem in enforcing the Eighteenth Amendment, namely, to make the Constitution and laws of the land subservient to the whims and prejudices of organized lawlessness.

ABOUT WAR

Much has been said during recent months about war, its horrors, its staggering cost in money and in precious human lives, and a harvest of hatred and bitterness created between nations. Our people are greatly encouraged by signs of what may be interpreted as a serious determination on the part of Christian forces with regard to this brutal business of war. As has been expressed by a fearless advocate of more Christian ways of settling international difficulties, "The conviction grows that we cannot reconcile Jesus and war; that the Christian

Church should claim as her own the great moral issue of our time, and lift a clear standard against the paganism of the present world."

CONCLUSION

I think I have said enough to indicate some of the common problems which confront Methodism and all Christian forces. We face a world that is debt-ridden by reason of war, disturbed by social upheavals, torn by economic strife, racial bitterness, international suspicions, jealousies and hatreds, and defied by organized lawlessness. We face a time when faith and doubt both battle for the stage, when militarism is in desperate conflict with pacifism, when the battle rages between capital and labor, when nationalism is arrayed against internationalism, when race consciousness stands in the way of brotherhood, when mere age struggles against utility as a test of things fundamental to a vital spiritual life. Out of this uncertainty and chaos the Church must lead. The Church must mould the world's thought and make the world's character. And the Church must undertake this sacred duty with the understanding that leading is serious and courageous business. It is more than merely protesting, mere holding out danger signals; it means more than waiting on the state, mere polite bowing to public sentiment. The function of leadership is to teach the right things and guide in the right direction. It means to get in front and point the way out of darkness into light, out of bondage into freedom. This cannot be done by platitudes, no matter how charming, but by specific declarations vigorously made and courageously supported by concrete deeds. And may I say in closing that your great Church, with its history, polity and doctrines, your membership, not only large and widely distributed over the world but composed of all races and related to all classes, your education and wealth, your relation to other Christian bodies, your impact upon great political and industrial organizations and governments of the world, your noble Christian ideals and consistent recognition of a brotherhood which includes all races—all these elements make you a mighty factor in God's hand for bringing this old world under his sway.

Permit me, therefore, to record the appreciation of our Church for the noble part you are playing in the solution of these great problems and to express our confidence in the vision which still leads you onward, and in the Christian vigor with which you are carrying forward a world program. Mr. President: Your great Church is contributing magnificently in the making of the world's ideals, in supplying the world's motives, and interpreting Christ to present day life. If there be those who magnify means at the expense of glorious ends, you will keep the goal of world redemption before the people. If there

be those who feel it their chief duty to safeguard ancient institutions, you will be the voice of Christ to speak again to the world that institutions were made for man and not man for institutions. If others should be provincial in outlook and reactionary in attitude, you, while being cautious and prudent, will keep the world outlook and the progressive attitude. You will not be a victim to either excessive conservatism nor foolish radicalism. If others be concerned chiefly with saving themselves, you will exemplify the spirit of our Master about whom it was said in derision, but in truth, "He saved others, himself he could not save." If others feel called upon to preach that this is a white man's world, you will speak a message from history, from the word of God, from the experience of those who live in fellowship with him, "That God is no respecter of persons, that God does not show partiality, that God has no favorites, but he who reverences him and lives a good life in any race or nation is acceptable to him." If others should say that there are superior and inferior races, you will still preach that "Of one blood God created all races to dwell together upon the earth."

13. THE AFRICAN METHODIST EPISCOPAL CHURCH

SEE JOURNAL, PAGES 337, 340

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

BISHOP JONES: A representative from the African Methodist Episcopal Church—I shall not say from the oldest body of Colored Methodists, because that is a controverted question; but from a group of Negro Methodists, a group that has carried its work more largely into the other parts of the world. It is my pleasure to ask Dr. MacMullen to introduce the representative of the African Methodist Episcopal Church.

WALLACE MACMULLEN: MR. CHAIRMAN AND BROTHERS OF THE CONFERENCE: The African Methodist Episcopal Church dates back to 1818. In 1844 they formed a missionary society. They have in their Discipline a doctrinal department called the Catechism of Faith, made up from quotations from Wesley's Works. They give us an interesting illustration of ecclesiastical democracy in the fact that they have bishops and other general officers of their Church as members of their General Conference. I have the privilege of presenting as their chosen messenger Rev. S. Simmons, one of their pastors from Charleston, South Carolina.

As the Rev. Mr. Simmons was introduced, the Conference rose and greeted him very cordially.

FRATERNAL ADDRESS OF REV. S. SIMMONS

REVEREND FATHERS IN GOD, OFFICERS AND MEMBERS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH: Greetings: Methodism's oldest daughter, through her Bishops, in solemn conclave assembled, has conferred upon us the signal honor of bearing Fraternal Greetings to the largest and most distinguished body of Methodists in the world. It is an honor that no sane man would refuse. We feel keenly the responsibility, as well as the honor conferred. It is no small matter to appear upon this platform that is graced by some of the greatest and brightest minds the country has. Before and around us we see those who, by scholastic training, as well as Christian piety, are the peers of the best of any country, age or clime.

In appearing before your honorable body this day we are not forgetful of the fact that it was you, the mother of American Methodism, that originated the custom of sending greetings of Christian fellowship and brotherly love to those of other organizations of like belief. Out of the fullness of your hearts you reached out the hand of fraternity, helping all who are willing to follow your lead, to higher plains, and a sacred nearness to Him who died that members of the human family might be restored to the kingdom of grace and glory.

We come to you as the representative of three quarters of a million followers of Christ who have enrolled under the banner of African Methodism. You, no doubt, have been told, that, contrary to our denominational name, our communicants are not confined to members of the African race and their descendants. Like you, our doors are open to all seekers of Truth, who are desirous to find what the Roman governor of Judea, Pontius Pilate, knew nought of; and did not wait to get an answer from Him who was the source of that which his pagan religion could not give. We keep before us the utterance of our common founder, "The world is my parish." For 108 years we have been preaching the Gospel of "The Man of Galilee," who laid so broad and deep the foundation upon which we have all builded our superstructure, which is destined to last until the archangel's trump shall sound, marshalling the forces of the conquering King upon the heavenly Armageddon, where they will study war no more. There they will have no need to beat their swords and spears into plowshares and pruning-hooks; because there will be no more war, nor planting and harvesting. The laborers and warriors from the field of the world's various activities will assemble around the throne above and receive from his hand the victors' crowns.

On the banks of the Nile can be seen the crumbling remains of a past civilization in the form of obelisks, pyramids and ruins of magnificent temples. Rome, seated upon her seven

hills, issued orders, and the world obeyed. But the senate chamber where Julius Cæsar died and Cicero drove from thence the traitor Catiline is no more; Greece, the intellectual center of the ancient world, now has only the remnants of the Acropolis to show to those who live in modern times the glory that was hers. All those civilizations have lost their pristine glory. They were old before the humble Joseph and Mary, descendants of David, the friend of God, journeyed to Bethlehem in obedience to the August One who ruled alone on the Palatine Hill; but really in accordance to prophecy (Mic. 5. 2). They had begun their downward trend; and, as the religion of Calvary advanced, they, in turn, rapidly passed away, only leaving their footprints upon the pages of history, to be read by each succeeding generation.

So busy was the Roman government with the task of keeping in subjection conquered nations; and the Jewish rabbis with their struggle to throw off their temporal yoke, and reestablish a kingdom that would rival David's in war-like achievements, and Solomon's in wealth and wisdom, that the one spoken of in the prophets came suddenly to his Temple; and the sons of Levy, whose business it was to admonish the world of his approach, were astonished at his advent. This Child that was born in a manger, in the stable of the inn, because they could not find room for him in the inn proper, came to revolutionize the religious world; and he has done so. Before the onward march of Christianity all other creeds and dogmas have begun to fail and weaken. Slowly, but none the less surely, they are either being driven from the stage, or else they are changing to conform to the dictates of the religion of David's illustrious Son.

In modern times, after the Christian religion had gained a firm hold upon the hearts of men, like the ancient Jewish teachers, those entrusted with the propagation of religion soon began teaching for Truth the traditions of men; and from an outward ceremonies entered, and the hearts of men became fascinated with outward pomp; and became the seat of all that was vile and ungodly. God about that time sent Martin Luther to bring them to their senses. After Luther the reformers needed reforming; and God sent our great founder, the immortal Wesley; and the result is this great Church, teaching the Fatherhood of God and the brotherhood of man.

We have been sent to greet you, sirs, because of the wonderful work you have done and are doing for humanity. The world stands at attention when the name of the Methodist Episcopal Church is mentioned. In every walk in life your followers have been and are now found. You have had one of your distinguished communicants to occupy the White House as the nation's head; which position he filled for one term with

credit to himself, and honor to you, and started upon his second term; when the assassin's bullet brought to an end a worthy and useful life, and who went to his grave universally loved, not alone by his fellow Americans, but by the whole civilized world. We refer to the Hon. William McKinley. So, from the White House to hovel, from the zenith to nadir of the social, religious and political fabric, the teachings of the Wesleys have been carried by you.

We come to greet you, Reverend Fathers in God, and members of this most august body, because we are not so ungrateful as to forget what you did in 1844. The Church that sent us here, composed of the descendants of those whom you protected in the days of the long ago, when they were powerless, says to you, through us, that the ones who were direct beneficiaries, and those of us who are following in their footsteps, never forgot, nor never will forget, that you befriended us when we needed befriending most. Since then, we have tried, and are still trying to prove to the world that we are men like other men.

We greet you because of the splendid work you are doing in the missionary and educational fields. The saying is that the sun never sets on English soil. The same can almost be said of your great Church. In almost every clime, where the human race is found, the disciples of Wesley have gone, carrying the Bible and hymnbook, telling them of the wonders of Bethlehem's manger; the Mount of Transfiguration; Gethsemane's Garden; Pilate's Judgment Hall, and Golgotha's bloody height. Nearer home, we felt your helping hand. As soon as God's instrument, Abraham Lincoln, issued his Proclamation, breaking the chains of bondage from the limbs of human chattels, you sent your missionaries, consecrated men and godly women, who left their homes of comfort and journeyed to the Southland, carrying the spelling book, as well as the Bible, to a people who gave to America two hundred and fifty years of unrequited toil. Do you think we can ever forget the ones who helped us in our dark hour of need?

The people of our race in America are not the only ones who have felt the influence of your benevolence and love for humanity. In far off China, Japan, India and other foreign fields they are being taught by you, that, instead of ancestors, Shinto and image worship, they should worship God, who alone can save their souls. The Bible is being taught them instead of the Veda or Koran. Instead of being taught that "God is God, and Mahomet is his prophet," they are learning to say God is God alone, and Christ is the Redeemer of the world. You, the followers of Wesley, are sending men and women to the remotest parts of the earth, who are going cheerfully with the cry on their lips, "I seek my brethren."

We are thankful to you that the seeking of your brethren is not confined to the members of your race. Since the organization of this Church by the Wesleys, Messrs. Morgan, Kirkham, Ingham, Broughton, Hervey; all students of Oxford, England, afterward joined by the eloquent Whitefield; your work has been among the children of men, seeking the lost, and directing them to the Lamb of God.

We come to extend congratulations to you for the splendid work you have done during the quadrennium just closing. The world looked with amazement and adoration upon the program you have put over for the good of those less fortunate beings who are within and without your fold. Your educational drive has been marvelous, and marvelously carried out. As is customary with you, you did not confine the beneficiaries to the members of your own race. All races have been benefited. We rejoice with the members of our race who are within the confines of your Church. Their advancement means our advancement. If they go down, we must of necessity go down with them.

We have been also interested in the subject of unification. Naturally we remembered 1844. The same rock of offense that caused the disruption is still in existence: only with this modification; it has grown larger and has become a more powerful factor for good. They have not only tasted, but have drunk deeply from the "Pierian Spring." They are not what their fathers were in those trying times. We looked, read, and wondered what would the answer be. True to form, with the love of God in your hearts, and the spirit of Wesley guiding you, you have spoken, and with no uncertain sound. You have invited all of your children to come to the banquet on equal terms. Like your Redeemer, you have said to them, "Drink and eat ye all of this."

We have followed carefully, step by step, the controversy going on between the so-called fundamentalists and the modernists. While many of those of different beliefs from us have been wrangling concerning the divinity of Christ and the Virgin birth, we have gone calmly on our way preaching the Gospel and telling the simple story of the Cross. In this day of doubting God's word, it behooves us, as ambassadors of the King of glory, to teach the plain Gospel truths, and leave the issue to Him who said that he came to the lost sheep of the House of Israel. We as a nation, are to be thankful that peace reigns within our borders. The country has about recovered from the results of the recent war that did so much to set civilization back into the "Dark Ages," or to the days of Imperial Rome, when Caligula and the cruel Nero held sway. If it were not for the religion of Christ, as preached by you and those who believe as you do, no one can tell what the dire consequences would have been by now.

The unscrupulous politician, the grafter, the criminal of every known grade are with us. You, as Christians, have fought evils from all sides. With your wealth and influence, much has been expected of you; and you have come up to the expectations of the most critical. You have not worked for the plaudits and hand-clap of the galleries; nor did you wait to see which way the popular wind was blowing before you acted; but where duty called, there you were found, whether it was pleasant or otherwise. You are one of the world's greatest factors for good. We, of the African Methodist Episcopal persuasion, are proud of you. We are not envious of our colored brethren who are with you. We say to them, be loyal to the Church that has done so much for you and fought and will fight your battles before the world. Through them you have been heard; and will be again. In spite of the great disadvantages of race and American prejudice that they have to come in contact with and overcome, the Methodist Episcopal Church stands before the powers that be and demands a fair and square deal for all men.

I quote from the Episcopal Address as delivered before this General Conference soon after the beginning of your present session:

"Much of the talk to-day about race consciousness is an unconscious recrudescence of the spirit that Jesus came to destroy, and leads straight to new hostilities. It flows from the feeling of superiority. We have repudiated election as applied to individuals and largely restrained it as applied to race. But our church must this day cry out in Christ's name that in Christ there is neither Jew nor Greek, barbarian, Scythian, bond nor free, that no men and no races are at the mercy of their environment or heredity.

"All false sense of superiority and inevitable advantage must be educated out. Intensified race consciousness tends all the time away from brotherhood; all the time toward strife and hostility. But the Church, facing the yellow races, the black races, the white races, must now speak her master word and follow her creative method, the method of the teacher rather than the method of the fighter or the reformer. The Church holds the ideas, the ideals and the principles of Jesus. She must remake the mind of the world for humanity.

"Let us repent, therefore, of race pride, race prejudice, the race bitterness; repent in America, repent in Asia; repent in Africa, repent in Europe. The Kingdom of Heaven is at hand. This is our gospel. We will not lose heart in it. Blood is thicker than water and the human family is of one blood. We will labor everywhere to make a unity of spirit in the races of the whole world. A house divided against itself cannot stand united."

The African Methodist Episcopal Church, the first to leave

your hospitable fold, sends us to tell you that you need not be ashamed of her. Though she ran away before she became of age, her subsequent history is one of which we are proud. Since setting up housekeeping for ourselves, in our humble way and through great troubles within and fightings without, we have succeeded so far. From one Conference of sixteen members, we have to-day eighty-five Conferences in America, and fifteen in foreign fields; namely, Africa, South America, Canada and the West Indies.

In 1816, when we held our first General Conference in the city of Philadelphia, there were only sixteen members to answer the roll-call. Now, our present Conference, now in session in the city of Louisville, is composed of over 700 members from America and foreign fields. In 1816 we had one bishop, no general officers, and, of course, no college presidents. To-day we have twenty living bishops, eleven general officers, sixteen colleges with as many presidents, and twelve seminaries, headed by as many deans, for the disseminating of religious knowledge. Aside from the colleges in America, we have one on the West coast of Africa, in Monrovia, and one in South Africa. From one church in Philadelphia, we now have churches of various grades and sizes; from the missions in the back woods of the Carolinas to the magnificent churches in Metropolitan centers such as Philadelphia, Washington, D. C., Baltimore, New York, Chicago, Boston and Atlanta.

Starting from the State of Pennsylvania we now have them in almost every State in the Union. From the extreme everglades of Florida to the frozen region of the Dominion of Canada: from the tempestuous waters of the Atlantic, to the shores gently washed by the calm Pacific. We have them from Texas on the Rio Grande to the balmy confines of sunny California. Since the migration of our people, we have followed them wherever they have gone, and have established churches in the cities of the great Northwest, where the African Methodist Episcopal Church was a stranger a few years ago.

We consider it no disgrace to tell you that we have patterned after you. Your policy has been to establish a church in every community where there is no church life, or one of your particular faith. With your wealth and influence, it is an easy thing for you to do; but with us it means sacrifice of the hardest kind. But we have tried to meet the issue; and, by the help of God, we have been, to an extent, successful.

In this quadrennium that is facing us, we, like you, are preparing to meet the issues as they come. Our young people must be kept within our fold, regardless of the sacrifices we will be called upon to make. The Church of to-day is passing, and we are passing with it. The children of to-morrow must take our places, just as we took the places of those fathers of yes-

teryear. We are confronted by the same problems that cause you to plan for the future generation. There are those who are endeavoring to make inroads upon us. We have to guard well our fold, in order to keep the wolf, in the shape of the so-called higher criticism; which is only another name for infidelity, from carrying off our lambs, and destroying them in the camp of the freethinker. Russia, to-day, has fallen to where she is because she has banished religion from within her borders. France came near being destroyed by Germany, because she, too, had about banished religion from her confines. She recovered in time: but it is a warning to her, as well as to any other nation that the nation that knows not God will be destroyed. We have come to let you know that, though we are too weak in certain respects to do your Connection any physical good; yet we are with you in spirit, and will continue to pray for, and carry you to a throne of grace, where God has promised to heed the prayers of those who call upon him earnestly. Upon that common ground we can join hands as well as hearts, and ask the Father of us all to help us put our program over, and save our young for the future Church.

Another formidable antagonist we have to combat is the drink evil. The demon rum is carrying his thousands downward yearly. It seems as though the earthly government is powerless to stem the tide; or else there is great laxity on its part. Wherever the fault lies, the Church of God must enter the breach, sword of the Spirit in hand, and do valiant battle for our King, if we expect victory to perch upon our banners. Coupled with the drink habit, is its twin brother, the drug habit. This insidious monster comes within the fold of the select of the earth. Where drink fears to enter, he sends his brother, who yearly carries to the grave his thousands. The statistics of the government alarm us when they show the thousands of promising young men and women, some from the best and most aristocratic families of the land, who are destroyed each year. Many are filling paupers', suicides' and murderers' graves, because of this curse, drug habit. Some are moral and physical wrecks; the mere flotsam and jetsam on the sea of life. We have come to tell you that we are with you in our prayers, as we hope you are with us in yours, in trying to save the Church of to-day, in order that the Church of to-morrow may be free from the blight of these fell destroyers of youths.

What we have accomplished through adversities and poverty of all kinds, will stand the test of the critics of the ages. We have come far, but not as far as you. We have made many mistakes; and who have not made them? None save Him who walked upon the sea, and bade the blind receive their sight. "It is human to err, and divine to forgive," is an old and true saying. Institutions, as well as individuals, have made mistakes.

So why not our Connection? But we are trying to profit by the mistakes of the past.

We have been sent to bear these greetings to you, and express our sincere hope that the quadrennium that is about to begin with you will hold out for you undreamed-of success. With continued faith in Christ, and the love of humanity that has characterized you from the beginning of your denominational existence, what is to prevent you from reaping a rich monetary harvest? But, knowing you as we do, we are satisfied that you will not be content with that: but you will be, like the emperor Titus, if you miss a day which you cannot look back upon as having done no kind act of humanity, you will exclaim as he did: "Oh, friends, we have lost a day."

Before the next roll-call of your General Conference, perhaps many who are members of this, will have been summoned to the courts above. But, those who shall be left, we wish for them and this Church of Wesley, all the blessings that can come from Him whose bounty cannot be measured. We wish for you such success in the missionary field, that before the next quadrennium shall come to a close, hundreds in China shall have put aside ancestral worship; hundreds in Japan their Shinto worship; hundreds in India their Brahmin. Then, when the spirit of Wesley, hand-in-hand with the spirit of Allen, shall stand at some vantage point in glory, and see the millions coming from all parts of the world, marching under the banner that was unfurled in the University of Oxford, perhaps he, too, shall be astonished; if there be such a thing as astonishment in heaven; and exclaim, in the language of one of old, "What hath God wrought."

In conclusion: When the ebb and flow of human hopes have forever ceased; when the terrestrial door of opportunity to reach the acme of noble endeavor has been finally closed; when the silver fringe of hopeful anticipation has been merged into the golden sun of gladsome realization; when the mist which veils the hilltops of unselfish endeavor has been penciled by the scintillations of eternity's morn into a rainbow of promises fulfilled; when the wheel of human activities no longer revolves; when the shuttle of patient toil is heard no more; when the din of sentiment, strife, and battle gives place to songs of everlasting joy; when the grand army of the world's burden bearers is summoned by the recording angel to answer to their names; out of the bosom of God's love, may each one of us in this assembly be able to respond, "Here am I; a sinner saved by grace."

14. THE PROTESTANT EPISCOPAL CHURCH—
WESTERN DIOCESE OF MASSACHUSETTS

SEE JOURNAL, PAGE 354

THE SECRETARY: The following resolution was unanimously and heartily adopted this morning at the Annual Meeting of the Protestant Episcopal Church of the Diocese of Western Massachusetts, now in session at St. Peter's Church, Buckingham Street, Springfield, Massachusetts:

The Twenty-third Annual Meeting of the Convention of the Protestant Episcopal Church in the Diocese of Western Massachusetts extend to the Conference of the Methodist Episcopal Church now in session in Springfield, their fraternal greetings and assurance that the work of this great Christian Communion has been remembered in their prayers.

BISHOP WALDORF: Rev. John H. Nolan of St. Peter's Protestant Episcopal Church of this city brought this communication. Would you like him presented?

A DELEGATE: I so move.

The motion was duly seconded and unanimously prevailed.

BISHOP WALDORF: I have great honor in presenting Dr. Nolan.

GREETINGS AS PRESENTED BY REV. JOHN H. NOLAN

I was delegated to bring down that communication. I was not delegated to make a speech, but I wish I had been; I am just in a good mood for making a speech with such a crowd as this before me. But I am not allowed to do that because I was not sent here for any such purpose. I will not bother you. I just want to say this much: That I have been attending this Conference, practically everyone of the meetings, and I want to express my own gratitude to this Conference for having provided me, so far, I think with about a year's sermons in advance.

BISHOP WALDORF: May I say for you that this body feels highly honored by this communication and by the presence of this distinguished Christian gentleman and minister of the gospel.

J. M. ARTERS (Maine): I move you, Mr. Chairman, that our Committee on Fraternal Delegates, be instructed to reply to this communication and provide a representative of this Conference to attend the evening session of the Annual Meeting of the Diocese of Western Massachusetts.

15. THE SALVATION ARMY IN THE UNITED STATES

SEE JOURNAL, PAGE 400

Wallace MacMullen Chairman of the Committee on the Reception of Fraternal Delegates:

MR. CHAIRMAN AND MEMBERS OF THE CONFERENCE: The Salvation Army is the militant field force of the armies of God, the almoner of the bounties of God, the champion and the advocate of the poor. Its commander in America is Miss Evangeline Booth whom it is a very great honor to introduce.

MISS EVANGELINE BOOTH: MR. CHAIRMAN: I cannot address this distinguished audience in any other way than as my dear friends. I cannot say in words, I cannot express to you how deeply I appreciate this great honor that has been conferred upon me in giving me the opportunity to meet with this very distinguished audience. I have only a few minutes, seven or eight minutes, to speak, but how much I wish that it was my added pleasure to listen to the words of some others here rather than to be speaking myself, the words of those who are, perhaps, a little further along the journey than I have traveled, the words of those who have probably most likely, had a far greater, vaster experience. It would indeed have made me happy if this could have been so, but the Conference, which has given me this invitation and tendered me this great courtesy, in the interests, I am confident, of the work I have the honor to represent, has decided otherwise. Therefore, I appreciate deeply the opportunity of bringing to you the greetings of the Salvation Army and assurances of their continued remembrance of you in the great work in which you are engaged, and also the promise of their prayers.

You know something of the Salvation Army. You know the character of the organization, the peculiar character of our activities. You know that we operate under a military system which gives to the movement the great advantage of uniting and thus augmenting all our activities, from the larger down to the smaller. You also know that our movement is of an international nature and that through the grace of God and the great favor of his blessing we have unfurled our blood and fire flag with its strivings of liberty, hope, and peace, for the common people, under eighty different skies, and that with the blessing of God we preach the Gospel of Jesus Christ in almost all the languages of the earth.

I believe you also know the deeply religious nature of all our teachings; that our standards are very, very high. We ask, nay, we claim, that sacrificial devotion shall be the controlling impetus of every service. We ask that our members should

consecrate themselves, their gifts, their time, their strength, to the forwarding, the advancing, of the interests of the kingdom of God. But above all, I think, the Salvation Army is known for its purpose, the world-wide purpose that brought us into being, the all-absorbing purpose, that purpose which has given a passion to our organization, that purpose which has given a fire to our operations, that purpose which has given an earnestness, a sincerity, an unction, to the utterances of our most ordinary members, those the least tutored, the least learned, the least educated, which has made us a most potential factor in our work for the uplift of mankind in whatever nation and whatever city we have operated, our purpose to take the tidings of the Gospel to those who are down and have little chance, to the forgotten masses, to the unthought of, to the lost in darkness, the lost in misery, the lost in circumstances, so adverse to righteousness and purity that it indeed covers them and keeps them beyond the thought and recollection of the majority of good people.

Our sacrifice, our service, our devotion, our lives, our organization, collectively as an organization and individually, have been laid upon this altar, the altar of man, the altar of fallen manhood, that we might lift up the people. This was the purpose that brought the Salvation Army into being.

My father, the founder of the organization, when standing in the presence of King Edward at an interview which was granted him, said in his concluding remarks: "Your Majesty, some men's passion is art, some men's passion is fame; Your Majesty, some men's passion is gold, but my passion is man." That has been the flame that has ignited like fires in the breasts of all his followers. That has been the altar upon which we have laid our sacrifice, out of love for God. That is how our love for man has found expression. We have gone down into the dark and hidden places—we know them—with the Gospel of Jesus Christ. We have sought in the language of the common people to repeat the old, old story that has come down through the ages and has not lost its significance in nineteen centuries. We have gone down into the lowest places and have sought to present Jesus Christ again in the flesh, touching and healing the wounds of the people. We have sought to adapt our teachings to their mental status, to their knowledge, to their simple education, to their simple knowledge of things and affairs. But we have not trusted to knowledge. Our faith has not been placed in the wisdom of man. Our faith has been placed in the power of Jesus Christ and we have looked to and trusted and witnessed the miracle again and again, ten thousand times over, the miracle of revelation, the miracle of faith that waits not for science, that waits not for knowledge, that waits not for understanding, but faith that rather favors not

understanding, for where science and reason stop, faith begins. So we have seen it, as no other people perhaps, under any skies. We have seen it with the heathen, we have seen it with the convict, we have seen it with the pauper, we have seen it with the ugly, we have seen it with the depraved, we have seen it with the debauched, we have seen it with those who have seemed never to walk in normal intelligence, we have seen it with the most degraded, we have seen the most loathsome and depraved wretch that ever crawled out of the ditch of his abomination, looking unto Him for mercy. We have seen him to be found an all-pardoning Redeemer, over and over again.

Our faith has not altered, it has not changed, it has not lessened. Our work has grown, we have come up from one single street meeting to unfurling our flag under every sky, to a great mighty host gathered from the homes and culled from all the nations of the earth until it stands as a mighty bulwark for civilization and against Barbarism such as never before has been known. But, we have not changed, our teaching has not changed. Did I not see him, did I not hear him, my own father, at the age of eighty-four, three weeks only before he passed to his reward, before the old soldier, the old warrior, dropped the sword to receive the Crown; did I not see him standing in London before a multitude of 13,000; did I not see him, eighty-four years of age, erect, his illumined countenance, his silver-crowned head, his long symmetrical hands, as he threw them out, in the presence of that vast multitude; did I not hear him at the age of eighty-four years, as he lifted his mortal blindness—for he was blind in both eyes—as he lifted his mortal blindness and got immortal vision; did I not see the light that seemed to come from far above the sun reflected upon his countenance; and did I not hear him with a voice that reached the uttermost corners of that great building, say to those people in the City of London, "Behold, behold, one hope for the world, one panacea for all its ills, one solace for all its wounds, one consolation for all its sorrows, one pardon and redemption for all its sins." "Behold," he said, "the Lamb of God that taketh away the sins of the world."

Eighty-four years of age! The first text he preached on when a boy of fifteen in the streets of Nottingham, the town in which he was born. He had not changed. Persecution and stones and sticks had not made him waver, and in later years worship by the world, and favor, and compliment, and the admiration of rulers of every nation, the greatest applause perhaps that could ever come to a man, coming to my father could not make him change. He did not compromise. He left his people with an example that we can never, never close our eyes to. He left us with a hope that could never be driven from our hearts, and with the thought inscribed in letters of imper-

ishable light across our souls that there was one hope for the world, the power of God unto salvation.

We have sought as an organization to follow in his footsteps, the footsteps of our Lord and Saviour Jesus Christ. This is our success with the poor. This is what has gathered the multitudes. This is what has picked them up from the lowest depths, enabling us to see men reformed. You know the story. You have seen the same thing, only perhaps the course led down for us, took us down to lower and more desperate depths. We have sought and are seeking and will ever seek, as an organization, to love mercy, to do justly, to carry ourselves in humility and charity, the predominating characteristics of the divine author of our salvation.

I am so grateful to have this opportunity just to speak these few words and ask your continuance in prayer for us. Think of us now and again. We have many troubles, many burdens. Our path is often so difficult. Our trials are often so many. And if we could know that you pray for us and remember us, and when you can, by word of lip or touch of hand or small kindness make our battle a little easier, and help the Salvation Army forward with a swifter speed, then I think, as you in this great crowd know so well, it will come back as bread cast upon the waters, blessing your own work and life.

Because I am not only the child of the founder of the Salvation Army, but am the child of that one who started his ministry as a Methodist minister, do not think I am presuming if I say to this crowd this morning, let us hold to our faith. Let us hold to the whole and complete Bible. We must not compromise. We must not trim and cut. We must not give anything away to please the critics. My mother said, "As you look back over your career, my children, all that will matter will be how little you have wavered in life. Not how many literary mistakes you have made, not how many grammatical mistakes you have made, not how sometimes you got the thing a little twisted; but all that will matter will be, when the chill waves of the last river play about your feet and final crossing is to be made, and the final reckoning is approaching—it will be how little you have wavered in trusting God and his Word, and how strongly you have held to faith in the whole gospel of God the Father, God the Son, and God the Holy Ghost."

BISHOP NUELSEN: I am sure this Conference wants me to say to Miss Booth, in just a word, that we appreciate very much not only her coming to us, but her giving us this message; and she has seen from the faces of all these men and women that we are helped and blessed by the words she has spoken to us. She has taken us to those places where we have seen not only the face of her father whom we revere and love, but the face of Him who was the strength of her father, the face of Jesus

Christ. I am sure I express the sentiment not only of this Conference but of the whole Church when I say to Miss Booth that the prayers of this body and the prayers of the whole Methodist Church ascend to the throne of grace that God may abundantly bless the work of the Salvation Army, and may abundantly bless Miss Booth.

MISS BOOTH: I do thank you. It seems very wonderful to me that you should honor me in this way. Of course, I know it is not myself, I know it is my father, and I know it is the work of the Salvation Army. But to me it does seem like a crown. What little I have been able to give personally from my life, from the age of a little girl ever seeking to follow in my parental footsteps, I have been able to give to God. And I do thank you. If the saints in glory can know the thing that could not help adding gladness to their hearts if they were on earth, then I believe my father knows of this gathering here just now. And I cannot help thinking, because he was of such a practical turn of mind, that he will arrange for some blessing to come down upon your heads and your souls because of the blessing you have sought to bring to his child and his great organization. I would like to say, please forgive me, that when I opened my remarks I did not include the ladies. I had supposed that this was going to be a kind of a little Conference that I was coming into, and I could not see the ladies. I should have felt so much better if I could have seen them, because in my public work, I have tried to avoid addressing gentlemen only. I feel that the influence of women's presence is always so helpful. However, I know your heart is with me and my heart is with you all. You send me from you with a hope and an uplift which will never pass away.

16. THE ANTI-SALOON LEAGUE OF AMERICA

SEE JOURNAL, PAGE 357

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

BRETHREN OF THE CONFERENCE: Your committee asks the privilege of presenting at this time, not for the purpose of hearing messages from them, much as we would like that, but for your reception of them, Dr. F. Scott McBride, of the United Presbyterian Church, who is now General Superintendent of the Anti-Saloon League.

Rev. Dr. McBride came forward and was cordially and enthusiastically greeted by the Conference.

WALLACE MACMULLEN: Dr. McBride, as you will remember, is the successor of our own Dr. Baker. Your committee asks

also the privilege of presenting Dr. Howard H. Russell, of the Congregational Church, who was the founder of the Anti-Saloon League of America.

Rev. Dr. Russell came forward and was cordially and enthusiastically greeted by the Conference.

17. THE NAVY CHAPLAINS OF THE UNITED STATES

SEE JOURNAL, PAGE 311

BISHOP LEETE: The order of the day is the introduction of the speaker who comes to represent the Navy. I recognize Dr. Wallace MacMullen.

J. R. EDWARDS: A question of privilege. I move that we request J. W. Edel, the father of Chaplain Edel, who is to speak to us, to introduce his son after Dr. MacMullen has made his statement.

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

We are highly honored in having sent to us as a regularly accredited delegate a representative of the Corps of Navy Chaplains. There are eighty members in that group, and of them we have nine from our Church, and nine from the Church, South. Chaplain W. W. Edel, as representing the Navy Chaplains, becomes a representative to us from the United States Government. I have very great pleasure in introducing his father, an honored layman of the Baltimore delegation, to present his son.

J. W. EDEL: The Methodist Episcopal Church has signally honored me many times. First, in that it gave me to a Methodist father and mother. Secondly, in that it gave me to a Methodist woman. Thirdly, in that it gave to me a Methodist boy. And I can do no more in return than to give this boy to the Methodist Church. I have done that, in that he first gave himself to the Methodist Church. I could do nothing else, because you know in this age in the world, the parents do not decide for the children; but the children decide for the parents. Now comes another honor to me the honor of standing before you and introducing to you my boy. If I were to say all that I might say about him you would think me supremely proud: so I will not say what I think of him, but let his speech represent what he has been for me.

The Conference rose to greet Chaplain Edel of the U. S. Navy, and the bishop said: "I have the honor to present to you Chaplain Edel of the United States Navy and the Methodist Church."

FRATERNAL ADDRESS OF CHAPLAIN W. W. EDEL

BISHOP LEETE, AND GENTLEMEN OF THE CONFERENCE: I bring you the heartiest greetings of the corps of chaplains of the United States Navy to the greatest deliberative body of Protestantism. There are many phases of opinion to-day about war, its desirability, the possibility of permanent international peace, and the means to achieve amity among nations. You and I may have different opinions about the manner in which to achieve permanent peace. This Church has placed itself again and again as a strong protagonist of international peace, and I give place to no man in my upholding of that same strong desire that the nations may know war no more and that the peoples of this world may dwell together in harmony and in concord. However, I am not a thorough-going pacifist. I believe in the ideal of peace, and yet I believe in using common sense methods to achieve that ideal. I believe in making, as far as we possibly can, our nation safe for the keeping of the peace for the whole wide world. I believe that America must stand definitely and completely and concretely for peace at all times. But yet I, with our President, believe that we want no competitive armament but at the same time we want no weakness that invites aggression. Whatever our differences of opinion might be on the manner of achieving peace, I represent to-day the spiritual work among 150,000 young men who wear the uniform. Talk about your youth movement. The United States Navy is a youth machine, because the men of the navy are young men. There are nine Methodist Episcopal chaplains in the navy, doing work among 150,000 young men. And there are nine of our Southern Methodist chaplains also. And I am glad to feel that the men of the navy are willing to place themselves as a living bulwark between their land and any aggressor which tries to overrun that land. I believe in a war for defense if that is necessary. I want to walk with my head in the clouds of a glorious optimism. I want to believe in peace. Still I want to keep my feet, as Jesus Christ did, on the solid rock of sound, sanctified, Christian common sense. Gentlemen, if you are going to cut the Church of John Wesley away from the men in military service, you are going to leave 150,000 young men to live like beasts without Christian inspiration and to die like dogs without Christian consolation. Methodism cannot do that. Gentlemen, if Methodism has no message to these men, if there is nothing in the words of Wesley that we can say to them, if we as Methodists cannot speak to the men of our navy, Methodism would better close her doors, haul down her banners, and say that Wesley was a pious fanatic when he said, "The world is my parish."

Let me tell you what the navy chaplain does. He may have

any number of different types of work. He may, first, be in charge of a battleship with a floating parish of anywhere from 600 to 1,600 young men. He may as their pastor speak to them week by week. He may be chaplain to a shore station, where his work is comparable to that of a large city parish, with its manifold activities, its pastoral work, and its various types of Christian ministry. He may be on the foreign field, and have a place among the natives of Samoa, or Guam, or the Philippines, or the Virgin Islands, and do a work which is entirely missionary in its aspect. He may be in educational work, as three chaplains now are, giving their entire time to educational work, one in Samoa, one in Guam, and one for the entire United States navy. The navy chaplain does these various types of work. Hear me about what you can do for the navy chaplain.

You can place behind him the united front of the Methodist Church. You can let him know that you will not cut him loose, you can let him know that you are behind him and will support him at every hour. You can let him know that Methodism is not going to recede from the position that she occupies as a ministering body, to the men of the United States Navy. You can give him, not financial assistance—he does not ask that—but you can give him your moral assistance, the spiritual fervor that you have and the passion for the souls of men, you can give him that and he can use that when he goes out in his work.

Hear me for one more minute about what the navy chaplain can do for Methodism. The navy chaplain is the unofficial ambassador for Christ in all the cities of all the countries of the world. It may not have occurred to you that when the episcopal area rule went into effect, the navy chaplain took over one of the duties of the Bishop, but the fact is that he travels at large throughout the connection. In the last quadrennium, I have traveled over 200,000 miles, many thousands of miles on land and water, and many miles by air. I have looked into the missionary stations of Methodism in many lands. The navy chaplain is a disinterested observer of all missionary effort. Men who will not talk to a minister will talk to the chaplain, and through your organization, he can speak to your missionary board, and tell the missionary and the board what these people think about missions, and he can give you constructive suggestions about your program. Come to him and ask him for his assistance where he can give it, and he will be glad to give it wherever he can be of assistance to his church.

Members of the General Conference, I esteem it a very high privilege to have been chosen to speak to you. It is not often that a fraternal delegate can speak with love more than fraternal as he speaks to you, but I can, for I

am not only a member of the Baltimore Conference of this great Church, but I have a Methodist father and a Methodist mother, who are both here to-day; and I have two Methodist girls, who some day I will bring into the Church myself, and I am Methodist all the way through. Now, I say that for this reason, because so many times we have heard that the navy chaplain gives up his denomination when he enters the service, or stultifies himself, or closes his mouth, or is not able to speak his message. I tell you, despite what others may say, the navy chaplain can be an ambassador these days, and can speak a message worthy of him at any time. I am a navy chaplain, but first and beyond that I am a Methodist, and intend to remain so to the very end of my days.

I thank you for the courtesy of your hearing. I thank you for the honor that you have paid both to myself and my father at this hour. I thank you in the name of the corps of chaplains of the United States Navy, for the assurance of support in their work the whole wide world around.

18. THE ARMY CHAPLAIN OF THE UNITED STATES

SEE JOURNAL, PAGE 347

Wallace MacMullen, Chairman of the Committee on the Reception of Fraternal Delegates:

Introduced Chaplain Frank M. Thompson. By your own action last week you voted ten minutes at this time to receive the accredited representative of the Army Chaplains of the United States. Their representative is Captain Frank Thompson, a member of the Baltimore Conference. I have very great pleasure in introducing him.

The Conference rose to receive the Chaplain.

FRATERNAL ADDRESS OF CHAPLAIN FRANK M. THOMPSON

I beseech your sweet sympathy. I was with an artillery regiment in France, but I never stood in the presence of so many big guns. I come as a man of peace, not as a man of war. I come not to advocate a material preparedness but spiritual preparedness. We who knew war will gladly welcome the time when

"The war drums shall throb no longer and the battle flags are furled,
In the parliament of man, the federation of the world."

The chaplains greet you. They thank you for those resolutions recommending an increase in their number, for the placing of the chaplain on the same basis as the medical corps in the U. S. Army. But I speak not so much for the chaplains as

for the men to whom the chaplains minister. One of the sad things connected with the aftermath of the world war was the change of public feeling toward the men who went forth to defend their country. Kipling well describes the American feeling, as well as the British feeling, in his *Tommy Atkins*,

"O it's Tommy this, and Tommy that,
And 'Throw him out, the brute.'
But, it's 'Thank you, Mr. Atkins,'
When the guns begin to shoot."

We must never forget the men who served, many under the spell of a mighty ideal, many because duty called, some because they could not do otherwise; but they all served. That is the thing we must not forget, for the nation that forgets her benefactors forgets the source of her greatness, and in that hour sows the seed of decay and death. The doughboys, your boys, came with laughing eyes and white teeth from hill and valley and plain in a never ending stream to the great camps of the world's war. They crowded like sheep deep down in the hold of ships. They landed like knights of old on a foreign shore. They trudged through sunshine, rain, snow, mud, until the time came to go over the top or out into the dark. They went uncomplainingly and unafraid.

"They packed up their troubles in their old kit bag
And smiled, smiled, smiled."

The men who wear the uniform to-day are made out of the same stuff. For them we appeal for your hearty appreciation. There may come a time when we shall no longer sing those glowing lines:

"In the beauty of the lilies, Christ was born across the sea,
With the glory in his bosom that transfigures you and me.
As he died to make men holy, let us die to make men free."

But perhaps we shall sing it with a new significance. Surely there is a way into a warless world without in any way reflecting on the devotion, the patriotism, the sacrifice of those who died and those who would die in order that the old flag might never touch the ground.

The chaplain from the navy told you of the magnificent work of the navy chaplains. Our work is like unto his, so we need say little along that line, except that in the last fiscal year, the attendance of officers and enlisted men at divine services conducted by the chaplains was 1,500,000. It might be interesting for you to know that out of that 125 chaplains in the regular army, thirty of them belong to the Methodist Episcopal Church and the Methodist Episcopal Church, South, of the 786 chaplains in the reserve corps, 150 are Methodists. It seems

that some Methodist preachers are in accord with the Irishman who would have peace if he had to fight for it.

The navy chaplain also called attention to the wide-flung field of his itinerancy. We invite you to join the army and see the world. In my short tour I have sailed across the great blue Atlantic, fought cooties in the dug-outs in France, sailed the blue waters of the Mediterranean, plucked flowers on the summits of the Alps, watched the passing shows on the Champs Elysée in Paris, sipped the sweet milk of the cocoanuts in the jungles of Panama, rode 400 miles on horseback along the Mexican border and fished in the Rio Grande, whose waters are so muddy that the catfish swim backward to keep the mud out of their eyes.

But, men of this Conference, in all my travel I have never experienced such a thrill as the one I now experience as I stand before this great Conference of the Methodist Episcopal Church, composed of the finest body of men God's blue sky ever shone upon. I thank you.

MEMOIRS

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1. BISHOP WILSON SEELY LEWIS

READ BY REV. FRANK D. GAMEWELL

In my office in Shanghai I have a book which tells some of the inner secrets of the great World War. On the fly-leaf of this book Bishop Lewis wrote: "I read this book August 21-27, 1920. The helplessness of humanity, either individual or group, to lift itself, or alone to save itself, is writ large on every page. We shall perish unless Jesus Christ save us."

This conviction deep and abiding was the motive power of Bishop Lewis' life, a life that began in Russell, New York, July 17, 1857, and was finished on earth August 24, 1921, at Sioux City, Iowa, a period of a little over sixty-four years.

My first acquaintance with Bishop Lewis dates back a little over twenty years, when he was President of Morningside College, Sioux City, Iowa. I had heard much about President Lewis through our mutual friend, Dr. J. B. Trimble, a brother of Miss Lydia Trimble and one to whom Foochow Conference, and Hwa Nan College in particular, owes much.

As a rule one who has carried the heavy duties of a College President during the year plans for some degree of rest during the summer. Morningside College was in a precarious condition financially when President Lewis assumed control. During the summer instead of taking needed rest, he filled the important pulpit of Hanson Place Methodist Episcopal Church, Brooklyn, N. Y. This work, in addition to the good his deeply spiritual preaching achieved, gave him contact with those who could advance the interests of the College. President Lewis emerged into the vision of the world at large through the splendid work he accomplished at Morningside.

By unflagging energy and well-directed effort he lifted Morningside College to a place where it received the recognition of the General Education Board, which is assumed to be as exacting a test as has yet been applied to our American institutions.

I was at the General Conference in Baltimore in 1908 when Bishop Lewis was elected to the episcopacy. He had never been to a General Conference until he went to Baltimore. For years he had been interested in a scheme to bring into close cooperation the five Methodist Colleges in Iowa, and he was not attracted to the episcopacy. As his vote mounted higher and

higher he consulted Dr. J. M. Buckley regarding withdrawing his name. Dr. Buckley convinced him that his duty was to abide by the decision of the General Conference and he was elected and assigned to China.

Bishop Lewis was built in a big mold. He was incapable of pettiness. A widely advertised tri-State Convention was held in Sioux City and he was to have filled an important place on the program. In some way the schedule became belated and he passed the word to those of us who were responsible for the Convention that his address should be omitted and that was done. The action indicated the character of the man. He was incapable of any concern as to whether or not he received due consideration.

Those charged with administrative responsibility must at times perform disagreeable duties and accept the consequences. I remember on one occasion when some of the consequences of administration were coming his way, he turned to me and said in a big-hearted good-natured way, "Well, what are we here for if it is not to be pounded at times?"

Bishop Lewis was one of the greatest-hearted men I have ever known and one whose family affection was very strong. Once we were traveling together down the Yangtze River. His son John, then unmarried, was stationed at Ningkwofu, a place south of Wuhu. The down river boats reach Wuhu at 4 A. M. At breakfast I asked the Bishop if he had slept well. He said fairly well, but told me he had gotten up at Wuhu and gone outside and peered wistfully over the hills in the darkness to the place where his boy was, adding, "He is no longer a boy. He is a man. But it is wonderful how a father's love and concern follow a child always."

Bishop Bashford, whose eager mind always searched for the "why" of men and things, sought to discover the source of Bishop Lewis' power. Of course the ultimate source of all power is in God, but there are various channels through which that power works and expresses itself. That is to say, each life has its overshadowing type. After Bishop Lewis had been in China some time, one day Bishop Bashford said to me: "I have it. I know the secret of Bishop Lewis' power. Bishop Lewis knows God. Bishop Lewis walks with God."

Bishop Lewis was preeminently a man of prayer. He prevailed in prayer. He used to come to my office in New York and we would talk over his problems of the College, and those connected with the home base and the foreign areas of the mission fields, and then, before he would leave I would turn the key to my door and together we would kneel in prayer for the interests we had been discussing. A few years before his death he was called to Peking for an important meeting. Later I met one who was in attendance, a man who measures his words, and

in discussing the meeting and the Bishop's visit, he said: "He made a wonderful prayer at the opening of the meeting. That prayer alone would have justified his trip to Peking." I remember on one occasion in New York, after we had had a committee meeting, he said, "We have been talking together all day. I do not need an evening meal. I will go now and talk with God about these things." And he told me next day that he had spent a good part of the night in prayer.

Bishop Lewis keenly felt and was powerfully influenced by the death of Bishop Bashford. I heard his addresses on Bishop Bashford at most of the Annual Conferences in China in 1919, and at Des Moines in 1920. He said to me repeatedly that more and more his consuming desire was to spend what was left of life preaching the Gospel and seeking to bring men to Jesus Christ.

Thank God for the life and triumphant faith of Bishop Lewis. May the lesson of his great-souled, self-effacing devotion sink deep into our hearts and lives.

2. BISHOP M. C. HARRIS

READ BY REV. H. B. JOHNSON

At sunset, Sunday, May 8, 1921, after forty years of missionary service for the Japanese in Japan and the United States, and at the ripe age of nearly seventy-five, Bishop Merriam Colbert Harris died in Aoyama, Tokyo, Japan, in the beautiful home which had been presented to him by a host of Japanese friends.

The outline of his honored life may be compressed into one paragraph, but the beauty and richness of that life cannot be expressed in a volume. He was born at Beallsville, Ohio, July 9, 1846, served three years with the Twelfth Ohio Cavalry during the Civil War, and joined the Pittsburgh Annual Conference of the Methodist Episcopal Church in 1869. He graduated from Allegheny College in 1873, and the same year went to Japan as one of the first five Methodist missionaries, soon after being united in marriage with Miss Flora Lydia Best of Meadville, Pa. Subsequently his Alma Mater conferred upon him three higher degrees—Master of Arts in 1880, Doctor of Divinity in 1887, and Doctor of Laws in 1904.

His first missionary work was in Northern Japan, where he and his young wife were the first Protestant missionaries, where he baptized many who became leading Japanese Christians, and where he also served his country as Vice-Consul and Acting Consul. In 1886 he returned to America on account of the illness of his wife and was appointed to Japanese work in San Francisco. During the next eighteen years he established the

Japanese work of the Methodist Episcopal Church on the Pacific Coast and in Hawaii, becoming the first Superintendent of the Pacific Japanese Mission in 1900.

At the Los Angeles General Conference in May, 1904, he represented the California Conference and was elected and ordained Missionary Bishop for Japan and Korea, and during the next twelve years he was particularly active both in Korea and Japan with residences at Seoul and Tokyo. These were very trying years, particularly in Korea, but he was especially helpful in adjusting delicate situations.

He was three times decorated by the Emperor of Japan for meritorious services: In 1898 with the Order of the Rising Sun, Fifth Class; in 1905 with the Third Class of the Order of Sacred Treasure; and in 1916 with the Second Class of the same order. This last was on the occasion of a great gathering in his honor in Tokyo when he was about to return to America to ask retirement at the General Conference at Saratoga. This request was granted, and suitable resolutions of appreciation were passed.

Bishop Harris was proud of membership in several organizations; the Ohio Society of California, the Grand Army of the Republic, the Asiatic Society of Japan and the Japan Societies of America and London, but he was particularly gratified with his connection with the Christian ministry. It is noteworthy that Bishops Harris and Thoburn were raised not far apart, that they graduated from the same college, and that they were both elected Missionary Bishops for Asia after many years of efficient missionary service. It is thought that young Harris was prompted to give himself for service in Eastern Asia through the letters of Thoburn written from India.

Mrs. Harris passed away in 1909 and was laid to rest at Aoyama Cemetery, Tokyo, beside their little daughter who died at sea when they were en route to Japan the second time. Ten years after her passing, in 1919, he was married to her cousin, Miss Elizabeth Best of Philadelphia, the daughter of the Rev. Wesley C. Best of the Philadelphia Conference. She accompanied him to Japan and now survives him at Philadelphia.

His twelve years as an effective Bishop were during most trying times, but his faith in the people, both Koreans and Japanese, dominated his every act. His faith in the Japanese and his love for them was never stronger than during his last years. His nature was essentially spiritual, and his children in the Gospel are innumerable. Multiplied thousands were influenced for good through his life and labors. He scattered sunshine everywhere. His faith accounted for his joy and optimism. Another said of him, "At once his gracious personality, his self-effacing persistency in service, his Christian sympathy and brotherly love for those among whom he had

come to live and labor commended him to people of all classes." He is still with us in spirit, and his influence will continue to abide.

3. BISHOP J. M. THOBURN

READ BY REV. BRENTON THOBURN BADLEY

James Mills Thoburn for more than sixty years held the heart of the Methodist Episcopal Church because he planted his feet in the footprints of our Christ. The challenge and inspiration of his life and labors is before us to-day, and will be as long as his divine Master is loved and obeyed.

To know Thoburn was to get an interpretation of Jesus Christ. No man ever gave to Asia a truer or more complete idea of the Christian life than did Thoburn. Christ never had a more devoted, brilliant, or farseeing ambassador in Asia. The output of his life was phenomenal because its intake was extraordinary. His spiritual experiences were so deep and abiding that his activities were amazing, both in their extent and significance.

Like many other great men, he made famous the almost unknown place of his birth. St. Clairsville, Ohio, has gone down in the annals of the Methodist Episcopal Church as a place of outstanding significance, and the year 1836 is indelibly inscribed on the pages of Methodist history.

Brought up in a home where prayer abounded and the kingdom of God was the supreme issue, Thoburn early received the divine call to preach. He heard no word, but needed none. He says: "The commission could not have been more specific and clear had the visible Son of God said to me, 'Go preach my Gospel.' From that hour I could preach with or without visible results. A foundation of adamant had glided under my feet." At twenty-three, he was on his way as a missionary to India. He always said of his call to India: "That hour stands in my life as the burning bush must have stood in the memory of Moses."

It was in 1859, only three years after William Butler had landed in India, that Thoburn, in company with the Parkers, Waughs and Downeys, arrived at Calcutta. His first appointments were to Naini Tal and Pauri. Subsequently he gave several years to Moradabad and Lucknow, at the latter place, in 1871, becoming the first editor of the "Indian Witness." In 1873 he went to Calcutta to follow up the work of the great evangelist, William Taylor, and from that time till 1888, he made that great city the center of his activities.

From Calcutta Thoburn was led in a most remarkable way to Rangoon, Burma, then to Singapore on the equator, and finally to Manila, beginning new chapters of spiritual triumphs in each place. The opening of the work in Singapore, he used to declare, was "the crowning adventure" of his missionary career.

In 1888 Thoburn was elected India's first Missionary Bishop, and from that year till 1900 he gave Methodism in India a leadership that could not have been excelled by any man, and at the same time put India on America's heart as none other had ever done. Thoburn became between India and America a link of such strength that for generations to come its binding power will be in evidence.

In 1900 Bishop Thoburn's health was severely shaken, and while he continued an effective relationship till 1908, he was, for the most part, in America, and did not carry much of the burden. He returned to India in 1906, and was a prominent figure in the Jubilee of Indian Methodism at Bareilly in the early part of 1907. He bore a decreasing share of the work till 1908, and at the General Conference of that year, after twenty years in the Missionary Episcopacy, retired from active work. His remaining fourteen years were spent in America, mostly at Meadville, Pennsylvania, where on November 28, 1922, his "weary feet" passed through the wide-open portal of Heaven, and trod the golden streets of the "city that hath foundations," and of whose glories he had so often spoken.

Probably the most striking thing about Bishop Thoburn was the way in which he combined the spiritual and supernatural elements with the practical and business qualities of life. This combination was in his case so perfect that it gave to his life a symmetry and value altogether unusual. In the counsels of the Church, whether in America or on the foreign field, Bishop Thoburn was pre-eminently the man of vision. His awareness of the spirit world was remarkable, yet he gave no "uncanny" feeling to those who met him. He was mystical to an unusual degree, yet he kept his feet always on the earth, talking of spiritual things as one who holds them in this present life for the fullest possible use.

Back of this unusual combination of characteristics there was a very inner experience of Divine things. Early in life he established a contact with Jesus Christ that never ceased. The "Man of Calvary" was always "at his side." Bishop Thoburn did not think of himself as sometimes working with God, and sometimes just venturing forth alone to try his hand in the way of experiment. He was always working at God-appointed tasks, with his Lord at his side to direct and empower. This led him in all the long years of his preaching to place a value on the presence and power of the Holy Spirit that constituted the main emphasis of his life.

Faith was an essential part of Thoburn's equipment. He also "endured as seeing Him who is invisible." The faith that Moses needed for his desert experience was of the type that Thoburn depended on in his missionary career. Obstacles he believed were made only to be surmounted, distances existed just

to be overcome, and trials were sent merely to stiffen our fiber for the severest tests. The powers of darkness and the enticements of the lower nature are helpless before such a man.

In the heart of Bishop Thoburn existed a Christian empire, the product of his faith. What had been born there he knew could be established in India and the world. He was willing that this should take as long as God willed and planned, but he was not content to let the coming of that day be delayed by any lack of zeal or faithfulness on his own part.

Bishop Thoburn's life was one of prayer. It was his means of communication with God. He never cut his communications, nor did he permit anyone or anything else to do so. If you dealt with Thoburn, you had also to deal with Christ. The two were inseparable: for him to "live was Christ." Thoburn did not "agonize" much in prayer. He lived in a generation when such a thing was common; but for him the more reasonable attitude in prayer was to ask, believing, and to take it for granted that God had heard and would answer. His prayers were short, definite and direct. He knew what he wished to ask for, he knew how to put it into words, and he did so with a sincerity and conviction that presupposed the truth and faithfulness of his "God and Father." His communion was of the type we expect between those who are on intimate terms and where no shadow of a doubt exists on either side. To hear Thoburn pray was to know that God was listening. Such words were never thrown to the winds, or sent forth in a vague hope that somewhere in the universe there might be an ear to take them in.

Bishop Thoburn was essentially a prophet. This aspect of his life escaped no one who knew him intimately. He saw great things ahead, and did not hesitate to give expression to his visions.

Bishop Thoburn's thought moved in spacious realms. There was a largeness of conception about him that made him a striking character in any Christian gathering in the world. He "thought in totals," not in "items." His spiritual daring was both challenging and contagious. Speaking at the ecumenical missionary conference at New York in 1900, he declared: "If this Conference and those whom it represents will do their duty, within the first decade of the new century, ten million souls might be gathered into the Church of Christ." The Church as a whole never caught his vision. Have we caught it yet? Thoburn, under God, became the leader of the Church in the great "mass movements" that have brought countless thousands of India's lowly ones into the folds of the Church. The millions that he foresaw are still to come. For them the spirit of the translated Thoburn still pleads, and the watchman cries, "The morning breaketh."

What brought the greatest fame to Bishop Thoburn was his preaching and his missionary addresses. Bishop Merrill said that Thoburn was the greatest preacher of Methodism. Probably he has not been surpassed as a speaker on the theme of Missions. Nor was his eloquence the only greatness displayed by him on the platform. Even more commanding was the spiritual power of his utterances and the way in which they took hold of the hearts of men, and women, young and old. He not only touched, but he transformed them, shaping them in the interests of Christ whose love ever "constrained" him. His preaching was simple and direct, but clear and compelling in its thought. He was a master of illustration, and brought to his preaching a high order of thought. His mind was such as to admit him into any intellectual circle of the world. He might have been a famous lawyer, a great mathematician, a supremely successful teacher, a keen business man, a statesman of national influence. Instead, he was a missionary, simple in life and habits to the end. Some men achieve great results in the service of God with only ordinary mental and social abilities. Thoburn had great endowments and put them all to marvelous use.

Such a life has meaning for the entire Church. Thoburn did not live to himself and did not die to himself. His life and words spoke to the Christian world: his example speaks still. He is speaking to us to-day, to those who were his colleagues for many years, to those whom he ordained to the ministry, to those who in many lands heard him in the pulpit and on the platform, swayed by the Spirit, prophetic in utterance and radiant with love, and to those who never saw, or met him, but who recognize in him the life and power of the regnant Christ.

The years will not dim his memory nor tarnish his fame. He exalted Christ, and Christ has exalted him. Wherever Thoburn is honored Christ will be revered.

"Were a star quenched on high,
For ages would its light
Still traveling downward from the sky
Shine on our mortal sight;
So when a great man dies
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

4. BISHOP JOHN E. ROBINSON

READ BY BISHOP JOHN W. ROBINSON

Of English parentage, born in Ireland, educated and called to the ministry in the United States, John Edward Robinson gave forty-seven years of faithful and fruitful service to the

work of establishing the kingdom of Christ among non-Christian people.

On the invitation of the open doors of opportunity that beckoned him to America, as a lad of sixteen he left the land of his birth. From his youth a devout Christian, in New York at the age of twenty-four he accepted the insistent call that set him aside as a preacher of the gospel, and entered Drew Theological Seminary in search of such preparation as would make him a more effective minister of Jesus Christ.

It was after he had completed this course of preparation that he offered himself for the foreign field and was accepted for the self-supporting work of William Taylor in India. In that land, to which he went in 1875, the first five years were spent in the English-speaking work in the Deccan. Then he was sent, and without financial support, to open up the work in Burma, and for five years he laid broad and deep foundations on which others have since built up an entire mission field. In succession came his appointment to Simla, to the enormous Bombay district, which then included almost all that is now embodied in the Bombay area, to the editorship of the *Indian Witness*, and to numerous other activities involving administrative activities. It was while he was yet editor of the *Indian Witness*, week by week voicing the sentiments not of Methodism alone but of all the forces seeking the uplift of that empire, that he was called to a further service of the Church as a missionary bishop. As a missionary bishop, for sixteen years his varied abilities, his tireless energy and his consecration found full expression. At the General Conference of 1920, indicated alike by the time limit law of the Church, and by his failing health, he relinquished the office to which his brethren had chosen him. But to the day of his death, February 15, 1922, with such strength as was vouchsafed to him, he faithfully obeyed the call of his Master to preach the Gospel of Christ. To his colleagues and to all his fellow-workers, and to the great number who were benefited by his ministry in that land beyond the sea, his memory is precious; his works do follow him.

In his consecration to the work of the ministry the versatile abilities of John Edward Robinson were all included. He loved the work of the pastorate, and to him the preaching of the gospel was a passion. With a fervor of spirit and with a directness of presentation that was unusual, he sought the conversion of every member of his congregations, with results that were immediate and abundant. Nor was his fervor limited to the presentation of his public message. Indeed his greater effort was in personal work, and everywhere and at all times he had the word in season for those he met on any byway of life.

The literary abilities of Bishop Robinson were quite equal

to those he devoted to the pastorate. His brethren early recognized his power to present truth beautifully and appealingly through the printed word, and they chose him for eight years to be editor of the *Indian Witness*, the official organ of our Church and the chief mouthpiece of all Christian sentiment in India. Much of the leaven of the Kingdom that is now agitating that land and aiding in bringing in the Christian conscience and the Christian order, was scattered broadcast during the time he occupied that seat of power.

As an administrator Bishop Robinson was tactful, forceful, indefatigable. He never spared himself, and in his leadership there was an inspiration and an urge and a confidence that led to best results. It was the success of his work as a presiding elder and his administrative abilities shown in every work committed to him, coupled with their admiration and love for him as a Christian man, that led his fellow-missionaries to urge his election to the missionary bishopric in 1904. In this election no mistake was made, for in the higher office he continued to show all those beauties of character and those capabilities of Christian leadership that had commended him for it. During the sixteen years he administered this authority, his field was chiefly southern and western India and Burma, but for two years following the death of Bishop Eveland of beloved memory the field that had been assigned the latter, Malaysia, Netherlands Indies and the Philippine Islands, had Bishop Robinson's care. The institutions he established and the work he fostered are the best monuments to his memory; the people he touched and influenced and the workers he developed and inspired all rise up to call him blessed.

In that eastern world, for forty-seven years, by his words, by his work, and by his character as he walked among us, he taught us how to live. When sickness and age laid their hand upon these activities, by his rest of faith, by his confidence of hope, by his testimony of victory, he taught us how to die. The name of John Edward Robinson, his memory and his influence, remain as a precious heritage to the Church he helped found in India, and likewise to the Church in America he so faithfully and worthily served and represented.

5. MRS. EDITH JACKSON FISHER

READ BY MRS. H. LESTER SMITH

Loyalty, love, devotion; around these lofty and enduring qualities centered the life of Edith Jackson Fisher. Although her life on earth was short, her influence spread far and wide, touching many lives, molding and transforming them.

She was born in Greencastle, Indiana, May 12, 1880. After

graduation from high school, she entered New England Conservatory of Music, in Boston, Mass. She became a talented musician, and dedicated this gift to the service of the Church. She married the Rev. Frederick B. Fisher in 1903, and the following year went with him to India.

After two years of service in Agra, she was compelled by ill-health to leave India. She never forgot this land, and it became the dream of her life that some day she might return to it.

When her husband was elected to the Episcopacy in 1920, and appointed to India, she willingly accompanied him to that land. Her heart was full of plans for the work, but she was not permitted to see those plans brought to fruition, for in six months she was called to her Heavenly Home.

On the fifth of June, 1921, in Darjeeling, India, she quietly passed beyond the veil, into the presence of the Master.

She joined the Church in childhood, and from that time she was devoted to it, and gave to the Church her best. The interest begun in childhood grew and developed until the interests of the Kingdom were the dominant note of her life. Her love for the womanhood of the world was manifest in the various activities to which she devoted years. As President of the Auxiliary of the Woman's Foreign Missionary Society, and then as Secretary of Young People's Work in the New England Branch, she sought to minister to the women and children of the world.

Mrs. Fisher was given to hospitality. She lovingly extended it to lonely young men and women. No service was too great, nothing too difficult to be undertaken for the needy one. With an understanding and sympathetic heart she looked beyond the mere service, and saw possibilities in their lives when redeemed and inspired by Christ. She sought the best for the poorest, and with untiring zeal and devotion, gave herself to kindly ministry. The homeless were at home with her. Without fear the heart could be unburdened to her, knowing that the confidence would be held sacred. Her love and sympathy made others stronger, truer, and more noble.

Her last earthly home in a sheltered cliff on the mountain-top was fragrant with hospitality. During the last month of her life she entertained there the Bishops of India, the District Superintendent of Bengal, and when stricken with her last illness she was entertaining a Conference of India men. No one who was there during that month could forget the rich and cordial friendship which made the home a place of delight. During that last month she ministered to all who came in a loving spirit. Friends of different nationalities met here in social fellowship. She longed to show that Christian hospitality knows no color, no nation, no creed. In the midst of the Con-

ference for Indian men she was stricken, and though every effort was made to save her life God took her to be with him.

They speak of her often in India. The fragrance of her life still abides to inspire others to love as she loved, to serve as she served.

6. MRS. JANE FIELD BASHFORD

READ BY REV. GEORGE L. DAVIS

Jane M. Field was of New Hampshire stock that early migrated to the West, so that she was one of the young women to matriculate in the first class under the newly established regime of coeducation in Wisconsin State University.

The opposition to the new innovation was very great. Not only the students and alumni but also the teachers were fearful lest the standards of scholarship should be lowered. Jane Field graduated with the highest honors in her class, composed of both men and women, in 1874. The member of the faculty who had opposed her most bitterly apologized profusely.

James W. Bashford had already graduated from the same university with the highest honors in his class and was an instructor in the university at that time. Those who have seen him as the president of a great university, with all the burdens resting upon his shoulders, or working to reorganize the intricate work of the Conferences in China, can never forget the evening when the summer moon was playing across the China sea, and the very witchery of the night as they sat on the missionary veranda seemed to draw the great administrator out of the present and turn his mind to the past, and he told with all the enthusiasm of youthful lover the story of how at that time a fellow teacher, a young man of wealth and great social graces, came to him to consult as to whether his teacher should propose to Jane Field or not. A great temptation came to Bashford, for he knew that the man trusted his judgment so implicitly that if he told him not to try he would let the opportunity pass, and in that moment Bashford knew that the beautiful, cultured, brilliant girl was the one thing that he wanted more than anything else. But he told his friend that he would certainly be a fortunate man if he could win her, and the man tried and failed, and later Bashford won her.

Their beautiful married life dates from 1878, the first year of his ministry. She shared his burdens and responsibilities in charges large and small, and her intellectual and spiritual growth kept pace with his own. She was a dignified and gracious President's wife at Ohio Wesleyan. She was interested in all the students, but those from foreign countries were objects of her special care, and many a lonely boy and girl far from home and parents, in a strange land, has been cheered to take

up the burdens of school work because of the influence of her kindly home. She could call the students by name that her great husband only knew as one of the group.

"At the General Conference held in Los Angeles in 1904 the vote for Bishops was carrying James W. Bashford close to election; Dr. Bashford was doubtful about accepting it, should it come, and was at the point of rising and withdrawing his name, when Mrs. Bashford said to him, 'James, be careful: this may be of the Lord.' That gave to the church a great Bishop, and the world a new China."

She went with him to China and traveled with him all over that great land. She spared herself none of the hardships in travel, for whether it was a small native boat or a bouncing chair or a rolling steamer she went fearlessly with the Bishop, and was able, from the information that she gathered, to assist the Bishop in solving many of his hardest problems. She was a wise counselor and a shrewd adviser. She usually presided at the Woman's Conferences in China, and she was very acceptable, for she was most sympathetic and yet practical, and brought a message of the Christ that led all nearer to the ideal and away from dust and grind of the world. She was a perfect angel of light in the little far off mission stations, for she was not trying to solve world problems but how their weekly prayer meeting should grip and how they in turn, who were always giving, should be filled.

She joined gladly with her husband in the sacrificial use of their private financial means to meet the emergencies which they were constantly facing on the field, and she took entire charge of their own affairs, so that the Bishop could give himself entirely to the duties of the church.

In 1915 her health failed so that she did not return to China after the General Conference of 1916, and after a short stay in China Bishop Bashford returned to take care of her, but she soon recovered and he preceded her to that better land. There were no children to bless this happy couple, but all over the world the young people that have been blessed and educated are carrying on the message that they have laid down, for Mrs. Bashford kept her love for China and the world until the end, and how the angels must have smiled when they heard the man with smiling face say, "Jeanie dear, you have come; it has been a long wait."

7. MR. EDWIN R. GRAHAM

READ BY REV. JOHN H. RACE

One of the poets has beautifully pictured for us the contest between Life and Death:

"From morn to eve they struggled—Life and Death.
 At first, it seemed to me that they in mirth
 Contended, and as foes of equal worth,
 So firm their feet, so undisturbed their breath.
 But when the sharp red sun cut through its sheath
 Of western clouds, I saw the brown arms girth
 Tighten and bear that radiant form to earth,
 And suddenly both fell upon the heath.
 And then the wonder came—for when I fled
 To where those great antagonists down fell,
 I could not find the body that I sought,
 And when and where it went I could not tell;
 One only form was left of those who fought,
 The long dark form of death—and it was dead."

—*Cosmo Monkhouse.*

To-day it is my solemn privilege to speak of my former colleague and friend Edwin R. Graham, who after seventeen years of devoted service as Publishing Agent of The Methodist Episcopal Church, fell on sleep, February 19, 1921.

Born in a Christian home, the son of a Methodist minister, his whole life was lived in an atmosphere of faith and love and service; for he consecrated his young manhood to the highest ideals and founded his home upon the basic principles of Christian belief and practice. Through all his years, and in his contacts in business and social life, he showed forth those attributes which are the outcome of a life devoted to the highest and the best.

Both by nature and by habit, Dr. Graham was a gentleman. Well do we recall his courtly bearing, his sympathetic understanding, his gracious consideration. Never aggressive, never ostentatious—he was bravely tenacious for the right, and never, in his darkest moments, did he lose his simple and childlike faith in God. Perhaps he could not better be characterized than as a friendly and a loyal man—for friendliness and loyalty sum up his attitude toward people, and give the keynote to his life. In loyalty to his home, his family, his friends, his business interests, his country, his God—Edwin R. Graham stood foursquare. And all through Methodism, and outside—are hosts of those who are proud to say—"He was my friend."

Tenderly devoted to his home and family, there came to him a crushing sorrow in the death of his beloved wife—the radiant Mary Dolliver Graham. Yet, though bowed in sorrow, his steadfast spirit reached out to his God; as his own strength weakened, his hold on the eternal verities grew stronger. His last days were made peaceful in the knowledge of a life well spent, and in the hope of a glad reunion in the City of his God.

Therefore, we do not say, we cannot say, our Brother is dead. Rather do we say—he lives! For though no longer we see his stalwart form, nor hear his kindly voice, we feel his presence in loving memory, and in communion of spirit, believing wholly

that sentiment so well expressed by one who himself has entered the larger life:

"This body is my house—it is not I.
Triumphant in this faith I live, and die."

8. MR. JOHN G. CRABBE

READ BY REV. W. T. SCOTT

Those who have lived in Kentucky, and those who have lived in Ohio, and those who have lived in Colorado, know something of his great influence. He was a man who twice was elected as President of the American Teachers' State Association, an unprecedented thing as far as I now recall. His influence was so great that even in a tax-supported institution men from other States sent their sons and daughters there for the religious influence there would be about them. We who have lived in Colorado and have felt the greatness of the man have declared that no man connected with our intellectual institutions and educational societies has exercised a greater influence for the moral and spiritual uplift of the State and adjacent States, than did J. G. Crabbe.

I was his pastor. I knew what his life was. I never failed as a pastor on the Sunday morning to see his face if he were in town. I never failed on Sunday night to find him present. Every Sunday morning a great Sunday-school class of more than one hundred would greet him as teacher. Every Sabbath Day he spoke the word of God as it came to him as a Christian man, much in prayer and in communion with the highest things. He was absolutely loyal to the Church. There was no phase of Church life that he was not interested in. At one time when great financial depression had reached out and touched him and he had lost pretty much the savings of his life, when the missionary call came to all the churches, he was the first to respond with a doubling of his subscription which at that time was perhaps the largest in that church.

He was an idealist. He never wanted to compromise. Whatever the Church said was right, whatever advance movement the Church entered upon he stood by it. He was loyal to his pastor. He felt that the pastor's advice ought to be consulted in everything looking forward to the extension of the Kingdom of Jesus Christ. He was true in all these relations to the Church, and to all organizations that sought the uplift of the community. We found great joy in his fellowship. When the death angel was hovering, the pastor was by his side much of the time, and he would frequently say, "Let us pray," and always there was the spirit of thanksgiving when the prayer was finished. And when the end came we who knew him well and

loved him much felt that one of the great influences for good not alone of the state or church or city, but one of the great influences that spoke for good everywhere, had gone on. And yet his life was still living in the hearts of men.

9. MR. MELVIN E. SUMMERS

READ BY REV. J. W. MOULTRIE

Melvin Eugene Summers was born in a Methodist parsonage at Reevesville, S. C., October 16, 1880, and died December 14, 1924, at the age of forty-four. He attended the public schools of his native country, entered Claflin University, Orangeburg, S. C., in his youth, and graduated in the class of 1903. He entered the Railroad Mail Service in 1906, and remained faithful to the service until death. For eighteen years he handled the mail and never received a demerit. His employers said of him: "Summers was straightforward and worthy—nothing against him."

Mr. Summers moved to Augusta, Ga., having married a good wife, who was devoted to him, and shared the blessings of a useful but brief life together. To this union was born one daughter who survives him. He was a good citizen and faithful friend. Our Church in Augusta regarded him her chief adviser and helper. As trustee, Sunday School Superintendent, Epworth League President, and choir member, he cheerfully accepted all these duties and never shirked. He loved to represent his local Church, and was a useful layman and strong advocate of our Methodism in the Savannah Conference, where he served as the President of the Conference Laymen's Association, always cooperating with his District Superintendent and Pastor, in any task to which he was committed.

Mr. Summers was thrice honored by the laymen of his Conference as their representative to the General Conferences at Saratoga, Des Moines, and Springfield. He did his work so well at the last General Conference that the Atlanta Area elected him as their lay representative on the Council of Boards of Benevolence, which place he creditably filled until his death.

A Christian who won disciples to Jesus by his daily life and conduct; a true friend and respected citizen; a tall, consecrated workman, Melvin E. Summers won his medal for service early, and left a good pattern for us all. He was stricken suddenly and lived scarcely a week thereafter. His heart was warm and mind clear, when with a radiant smile, which characterized his life, he beckoned wife and friends to meet him in heaven. Our brother, beloved, did not answer the roll call here—his membership being in the Greater Conference, and reward "everlasting life." In the wake of the new morning we shall see him again.

10. MEMORIAL ADDRESS BY BISHOP W. F. OLDHAM

This is a significant and impressive hour. Summoned by the memories of those we "have loved long since and lost awhile," we assemble here to pay our tributes of respect and affection and from the lives so nobly lived, so surely crowned, to get incentive and inspiration for the brief span that yet remains to us.

When he was asked to take the place that is his on this program, your speaker's first impulse was to speak a quick refusal, for he knows of many a better equipped man here present who might well have guided our thoughts during this sacred hour. But again he remembered that these in whose memory we meet were among his nearest and dearest friends and that there can be but few, if any, so related to the whole group as he—Robinson, Pastor; Thoburn, friend, inspirer, fellow Bishop; Harris, fellow collegian and missionary Bishop. To me, standing in the presence of these, two great matters of the soul receive illumination and emphasis: the value of the mystic quality in religious experience, in securing practical results, the overwhelming truth of personal immortality. For these men and women were mystics—and they demonstrate that the mystic mind carries farther in the larger affairs of life than any mere so-called "practical" programming temper. What dreamers they were! And have not all the larger conquests been achieved by the dreamers. When God's time came to lift Christianity from a Syrian cult to a world-religion, was it not a dreamer that in his dream saw a figure and heard a voice summoning him to come over into Macedonia? And out of his dream, gathering that the Lord "had called him to preach the gospel" to those whom the dream figure represented, did not St. Paul cross over into Europe and begin the evangelization of that continent, not ceasing till he preached to "them that were at Rome also?" And later when added continents were needed to extend the borders of the advancing Kingdom and give it freer scope for fuller developments, was it not another dreamer that sailing unknown seas found, without meaning to do so, ample lands and richer opportunities than any India of his dreams? The larger findings are ever those of the dreamers.

Was it not so with Thoburn? What a mystic he was! From earliest childhood the unseen was ever open to his eyes. How manifestly was he chosen of God for India, that land of supreme mystic quality. For how shall any but a dreamer understand that brooding, sensitive, spiritual minded people that throng the land from the golden strand of the southern seas to where the silver-crowned Himalayas lift their heads? He sat down among them, he dreamed with them. The Unknown God,

whom among the myriad gods they ceaselessly sought, he eagerly discovered to them—and out of it all came the most significant movement of millions toward Christ and his Church modern missions anywhere record. The mystic temper did not preclude the great program, indeed it made it possible. If Thoburn had not seen into the heart of oppressed India, if he had not felt the agony of spirit and the constriction of life that was the cause of it, he would never have understood the tides that were ready to set in towards the compassionate God revealed in Jesus Christ, and the great program of the “mass movement” would not have been so simply made nor so greatly executed. One of the most compelling factors in the formulation of the greatest missionary program of the past half century was the instinctive apprehension of the spiritual moods of India, by this great mystic.

While practically all the more prosaic minds were uttering their warnings and lifting up their voices against the folly of “mass baptisms,” Thoburn kept on dreaming of a “nation to be born in a day,” and out of his dreams came his daring labors and the beginning of India’s larger day.

And what of Lewis? Was there ever a man who so confidently counted upon the invisible allies in life—upon the power of prayer to accomplish the impossible? When with fine self-denial he turned, with Bashford’s consent and approval, from his own needy China to the saving of Goucher College, his associates there were profoundly moved by this man of God who spent hours in prayer and then came from these long vigils of the spirit to such labors and successes as filled them with surprise and ardent admiration. One can best see Lewis by putting him alongside of his companion idealist Bashford. Jointly they labored—devoted friends, independent thinkers—both almost fused into one personality by their common idealism and deep devotion to the same cause, yet each very markedly a “person.” The China that Bashford saw, Lewis saw. And Bashford’s China was never a fractional China. He saw not a part but the whole. His was never a part of China. His was not Foo-chow, nor Nanking, nor Peking, nor Cheng-tu—his dream covered China—and so his plans, growing out of his dreams, were nation-wide—and his very presence helped to create a national consciousness everywhere and when even the physical integrity of China was threatened, how he planned and how quickly and effectively this idealist, helped to prevent China’s spoliation—let those who know, tell. Bashford saw, Lewis saw. The China that Lewis ceaselessly carried before God in prayer—Bashford also held up in arms of faith. In life they were one and in death not long divided.

When I name Lewis, indeed I am naming another Bashford—for these two men were knit together in closest bonds of love.

They were hand in glove, and sometimes Bashford was the hand and sometimes Lewis was the hand giving form to the glove, for Bashford relied on Lewis's spiritual intuitions. He said to me, "When Lewis has had time to pray, I greatly hesitate to oppose him. That man talks with God and God with him."

And what of Harris of Japan? His idealism was beautiful to see in his contacts with Japan and the Japanese. He saw below the surface—and thus he saw not the grasping material—sin of which others accuse her—but deeper than all that he saw the soul of this people and its longings for progress and beauty and goodness, and valuing it highly, he wrought hard to win that soul for Christ. Do you wonder Japan loved him and took him closer to her heart than perhaps any foreigner of his generation?

Such are the men of prayer and mystic other-worldliness from whom the greater programs come.

And what women these were! It can safely be said Bashford's dream and programs alike were intimately shared by his life-long companion, Jeannie Bashford. So slight and frail she seemed, but how he leaned on her and never failed to find not only sympathy but sound judgment and courageous advice. With hesitation, lest we renew the hurt, let it be said of Mrs. Fisher's home-going, great as is our love, and great our loss, sincerely as she is mourned both here and in India, her going has driven a plowshare of sorrow through the heart of her husband. But is not a man of sorrows and acquainted with grief, after the fashion of the Master, the only man that can really understand and come near to the great sorrowing heart of India—is not the Church beholding the rise among us of another great-heart, successor to Thoburn and Bashford and Lewis, and are not the mystic touch of a vanished hand and the mystic sound of a voice that is still, helping to mold that great heart? The eyes that have seen most clearly the blue of the heavens above and hearts that have responded most readily to the whispers of the Unseen, have ever seen most deeply into the heart of earth's great spiritual problems and have thrown themselves into their solution with a courage and cheer that have accomplished amazing results. So far from religious mysticism being a vain and empty thing merely breeding enthusiasts whose impact upon our everyday life is negligible, if not mischievous, these mighty workers whose far-seeing plans and great projects will occupy the best attention and will call for the largest energies of the church for many a year to come, leave the record of their felt companionship with the Unseen as the source of their inspiration and energy for those great matters in which they so gallantly led the church and in which their memory still leads. While the sainted dust lies here and in the far off land do not they themselves belong to that choir invisible of these immortal

dead, who live again in minds made better by their presence and so make undying music in the world?

In this solemn hour may the great lesson come home to the Church in her program making that the greatest of her builders have ever been the men and women who walked consciously in the company of the Unseen ever alive and responsive to the urge of the invisible.

Dwelling in the presence of the Most High they not only endured but achieved and obtained "a good report through faith." Well might the cry of the church be—let the plan of every tabernacle that is to be built be revealed in the Mount of God to some waiting soul before it is sought to be erected on the plains of life.

And now we come to the other great truth suggested by our memories of those gone on before, and that is, that they are not dead. They have just moved on a little ahead. "Death is but a suburb of the fields Elysian," for our God is a good workman and a good workman wastes nothing. Taking the centuries in pre-preparation and then 60 to 70 years in producing a Thornburn, or a Lewis, or a Robinson, will he then let the failure of the physical envelope extinguish the values, the worth and the glow of these great spirits? Such waste is unthinkable. Nowhere in all the physical world is there waste at all. All energy is conserved everywhere. The form under which it appears may change, but nowhere does it cease to be. Shall the most valuable of all God's products, the fashioned, disciplined, developed souls of such as these, drop into nothingness and cease to be? Every instinct of our nature cries out against such folly and waste. A God of Parsimony in lesser things cannot consent to the extinction of these who had grown into much of his own likeness and quality. It is not strange that all mankind has felt this and that no people has ever had a religion that did not express the pull of immortality upon the imagination, the hope, the very soul of man. "If a man die will he live again?"—the question has been asked by every tribe and race of men of whom we have any record and always the reply of the human spirit has been one of more or less lively anticipation of a life beyond. Such universal desire and expectation produce at least a great presumption with regard to immortality.

But what moves us much in this hour is that these great, pure souled, deep hearted comrades of ours held strong persuasions in this matter. The most eloquent sermon I ever heard Bishop Robinson preach was when I was a youth. He spoke on Christ's great saying, "Because I live ye shall live also." And the living earnestness and deep assurance of his tones are in my ears and in my heart after more than forty years. I sat with Bishop Bashford one day in Foochow. A young Chinese preacher of the North had been with him telling the Bishop

through an interpreting missionary, all about his father's fate at the hands of the "Boxers." They had literally cut him to pieces and at intervals stopped to inquire whether he would not deny Jesus—the foreign God—and be saved from further mutilation. Steadily and persistently the martyr refused, continuing while life lasted and his tongue was left, to acknowledge and proclaim Jesus, the Son of God, the Lord of Life. Telling me this story, the tears streaming down his cheeks, Bishop Bashford said to me, "Oh what recompense to have been true to his best self, to have strengthened the confidence of the Church Universal and then to have heard from His Lord, 'Well done, good and faithful servant, . . . enter thou into the joy of thy Lord.'" I told Lewis of this and with profound feeling he replied . . . "Christ is confessing him now before his Father and the holy angels." Years after this, said Bashford to me, "Lewis strengthens my confidence in the immortal life of the soul every time he prays with me."

As for Thoburn, he would have considered any attempt to approach a demonstration of immortality as utterly unnecessary. . . . To him the great doctrines of his faith were self-attesting. Whatever others might think, for himself he knew—and he never argued the methods of his knowing. I heard him once at a great gathering in Meridian Street Church in Indianapolis say to the audience, "Immortality! How do I know there is such a thing? I have tasted it." The utterance galvanized his hearers. It is one thing to hear the words repeated, it was totally another to see this prophet of God glowing with spiritual fervor and hear him in the quiet, yet thrilling accents of assured spiritual certainty say—"Immortality—I have tasted it." A solemn awe was upon us, for this man was no mere enthusiast—behind him stretched the years of largest accomplishment, in his hands were great enterprises, entrusted to him by a church that knew at once his fidelity and his power to bring things to pass. Here we have not only the thrust of the universal mind of man into strong likelihood and longing for something beyond his mortal life, but added to this, these are the assured anticipations and grounded beliefs of some of the most outstanding spiritual seers and prophets that the Christian Church has ever produced—and if noting the universal prepossession of the mass of humanity, whatever its religious classification, regarding the assurance of life beyond the grave, Sir Oliver Lodge says, "I do not believe that it is given to man to have thoughts nobler and loftier than the real truth of things," still more decidedly do we refuse to believe that God breathes upon our dust and raises great spiritual beings like these our brothers and sisters, only to disappoint their utmost longings after his eternal companionship and to blast the confident hopes and profoundest expectations of these unselfish souls. Well might

Saint Paul cry, "If in this world only we have hope in Christ, we are of all men most miserable" because of the betrayal of firmest, fondest hopes. "But," adds he, "now is Christ risen from the dead . . . even so in Christ shall all be made alive. . . . Therefore, my brethren be ye steadfast, unmovable."

The last time I worshiped with Lewis in private, it was in his room at a hotel and he read, "Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you—I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am, there ye may be also." Oh beloved—you set your heart and hopes on him—and he neither mocks nor disappoints. Where he is, you are there also, and your going makes our coming easier and more homelike.

A little time ago Mr. Ramsay MacDonald, the British Prime Minister, lost a dear friend as we have for a while lost these; writing to a mutual friend he said:

"What can we do but comfort each other? A day will come when we, too, shall lie down and not get up again. And the world will pass away from us as though it were not, and we shall have passed to where beyond these voices there is peace. And men will come and go, and yearn and toil, and the years also will come and go, and the mysteries of life and death and accomplishment will trouble the human heart. One thing which death does is good. It makes the unseen something other than a foreign land when those who have clung 'round our hearts, or 'round whom our hearts have clung, go. It is easier for us to go, too. The attraction (so to speak) of death increases with the years, until so many have gone that we, too, want rest and peace. Since last month a new meaning has been given to the words, "I go to prepare a place for you." My boy has gone, my mother has gone, but I feel somehow as though they had just crossed the sea to some new land whither I shall go in due time, and find them familiar with a new life."

"These, too, have gone, and we shall go in due time and clasp glad hands where there is 'no more death.' Does not the contemplation fill us with rapture so we at once enter Handel's mood when he ranges up the soprano, the contralto, the tenor and the bass and has them sing one after the other 'He shall reign, King of Kings, and Lord of Lords,' while all join in 'For ever and ever' closing with a joyous crash: Alleluia! Alleluia! He lives! and they live; and we shall live with them forever and ever. Alleluia!"

EPISCOPAL REPORTS

1. UNITED STATES

ATLANTA AREA

ERNEST G. RICHARDSON, RESIDENT BISHOP

The work of the Atlanta Area during this quadrennium has been very much easier because of the faithful labors of my predecessor. On the foundation that he laid during the eight years that he resided in Atlanta we have been able to build securely during these four years. The Episcopal residence in Atlanta during the last twelve years has been of great advantage to our whole work in this section of our country.

It is hard to see how the work of the Church could have been done in the Atlanta Area without the assistance that was made possible by our Centenary movement. The Board of Home Missions and Church Extension, the Board of Education, and the Board of Education for Negroes were all enabled to contribute largely to our work. Without these very considerable contributions we would have been terribly handicapped. We have shown our appreciation of the assistance given to us by the Centenary by our giving to the Centenary. The Conferences of the Atlanta Area have contributed up to January 1, 1924, \$610,000 to our missionary program. During the last two years of diminishing payments to the Centenary from our Church at large the receipts from the Atlanta Area have increased. This was due to the faithful leadership of district superintendents and pastors. In the colored Conferences of the Area especially, the increase was made in spite of the handicaps of poor crops and northward migration.

The three schools that our Church is conducting for white children in this Area have all made decided advances in the last four years. Our material equipment at John H. Snead Seminary, Boaz, Alabama, has been doubled in this time. As has been true for a number of years, this school is accommodating all it can possibly hold and turning many away. At Epworth seminary, Epworth, Georgia, and Mt. Zion Seminary, Mt. Zion, Georgia, both the material and scholastic conditions have been very greatly bettered. Our Board of Education has given increased aid that has assisted very largely in accomplishing the results named.

The schools under the Board of Education for Negroes have

made really remarkable increases. Property valuations for these schools have increased \$600,000 during the quadrennium. The total amount given to us in the past four years by the Board of Education for Negroes for the schools of this Area has been over \$500,000. The attendance at the schools has greatly increased. The personnel of the faculties has been very considerably strengthened.

Gammon Theological Seminary continues to do very valuable work for the Negro preachers of our own and other Churches. About one-sixth of all of the Negro ministers of our Church have received training in this Seminary. The influence of this school on the Negro ministry and membership of our Church is incalculable.

The Woman's Home Missionary Society is doing a valuable work of education in the Atlanta Area. In several of our schools it maintains Homes where girls are taught housekeeping duties. It also maintains three schools where most excellent work is being done. In addition to this the Woman's Home Missionary Society conducts a hospital which does a very humanitarian work. The self-sacrificing spirit of the workers in these Homes and schools is greatly to be commended.

All over the Area the quadrennium has been characterized by many building enterprises. In many cases the inspiration to the building came from a Home Missionary grant. It is safe to say, however, that the amount of money we received from the Board of Home Missions has been multiplied many times by local giving. In the state of Florida our property has more than doubled in value in the last quadrennium.

The state of Florida offers us a wonderful opportunity for usefulness and future development. Multiplied thousands of our members now live within that state. With every passing year thousands more move into the state. If our work there is wisely administered in the immediate future, we will have before very long not only a strong, self-supporting Church, but one that will be able to contribute largely to the missionary and benevolent program of our Church. The St. Johns River Conference led all the English-speaking Conferences in the entire Church in its per capita giving to the Centenary for several years. This is only a foretaste of what will happen in the future if our work in Florida is properly fostered in the growing years just ahead of us. We have attempted to administer in Florida in the last quadrennium with this future in mind. No one Church can take care of the rapid development of that state. We can take all the advance steps that are possible without interfering in any way with other now existing Churches.

According to the 1924 Year Book the membership of the Atlanta Area is about 4,000 less than it was at the beginning of the quadrennium. In many of the churches of the Area, both

in the white and colored Conferences, the records of membership are very poorly kept. In a number of cases the membership reported is purely guess work. Little credence can be given to the figures under these circumstances. When we recall that in the last three years several hundred thousand Negroes have migrated from the South to the North, thousands of whom were members of our Church, the above figures are not disheartening. All over the Area revivals have been held every year. Large numbers of converts are reported at every Conference session. When we are confident that souls are being won to Christ and the Church, we are not greatly concerned if they do not stay with us, but go to strengthen our Church and other Churches elsewhere.

I have been treated with the utmost kindness all over the Area. I cannot recall a single discourtesy on the part of any minister or layman in any one of the eight Conferences of the Area. I thank them most heartily for their courtesy and consideration.

BOSTON AREA

EDWIN H. HUGHES, RESIDENT BISHOP

*To the General Conference of the Methodist Episcopal Church,
to be held at Springfield, Mass., May, 1924:*

DEAR FATHERS AND BRETHREN:

The Boston Area greets a General Conference within these New England borders for the first time in 72 years. If our delegates could travel extensively throughout these states, this report would be scarcely necessary; for on all sides they would find evidences of the growing strength of Methodism.

Our work here is never understood without a general knowledge of its history. We should remember that when Jesse Lee, the stately Virginian, arrived here and gave out the Hymn which proclaimed that the Year of Jubilee had come, there were already four fairly established denominations on hand, one of them being virtually a state church. For a considerable period our people were taxed to support that state church. Even now our older members will sometimes show civil tickets which their grand-parents or great-grand-parents had to secure, showing that they were supporting Methodist worship, ere they could escape the church tax. This was the second stage. In addition our people bore many persecutions, some physical and more social. But they felt that they had a gospel for New England, and here they threw themselves boldly against the theology of Jonathan Edwards, whose ministry was largely spent within a few miles of this city of Springfield.

In general, we report to you that they have won their victory; and that the family and denominational descendants of our early persecutors are now our yoke-fellows in the name of Christ. More particularly, the part that New England Methodism has played more widely has been duly made known in the advance literature of this gathering; and we may trust that our boasting has been of the permitted and Pauline sort.

The outstanding features of the work of New England Methodism in the quadrennium now closing may be summarized as follows:

I. On the financial side—Boston University has had a campaign which still continues, and which will undoubtedly add several million dollars to the endowment of the Institution. We have been striving to secure one million dollars for the School of Theology which is our peculiar interest and which has rendered such wonderful service to the Church as its oldest theo-

logical seminary—a service constantly deepening and widening under the leadership of Dean James A. Beebe. More than \$700,000 have been pledged: and we are going forward for the larger sum. Beyond this, it should be reported that Boston University has now the largest attendance among all our New England colleges—about 11,000 students being enrolled. Her last graduating class numbered almost 1,000. The advances under the presidency of Dr. Lemuel H. Murlin have been marvelous indeed, while the two presidents emeriti, Warren and Huntington, survive to see the edifice rising upon the solid foundations laid by them.

A campaign for our Deaconess Hospital, which is now regarded as one of the finest of those blessed institutions known among the French as the *Hotels of God*, likewise resulted in increasing the capital funds to the extent of \$600,000. Perhaps, most remarkable of all, was the raising of almost \$200,000 in the Bangor and Rockland Districts of the Maine Conference—partly for Boston University School of Theology; partly for the Wesley Foundation at Orono, Maine; but mostly for the historic academy at Bucksport. Eastern Maine Methodists surely did a noble and generous thing and deserve the applause of the Church.

II. In spite of the fact that the giving of our people has been mostly for the Centenary, I record that we have had some magnificent buildings added to our equipment. The signal instances are, in this City, two, Liberty and Trinity-Grace; First Church, Manchester, N. H.; South Manchester, Conn.; New London, Conn.; Park Avenue, Somerville; Newtonville; and the new church at Belmont, a prosperous suburb of Boston, where we are having a most gratifying growth. There is also a section, north of Boston, where in a number of towns like Beverly and Swampscott, our cause is easily twice as strong as it was four years ago, owing to property readjustments. Ere long we shall build at Worcester, as the result of the union of Trinity and Grace Churches, one of the finest religious plants in this Eastern land. Other building enterprises might justly be mentioned; but the angel of the record will put into the book of life what we must here omit for lack of space.

III. In the support of the general ministry and of the benevolences our Boston Area people do well. They stand in the first three Areas in the per cent of support of the Episcopacy. They stand easily first in the per cent of the Disciplinary claim paid to the Conference Claimants. They stand third in the amount paid per capita to the Centenary. Considering that we were not here a pioneer church, and that our people have deliberately chosen their church not for its great wealth or social prestige, we are sure that our brethren from other sections will feel that we have done well our part.

IV. We confess gratification, also, over our increase of members in this four-year period. Let it be noted that some of our territory has rapidly changed from native to foreign, and likewise that in many agricultural regions where we have had our work there has been a big decrease in population. I traveled around a typical region in Maine, in a 60-mile circle where hindering rivers did not prevent, and found that there were far more abandoned farms than there were occupied farms. Yet even in that general section, increased in foreign peoples and decreased in native peoples, we have actually more members than we had in former days. The table of increases for the four years is as follows:

Conferences	1920	1924	Increase
Maine	24,448	26,040	1,592
New England	54,855	61,431	6,576
New England Southern	26,319	28,119	1,800
New Hampshire	16,010	16,339	329
Vermont	12,627	13,311	684
Total	134,259	145,240	10,981

I submit these figures with no little pride and as a splendid testimony of the faithful work done by our preachers. Your praise for this accomplishment would be more readily given if you knew, as well as do those who are familiar with the field, some of the difficulties in spite of which these successes have been won.

V. But, beyond all this, dear Fathers and Brethren, we report a certain solidifying of our interests that cannot be put into figures; and we are certain, as well, that year by year New England Methodism wins larger respect from the people of this historic section. We sometimes think, too, that there is here developing a theological situation of which Methodism will be the residuary legatee, charged with an ever-enlarging evangelical mission for these hills and valleys. If we remain true to the heart of that throbbing gospel that was brought here by our spiritual forefathers, God has still for us a wonderful mission.

We greet with pride all our delegates and visitors from other Areas of our world-wide church; and we sincerely trust that you may take home with you some congratulations on what your New England Methodist Episcopal comrades have been able to accomplish.

God bless this session of the General Conference! God bless you all!

REPORT OF THE BUFFALO AREA

WILLIAM BURT, RESIDENT BISHOP

It was a very gracious Providence that twelve years ago, on my return from Europe, assigned me as resident bishop of the Buffalo Area. I can never cease to thank God for this wonderful kindness. After so many years of absence in the foreign field, I felt not a little embarrassed as to how I might fit in at home. I could not have been sent to a better area or to a more loyal people. The more intimately and the longer we have known each other, the sweeter has grown our fellowship in Christian work. There may be other areas larger or more extensive in territory, but none more desirable nor more efficient than this which I have sought to serve. Notwithstanding three months of rather severe weather in winter, its location is one of the most desirable. It is fertile and productive from one extreme to the other. It contains magnificent rural territory and some of the most prosperous cities of our country. My only regret in retiring is that I must leave these delightful surroundings and these loyal people. They have all become mine through love, and "love can never lose its own."

At first there were a few people in Buffalo to whom I was *persona non grata* because of the influence of the Papacy. They, however, paid me such high compliments in their press that they drove the people over to me in patriotic fervor. Now I know that in spite of their venomous denunciations I have a warm place in the hearts of the Buffalonians. During the twelve years I have been resident bishop, I have assisted in building and dedicating twelve beautiful new churches in that city alone. Yes, Buffalo may be saved from the blight of Romanism if Protestants will be true and uncompromising. When, however, evangelical Christians shall go into political alliances or compromises with the Roman hierarchy, our Protestant faith is doomed.

Personally, I hope that the episcopal residence of the Area will remain in Buffalo, where a beautiful home has been provided. I could say much on this subject, but will refrain until the Committee on Episcopacy might wish to ask me questions.

In the Buffalo Area we have three of our best equipped seminaries—Cazenovia, Lima and Poultney, all three doing excellent work, and we are convinced that in all our history there never was greater need of these fine preparatory schools than now.

Dr. Charles E. Hamilton writes: "Cazenovia Seminary during

the last eight years has greatly enlarged its campus and holdings. We are now building a hundred thousand dollar dormitory and service building. The permanent funds have been practically doubled during this time. The faculty is of the highest type. Every year about thirty young men are in training for the Christian ministry." Dr. Hamilton has had a wonderfully prosperous quadrennium.

At Poultney Dr. C. L. Leonard resigned and Dr. R. L. Thompson was elected to take his place. Poultney is progressing splendidly, with an especially strong faculty and a fine body of students. It ought to have the generous support of all the members of the Troy Conference, and especially of its alumni, wherever they may be.

At Lima also there has been a change of presidents by the return to the pastorate of Dr. Shepard and the election of Dr. Frank MacDaniel, who brought to the school a rich experience acquired at other similar institutions. The school has had its trials and set-backs, but is now reacquiring its old-time prestige and success.

In addition to these preparatory schools, we have in the Buffalo Area Syracuse University, one of the greatest educational institutions in connection with our Church. We can never think or speak of Syracuse University without recalling to mind that giant man, Chancellor James R. Day. For ten years we enjoyed each other's confidence, fellowship, and co-operation. At his death Dr. Charles Wesley Flint was invited to Syracuse and elected Chancellor of the University. This I regard as the one outstanding event of the quadrennium—the event of the largest meaning to the Buffalo Area and to the Methodist Episcopal Church. To follow Dr. Day we needed a man built on the physical, mental, and moral scale of Dr. Charles Wesley Flint. He has been called to one of the most difficult tasks that the Methodist Episcopal Church has ever entrusted to any man. We should not ask him to report at any very early date because time will be one of the essential elements necessary to his success. He must overcome and reconstruct on a large scale. The outstanding events of the past quadrennium in the University have been the resignation of Chancellor Day and the inauguration of Chancellor Flint, the attempted drive to clear the University of indebtedness, the advent of Dean Raper of the College of Business Administration and of Dean Butler of the College of Fine Arts, the appointment of an assistant dean of women, a more compact organization of the alumni, the beginning of hospital organization under Dr. Young, the financial survey of the General Education Board, women's athletic field, celebration of the fiftieth anniversary of the University. What a source of power Syracuse might become if ten millions of dollars could very

soon be added to its endowment. This should come, and I believe it will come.

We will not here attempt to give the statistical report of the Area in detail, but simply call attention to some encouraging figures. If we could command sufficient space, it would be for us a genuine pleasure to give due credit to the sixteen devoted and heroic district superintendents, who by their loyal co-operation have made possible our achievements. I am really disappointed that I cannot do this, because what they have done makes an intensely interesting record.

The Northern New York Conference is one of the most heroic and efficient Conferences in our whole connection. Here are a few samples of the work done. Black River District, seven new churches, three enlarged, seven new parsonages, and three community houses, at a total cost of \$325,000. Mohawk District, one new church, nine new parsonages, five community houses, and an Italian Church, at a total cost of \$277,000. On the Ontario District two new churches, seven new parsonages, one new community house, and one new Sunday-school building, total \$120,700. The St. Lawrence District has expended \$205,888 for these purposes. I have been greatly pleased to note the fine work being done in this district through the week-day religious schools, which promise excellent results, especially at Gouverneur, Potsdam, Massena, Norwood, Malone, Brushton, Racket River and Norfolk. Such schools ought to receive our attention in connection with all of our churches.

Central New York Conference: Elmira District has built two new churches at a cost of \$7,000. Geneva District, four new churches and two new parsonages, at a cost of \$310,500. Syracuse East District, eight new churches, one remodeled, and has secured \$110,000 toward another new church, the total for the district being \$872,000. This includes the magnificent University Church at Syracuse. Syracuse West District has built two new churches, four new parsonages, seven new community houses, at a total cost of \$149,200.

In the Genesee Conference, on the Buffalo District, there have been built sixteen new churches, twenty new parsonages, and three community houses, at a total cost of \$953,000. To this must be added the episcopal residence, costing \$40,000, the Good Will Industries, costing \$60,000, together with the Polish, Indian, and Italian missions. In the Corning District, seven new churches, five new parsonages, and one community house have been erected at a total cost of \$360,000. In the Olean District, five new churches, seven new parsonages, and two community houses, at a total cost of \$218,000. To this should be added the purchase of the Epworth Inn property at Silver Lake at a cost of \$50,000. On the Rochester District, seven new churches

and six new parsonages, at a total cost of \$316,500. To this summary for the Genesee Conference should be added new organs, costing \$80,000.

Troy Conference, Central District, five new churches, two parsonages, costing \$133,500. Eastern District, three new churches, one new parsonage, one community house, a lot for a new church at Rutland, total \$79,000. To this must be added a new building for Troy Conference Academy, costing \$39,000. Northern District, two new churches, four new parsonages, two community houses, costing \$62,600. Southern District, twelve new churches, twelve new parsonages, nine new community houses, at a total cost of \$455,800.

The total for the period of my administration, 85 new churches, 86 new parsonages, and 34 community houses.

That the Centenary did not hinder the enterprises of church building and improvements is shown by the fact that in 1912 our church property in the Buffalo Area was valued at \$12,995,372; in 1924, \$20,121,644; an increase of \$7,126,272; but of this increase more than half—namely, \$4,118,194—has been during the past quadrennium.

The various Conferences of the Area received the Centenary quotas with loyalty and with a measure of enthusiasm. Under the inspiring leadership of Dr. (now Bishop) Frederick T. Keeney, as Area Secretary, the quota of \$7,798,865 was not only received, but fully subscribed. In a few districts there was an over-subscription.

In some instances the support from the Centenary for rural sections is no longer needed. These places can not only now provide for themselves, but are becoming contributors to help other more needy places. Here, too, it is simply a question of local leadership.

The average pastor's salary has gone up from \$1,022 to \$1,690. The average salary of the district superintendents has increased from \$2,355 to \$4,270. The contributions for Conference claimants have increased from \$38,602 to \$135,602, an increase of \$97,000. There has been a steady, healthy advance year by year for the entire period in the amounts paid to benevolences and ministerial support.

The contrast in payments for the various benevolent enterprises of our church are remarkable. In the year 1912 the Area gave for the various boards of our Church \$214,499; in the year 1923, \$1,124,257; for all benevolent purposes in 1912, \$383,574; in 1923, \$1,854,842; a total gain of \$1,471,268 for the year 1923 over the year 1912. An increase of approximately 500 per cent in the yearly giving for the Area is a matter for profound thanksgiving to Almighty God.

The Area has led Methodism in the per capita giving of

the Centenary period. Up until the first of March the Area registered a per capita of \$6.25. We certainly expect to exceed a per capita of \$6.50 for the five-year period. This, however, is but the starting point for the new quadrennium. Our hope and endeavor has been to bring the Area to one hundred per cent payment of its quota. This has been the ideal constantly held before our ministers and people. We are hoping that by the end of May our total payments will register at least seven millions of dollars, or ninety per cent of the Centenary askings, plus.

WOMEN'S WORK

In keeping with the advance along all other lines, the two great Woman's Missionary Societies have been prosecuting their work with their usual devotion and enthusiasm. Both societies have witnessed a very marked advance in the growth of their membership and in the contributions made for the Kingdom. In 1912 the receipts of the Area for the Woman's Home Missionary Society were \$43,771; in 1923 that society received \$97,883. In 1912 the receipts of the Woman's Foreign Missionary Society were \$52,992; while in 1923 the receipts were \$128,764.

In lay membership there has been a net gain of 36,000. Sunday-school scholars, officers, and teachers, a gain of 24,423. We are sorry to report a slight decrease in the number of Epworth Leaguers, but a marvelous increase in their efficiency and in the quality of the work being done, especially through the summer and winter institutes.

EVANGELISM

We have had some very successful meetings in the Area, conducted by local leaders, and in a number of places under the leadership of Dr. George Wood Anderson. One district superintendent writes: "In my judgment the work of the Conference evangelist is one of the best of our achievements. Drs. Brown and Somerville have rendered invaluable service among us." This I emphatically endorse. Personally, I am convinced that the Christ plan of saving folks is the common sense and hence the most successful plan—the permeating influence of personal Christian life, personal work for Jesus.

There has been nothing in the Area that has claimed so large a part of my sympathetic interest and personal cooperation as the children's homes at Williamsville. We have cared for the dear old folks in the Blocher Homes, and have increased our endowment to that institution by at least \$250,000. Our Children's Home at Williamsville has at present eighty acres of choice land, valued at \$80,000, and constantly increasing in value. There are several buildings now worth together more than \$300,000, and a Babyfold being erected by the Central

New York Conference. This coming summer the Northern New York Conference will erect its building. The whole Area is at present positively back of this splendid enterprise, and under the leadership of the able executive secretary, Dr. S. W. Robinson, we may expect this to become one of the outstanding institutions of our great Church.

I cannot close this report without paying an affectionate tribute to our efficient and devoted Area Secretary, Dr. Eli Pittman. He has been my faithful fellow-worker, never sparing with time, and always effectively attending to the urgent duties of the hour. If the Buffalo Area has met with a fair degree of success in the Centenary, it is largely due to our Area Secretary. We could not have done what we have done without him. He has been almost ubiquitous, always fervent and intelligent, always giving the whole of himself for the success of the work.

With all my heart I congratulate my fortunate successor who shall be appointed to the Buffalo Area, and wish him in all departments of its work God's richest blessing.

WILLIAM BURT.

REPORT OF THE CHATTANOOGA AREA

FRANK M. BRISTOL, RESIDENT BISHOP

The Chattanooga Area extends from the Mississippi River to the Atlantic Ocean and includes the States of Tennessee and North Carolina and portions of Virginia and West Virginia. Six Conferences are included in the Area, namely: the three white Conferences: Holston, Central Tennessee and Blue Ridge-Atlantic, and the three colored Conferences: Tennessee, East Tennessee and North Carolina.

The quadrennium has been characterized by the most perfect harmony, devotion and cooperation of the ministers and laymen of the Area. The Centenary Movement has been a twofold blessing in the benefits of generous giving and grateful receiving. While this Area is largely home missionary territory, it has responded to the World Service appeal in the contribution by the three white Conferences of \$232,300 and by the three colored Conferences of \$134,600, a total of \$366,900. But we are pleased to acknowledge that we have received much more than we have given. For pastoral maintenance and Church Extension the white work has received not less than \$353,000. By the generous gifts of the Board of Home Missions and Church Extension this has been made our greatest quadrennium of church and parsonage building. The people have responded to the challenge of the Centenary and contributed generously to the building enterprises of the Area. As a result, some of the finest churches and parsonages in the Area have been constructed during the last four years.

The appeals to the people in stressing Christian Stewardship have not only given them a new vision of the world's need of the Gospel and of their duty and responsibility in world evangelization, but it has also stimulated their evangelistic spirit and effort. Our pastors have led the churches in evangelistic meetings which have been marked by most encouraging ingatherings of such as shall be saved. The revival fires are still burning on our altars. The closing year of the quadrennium reveals an increase of membership over last year. The total membership is 98,800. Our Area Secretary, Dr. B. M. Martin, has proven himself a master of the situation in winning the utmost confidence and enlisting the hearty and constant cooperation of our devoted laymen, pastors and district superintendents in support of the Centenary.

The work of our Community Centers, conducted among the

mountain people, has had a most gratifying development under the able and expert superintendency of Dr. J. S. Burnett. We have dedicated fine buildings at both the Patten Center and the Pittman Center in Tennessee, and another brick building is nearing completion at the Tipton Hill Center in North Carolina. The community buildings have cost about \$100,000. These centers minister to the people in all matters relating to their economic, social, vocational, educational and spiritual welfare. This most practical exemplification of applied Christianity has developed beyond the experimental and problematical stage to assured and permanent efficiency.

To meet the demands of these regions among the mountains and valleys of our South land, where men and women trained for rural work in pastoral and educational lines are needed, the Summer School for Rural Pastors at Athens, Tennessee, has been successfully conducted under the superintendency of Rev. R. A. Kilburn. At the same academic center the school for the study of the Conference Courses has been opened and has had a most gratifying beginning. It is greatly appreciated by our young candidates for the ministry. The work done here during the summer days is not superficial but is thorough and is conducted by teachers and lecturers of high standing and recognized ability.

One feature of our home missionary work in this Area has had but slight recognition—our work among the Indians. From the beginning, we have had an Indian membership with Indian preachers in the Southern part of North Carolina and included in the Blue Ridge-Atlantic Conference. During the last eight years, and especially during this quadrennium, by the help of the Centenary, this field, has been more extensively and intensively cultivated. Our church seems to be the only one to interest itself in the spiritual welfare of the Indians in these regions. We send a missionary to the remnants of the Cherokees, still to be found in the mountains of North Carolina and Tennessee. But our work among the Indians in the southern parts of North Carolina has taken on new importance with the establishing of a flourishing Community Center at Pembroke, where a fine building, equipped to minister to the spiritual, social and educational needs of the people, is ready for dedication. Dr. E. E. Higley has taken a special and devoted interest in the welfare of this remarkable people, who claim to be the descendants of the Indians who, tradition tells us, absorbed Sir Walter Raleigh's "lost colony."

In educational development this Area has enjoyed the most remarkably successful quadrennium in its history. Perhaps no part of the South has, on equal extent of territory, a finer array of secondary schools than has our own Methodism. Washington Collegiate Institute, Murphy Collegiate Institute,

Athens School, Baxter Seminary and McLemoresville Academy are all flourishing with an attendance that overflows their capacity. New dormitories, administration buildings and science halls have been erected at a cost which only the Centenary through the Board of Education could have helped even this generous people to meet.

The culminating achievement of the Area's splendid work for the higher education of these parts was the campaign for the endowment of the University of Chattanooga, the center of our educational system. Under the leadership of President Arlo A. Brown and assisted by Dr. John W. Hancher and his efficient staff the subscriptions reached \$850,000, which placed this University among the institutions of first rank in the South.

Of the progress and condition of our work among the colored people we cannot speak too highly. While there is a lack of and an increasingly urgent demand for a more highly educated ministry it is nevertheless surprising to behold what God hath wrought with the few trained men and many uneducated men of our colored ministry. These colored people are generous to the giving of their last cent for the promotion of the Kingdom. The total amount of their givings to the Centenary may not seem large in comparison with the contributions of their white brethren, but in comparison with their own meager financial resources the giving of these colored brethren is enormous, phenomenal, great beyond all precedent in the history of the Christian Church. Dr. J. C. Sherrill, the very efficient Area Secretary for the colored Conferences, is able to report the payment of \$134,600 for the quadrennium.

While the spiritual and evangelistic progress has been encouraging and the church building and repairing have met the demands, the most remarkable development has been in the educational line. Walden College has been revived and placed on a new and sure foundation. The old site was transferred to Meharry Medical College and a new property with fine buildings was purchased for Walden out on the pleasant hills overlooking Nashville. The Board of Education for Negroes has put into this college \$151,550.00. Meharry Medical College, which was largely benefited in obtaining the property vacated by Walden College, was generously aided by the Board to the amount of \$230,560.00 and it is now in class A, recognized as the foremost colored Medical College of the world. Bennett College at Greensboro, N. C., suffered a considerable loss by fire, but new and finer buildings have replaced the old, and to this flourishing school the Board has been able to give for all purposes \$131,250.00. The Morristown Normal and Industrial College also suffered loss by fire, but again a whole group of splendid buildings cost-

ing \$200,000, have risen from the ashes. To this college the Board has appropriated for all purposes, new buildings, etc., \$135,600. President Judson S. Hill, whose genius for getting money for this great work is well known throughout the church, has had to do heroic work in securing aid from all quarters to supplement the appropriations of the Board. It is but just as it is most agreeable to acknowledge the magnificent appropriations of the Board of Education for Negroes for this Area, which is a grand total, and grand it is, of \$648,961.00. This too has been made possible by the Centenary.

The outlook for Chattanooga Area was never brighter. The future challenges to greater achievement. With gratitude to God for His blessings through the eight years which we have had the honor of serving in this Area, and with most affectionate regard for the noble ministers and laymen with whom we have labored in joy and harmony we lay down our armor. Another, and we pray a better, will put it on. Then forward to higher ground and greater victories!

Respectfully submitted.

FRANK M. BRISTOL.

CHICAGO AREA

THOMAS NICHOLSON, RESIDENT BISHOP

The Conferences included in the Chicago Area are the Central Swedish, the Central Illinois, the Chicago German, the Illinois, and the Rock River. I have presided each year of the quadrennium at each of these Conferences excepting the Rock River in 1920, presided over by Bishop Frank M. Bristol, and the Central Swedish in 1922, presided over by Bishop Francis J. McConnell. In addition I presided in April, 1923, at the Newark and the New York East Conferences.

The work in the Chicago Area has during the quadrennium had notable growth. The membership has shown a net increase during the four years of 25,378. This is 6,362 more than the increase of the last quadrennium when two Indiana Conferences were included in the Area. There is a net increase in the Sunday School enrollment of 25,379. According to the reports of the statistician of the Sunday School Board the Sunday Schools during three years have paid on the Centenary a total of \$279,415. They have paid for their own current expenses \$825,109. The total amount contributed for ministerial support has increased by \$415,873. This is significant when it is remembered that the increase for ministerial support during the previous quadrennium was a million and a quarter. This makes an increased ministerial support of more than one and three-quarters millions of dollars within an eight-year period. The Centenary offerings for the Disciplinary Benevolences show a total of \$5,414,145, while the total reported for Conference Benevolences is \$1,516,558.

The progress in church building is very significant. A complete statement has been secured from each District Superintendent in the Area and the data thus secured has been checked carefully with the Conference Minutes and with the statistician in the office of the Committee on Conservation and Advance. During the quadrennium we have built a total of 107 new church buildings, 95 new parsonages, and 14 new parish houses, which as in the case of First Church Campaign, Hemenway, Evanston, and Ravenswood, Chicago, were additions to the church buildings costing from eighty thousand to one hundred and fifty thousand dollars each. These represent an increase in property valuation of \$6,802,339. This is exclusive of the Chicago Temple.

Perhaps the greatest single achievement of the quadrennium

has been the replacing of the historic old Clark Street Church by the magnificent new Chicago Temple at the corner of Clark and Washington Streets, Chicago. This building is twenty-one stories in height, the tower rises 562 feet above the street level, the first three floors and the basement are devoted entirely to church purposes, under the auspices of our own Church. Offices of many church organizations including the Chicago Church Federation, the headquarters of the Presbyterian and Congregational Churches are in this building. It is expected that in the course of four or five years it will be the recognized Protestant headquarters of the Middle West. The property valuation is conservatively appraised at \$7,000,000. The financing is cared for in a perfectly safe way, and the program of religious activities which will be projected during the early part of the new quadrennium will be one of the significant pieces of religious work in the life of the nation. Many persons have contributed time, influence, and money to make this great achievement possible, but chief among them all have been the pastor, the Rev. John Thompson, D.D., and the chairman of the Board of Trustees, the Hon. George W. Dixon. The superintending architect, Mr. F. J. Thielbar, is entitled to the highest credit for his able and efficient supervision, and Mr. William W. Dixon represents a type of man who has rendered very great service.

There is in the Chicago Area a long list of universities, colleges, and institutions of various kinds. Northwestern University has been carrying on a notable campaign for funds, inspired by the offer of \$600,000 from the General Education (Rockefeller) Board and by the purchase of the site for a campus on which are to be erected buildings for the use of the professional departments of the University. This campus, comprising seven acres, known as the McKinlock Memorial Campus, is located on the lake front at the Eastern terminus of Chicago Avenue. The buildings of the Law School and of the Medical School are now assured, and there is no reasonable doubt that within the next quadrennium a great group of magnificent buildings will rise on this campus. Buildings also at Evanston are projected for the College of Liberal Arts and the departments located in Evanston. The total new funds secured in the campaign up to January 1, 1924, total \$5,975,529. Of the amount just mentioned the greater part is for the professional schools on the new campus. On January 1, 1924, the committee lacked \$250,000 of completing the amount necessary to secure the \$600,000 gift of the Rockefeller Board, which when completed will add two million dollars to the endowment of the College of Liberal Arts. As the time for meeting this does not expire until July 1, 1924, there is no doubt this amount will be raised, and the addition thereof will put the total funds secured beyond

the six million dollar mark. Four years ago the educational budget of the University was \$1,142,000; the past year it was \$2,013,000. The added resources just indicated will enable a much larger budget to be safely planned for the first year of the new quadrennium. The total resources of the University four years ago were twelve million dollars. The total resources when this report goes into print will be over twenty million dollars. The total enrollment of the University four years ago was 6,804; for the year 1922-23 it was 9,067.

Garrett Biblical Institute is making correspondingly significant progress. The magnificent new building was opened for the new year, January, 1924, and will be dedicated immediately following the General Conference. Its cost is roundly half a million dollars. The enrollment four years ago was 209, the total for 1922-23 was 386. The total number of graduates for the quadrennium was 248. It might also be interesting to state that in 1920 the attendance for the summer quarter was 130, and that in 1923 it was 161. The number of alumni is 2,616, of former students 4,505.

The Chicago Training School, located at 4949 Indiana Avenue, has had a successful quadrennium. At the opening of the school year 1918-19 men were for the first time admitted. The enrollment of men has steadily increased from 5 in the first year to 38 last year and a certainty of 40 or more this year. The Annex is now completely filled with married students. At the beginning of the quadrennium the institution offered five courses in its preparatory department. Now it offers thirty-one courses, giving the full equivalent of a four-year High School course. The work is standardized and fully accredited by the North Central Association of Colleges and Secondary Schools.

In the college department the academic standard has been steadily advanced and all the instructors fully meet the qualifications prescribed by the North Central Association of Colleges and Secondary Schools for Junior Colleges. The total number of courses offered is one hundred and fifty. The number of members of the faculty has increased during the quadrennium from eight to seventeen. The student enrollment has increased from 131 to 244, with the certainty of a still larger number for the current school year. The total net income in 1919-20 was \$31,980; in 1923-24 it is \$63,747. At the close of the year 1919 there was a deficit in running expenses of \$7,230; at the close of the last school year there was a surplus in the treasury, with all bills paid, of \$414. The productive endowment has increased about sixty thousand dollars, and is now the equivalent of \$252,530. The Lucy Rider Meyer Memorial Fund has reached a total in pledges of \$62,767 of which \$24,715 have been paid in. The total assets of this school are now \$606,743.

The Wesley Foundation at the University of Illinois is one of the notable achievements of the quadrennium. The new building, one of the finest pieces of architecture in the State, was dedicated in February, 1922. The net assets for general and building funds, library fund, new church fund, etc., now total \$645,424, an increase of \$539,240 for the quadrennium. In 1919-20 the total number of Methodist students enrolled was 1,878, of whom 855 were student members of Trinity Church, and 1,100 students were identified with some one of the activities of this church. The current year the Methodist students enrolled number 2,209, of whom 1,287 are members of Trinity Church and 1,605 are participating in its activities. The number of candidates for various forms of Christian work is most gratifying. Seven graduates of the University, members of Trinity Church, have been received on trial in the Illinois Conference the past year, and some others similarly received in other Conferences.

The Illinois Wesleyan University has had a notable growth and development. During the quadrennium it has received for new buildings and campus expansion in cash and subscriptions from Bloomington and McLean Counties \$692,453 and from the patronizing Conference one-third of a million dollars in addition. A new gymnasium costing \$200,000 has been erected and dedicated. The Buck Memorial Library, costing \$140,000, has been erected and is now in use, and has recently received a gift of \$100,000 for its endowment. The enrollment in the Illinois Wesleyan University has increased from 424 to over 1,000. The enrollment in the College of Liberal Arts at the close of the last quadrennium was 229, it is this year 560.

The Illinois Woman's College at Jacksonville reports total net resources of \$1,025,407, a gain for the quadrennium of \$306,318. The total net registration of regular college students is 288, a gain of 96. The total registration in all departments is 541, a gain of 192. During the quadrennium this institution has been fully recognized by the Association of American Universities, and a year later its graduates were made eligible for membership in the American Association of University Women.

Of the smaller institutions the Chaddock Boys' School at Quincy, Illinois, is doing a notable work. The current expenses run between thirty thousand and forty thousand dollars and until last year were provided without deficit. The institution shares in the results of the Bi-Conference Movement. It has as students boys from China, South America, Mexico and various parts of the United States. Its enrollment is usually about 65. The value of grounds and buildings is \$105,000, the endowment about \$50,000.

One of the problems of the Central Illinois Conference has been solved in the refuunctioning of the Grand Prairie Seminary

at Onarga, Illinois. Its corporate name remains the same, but it is popularly known as the Onarga Military School; the military features are disciplinary and regulative only. There has been a steady increase in the enrollment under the refunctioning; starting with 27, the enrollment is now 85 regular boarding students with 20 day students additional. The spirit of the institution is fine, the discipline good, the Christian atmosphere satisfactory. During the quadrennium a sixty-five foot addition was built to the dormitory and a new administration building has been erected. These have been provided for without debt. It is hoped in the near future to enlarge the capacity of this institution which is now working to its full capacity limit.

The Jennings Seminary at Aurora, Illinois, is operated by the Deaconesses. All members of the faculty are employed on the Deaconess basis. During the quadrennium seventeen thousand dollars has been added to the productive endowment; the grade work has been eliminated and High School courses only are offered. The number of students is 85, and the institution is prosperous.

Of other institutions the Old People's Home in Chicago, under the efficient management of Mrs. W. A. Phillips, has had a notable quadrennium. It has added to its endowment fund \$150,000. A new building has been erected costing \$133,500. Later a sun-parlor addition was erected costing \$10,000, and repairs and improvements on the buildings have cost \$10,000 more. All of this has been paid for. The capacity of the Home is now 155 old people. The new building was the gift of the late Mrs. G. F. Swift, whose death was a calamity to our Methodist institutions. Mrs. Swift was a woman of beautiful character whose benefactions reached the ends of the earth and amounted to a total of many thousands of dollars. Almost every Chicago institution under our auspices has been the recipient of gifts from her bountiful hand.

The Methodist Deaconess Orphanage at Lake Bluff has increased its endowment from \$36,000 in 1920 to \$193,000 in 1923. Extensive repairs have been made on the buildings, a physical director has been added to the regular staff, manual training and domestic science departments have been introduced and extended and the Orphanage is working to capacity.

The Cunningham Children's Home in the Illinois Conference has received an annuity gift of one hundred and twenty acres of land valued at \$24,000 and also a house and lot which sold for \$14,000. It is filled to capacity with children.

Notable also is the progress of the Baby-Fold at Normal in the Central Illinois Conference under the able management of Mrs. Asher.

One of the notable achievements of the quadrennium is the

enlargement of the Methodist Hospital of Central Illinois at Peoria. This was opened for patients in 1910 with a capacity of 25 beds. At the close of the last quadrennium its capacity was 67 beds, its property valuation was \$131,000, and it had 1,296 patients. At the close of the year 1923 it has 110 beds, its property and equipment is valued at \$288,000, it has 16 graduate nurses, 2,647 patients. It has a heavy debt, a considerable portion of which is provided for in unpaid subscriptions.

We have a noble institution in our Wesley Memorial Hospital located at Dearborn and 24th Streets, Chicago. During the quadrennium 31,482 patients have been cared for. The income for this period has been \$2,337,558. According to the latest reports the present endowment is \$1,428,273, a gain for the quadrennium of \$101,656. Nine thousand, three hundred and sixty-four people have been given free bed service at a total cost to the hospital of \$357,322. Cash and supplies to the value of \$29,817 have been contributed by the churches. New equipment and improvements to the amount of \$130,476 have been added, all the earnings of the hospital, \$83,254, having been put back into the hospital for new equipment and improvements. Six hundred and thirty-three nurses have been graduated during the quadrennium. There are 17 graduate nurses serving in the Foreign field, and 37 Life Service volunteers are now in training in the hospital and medical school. A controversy of more than twelve years standing between Northwestern University and the Wesley Hospital, which has been the occasion of much embarrassment to both institutions and to our work in the city, has recently been amicably settled. By the terms of the settlement Wesley Hospital is to have a site for a new hospital on the McKinlock campus of the University, Lake front, Chicago. Plans are now maturing for the erection of a great hospital building the equal or superior of anything in the Middle West, and the trustees of the present hospital are understood to have suggested the possible utilization of the present plant of Wesley Hospital for a Negro hospital when the new plant on the University campus or adjacent thereto shall have been completed.

The progress of the movement for the better care of the retired ministers noted in our last quadrennial report has gone on during this quadrennium. Notable additions have been made to this fund and the increased care of the veterans who made the progress of the present day possible is one of the causes for gratification. The total amount reported from the office of the Board of Conference Claimants as added to the permanent funds of the Conferences of the Area for the quadrennium is \$152,433, and the increase in amounts raised for the current funds is \$26,330. The increase in the amounts paid to claimants, including the necessitous relief is \$26,980.

We have also the Bethany Home in Chicago which is the property of the Central Swedish Conference. It is a commanding institution growing rapidly. The total value of that property is \$450,000, and the number of old people accommodated is 100. The increase in property valuation during the quadrennium is \$150,000; 307 old people have been taken care of during this quadrennium, an increase of 167 over the previous four years.

A similar report might be made for the German Deaconess Home in Chicago, the Agard Rest Home at Lake Bluff, and the Chicago Deaconess Home.

Marcy Center is a valuable institution operated by the Woman's Home Missionary Society. It is the one significant piece of work among the Jews resident in the city of Chicago. Extensive plans for the enlargement of this institution and its removal to a new and better site on the West Side have been projected and will be carried out in the near future.

In our last quadrennial report we noted the establishment of the Department of Religious Education under the direction of the Graduate School of Northwestern University. Under the inspiration and with the help of both the Home and Foreign collections of the Centenary organization this work has gone on in a most gratifying way during the quadrennium. The enrollment has doubled and trebled, and now equals 90. Professor James A. James, Ph.D., Dean of the Graduate School of Northwestern University and a delegate to the General Conference, has given a notable leadership to this important piece of work.

The Chicago Area has the headquarters of the Board of Sunday Schools, the Board of Conference Claimants, the Board of Control of the Epworth League, the Board of Hospitals and Homes, the Committee of Conservation and Advance, the Northwestern Christian Advocate, the Epworth Herald and a branch of the Book Concern. It has other offices such as the Western office of the Board of Foreign Missions, of the Board of Education, of the Bureau of Architecture, of the Woman's Foreign and the Woman's Home Missionary Societies. These interests have all received the personal attention and cooperation of the Resident Bishop. Several of these Boards conduct within the Conferences of the Area special activities of great value to the total life of the Church. It is a noteworthy fact that while we were compelled to report a decrease of more than eleven thousand in the Sunday School enrollment in the last quadrennium we are able to report an increase of more than twenty-five thousand for this four years.

The Resident Bishop of Chicago has served as president of the Anti-Saloon League of America, as president of the Board of Sunday Schools, vice-president of the Deaconess Board, chair-

man of the Committee of Conservation and Advance, as a member of the executive and administrative committees of the Federal Council of Churches, as a member of the International Y. M. C. A. and one of its Western regional directors, and in a variety of other organizations. He served as delegate from the North American Missions Conference to the International Missionary Conference at Oxford, and as fraternal delegate to the Irish Methodist Conference at Belfast and to the British Wesleyan Conference at Bristol. In these capacities a large number of public services were inevitable.

The expanding program of this great Area demands ceaseless and untiring work. Addresses on all sorts of public occasions, denominational and interdenominational gatherings, patriotic work, every conceivable kind of meeting, together with services on various Church Boards make the life of the Resident Bishop in Chicago strenuous indeed.

During the quadrennium the number of candidates for our ministry has continued to show a gratifying increase. The total number reported for the five Conferences of the Area during the quadrennium is 105. Even more significant than the number is the quality and training of the men. At a recent session of one of the Conferences where 14 men were received every man was a college or university graduate and every one either a seminary graduate or in the seminary course. The response to the Life Service campaigns has been equally gratifying. We have the young people. Scores and hundreds of them are found on every public occasion, at our church dedications and in our various church gatherings. These young people show a willingness to consecrate themselves to religious work. The Epworth League under the very efficient leadership of its General Secretary, Doctor Charles E. Guthrie, is making the work of that great organization vital and significant to a remarkable degree. The Epworth League institutes are a great and blessed force in the life of our young people. A similar thing may be said of the institutes conducted under the auspices of the Sunday School Board.

CINCINNATI AREA

WILLIAM F. ANDERSON, RESIDENT BISHOP

When the Area system was adopted the Cincinnati Area consisted of five Conferences in Ohio, the Indiana, Kentucky, Central German and Lexington—nine in all. In 1916 Central German became associated with the Detroit Area, and in 1920 Indiana and Lexington Conferences became part of the Indianapolis Area. Meantime the five Conferences in Ohio have been reduced to three.

The Cincinnati Area, as now constituted, consists of Kentucky, Ohio, North-East Ohio and West Ohio Conferences. The membership in full of the churches in these Conferences is 426,373, with 16,898 probationary members. The increase in membership for the quadrennium is 14,301. The Sunday School enrollment is 449,723, an increase of 34,178.

Vigorous efforts have been persistently exerted during the quadrennium in the interest of THE CENTENARY. The gifts of the Area for CENTENARY purposes since the Movement was organized totals to January 1, 1924, \$7,190,250, which is 10.87% plus of the amount given by the entire Church. The Area's highest per capita gift in any single year is \$3.71.

There has been a steady advance for those interests of the Church not included in the Centenary. The increase in PASTORS' SALARIES has been remarkable. The total amount for MINISTERIAL SUPPORT is \$9,039,671; a gift of \$5.33 per capita annually.

The quadrennium has been marked by a very unusual amount of CHURCH-BUILDING. It is a fine testimonial to the loyalty and devotion of our people that so many churches should have been erected notwithstanding the high cost of building. For CHURCH-BUILDING AND IMPROVEMENT a total of \$7,381,000 has been raised. At the same time there has been paid on OLD INDEBTEDNESS \$176,851. The total VALUE OF CHURCH PROPERTY, exclusive of all indebtedness, is now \$31,023,996; a gain of \$4,920,892. The government authorities report that the annual per capita income for all the people in Ohio, including men, women and children, is \$826. What might not the Methodists of Ohio do in KINGDOM BUILDING if the law of CHRISTIAN STEWARDSHIP were accepted and practiced!

One of the most noteworthy features of the work in the Cincinnati Area is the development of EDUCATIONAL INTERESTS. The Methodist youth of the Area are positively voracious in

their educational appetites. As the result, our four colleges in Ohio are crowded to their utmost capacity. More than 40% of the students of the tax-supported institutions are Methodists, while the Methodist contingents in the colleges of other denominations are invariably large, sometimes almost to the point of embarrassment to the management of these institutions. The showing of our colleges is as follows:

Ohio Wesleyan, students 1,784, an advance of 455. Total material assets are \$4,015,600. The Development Program for eight millions is in full swing and victory seems assured.

Mount Union continues on her upward course with 826 students and material assets valued at \$1,422,038. A campaign for two million dollars additional is being organized.

Ohio Northern is providing educational facilities for a student body of more than 1,000 and at a cost which is surprisingly low in these times. The total material assets of the institutions are a little above \$1,000,000.

Baldwin-Wallace has property, equipment and endowment whose value reaches the sum of \$2,146,807; an increase of \$256,632. The College of Liberal Arts has an enrollment of more than 300.

Union College, Barbourville, Kentucky, has registered a notable advance in educational standards and in the growth of property values. An Endowment Campaign resulted in subscriptions of \$453,000 and endowment has been actually increased more than \$100,000. Buildings and equipment are valued in round numbers at \$300,000. The student body ranges about 300.

The Cincinnati Training School, which performs its work under the auspices of the Elizabeth Gamble Deaconess Home Association, is rendering a gracious and helpful ministry in the training of young women for practical Christian service in the home and foreign fields. It has a student body of almost 100, and property assets at \$250,000.

The work of the Church under the *Wesley Foundation* has greatly increased. It is going forward splendidly in as many as ten or twelve of the non-Methodist institutions. It is so of necessity because of the very large Methodist constituency in all these colleges. Each of these institutions affords opportunity for reinforcement for life-service and the results are most gratifying.

The work of Hospitals and Homes has received a very distinct impetus in recent years and the response of the Cincinnati Area has been immediate and generous.

The Christ Hospital, associated with the Elizabeth Gamble Deaconess Home Association, represents standard of merit in every respect. Its present assets of cash investments, real estate, equipment, etc., totals \$1,609,142; an increase of

\$126,849. In addition a Home for Nurses has been purchased whose value approximates \$100,000.

A very remarkable piece of good fortune has come to *Saint Luke's Hospital*, Cleveland. Two friends of the institution, not members of the Methodist Episcopal Church, have made a proposal to give each the sum of one million dollars to be divided equally between buildings and endowments. This is on condition that the friends of the institution raise an additional million dollars and that the proceeds of the present downtown property be conserved for future development. A new site of sixteen acres has been purchased. The ministry and membership of the North-East Ohio and the Erie Conferences expect to join in a campaign in the months near at hand for the raising of the conditional million named by the donors. *Saint Luke's* will then have a property with a total valuation near \$5,000,000. It is expected that the new *Saint Luke's* will provide accommodations for 500 beds. It is planned that building operations shall begin very soon.

White Cross Hospital of Columbus, formerly the Protestant Hospital, has now become a thorough-going Methodist institution in its official management and has been adopted by the Ohio Conference. It has recently purchased the old Ohio Medical College building and is planning to build a new unit with 200 beds, which will make it the largest hospital in Columbus. The expansion program anticipates the expenditure of \$700,000.

Flower Hospital of Toledo has received a new impetus under new leadership. The institution has been reorganized and plans are in process for a large expansion. The assets of the property at present are a little beyond a quarter of a million dollars; increase \$100,000.

Pikeville Hospital at Pikeville, Kentucky, has been organized under the auspices of the Kentucky Conference. It began its work during the present quadrennium and has property worth well toward \$100,000.

The Methodist Episcopal Deaconess Hospital at Louisville, Kentucky, is facing the future with larger outlook than has heretofore been possible. It is growing in favor among the people of the city and has material assets worth something beyond \$100,000.

The Methodist Home for the Aged on College Hill, Cincinnati, is having a period of splendid prosperity. The same is true of the *Children's Home* at Worthington and the *Home for the Aged* at Elyria.

The institutional and philanthropic work of this Area is conducted by leaders of recognized competency and is highly creditable to the denomination. Special emphasis is being continuously placed upon modern methods of church work, both in the cities and in rural districts. The leaders of the Church

are thoroughly alive to all the interests of the Kingdom and are eagerly seeking to avail themselves of all improvement in method and procedure.

The growth and multiplication of Goodwill Industries, Community Houses, Social Centers and Church Houses in City and Rural Districts is one of the significant developments in the work of the Area—Esther Homes and Friendship Homes under the auspices of Woman's Home Missionary Society and the various Deaconess organizations are entering strategic fields with a ministry beautifully helpful and Christlike.

The work of The Methodist Book Concern under its present management in Cincinnati is the continued admiration of laymen and ministers alike.

There is a constant demand for the spiritual emphasis in all the activities of the Church and every appeal upon the basis of the spiritual meets ready response. The people of the Area still feel the original call of Methodism to spread scriptural holiness throughout the earth. The Centenary Movement has brought vital quickening in that regard. The enlargement of vision, the appeal of the stricken world, the emphasis upon the Gospel of Christ as the only means of attaining unto the better condition and the vitalizing of the message of the ministry have all contributed to a better conception of the meaning of the Kingdom of God and to a more virile Methodism. The people of this Area may be depended upon to show a deep and ever growing interest in the World Service Program. The spirit of ministers and members generally is "to thank God and take courage."

THE DENVER AREA

C. L. MEAD, RESIDENT BISHOP

The Denver Area, according to the Year Book for 1921, is with but one exception the largest episcopal area in the United States. It extends from the plains of Montana across the Rio Grande into Old Mexico and from the Mississippi River to the Sierra Nevada Mountains. These Conferences embrace the territory of Colorado, Wyoming, Utah and New Mexico with exclusive administration of all Methodist people, and the foreign-speaking and colored work included in these Conferences covering territory in the States of Oklahoma, Kansas, Iowa and Nebraska.

The physical features of the Area alone are marvelous, affording practically all types of climate: cold snows of winter linger late in the summer in northern Wyoming, while at the same time roses bloom and fruit ripens in southern New Mexico. Much of the territory of the Area is frontier in character, but it embraces all of the problems, however, incident to the work of the church. It has the City problem, the Community Church problem, the Mining Camp problem, the Rural problem, the Mormon problem, the Indian problem and the Frontier problem. In Denver and Salt Lake City, the city problem is especially pressing and prominent. Denver has approximately 300,000 people and is said to have more college graduates in proportion to its population than any city in the United States except Boston. It presents all types of the city problem from the residential family church to the Institutional church among the poor of the city. It is said to have the most progressive program in the development of the religious work of our church of any city in the United States. Being the heart of the Area, it also is the center of the Colorado Conference by virtue of its location, railroad facilities and growing influence in the Rocky Mountain region. It has possibly a half dozen of the most outstanding successful churches in the work of the cities in America. Trinity Church, which is one of the great churches of Methodism, has had a singularly successful career under the leadership of Dr. Loren M. Edwards, where literally thousands throng the church at every service. The Washington Park Community Church, of which Dr. George L. Nuckolls is pastor, has grown to such proportions that the church is under the necessity of immediate enlargement of its plant for worship, affording an entire community the opportunity for a cooperative effort which has brought all the Protestant denominations of

the community together without losing anything of essential church influence and leadership. Grace Church, under the leadership of Dr. George S. Lackland, has attracted through its Open Forum and special ministry to the laboring men of the Rocky Mountain region a ministry of great value and efficiency. Grant Avenue Church, under the leadership of Dr. James Thomas, has successfully carried on during the quadrennium plans of community uplift which have been unique in Methodism, proving the value of the social service and spiritual ministry of the church. The Epworth Institutional Church, under the leadership of Dr. Ezra M. Cox, has become a perfect beehive of industry through its "Good Will" activities and has practically redeemed a large section of the child life of the city through its seven-day-week ministries. The Italian Mission is offering to the foreign speaking population of their community a fine opportunity for a better understanding of the spirit of our church life and reaching effectively many whose interest in other denominations has been divorced from vital church fellowship. In different sections of the city new church buildings are being erected with a view to meet the larger needs of the city's growth and seeking such modern equipment as will meet the demands of the growing life and preparing for the future growth of the city's population. Faithful men labor in these with unusual devotion to their tasks and are accomplishing almost impossible things.

At the University of Denver we have a center for Christian education in the Area which is proving its value in giving a finely trained group of our youth for the work both of the ministry and the laity of the area. At the beginning of the quadrennium Dr. Henry A. Buchtel, whose conspicuous leadership for twenty-two years had led the university to a position of influence and power, was suddenly stricken and compelled because of his physical condition to resign. The university was singularly fortunate in securing as his successor Chancellor Heber R. Harper, under whose leadership the university has steadily grown both in numbers and influence. Its value to the Rocky Mountain Methodism has been beyond all estimate. The Iliff School of Theology, under the leadership of Dr. Edwin W. Dunlavy, has increased its student-body to more than one hundred in number and has secured in a recent financial campaign \$153,000 additional financial resources, and gives promise of being one of the great theological institutions of the Church.

Our work in the eastern part of the State of Colorado, from the foothills of the Rocky Mountains to the Kansas line, is largely made up of rural church problems. During the dreadful financial conditions which have affected the farmers, many farms have been sold and many people have moved out of this part of the territory. However, the ministers who have been

appointed to these charges have proved their loyalty and devotion by giving a perfectly heroic service, so that the losses have been minimized and the work is moving forward slowly but substantially in these rural districts.

Two very large and successful Epworth League Institutes are held every year: one on the Grand Mesa on the Western Slope, serving the Grand Junction District; the other at Estes Park, serving the other districts of the Colorado Conference. These institutes are increasing in numbers and influence with every passing year, and bid fair to give our young people an opportunity for training seldom equalled, and to give to the church a finely trained youth which will be able to cope with the problems of the future. Throughout the Conference there have been steadily increasing and substantial gains in membership and property. Within the city of Denver, beautiful and commodious new churches have been dedicated at Edgewater and Englewood, while building projects at Park Hill Church, Christ Church, Highlands and Harkness Heights are moving forward, which promise to give a modern equipment in these sections of the city of Denver which will equal if they do not surpass that of any other city in America.

On the Colorado Springs District where Dr. G. M. Henderson is giving a most careful and constructive superintendency to the work new churches have been erected at Limon, a county-seat town in the eastern part of the State, commanding a great stretch of territory where our church is giving an invaluable ministry, and at Arvada, one of the suburbs of the city of Denver, where a Community Church has been partially erected, already giving promise of commanding the entire community with its fine and helpful social and religious ministry.

At Pueblo in the Colorado Conference, where the fine leadership of Dr. Chas. W. Hancher has been so conspicuously successful, constant advances of substantial character are apparent. The First Church is building a beautiful commodious modern structure costing \$125,000, while Saint Paul's Church is adding a \$30,000 Sunday school addition to its already fine auditorium. Monte Vista has completed a new structure which will be a center of religious life for all of the San Luis Valley. A new church has also been dedicated at Montrose on the Grand Junction District, which gives our Methodism a representative standing in that great area where men struggle against almost impossible odds. The Grand Junction District under the wise leadership of Dr. E. N. Edgerton has steadily gone forward in Centenary contributions and in the general strengthening of our Church in that vast region. On the Greeley District new churches have been dedicated at Akron, Armel, Fleming, Holyoke, Otis, Platteville and Hudson where the financial reverses of the farmers had seemed to prophesy failure for any

advance of any kind. Yet under the careful, commanding leadership of Dr. C. A. Wright, the district has steadily advanced and substantial growths are recorded. At the student centers in Boulder, Greeley and Fort Collins where we have student pastors, houses have been purchased which form at each of these strategic places religious centers of student life, which serves to increase the commanding influence of the church among the young people of the State.

Probably the most signal development in the Area has been in connection with our hospital work at Colorado Springs. The Woman's Home Missionary Society owned a very fine property, consisting of a fine location with a small but beautiful and efficient hospital in operation, the total value of the property being estimated by careful survey to approximate \$300,000. Through the generosity of the Woman's Home Missionary Society this entire property has been deeded over to the Colorado Conference of the Methodist Episcopal Church, and the growing usefulness of the institution is beyond all estimate. In view of the fact that our Rocky Mountain country offers a climate singularly congenial and friendly to sufferers from tuberculosis, many people from all parts of the United States come to us for healing and help. In connection with this fine gift from the Woman's Home Missionary Society of the complete plant of Beth-El Hospital where medical and surgical work is being carried on with such remarkable success, the City of Colorado Springs has donated additional adjoining land comprising twenty-three acres, upon which is to be erected the National Methodist Episcopal Sanatorium for Tuberculosis. It is expected that within the near future a modern Sanatorium consisting of commodious buildings completely equipped and having the best service available will be afforded our Methodist people who suffer from this dread disease. It is our hope that the buildings can be speedily completed and that the ministry so needed in this Rocky Mountain region to care for the innumerable victims who come to us can be given through the name of the Methodist Episcopal Church in the spirit of Christ for the healing of the nations.

The Wyoming State Conference is serving a portion of the country which is passing over from frontier conditions to industrial, commercial and agricultural situations. The large industrial development in the oil districts has made Casper a center of wide influence throughout the State. Our work has grown in the city of Casper until a second Methodist Church, known as the East Side Church, has been organized and has grown into a membership of 134 in a single year, with a growing Sunday school and increasing prospects of usefulness. A new and commanding site has been purchased for the Gantz Memorial Church and very soon a new building will be erected which will be a credit to the Methodism of that great State. In the Big Horn

Basin dedications have been held at Worland, Basin and Greybull, while at Sheridan a \$110,000 structure has been dedicated, whose beauty and imposing character is unmatched in the State, giving Methodism a commanding position in that locality. The industrial and agricultural conditions have very seriously affected the progress of the State, as many people have suffered financial bankruptcy through the result of the financial depression, yet under the very wise leadership of the District Superintendents, the work has steadily grown in that region.

At Thermopolis, Wyoming, there was organized last year the Wyoming State Epworth League Institute, which bids fair to rival, if not surpass, in attendance and registration any similar gathering in the Area.

The State University, located at Laramie, Wyoming, gives promise of becoming one of the great State universities of the country inasmuch as it has been enriched through royalties from great investments from the oil region, and with increasing endowment and equipment is attracting a very large student body to this university center. The Wesley Foundation has already been organized in connection with the work of the State University with a very competent committee and bids fair to rival the religious work in any of the great universities of the land. There is no more promising feature connected with our work in the State of Wyoming than the work of this Wesley Foundation.

The New Mexico Conference ministers to both English and Spanish speaking people in the State of New Mexico, the English speaking work steadily advancing under the leadership of Dr. S. Alonzo Bright, for many years one of the most conspicuous leaders in our Home Mission work; new churches have been dedicated at Clayton, Las Vegas, Santa Fe, Orchard Park in El Paso, while extension work at Raton and Albuquerque has given us the leadership of the Protestant forces of the community. The Spanish speaking work has been organized by virtue of the enabling act passed by the last General Conference into what is known as the Southwest Spanish Mission with Dr. H. A. Bassett as the superintendent, whose very effective service as District Superintendent of the Spanish speaking District has placed the work on a substantial basis, though the growth may not have been as rapid as desired. One of the great assets of our work is the Harwood School for Boys, of which Dr. Bassett is president, which is growing in numbers and strength among our Mexican people until we are beginning to look to that school as the source of supply for the finely trained Mexican youth both as preachers and laymen to care for the large number of Mexican people of the State constantly augmented by the numbers who come yearly across the border from Old Mexico. It is estimated that 100,000 Mexicans came into

the United States through New Mexico and Arizona, and one of the pressing problems of the area is to secure a sufficiently trained Spanish speaking ministry to care for these needy people. The Sanatorium at Albuquerque under the splendid administration of the Woman's Home Missionary Society has erected a nurses' home, modernized the equipment, improved and enlarged the plant until it is one of the centers of helpful and healing life in the great southwest country. As the southwest develops, the Methodist Episcopal Church can be depended upon to keep in the van of progress and fine service, caring for all the large interests of Methodism in that region.

The West German brethren have been most loyal and faithful during a very trying period occasioned by feeling engendered by the World War, but have shown by their consecration and contributions to the work their fine loyalty both to the nation and the church. The West German Conference has been one of the few Conferences signally successful in having raised and paid its Centenary quota, and our German people are among our staunchest and strongest workers throughout the area. They suffer from a divided sentiment concerning the question of amalgamation with the English speaking work in the localities where they are at work, but are content to work on efficiently and faithfully until the future of their Conference relationship shall have been determined by further action. The Western Swedish Conference, operating principally in Nebraska, suffers under the same difficulty as the other foreign speaking Conferences: the older people in some sections desiring services in the Swedish language, while the younger people of the coming generations can be reached only by the use of the English. In the natural course of events the Swedish congregations will sooner or later be absorbed in the work of the contiguous Conferences, as by a gradual process of absorption many of the younger ministers of the Conference have accepted work in English speaking localities.

The Lincoln Conference has a double task of ministering to colored people in localities and cities which are practically northern in sentiment and community life and yet are obliged to carry on work in situations where our colored work is virtually on the Home Mission Basis. The brethren of the Lincoln Conference have shown a desire to grow in strength and devotion to the church of their life and love, and while very poor financially in some sections, yet they are struggling with a courage undiminished which is characteristic of the patience of their people. New churches have been erected, some of which are partially completed, at Kansas City, Kansas, Oklahoma City, Oklahoma, Muskogee, Oklahoma, Tulsa and Ardmore, which indicate that our colored people of the Lincoln Conference are following slowly but surely in the path of a permanent

development which gives fine promise for their race. They have been very patient in the face of race prejudice and have continued faithful to the tasks imposed upon them, seeking through the ordinary channels in Centenary efforts to accomplish almost impossible tasks in practically impossible situations.

One of the most remarkable pieces of work done in the Area during the quadrennium is in the Utah Mission under the very wise leadership and administration of Dr. John J. Lacey, who has had charge of the work in this difficult field. The work has been pushed with regard to a comprehensiveness of plan and intensity of zeal and devotion to detail that has been remarkable. In the fine business administration of the Mission, Dr. Lacey has been able to secure for our church a very high grade of credit in the confidence of the people in the various communities where we are at work. The clearance of titles, the disposal of property in unpromising situations, the opening of many fields throughout the State of Utah has given to us a very commanding position. In the city of Salt Lake our First Church under the fine ministry of Dr. Stanley A. Curtis has steadily grown in membership and representative character until both its ministry and members constitute leading factors in the evangelical life of the city. At Grace Church and Centenary Church new structures have been erected, which are beautiful in appearance, complete in modern equipment, and serving in most effective way the sections of the city where they are located. In Price, Utah, a new church, which has long been needed there, is now a reality, promising to give to that very thriving and growing city in the eastern part of the State a ministry of untold value.

A very promising Epworth League Institute has been organized in our work of the Utah Mission where more than one hundred young people have gathered in recent years with increasing enthusiasm and fine results under the leadership of Dr. Lacey, who has secured a competent and efficient faculty to conduct the work of the institute.

One of the most gratifying elements in our work in Utah is the character of the men who have been secured to work in this very difficult mission field. It requires an unusual degree of consecration and courage to live under conditions as prevail in the presence of the powerful Mormon influences of this field. And yet the men, who have been secured and who labor among these hard conditions, with small remuneration, have shown a fidelity and devotion which is unsurpassed in any field under the administration of the Church.

An outstanding feature of our work has been the very strong and fine administration of the Centenary Area Office under the leadership of Rev. Frank R. Hollenback, of the Colorado Conference, whose long ministry in this field has made him entirely familiar with the problems of this Rocky Mountain region.

For many years a member of the Colorado Conference, a district superintendent of large service and wide experience, his service has proved invaluable in the continuation of the work done for our Committee on Conservation and Advance in the Centenary movement of the Church. The report of the Denver Area Office shows a fine planning and executive efficiency in covering so large an area and a very wise use of the material furnished by the Chicago Office in slides, lectures, speakers and literature reveals the fact that the standing of the Area in its Centenary record has been due very largely to the leadership of the Secretary with the cooperation of the district superintendents and the pastors in every section. It is difficult to conceive how such large returns could have been secured in benevolent contributions from a territory so scattered and sparsely settled with financial conditions that have been very difficult to work under without the help of this very valuable and efficient organization. The need for such an organization in an area composed of such diverse problems is beyond words.

There has been a steady growth in membership throughout the Area, and the increasing development in church buildings and church property, which is here recorded, has been made possible by the fine administration of the district superintendents and the splendid cooperation of the pastors and people in every section. We desire to record our very great debt to the Board of Home Missions and Church Extension, which has responded constantly and readily to innumerable appeals from what is distinctly in a very large part Home Missionary territory and frontier work, and we desire to record our conviction that the advances in church property and the growth in membership are due very largely to the splendid cooperation and generosity of the Board of Home Missions and Church Extension in helping us to enter many neglected fields.

DETROIT AREA

THEODORE S. HENDERSON, RESIDENT BISHOP

The Detroit Area comprises the Central German, Detroit, Michigan, and Norwegian and Danish Conferences. The territory in which the churches are located reaches from North Braddock, Pennsylvania, on the east, to Fremont, Nebraska, on the west, and from Nashville, Tennessee, on the south, to Lake Superior and North Dakota on the north and northwest. This quadrennial report must be a recognized incomplete and condensed summary of the activities and achievements of Methodism in this Area.

Evangelism. Foremost in the manifold ministry of the church is the proclamation, interpretation and incarnation of the evangel of Christ. Amid all the seething world unrest we have endeavored to demonstrate to our constituency that Methodism is culture on fire with a dominant spiritual passion. The gain in church membership, including probationers, for the four years ending at the last Annual Conferences, was 10,456, a percentage gain of six per cent for the quadrennium. In one twelve months 24,078 probationers were received into church fellowship, or 14½ per cent of the total membership for that year. One of our still most appalling evangelistic deficiencies is the failure to train effectively the probationers we receive. As a part of the constructive program of fundamental evangelism, definite and far-reaching results have been obtained from the Laymen's Loyalty League, which has committed a large number of our laymen to the following basic principles of the spiritual life:

In loving loyalty to Jesus Christ, my personal Saviour and Lord, I agree to practice

First, The Life of Daily Prayer for myself and others.

Second, The Life of Stewardship, to acquire and administer my possessions as a sacred trust from God; and in token of the acknowledgment of the complete ownership of God, to set aside at least one tenth of my income for direct Kingdom purposes.

Third, The Life of Personal Evangelism, through which I covenant to seek to win others to Christ, especially my own personal acquaintances, and help them to share in the full responsibilities of the fellowship of the church.

Religious Education. Our major opportunity in religious education is the church Bible school. Manifest gains in the training of a better leadership have taken place, mightily im-

proving the quality of our volunteer teaching force, which cannot be estimated by our numerical increase. The records indicate that the total enrollment of the Sunday schools of the Area is 211,088, a gain of nine per cent during the past four complete Annual Conference years. Daily Vacation Bible Schools grow in numbers and in the meeting of a rare opportunity in religious education, while in an increasing number of places pastors are teaching Bible study in the public schools with curriculum credit.

Young People's Work. The Epworth League still maintains its power to enlist young people in Kingdom service through the varied departments of this much needed organization. The Detroit Area maintains Epworth League institutes at Albion and Lake Michigan, Michigan; at Lake Ripley, Wisconsin, and Lake Tipitwakan, Minnesota, for the Norwegian and Danish young people; while the young people of the Central German Conference meet at Santa Claus, Indiana, and Lakeside, Ohio. If the Epworth League did nothing more than to instruct and inspire the young people for the work of Christian leadership in the local churches by means of the institutes of this Area, the Epworth League would make a most enviable record in the service of the Kingdom. The attempt to articulate and coordinate the church activities of the high school group in our local churches is worthy of all praise. There is no more teasing problem before the Methodists of this Area than to enlist this group in vital service for Christ in the community. One of the most notable achievements of the Epworth Leagues of this Area is the support of Miss Geraldine Townsend in her work as the Epworth League Secretary of China. The State of Michigan has led the nation in the number of Mission Study classes.

Christian Education. Approximately five thousand Methodist students are in attendance at our own Albion College, the University of Michigan, the Michigan Agricultural College and the four normal colleges of the State. With the rapid growth of the student body at Albion, the superb financial achievement of securing subscriptions for more than \$2,000,000 for Christian education in Michigan, of which \$1,700,000 will go to Albion, is here recorded with grateful acknowledgment to the pastors and laymen without whose leadership the result would have been impossible. At Ann Arbor, the seat of the State university, a complete block of property adjoining the campus is now in the possession of the Methodists, on the corner of which are located the Methodist Church and the present Wesley Hall, and the remainder of the site will be used for the development of an adequate Wesley Foundation when a quarter of a million dollars is available from the funds of the Methodist Educational Advance. Special workers among students are

engaged at Albion, Ann Arbor, Kalamazoo, Ypsilanti, Mount Pleasant and East Lansing. Here also it must be acknowledged that of the total amount raised for Baldwin Wallace College in Berea, Ohio, not less than \$300,000 came from the Central German Conference.

Vocational Life Service. Since June 1, 1916, we have definite record of 309 men and women who have actually gone into their respective fields of service as ministers, missionaries, deaconesses, social workers and others. This does not include many times that number in the universities, colleges and normal schools in undergraduate preparation for some specific form of full time vocational life service. One of the reasons for such results has been the continuous presentation among our young people of the "Whatever, Wherever, Whenever" covenant and the formation of many 3 W Circles in the local churches. During the past four years one hundred men have united on trial with the four Annual Conferences of the Area. Recalling that two of the Conferences are bilingual Conferences, working mainly among foreign-speaking peoples, this record is not without significance. Within the bounds of the Area the most significant deaconess conference in Methodism is held annually within the bounds of the Central German Conference, where we appoint more than seventy deaconesses each year.

Bilingual Work. In this Area are the two outstanding bilingual Conferences of Methodism. When it is recognized that these churches in the Central German and the Norwegian and Danish Conferences have constantly contributed a part of their membership to the English speaking Conferences, their record, even from the standpoint of membership, is highly gratifying. Within the past four years the total membership of these two Conferences has increased from 19,771 to 20,547, while the Sunday school enrollment has increased from 22,676 to 24,741. When it is recalled that these two Conferences have in four years invested \$586,446 in church extension projects; that the Central German Conference exceeds by fifteen per cent any other Conference in the Area in its Centenary payments, and that they have contributed more than \$300,000 to Christian education; that the Norwegian and Danish Conference has established a working girls' home for Scandinavians in Chicago, appraised at \$85,000; that there is now being erected in Cincinnati in the Central German Conference a \$200,000 community center in the midst of a polyglot population; that \$35,000 was given by a layman in the Central German Conference for a children's hospital at Bethesda, Cincinnati; that \$525,466 has just been subscribed, mainly from the city of Cincinnati, of which \$101,000 was from the Central German Conference, for a new Bethesda surgical hospital, it will be recognized that there remains a vast Kingdom asset in our bi-

lingual Conferences, the value of which must be appropriately appraised. These Conferences believe that no policy should be framed by the General Conference which would disintegrate their work nor destroy the integrity of the Annual Conferences as units. After eight years of as careful supervision and study as I have been able to give, I am convinced that the registered opinion of these Conferences is correct and their convictions should prevail in any readjustment in the bilingual work of Methodism.

Parish Plan. In seven centers of the Michigan Conference the parish plan is in successful operation. It is an adaptation of the Methodist circuit system to a group of churches, especially where there are rural churches within a reasonable radius of a prosperous town or city church, and all the churches are under the direction of a preacher in charge with one or more ministers and special workers forming the parish staff. Notable in our cities is the Detroit City Parish. Here there are six centers, including Polish, Italian, Hungarian, Negro Centers and a Goodwill Industry center, all under the pastoral supervision of the superintendent of the Methodist Union, who is also the preacher in charge of the entire parish. These foreign language centers are the most dynamic Americanization centers in the city. Within the past three months 930 adult Hungarians have been in attendance on the citizenship classes, and within the city parish during the same period an aggregate of 22,551 people have been in our various educational and welfare groups for instruction.

Church Extension. According to district superintendents' reports, there has been an investment during the quadrennium of more than six and one half million dollars in building and rebuilding churches and parsonages. Notable among the larger projects are the Metropolitan Church, Detroit, to cost more than \$1,000,000; Trinity Church, Grand Rapids, \$400,000; First Church, Jackson, \$320,000; Temple Community Hall, Central Church, Lansing, \$300,000; Trinity Church, Highland Park, Detroit, \$275,000; while dedications of new churches ranging in cost from \$15,000 to \$150,000 have been so many in number that the resident bishop has been unable to dedicate them all. As a part of our building program many community houses have been erected and a notable work is being done in interpreting the manifold ministry of Jesus to communities hitherto untouched. Notable among these community houses is the Temple Hall in Central Church, Lansing, the generous gift of Mr. and Mrs. R. H. Scott, of Lansing. During the quadrennium the Area has secured an episcopal residence at a cost of \$30,000, providing a most attractive and comfortable residence for which the present resident bishop desires to express his genuine appreciation.

Hospitals and Homes. Bethesda Hospital, Cincinnati, in the Central German Conference, is the just pride of the Area. Nothing in Methodism surpasses it in its ministry. Its Sanitarium at Scarlet Oaks, its Home for the Aged, its Deaconess Home, its Maternity Hospital, its Dorcas Training School, together with the medical and surgical hospital, all under one supervision and with marked spirituality and tone, is a joy and an inspiration. During the quadrennium Bronson Hospital at Kalamazoo, within the bounds of the Michigan Conference, has been acquired for Methodism without cost and we now have a property valued at \$205,000, to which will be added \$100,000 now being raised, to double the capacity of the institution. In forty-three months Bronson Hospital has cared for 6,181 patients.

In Farmington, Michigan, within the bounds of the Detroit Conference, we have acquired forty-five acres and begun the development of a Children's Home on a basis of a Christian welfare policy unique in Methodism. Our property now exceeds \$100,000 in value and we minister to a family of 155 children. The support of the Home has been almost entirely secured through an annual White Gift Christmas. The Detroit Community Union provides for the support of the children from the city of Detroit. The Berea Orphans' Home at Berea, Ohio, is generously supported by the Central German Conference. The Area is blessed with four homes for the aged: Clark Memorial Home, Grand Rapids, Michigan Conference; Chelsea Home, in the Detroit Conference; Bethesda Home for the Aged in Cincinnati, and Elim Home in Minneapolis, in the Norwegian and Danish Conference.

The Centenary. The Detroit Area has shared in the benefits as well as contributing to this most notable benevolent enterprise in the history of Protestantism. According to the latest reports available, the Area has paid 71 per cent of what is due on the four and a half years of the Centenary period. Without the inspiration and aid of the Centenary the achievements reported above would have been impossible. The Centenary record for the Area is held by the Central German Conference with 88 per cent of its apportionment paid. Within the past four years the Woman's Foreign Missionary Society has raised \$434,243 and the Woman's Home Missionary Society \$333,115.

Annual Conference Benevolences. The Annual Conference benevolences have increased with startling rapidity and it is possible that the Centenary may have suffered thereby in certain localities, but the Annual Conference benevolences are heavily indebted to the Centenary for the awakening and enlargement of a benevolent impulse previously dormant or defective. This same principle applies to many local churches whose vision of the Kingdom adventure and advance has been

clarified and whose courage has been aroused by the achievements of the Centenary.

Stewardship. There is yet to be preached and practiced among us an adequate evangel of stewardship, which shall have for its main objective the increase of vitality in the spiritual life rather than the increase of budgets. Such an evangel will deepen acquaintance with Jesus Christ, which is the source and sustenance of all motive power of real stewardship. For the adoption of that evangel, Methodism in the Detroit Area waits.

Michigan Christian Advocate. Within the Detroit Area the organ of expression of every Kingdom interest is the Michigan Christian Advocate, which goes to 18,000 subscribers, ably and uniquely edited by Rev. William H. Phelps. Generously and uniformly the editor of the Advocate has given not only space but signal cooperation to every undertaking of the Area. Without this cooperation and the opportunity to appeal to our membership and constituency our advance in evangelism and education and benevolence and philanthropy and every other Kingdom adventure would have been impossible.

The Central Force. The most important force and factor in securing these Kingdom results is the pastor of the local church. No Kingdom agency vies in importance with the local church. No leader in Methodism is so imperative to Kingdom conquest as the faithful, devoted, adventurous pastor who gives his all that Christ may be all in all to all in the world. We recognize him as the central force of the Kingdom and pay tribute to his fidelity, without whom this quadrennial report of the Detroit Area would be impossible.

HELENA AREA

CHARLES WESLEY BURNS, RESIDENT BISHOP

DEAR FATHERS AND BRETHREN:

The following report of Methodist stewardship in the Helena Area is herewith submitted:

No one exalts more in love, nor holds in more lofty, reverential appreciation, Naphtali Lucecock, the first Bishop of the Helena Area, than the one who now, holding dear his ideals, has for four years followed the Sage Brush Trail which he marked with such consecrated foot-steps. The highest loveliest glen of Montana, with snow-crowned mountains tossed about into inaccessible peaks, in loving memory we have named "Lucecock Park," but the entire Area over which he presided and so sacrificially traveled bears his name in its heart.

TERRITORY

The Helena Area comprises four Annual Conferences: North Dakota, North Montana, Montana and Idaho. These Conferences are located in the States of North Dakota, Montana, Idaho and Eastern Oregon.

THE ENORMOUS REACHES OF THE AREA

The distance across the Area is as great as that from New York to Minneapolis. It is the largest continuous Area in Methodism—316,000 square miles. It is 1,750 miles across. Montana alone would hold the six New England states, New Jersey and Delaware. It is a Quayle-ism that "Montana could take the Holy Land in its hand and, thinking the hand was a little dirty, would wash it out." Great Eastern states would be small counties in this Area. Eighty per cent of the Area is covered by sage brush and prickly pear. The remaining twenty per cent consists of lakes and mountain country as fascinating, picturesque and lovely as any in the nation. Over these reaches is a scattered population—homesteaders, cattle and sheep raisers, save in the large cities. Into these great stretches came Methodist itinerant preachers. Francis Asbury Riggins, who was graduated from Dickinson fifty years ago, Van Orsdel, Iliff, Job Little, Logan and Mills came in the early seventies.

Over this territory of plains and prairies, mountain trail, river and lake, by train, stage-coach, narrow gauge railway, automobile, boat and broncho, in summer and in winter, I have traveled 305,655 miles. Glorious are the plains, the mountains, the

men! Never have I seen such courage, such consecration, such conquest. My heart every mile of the way has uplifted in grateful Te Deums. During the four years, I have never been in one place a full week, nor at home in any one year a full month, and have visited every nook and corner of the entire Area. St. Paul's journeys, John Wesley's journeys, and Francis Asbury's journeys are not unlike the "journeyings oft" in the Helena Area.

ECONOMIC CONDITIONS

The religious development has been governed largely by economic conditions. First, were the frontier days of the pioneer mining camps and small huddles of houses in widely scattered settlements; second, long years of rough, slow development in the stock-raising period between mining and agriculture; third, the very rapid exploited expansion of agricultural emphasis which was accompanied by the amazing development of church life throughout the frontier. North Dakota is predominantly agricultural; Montana now predominantly an agrarian, mining and cattle-raising country; Southern Idaho, predominantly a sheep-raising country with a strong tendency toward intensive farming due to recent irrigation development. The early settlers were homesteaders from the Middle West—noble, law abiding, and patriotic, but into the frontier also came hordes of incompetents, undesirables. Lawless elements have given to the frontier a background of the gambling hall, the pool room and the saloon. Following the roving trappers of an earlier day, permanent white settlements came by reason of mines in Idaho north of Boise, and in Montana at Virginia City and Helena. In both states, gold in large quantities was taken out in the sixties. Some of the miners, after the excitement died down, remained and entered agricultural and pastoral pursuits. Today, the copper mines of Butte and the silver-lead mines maintain the old traditions, while enormous quantities of timber in Western Montana support hundreds of men in the lumber industry. North Dakota was developed by the farming class drifting over the border from Minnesota and Canada, although in the eighties cattle raising was a major industry in the western part of the state and one with which Theodore Roosevelt was identified. The transcontinental railways developed the Pacific Coast States at the expense of the inland commonwealths until recently, so that the rapid growth, especially of Montana and Idaho, has all come in the last fifteen years. The growth in southern Idaho has been due largely to intensive irrigated agriculture; that in Montana to dry farming on larger tracts. One of the largest government reclamation projects in the United States is that at Boise, Idaho. The dam is higher than the Flatiron Building in New York. In all

three states the products of field, farm and forest now exceed in value annually those of mines and manufactories. There is only one city in this Area of more than 41,000 population, and all others are below 25,000. The city of the Area headquarters is about 10,000. It is obvious that in the wide reaches of this territory our church life should take on the characteristics of the territory occupied. With widely divergent conflicting ideals of the people, no Area consciousness can possibly be developed. The vital currents east of the Rockies flow toward the Twin Cities, as the vital currents west of the Rockies flow toward Spokane and Portland. Each of the three states—economically, industrially, and religiously—constitutes an empire-unit of its own. Even the political influences of these states differ. The diversity of the Area, therefore, constitutes the diversity of problem in church expression and development. The "Helena Area" is a name. The life of the four Conferences is a fact growing out of the great territory occupied by each.

The quadrennium opened with a drouth in the semi-arid portions of the Area in its third year and which continued for three years longer. When the drouths were broken, the floods were followed by grasshoppers, hail—and the receding markets all had their depressing and deadening part. At present within the Area more than five hundred banks are closed. The economic subtractions of the three states of the Area are well known. Our work has been grouped about our heroic preachers until expansion of work threatens efficiency of performance. Not a few of our frontier preachers are covering more than a dozen-point circuits. The frontier has not passed. The religious development of this great Area will be largely dependent upon the consciousness in the general church that for a long period of time, perhaps a generation, it will still be frontier and missionary territory, where investment will bring the largest returns in the building of the most dynamic empire of America, adjacent to the Pacific basin.

OPPORTUNITIES

In Southeastern Idaho, there are 80,000 Mormons of the Utah type who furnish a somewhat stony soil for evangelical preaching. In North Dakota there is one of the most extensive examples of our foreign-speaking populations in the United States. Sixty per cent of the population of North Dakota is now foreign-speaking. The homesteaders have abandoned their rights or sold to larger holders. The incoming population is from Scandinavia, Russia and Syria. In a single county in North Dakota, two thousand families moved out in a period of five months. No more fascinating foreign missionary challenge is presented anywhere in America than in North Dakota. Its missionary character is indicated in this, that while this Con-

ference kept the faith with the Centenary in this closing year of the quadrennium, it reported at its annual session a large shrinkage in ministerial support.

On the other hand, the city of Butte, the largest mining camp in the world, has a polyglot population of 41,000. Many of these thousands are foreigners who do not speak any language other than their own, nor have they any spiritual ministry of any kind. The industrial, mining, logging and Indian groups of the Area present an unfulfilled missionary task awaiting consecration of life and treasure. The urgency and immediacy of advance programs in Kingdom building are compelling, lest the time of beginnings be past. In the Glacier Park District, the second largest in American Methodism, embracing 45,000 square miles and running the whole length of Montana along the Canadian border—the longest border line of any state in the Union—there is only one modern church building. Within that district are presented as great opportunities as any in Methodism. There are four Indian Reservations—the Blackfoot, Flathead, Fort Peck, and Fort Belknap. The church program is modern, including religious education, community service, recreational activities, social service and evangelism. The first Sunday school for Indians under Methodist auspices was established on this district at Browning. It becomes increasingly clear that Methodism will never worthily and durably minister to the Indians of the Northwest, save through her schools where education and Christianity shall be linked in the formative and determinative years. If the only conception of Indian work is to take photographs of Indians dressed in war paint in many colored blanket-glory, we had better abandon this in the name of Methodism and religion. There has been no more disappointing and discouraging phase of Methodist ministry in the Northwest in the past than our ministry to the Indians. Under the superintendency of Dr. E. E. Higley of the Board of Home Missions and Church Extension, and Mrs. Beggs of the Woman's Home Missionary Society, the inadequate, inefficient, unrelated and unscientific ministry of the past to the Indians is being organized and already is giving large promise of fruitful results.

INSTITUTIONS

All campaigns, programs and institutional developments have been under the counsel and direction of the Area Council, which has been sponsored by the Committee on Conservation and Advance.

Gooding College is the youngest in Methodism. The college dormitory, the cornerstone of which was laid on November 7, 1920, is now builded and roofed over, but only partly completed. The students of the college themselves contributed Thirteen Hundred Dollars to complete the building. The boys are now

living in the unfinished basement. The students at Gooding are some of the finest young men and women in Idaho and Oregon, coming from ranches, homesteads and mountains, hungry for a Christian education. More than one-half of them are volunteers for Christian service.

Montana Wesleyan College has now been merged with the Presbyterian College—the College of Montana—under the new name of Intermountain Union College. This educational merger is not only unique in Methodism, but promises to lead the way to a solution of the problem of maintaining a Christian college in sparsely settled communities with an inadequate supporting Christian constituency. Our college has passed through a generation of struggle, hardship and achievement. Its presidents have been the notable leaders of our Church who have made large educational contributions to the Christian type of citizenship. The Presbyterian college at Deer Lodge has been closed for some years. In July, 1923, the Synod voted to accept our proposal of establishing at Helena a single Christian college. Under the guidance and assistance of the Board of Education, this has now been achieved. Our church has contributed its buildings, land and good will. A joint committee has appraised the value of our college plant at \$275,166.72, against which there is a bonded indebtedness of \$60,000 and current debts of \$43,869.40, making our net assets \$191,297.32. The Presbyterians have merged with a contribution of \$82,519.12, which will be made a part of permanent endowment of the joint college.

The very life of these two colleges is due to the generous consideration of the Board of Education and the recognition of a present investment bringing thousand-fold dividend of life and treasure to the future of the Church.

Wesley College, Grand Forks, North Dakota, represents a unique and interesting pioneer approach to the state university. It is affiliated with the State University of North Dakota, and the students are offered all of the advantages of the State University while attending Wesley College. The funds of the college are not used to duplicate studies or facilities provided at the University, but to support the distinctive service of the church college.

Unique among Methodist institutions is the Montana Deaconess School in the Prickly Pear Valley, five miles from Helena. This school is a monument to the faith of the pioneers who thought the city would reach this far into the valley. It is a monument, also, to Miss Roxanna Beck, the Principal, who, with her deaconess helpers, maintains the only Protestant Deaconess school in Montana. The salvage of boys and girls—orphans and half-orphans—is immeasurable. If the deaconess movement, which flowers in wondrous ministry in the Northwest, had

no other expression of its ministry than this, all that it has cost in life and treasure would be worth while in this investment. It provides a school and home for boys and girls between the ages of five and fourteen. Scholastic work runs through the eighth grade. The school has been conducted without outside help of any of the Boards. During the quadrennium, \$13,000 has been spent on buildings and repairs. The first official act of the Bishop of this Area was to break the ground for a new building as a memorial to William W. Van Orsdel, affectionately known throughout Methodism as "Brother Van." This building has proceeded only as the funds have been raised by the Field Superintendent John Chirgwin—one of the most indefatigable and achieving representatives of the Church. The walls now stand ready for the roof at a cost of \$50,000.

HOSPITALS

As the pioneers in the Methodist belt—Ohio, Indiana, Iowa—established colleges as the characteristic development of the church, not otherwise in the Helena Area Methodism has expressed itself through the ministry of evangelism and healing. There are more deaconess hospitals in Montana alone than in any other entire Area of the Church. We now have six deaconess hospitals in operation—Great Falls, Bozeman, Glasgow, Butte, Sidney, Forsyth. Two others are under construction at Havre and Billings. Through the invested aid of the General Deaconess Board, Charles D. Crouch has undertaken the building of our deaconess hospital at Billings, Montana. The cornerstone laying, under the auspices of the Masonic Grand Lodge of Montana, was declared to be the most significant Protestant event in the history of the state. Our Havre Hospital, started in 1916, is boarded up in its uncompleted state, but an heroic attempt is being made, with the aid of friends, to complete and open this hospital next spring. Successive crop failures have brought such distress that the local Methodists cannot possibly complete the structure alone. Sixty thousand dollars have been sacrificially expended thus far, but at least \$8,000 more will be needed before the first unit can be opened.

The North Dakota Conference has a Deaconess Hospital at Mandan, and at Kenmare a privately owned hospital has been taken over by that Conference.

For lack of funds, we were compelled to close the Deaconess Hospital at Gooding, Idaho, and the liquidation of the Lava Hot Springs Sanitarium is now being achieved.

The subscriptions taken for our institutions and other projects during the years of prosperity have been realized in very small measure. In fact, the financial plan of all our institutions has been reorganized. Our hospitals have had inserted in their deeds the Methodist trust clause. The institutions report as follows:

Property valuation, schools and colleges, \$732,835; hospitals, \$895,704.

NEW PROJECTS

During the quadrennium, our heroic people, with the aid of the Board of Home Missions and Church Extension, completed and dedicated twenty-one new church buildings. The untoward economic conditions have made impossible the completion of some dozen others, the basements of which have been digged and are now roofed over.

Under the authority of the Enabling Act as passed by the General Conference of 1920, as resident and presiding bishop, I signed the decree for the union of the Montana and North Montana Conferences to take place as of date August 27, 1924, the name of the united body to be the "Montana State Conference." The commissions duly appointed by both Conferences are completing the necessary legal and business acts involved in the union, under the law of the Church.

At its last session, the Idaho Conference, by unanimous vote, changed its name to "The Intermountain Conference." The new name avoids the delimitation in suggestion of the single state of Idaho comprising its territory, as in saddle-like conformation, the Conference lies in both states of Idaho and Oregon.

STATISTICS

The preachers of the Area have been faithful in their passionate heralding of Christ in evangelism. The winning of lives to Christ has been central in plan and prayer. The characteristic social ministry of the Area has not indicated any slackening in zeal or lessening in devotion to the evangelistic ideals of Methodism. During the quadrennium, 11,598 have been received on probation by faithful constructive evangelistic methods accented by educational religious culture. The total membership of the Area, including preparatory and full members, at the beginning of the quadrennium was 36,339. The present membership is 39,594. Our church is the predominating church throughout the Area. The peculiar temper and genius of Methodist people are fitted to the needs of the frontier, uniquely expressing evangelistic and social passion. With the multitudinous removals from the Area because of economic conditions and drouth, the membership has steadily declined, and has only been re-enforced by the really significant evangelistic achievement during the four years. An intensive survey of the eleven districts of the Area reveals the very real frontier and missionary character of the entire territory, apart from a few of our large cities, as well as its opportunity and need. There are 488 communities without church services; 87,230 children without Sunday School privileges; 112 pastorless

charges. One-seventh of the total Protestant population is Methodist, while in Montana Methodists constitute one-third of the Protestant population.

Sunday School enrollment has increased from 59,391 to 61,170. The Epworth League's enrollment also shows a normal growth from 5,158 Senior members to 5,251; 1,979 Juniors to 3,034. The Institutes are bringing together increasing numbers of young people of the frontier states who increasingly face world opportunities of Christian service with open-mindedness.

In the Area, we have 454 church-buildings with a valuation increased from \$2,655,410 to \$3,251,025. We now report 332 parsonages with an increased valuation from \$808,625 to \$845,325. In new buildings and improvements, we have expended \$534,843 and paid on old indebtedness \$228,179. The present indebtedness on our church plants is \$245,788. The reaction of Centenary faithfulness upon ministerial support is indicated by the increase of pastors' salaries from \$394,441 to \$417,409. These two factors seem indissolubly joined. They wax or wane together.

PREACHING PERSONNEL

The personnel of the preachers of the Area is of the highest in equipment and consecration. During the quadrennium, the Conferences have sent a large proportion of their young preachers to theological schools for training for the present age task. In a district of nineteen effective men, fourteen are college trained, and eight have college and theological training. In another of thirty-three effective men, thirteen have college degrees; eleven have college and seminary degrees. In one district in North Montana, there are twenty-four preachers; seven of them are college trained, and nine have college and seminary training. The preaching personnel has about retained its status. There are in the Area 1,050 preaching places, manned by 344 preachers and 129 supplies. This averages a three-point circuit for each man throughout the Area. We have transferred into the Area during the quadrennium fifty preachers, and have transferred out seventy. Nine of the ministers have died, three of them in automobile accidents when ministering on their circuits. If the men be weighed rather than counted, the preachers of the Area have no peers in Methodism. Our Sunday School missionaries have toiled unceasingly and achievingly in extensive ministry; in the outlying frontier Home Missionary fields, capturing new communities for Christ through the youth-hood; and intensive institute teacher-training and the development of modern Sunday School practice through efficiency methods.

Among the fruitful ministries of the quadrennium have been the sessions of the Schools for Rural Pastors on the campus of our three colleges and the initial sessions of the Summer Schools

of Theology under the auspices of the Commission on Conference Course of Study.

The Area paper "The Messenger," edited by the Area Secretary, has been of great value as the most economical means of distributing information and arousing interest in the program of the Church among our widely scattered Methodism. This little paper has been distinctly an Area organ and has aided rather than lessened the interest and support of our people toward the Advocates serving this territory.

CENTENARY

During the first two and one-half years of the present quadrennium, George Mecklenburg as Area Secretary accomplished in Centenary subscriptions and propaganda a task seemingly impossible of achievement. His contribution to Area consciousness and Area development was large. Charles L. Bovard is the present Area Secretary, and during one and one-half years has guided the Centenary program of the Area to its place of marvelous achievement. Throughout the Area the ministers and laymen have cooperated with him with enthusiasm and unanimity. These eighteen months represents a period that brought to the states of the Area the most adverse economic conditions ever known in our country, with a perpetual exodus of membership to the more prosperous sections. In terms of Centenary achievement, while in membership the Helena Area ranks lowest, our total payment on four Centenary years gives us a per capita rank of ninth (\$4.19). Herein lies the significance of the sacrificial achievement of the Methodists on the frontier who out of poverty and real need have advanced greatly over the per capita giving of the entire Church. The energy, faithfulness and cooperation of our District Superintendents, pastors and people brought the Centenary giving of the Area in this closing year of the Centenary to advance of the year before. Had the entire Church measured up to the sacrificial giving of our frontier people, the gain over the preceding year would have been more than the loss. In the midst of unparalleled financial depression, hunger and deprivation because of drouth, the Area has stood four-square to its world task.

The amazing optimism of the Centenary subscriptions throughout the Area in a period of prosperity became a real cloud of oppression during the continuance of a seven-year period of drouth and economic subtractions. However, despite drouth, bank failures, grasshoppers, hail and storm, the Methodists of the Area have kept the missionary faith, and have laid on the altars of the church during these four years \$708,025. The entire Area accepts the World Service of the Church joyously.

During the quadrennium, the Area has worked unanimously

in the program of Methodism and cooperatively with other denominations in the spirit of the Home Missions Council, avoiding overlapping, duplication and unholy rivalry in effort. The entire Area has been surveyed concerning our responsibility as a Church, and, with the aid of Dr. C. E. Vermilya, Superintendent of the Frontier Department of the Board of Home Missions, we have studied definitely our task in the frontier. We have been aided in maintaining our churches through the appropriations of the Board of Home Missions, and particularly by the gifts of the General Deaconess Board and Woman's Home Missionary Society. In all the undertakings, laity and ministry and deaconesses have sacrificially toiled in achieving such results as may be recorded under the supreme leadership of Christ. No less contribution to Kingdom achievement has been made by each cultured, consecrated "Lady of the Parsonage" whose hands and heart and spirit have so fortified and glorified the toils of the preacher-man and made possible the achievements recorded of them. The Church of Christ in the Helena Area with fidelity to the faith follows the adventuring Christ over the plains, trails and highways as eagerly in the tomorrows, as devotedly in the yesterdays.

INDIANAPOLIS AREA

REPORT OF BISHOP FREDERICK D. LEETE

NO TRIALS FOR MINISTERIAL DELINQUENCY

The four Conferences of the Indianapolis Area, three white, one colored, contain 1,006 preachers, not including 243 supplies. At the sessions of the Conferences these names have been called annually for four years for the passage of character, making over 4,000 such calls. No trials have been held, and in no case have charges of personal immorality been preferred against a preacher.

No one can deny that the moral strength of the Church depends very largely upon the character of its ministers. The above splendid record is not due to covering up known facts, accusations or substantial rumors. Why is the area able to present this account? Evangelical piety of a sincere type is one answer. Indiana preachers are too busy to give Satan much chance at them. The Area motto is "Christ First." Where He is first, temptation is easily conquered. Our younger men have been plainly warned as to the perils of Christian leadership. Theological controversy has not weakened ethical morale. The business of Christ has absorbed the passions of life.

MEMBERSHIP GAIN 32,821

Four Conferences have reported membership statistics for four years each. Of these sixteen reports all save two have been gains. The Year Book shows that the Area gained each year of the four from 4,987, the lowest, to 12,601, the highest net addition.

Conference net gains for the quadrennium are as follows:

Indiana	10,065
Lexington	6,315
North Indiana	9,056
Northwest Indiana	7,385
Total net gain	<u>32,821</u>

This increase above all losses is twelve and two-tenths per cent for the four years. Its consistent distribution over the years and through the Conferences is believed to be due to constant emphasis upon evangelism as the law of progress, to eclectic methods with much use of pastoral evangelism, very wide-

spread revival meetings, and well-directed personal work. The general activity of the churches in social and community service has not been without evangelistic bearings and significance. The total membership credited to this area is 292,940.

CHURCH AND PARSONAGE INCREASE, \$3,816,714

Indiana Methodism is lamentably underbuilt. The area, compared with others, received but a small percentage of aid from Centenary Church Extension funds. Many large congregations have cramped buildings, and old-style plants are far too common. Some progress has been made in church and parsonage building. The next quadrennium vastly more work of this nature must be done, if Methodism is to do what is asked of it, and if it is to keep its leading position among the denominations operating in the state. The largest net gain in property is that of Indiana Conference, \$1,420,663. Naturally the smallest increase, but one which is very creditable, is that of Lexington Conference, \$582,526. North Indiana Conference increased its property values \$855,385; Northwest, \$958,140. All debts have been cut out of these figures. Seven hundred and eighty-seven parsonages and 1,594 churches are valued at \$17,644,132.

FOUR AND A HALF MILLIONS OF DISCIPLINARY BENEVOLENCES

From the General Minutes, the payments of the four Conferences of Indianapolis Area to Disciplinary Benevolences are taken as follows:

Indiana	\$1,616,638
Lexington	147,988
North Indiana	1,850,139
Northwest Indiana	969,114
Total	\$4,583,879

In addition to this sum, the local minutes disclose more than eight hundred thousand dollars of annual Conference benevolences, as follows:

Indiana	\$407,648
Lexington	27,026
North Indiana	240,385
Northwest Indiana	147,818
Total	\$822,877

While this benevolent giving has been going forward, pastoral salaries and funds for retired preachers have made very substantial and gratifying advances, proportionately as large as elsewhere. In large sections of the state, Indiana Methodists are anything but wealthy. The Calumet region, the mining districts, and part of the Ohio River country necessarily reduce

the total of philanthropic giving, and certain sections are missionary territory.

RAPIDLY GROWING INSTITUTIONS

De Pauw University continues its successful career under the leadership of President George R. Grose. A million dollar endowment campaign was successfully concluded December 31st last. Prior to this, the college was able to report property values of \$1,151,134 and endowment, wholly productive, \$2,611,902. The total resources show an increase for the quadrennium of \$1,623,702. No annual financial deficits ever appear. Competitive scholarships provided by Mr. Edward Rector, bring to Greencastle hundreds of honor men from high schools of the country.

Evansville College perpetuates the honorable record of old Moore's Hill. The main building, costing over \$350,000, one of the most beautiful college edifices in America, was dedicated June 16, 1922. President A. F. Hughes has a constantly growing student body. At the time of preparation of this report the college is in a million dollar endowment campaign with good prospects.

Four hospitals in one system are located at Indianapolis, Fort Wayne, Princeton and Gary, valued at two million dollars above all indebtedness, with over 600 beds, giving service to more than 12,000 patients annually, including more than \$60,000 worth of free work. Dr. George M. Smith is superintendent. The events of the quadrennium have been the erection of the 90 bed Gary hospital, dedicated May 27, 1923, and the addition of a quarter million dollar wing to the Indianapolis plant.

One home for the aged at Warren, Ind., Dr. B. S. Hollopeter, secretary; one active orphanage, J. L. Stout, superintendent; a girls' school at Rensselaer; a Deaconess home in Indianapolis; Friendship House, Gary; are interesting foundations with over a half million of resources.

CHURCH SOCIETIES MAKE PROGRESS

The Sunday schools of Indianapolis Area enroll 280,294 persons in all departments. This is a gain of 24,793 for the quadrennium. The Epworth and Junior Epworth Leagues have made small gains. The institute work of the League is very efficient. Two new summer assembly grounds have been secured, with excellent financial provisions.

Under various names, Ladies' Aid Societies are increasingly helpful to the Church, and deserve great credit. The Woman's Foreign and the Woman's Home Missionary societies have made steady and consistent gains, not only in financial receipts, but in knowledge of missionary problems and methods. The Foreign Society has come from \$114,300 per annum to \$146,076,

a gain of 27.8 per cent. The Home Society receipts have increased from \$65,305 to \$86,376, a gain of 32.2 per cent.

THE AREA ORGANIZED FOR SERVICE

The problem of associating together the Conferences of a newly created area is not as simple as it might seem. The lack of close unity, helpful traditions, or cooperative plans adds to the difficulty, which is increased when there is no local organ of publicity and not a dollar of general funds with which to create new and necessary undertakings.

It should not be contended that the Indianapolis Area organization is complete or perfect. That a sound beginning of united and mutual labors and achievements has been made during the quadrennium few, if any, would deny.

An Indiana State Council was established by legal action of the Conferences based on provisions adopted by representatives of all districts July 15, 1920. The Council comprises 160 members, half laymen, half preachers. All heads of state institutions and societies and all superintendents are *ex officio* members. There is a small list of delegates at large. The great body of delegates are elected by the district Conferences on the basis of the number of church members therein. Meetings of the entire body are held semi-annually and a popular Convocation attended by thousands is held each year. The operative end of the organization is a group of appropriate committees. A slight Area Expense Fund is furnished by the churches. A small area staff is maintained without salaries and without cost, except to those served. The Council is incorporated and has become a real force in creating fellowship, desire to work at common tasks, and in placing Christian idealism and service before the public. Two years ago, based on educational plans used in Kentucky, the foundations of county organization were securely laid in nearly every section. Evangelism, church building with improved architecture, Centenary collections, rural service, and all phases of Christian progress have been steadily promoted. A permanent body of 120 representative laymen authorized by the Council is promoting wise business and religious plans and has begun an Area Building Fund. Since the area secretary voluntarily pleaded to be allowed to return to the pastorate, a referendum, repeated from time to time, has showed that the local desire of the men was to carry their own burdens with office help, but without a paid secretary, at least until one might be able to be related to all area problems as well as to those which are financial. The statistics would seem to show that just and proportional results can be obtained with little pressure save that of the cause in itself, suitably presented by the regular local leaders, with informing visits from furloughed missionaries and others who have had adequate and successful

practical experience. Strong and effective city organizations have been formed and are actively working in four of the five chief cities of Indiana.

The area has enjoyed the editorial kindness of Dr. Wareing and the Western Christian Advocate, but it should be known that a widespread desire is felt for a paper published and directed in the local field. Such an organ, if free from prescribed overhead, could be easily maintained without cost to the general church.

In view of many existing opportunities and of the high quality of many preachers and laymen, there appears to be no reason to believe that Methodism in Indiana has reached the limits of its usefulness or the peak of its possible progress.

REPORT OF THE NEW ORLEANS AREA

ROBERT E. JONES, RESIDENT BISHOP

During the quadrennium I have majored in Interracial Relations. This movement for the promotion of good will, mutual confidence and cooperation between the dominant races in the South is regarded by many as the most significant of its kind since the Emancipation. It has been a joy to have had some small share in this far-reaching movement which at the bottom is seeking to apply the spirit and to adopt the attitudes of the Christ in everyday human relations. We have found in the South a group of white men and women who are sincere and courageous in their desire for justice, equity and peace for all men. The movement began as one of our after-the-war necessities. At first faith was small, vision dim, hope uncertain, but the work grew until now out of one thousand counties in the South, 800 or more are duly organized with joint committees representing both races. There is a central office at Atlanta with Dr. W. W. Alexander, a minister of the Methodist Episcopal Church, South, as director. Most of the States have full time Interracial secretaries. Some of the States have two secretaries, one white and one colored.

The organization of the Woman's Department of the Commission on Interracial Cooperation has brought to light fine heroism on the part of the women. These women have added strength, dignity and confidence to the commission. There has been opposition in some quarters, misgivings in others, lack of interest in others, but the movement still goes forward with confidence, intelligence, equity and the leadership of Jesus Christ. This ideal of promoting a better understanding on the basis of cooperation and a more adequate appraisal of human values will strengthen our National Government and its reaction will be felt throughout the world and redound to the glory of God and the advancement of his Kingdom.

I do not know a better summing up of this movement than was put in a little verse which appeared not long ago in a South African magazine:

"If I knew you and you knew me,
If both of us could clearly see
And, with an inner sight, divine
The meaning of your heart and mine;
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me."

CONFERENCES HELD

I have held four times each during the quadrennium the Louisiana, West Texas and Upper Mississippi Conferences, and the Mississippi, Texas and Central Alabama three times each. Bishops Mead, Clair and Bristol presided at one session of the latter named Conferences respectively. I have held outside of my Area one session of the following Conferences: Washington, Delaware, Lexington and Lincoln.

The Conferences of the New Orleans Area embrace a little more than one-third of our entire colored membership. Out of a total church membership of 450,000 excluding the Catholic Church, the Methodist Episcopal Church has within its fold more than 350,000 Negro members, which is three times as many Negro members as have the Congregationalists, Prebyterians and the Protestant Episcopalians. We have not merely been building our denominational membership but we have been in the exalted business of lifting a race and in this the Methodist Episcopal Church has had very remarkable success.

Methodism must hold to the Negro, admittedly for the Negroes' sake, but also for its own sake. The presence of the Negro in the Church emphasizes the fact that there is an open door for all the peoples of all the world.

TYPE OF WORK

An effort has been made to lift the ideals of church life in the New Orleans Area with especial reference to the orderliness of services, style of preaching, punctuality, music and methods of taking collection. In some instances there has been remarkable improvement.

In appointing the ministers, I have sent them as leaders in the communities which they were to serve. I have sought to have them interested in community wide betterment.

Consideration has been given to the type of architecture of our churches and parsonages by constant consultation with the Board of Architecture at Philadelphia and occasionally at Chicago.

To get an idea of the existing conditions, each District Superintendent purchased a small Kodak and snapshots of the parsonages and churches were taken, giving rear and front views. There has been no effort to grade preachers but there has been an effort to find out the men who are effective and efficient. A file of detailed record of every minister's work is being constructed and will be the confidential property of the Resident Bishop of the Area, the Conference Cabinets and such Bishops as may have charge of the work.

CLEAN UP WEEK

Clean Up Week has been unanimously endorsed and generally

observed by the six Conferences of the Area. The purpose of Clean Up Week is to clean up the churches, improve the property, replace broken window panes, remove rubbish from the property, clean up parsonages and to improve our church property and surroundings in a general way.

The whole effect of this movement among our people has been very helpful. They have responded with enthusiasm. Local papers have taken cognizance of the movement and commended it. The results are that whole communities have been stirred so that Clean Up Week is not confined to Methodist churches only. One year's report shows that considerable money was raised and spent for the purpose of cleaning up; 6,909 participated, and in one clean up week alone 697 broken window panes were replaced.

MIGRATION

It has been variously estimated that from five hundred thousand to one million of our people have gone North. Many of the centers in the North have felt the influx of this new population. It has not been without its effect upon our church life in the South. Careful tabulation by districts shows that 18,455 of our members of the New Orleans Area have gone North. This no doubt does not include the total number of our migrant members. Such a movement has kept down to some extent at least the natural increase of our membership in the Area. The Year Book of 1924 shows a decrease for the area as a whole of 23; perhaps a more accurate accounting would show an increase during the quadrennium from one to three thousand. The increase would have been more, but for migration. Many of these once faithful members in the South have been lost to our Church entirely.

INCREASE IN PROPERTY

- The total church and parsonage property valuation in the New Orleans Area for 1920 was in round numbers \$3,000,000; in 1924 it is just a little less than \$4,000,000; an increase of practically one million dollars. Of this amount \$171,000 has been received from the Board of Home Missions and Church Extension, the remainder raised by the people, including cash and donations in labor of nearly \$100,000.

Number of churches built, 83. Some of them would do credit to Methodism in the large cities. St. Paul, San Antonio; Wesley, Greenwood; Saint Andrew's, Fort Worth, are very substantial, modern structures, costing from \$60,000 to \$80,000. There has been considerable improvement in churches.

Forty new parsonages have been built during the quadrennium. Many have been repaired.

Forty-seven new preaching points and Missions have been established since 1920.

INCREASE IN MINISTERIAL SUPPORT

The total ministerial support of the Area in 1920 amounted to \$403,753 as against \$462,273 in 1923, showing an increase of \$58,520.

THE CENTENARY GIVING

The New Orleans Area subscribed toward the five year Centenary program \$370,005 with a quota fixed at \$781,995. The Centenary office reports the Conferences of the Area gave for the Centenary period up to January 31, 1924, as follows:

Central Alabama	\$55,595.26
Louisiana	123,682.73
Mississippi	110,308.84
Texas	110,082.43
Upper Mississippi	111,591.52
West Texas	97,781.80

Total for the Area.....\$609,042.58

A comparison in the giving of the Conferences of the Area for a four year period before the Centenary and a four year period during the Centenary will be of interest:

Conference	1915	1916	1917	1918	Total
Central Alabama	\$1,986.00	\$1,636.00	\$1,857.00	\$2,590.00	\$8,069.00
Louisiana	3,023.00	3,006.00	2,703.00	2,340.00	11,072.00
Mississippi	3,366.00	5,608.00	3,208.00	3,415.00	15,597.00
Texas	3,309.00	3,570.00	3,170.00	3,687.00	13,736.00
Upper Mississippi	3,882.00	3,479.00	3,856.00	3,545.00	14,762.00
West Texas	3,649.00	4,326.00	4,123.00	4,777.00	16,805.00

\$80,041.00

Conference	1920	1921	1922	1923	Total
Central Alabama	\$9,573.00	\$9,667.00	\$9,854.00	\$10,858.00	\$39,952.00
Louisiana	23,659.00	16,238.00	28,416.00	27,504.00	95,817.00
Mississippi	23,586.00	20,611.00	19,248.00	24,232.00	87,677.00
Texas	18,648.00	19,392.00	18,031.00	20,147.00	76,218.00
Upper Mississippi	25,942.00	18,689.00	18,437.00	21,908.00	84,976.00
West Texas	14,909.00	21,705.00	20,118.00	20,818.00	77,550.00

\$462,190.00

◊ REVIVAL FIRES

The tabulation of reports from the District Superintendents shows during the quadrennium 26,040 conversions and accessions, which is about twenty-five per cent of the total membership. Such an ingathering of souls is the result of a firm belief in evangelism, consecration to the supreme task of the ministry and a deep spiritual life. The hardships which our people must endure in the section covered by this area have often driven them to their knees with the evangelistic result

shown, for which we devoutly thank God. This host of souls ingathered went to make up the loss by migration, death, transfer and otherwise.

SCHOOLS

There are located in the Area the following schools supported by the Board of Education for Negroes: Wiley College, New Orleans College, Rust College, Samuel Huston College, Haven Institute and Conservatory of Music, Central Alabama Institute and Flint Goodrich Hospital and Nurse Training School.

The outstanding achievement of the Area for her schools is the purchasing of a new location and plant for Haven Institute. Nearly \$200,000 has been spent in rehabilitating this school making it a first class preparatory school and Conservatory of Music. Rust College, four years ago, had but seven in the College Department, now there are twenty-six. There were then 60 in the Preparatory Department, now 200. New Orleans College shows a remarkable change. In 1911-12 out of an enrollment of 489, 353 were in the grades and only 18 in the College Department. The report for 1924 shows 100 in the College Department, 333 in High School, and 91 in the grades including the model school. Samuel Huston College has grown in its equipment and standing. All grade work has been discontinued. The largest number previously enrolled in the College Department was 32, now the college enrollment is 92, all other students are in the High School. Wiley College bids fair to be our outstanding literary institution. More than \$160,000 has been spent for buildings and permanent improvement. Wiley is the best known school in Texas and has been given an "A" rating by the State Board. In 1920 there were 60 students in the College Department, now there are 230, making it rank as one of the five outstanding colleges in America for the education of Negroes.

GULFSIDE ASSOCIATION

The purchase of a site on the Gulf of Mexico at Waveland, Mississippi and the establishment of the Gulfside Chautauqua and Camp Meeting Ground for our people in the South has met a long felt need. It has been said over and over again by men who have traveled the country that there is no other such site in all America for our people.

The Gulfside Association has in fee simple and in lease a shore line of over one mile, the property consisting of 700 acres of land most of which is high and dry. The site is only 48 miles removed from New Orleans, with a railroad station within 1,500 feet of the property, from which there are 6 trains each way daily, with additional trains only 4 miles removed at Bay Saint Louis.

The project has been operated only one season and then only for a very short time. But even with a short notice and with inadequate equipment the Gulfside Chautauqua and Camp Meeting Ground met with enthusiastic reception. The Summer School of Theology of the New Orleans Area was held at this site as was also the conference of a large group of Camp Fire Girls. Other activities were carried on, picnics of our combined churches of New Orleans were held. Gulfside offers to our people opportunities for Training Conferences, Mission Schools, assemblies, institutes and general recreation.

The beach is one of the best on the coast; there being a natural sand bar running from the shore 1,500 to 2,000 feet. This project, so far, has been financed entirely by funds coming from our own people. We own our private telephone connecting the adjacent town. We have electric lights and artesian water. An adequate hotel, the old historic Jackson House, built by the nephew of President Andrew Jackson, is held by the association.

LAFON OLD FOLKS' HOME AND OTHER HOMES

Some years ago Thomy Lafon, a Catholic of African descent, left among his many benefactions, in and around the city of New Orleans, \$10,000 toward the establishment of an Old Folks' Home for the colored people under the auspices of the Methodist Episcopal Church. This home had done splendid work for a number of years, but 1920 found it almost hopelessly in debt and much in need of repairs. A campaign was put on which appealed to the public in the city of New Orleans without regard to race line, enthusiasm ran high; the city daily papers were generous with their space, and promoted the campaign without reservation. In the peak of this campaign the older people were stationed with boxes at the intersection of the most prominent streets of the city of New Orleans and the ministers sang jubilee songs.

The campaign netted something like \$18,000 in cash, but what seemed most significant, it awakened an abiding interest in the home. The campaign was also a bond between the two races.

The Texas Conference at its last session voted to establish an Old Folks' Home and appointed a committee on incorporation. Already a site has been donated.

A joint commission representing the Mississippi and Upper Mississippi Conferences has agreed on the establishment of an Old Folks' and Veteran Preachers' Home to be located on the grounds of the Gulfside Association. The home will soon be incorporated. The Conferences have accepted an apportionment for this year to cover the cost of the land.

In making this report of the New Orleans Area, it gives me

pleasure to bear testimony to the evidence I found in all parts of the Area of the fine service rendered by Bishop Thirkield during the two previous quadrenniums. This service represents the ideals, the spirit and the devotion of the Methodist Episcopal Church for and in behalf of the Negro running back many, many years.

For this helping hand the Church receives in return the unstinted gratitude of the warm hearted race that steadily, although slowly, is moving forward in many ways. While there are large numbers of our people moving North, for all time to come most likely, the bulk of them will live in the South. The States covered by the New Orleans Area contain more than one-third of the Negro population of the Republic and here we should strengthen our work rather than retrench and go forward in His name until the people of the South together with the people of all the world shall be fully reclaimed and shall ardently serve our common Lord.

REPORT OF THE NEW YORK AREA

LUTHER B. WILSON, RESIDENT BISHOP

DEAR FATHERS AND BRETHREN :

The New York Area includes the New York East, the New York and the Newark Conferences, English speaking, the Eastern Swedish and the East German Conferences. The line of the East German is the most extended, reaching, as it does, from Long Island on the East to Buffalo on the West, from Boston on the North to Baltimore on the South.

During the quadrennium the Centenary program has had the careful attention of all the administrative officers of the Area as well as the general support of our membership. We may not have met the full expectation of those who projected the movement, but have certainly gone far beyond the expectation of those who studied the matter at close range and we have made an aggregate contribution approximating¹ \$3,500,000, having in the previous quadrennium given \$1,445,000. It is but fair to say that in the original canvass and return there were pledges made for one year which were recorded as the annual subscription for five years. The total return appears to me altogether creditable.

The Post-Centenary program is receiving attention. The "World Service Volume" has been widely distributed and is being carefully read. Many of the churches are systematically studying the volume on Church Training Night and the Area Sunday School Office has greatly promoted interest in the program of Methodism by its plan for oratorical contests in the local churches, districts, Conferences and Area in which the facts given in The World Service of the Methodist Episcopal Church are made the basis of composition and recitation. It is too early to say what will be the financial response to the new appeal.

It should be borne in mind that many of the churches have deferred expenditure for urgent local causes until their obligation to the Centenary shall have been met. In some of these instances, to defer longer the improvements called for, would be disastrous to the local church and to that extent would affect also the possible help of these churches in the general enterprises of Methodism.

It will be remembered also that interest in the support of our retired ministers has expressed itself in most enthusiastic effort in many of the Conferences. This is true of the Confer-

¹This includes the estimated balance of receipts for the Conference year.

ences of the New York Area in which new goals have been set and new plans adopted. The carrying forward of these plans has been delayed because the right of way has been given to the Centenary appeal. Now upon the conclusion of the Centenary period, it is expected that these plans for the retired ministers will be vigorously pressed.

One fact is noticeable, that where the most generous and unselfish support has been given to the great missionary causes of the Church, there the spiritual life of the local church has been most distinctly broadened and deepened.

During the quadrennium, as a result of direct aid from the Centenary funds, a number of important building projects have been carried to completion. The outstanding monument of the quadrennium is the Church of All Nations, toward which the Board of Home Missions and Church Extension gave \$238,000. The total cost of the building was \$407,000. It stands in the midst of one of the neediest neighborhoods of this city and of the nation, where it is imperative that we exhaust every effort in meeting the spiritual objective and approach our goal by every possible avenue. It is, so far as the community is concerned, in very truth, The Church of All Nations. In its formal and regular schedule of activity, we are ministering to Chinese, Czechs, Hungarians, Russians, and Italians, Jews as well as Gentiles. It is a fact of historic interest that Trotsky was for some years a resident of New York City and lived in this particular neighborhood. If it had been possible so to present to him the Gospel of the Son of God and so to influence his philosophy and ideals as that they would have represented the Man of Galilee, how different might have been the story of the Twentieth Century. If this most strategic work is to be carried forward effectively, it will be necessary to supplement the local contributions possible, by large gifts from those within and without the Area.

The Centenary has also given its aid to the project recently undertaken by the Chelsea congregation. The incomplete building in which this congregation has been worshipping for years does not afford adequate provisions for the demands of a Methodist Episcopal Church in upper New York. By the help of the Board of Church Extension a most eligible lot has been secured on Broadway at 173d Street, and it is proposed to erect there a building of which the church proper will be the central unit, the remainder of the lot affording room for a modern apartment house. A mortgage on the property will provide for approximately half the cost of construction; the other half will be cared for by a bond issue so arranged as not to constitute an embarrassment to the activities of the church. This seems to be a new departure in church building but the expectation of success is justified by the results attending a somewhat similar

enterprise in Kansas City and by the hopes so confidently cherished as to the Chicago First Church enterprise. When completed, the Chelsea Church will occupy one of the most commanding sites in the city upon Broadway, one of the great thoroughfares of the nation. There is every reason to expect that not only the local church but also the denomination will gain by this projection of Methodism's zeal and courage. Ultimately the revenue from the investment will constitute a fund for local church extension.

The Market Street Church of Paterson must also have mention. During the quadrennium it has greatly improved its plant by adding a dormitory for men and one for women and by providing the best equipped gymnasium in Paterson. It is an outstanding example of a downtown property, preserved, modernized and utilized. It is self-supporting and aggressive, and while seeking to minister to, and to assimilate those of other nationalities, maintains its character as a strong American church. The debt of \$168,000 remaining on the building, will be paid off probably at the rate of \$5,000 a year.

The population of New York City has, during the quadrennium, been affected by the migration of the colored people from the South. Within the bounds of the Borough of Manhattan, there are at present resident one hundred and fifty thousand, to which number must be added a large population in the Bronx and in all the cities near to greater New York. Chiefly due to the conditions created by this immigration, Calvary Church, for many years one of the leading churches of the denomination, has suffered a loss in its membership exceeding one thousand and has been compelled to find a new location. An admirable site has been secured on University Avenue near the New York University. It is expected that the congregations of Calvary and of Morris Heights will unite, upon the completion of the new edifice. The old building, vacated by Calvary, ample and most conveniently arranged, will become the home of our Colored Salem Congregation.

The congregation of Saint Mark's, on 53d Street, long ago outgrew its building and is arranging to begin work on its new structure at Saint Nicholas Avenue and 137th Street within a few weeks. This is to be a thoroughly equipped modern church, to cost about \$350,000, toward which the congregation itself has pledged about \$185,000.

Epworth and Butler Colored Churches are also making ready for new church buildings in the near future and the preliminary plans are well under way.

The loss in the membership of our white churches in Harlem and the Bronx will be more than offset by our gain in colored constituency when these buildings already planned shall have been completed.

In addition to the enterprises promoted by the Centenary, there have been several notable accomplishments. The Methodist Episcopal Hospital in Brooklyn has, by the great liberality of a few of our laymen and by the generous cooperation of a large number of our laymen and ministers, added to its equipment a new maternity building representing the highest standards of modern hospital construction. The cost of this building was approximately \$650,000 and its erection has made possible such rearrangement of the hospital as very greatly to improve its general facilities. The hospital is making a contribution in service to the ministers of the Methodist Episcopal Church and their families, amounting to \$50,000 a year and is affording the advantage of most advanced hospital treatment to a constantly increasing clientele representing all nationalities and creeds.

The Bethany Deaconess Hospital, of Brooklyn, supported by the East German Conference, has completed a new building at a cost, including equipment, of \$270,600. In the improved building there are about one hundred and twenty beds. The indebtedness remaining upon the institution is \$150,000 of which about \$35,000 is covered by subscription. The new building is about three times as large as the old. The whole plant is valued at \$450,000.

Our Homes for the Aged in Brooklyn and Manhattan and our Methodist Home at West Haven, Connecticut, have gained significantly in endowment during the quadrennium and the Newark Conference is represented more adequately than heretofore in the Home at Ocean Grove.

The Swedish program for the Home for the Aged at Ossining has been carried forward satisfactorily. Too much praise cannot be given to the godly women of Methodism for their painstaking and successful work in the promotion of these blessed institutions.

The Five Points Mission, with greatly improved equipment and increased effectiveness, continues its Christlike ministry. Long ago, a never-to-be-forgotten group of Methodist women fixed upon this—one of the most arid of spiritual wastes—as the place for the demonstration of God's transforming power, and the hope they cherished has not been disappointed.

The Woman's Home Missionary Society of the New York Area has expended during the quadrennium \$31,645 in the New York Immigrant Girls' Home and \$36,720 in the maintenance of the Watts de Peyster Home for Girls at Tivoli, New York. It has given substantial aid in the maintenance of The Dwight W. Blakeslee Memorial Training School at New Haven, Connecticut. These institutions are of large importance.

The Deaconess Homes of Newark and Jersey City, which are connected with this Society, have also been supported at

a cost exceeding \$78,000. The amount raised and paid by the Woman's Home Missionary Society of the Area into the general treasury, totals \$212,561.

In addition to the Deaconess Home maintained by the Woman's Home Missionary Society, there is the Deaconess Home in the City of New York with its property increasing constantly in value and with its faithful workers giving of their energy without stint to the program of the Church. The mortgage on the Home has recently been canceled.

The Woman's Foreign Missionary Society in the New York Area is a part of the New York Branch. Each year there has been an increase in the annual revenue, the contribution for the last year being nearly \$30,000 in advance of the first year of the quadrennium. The contributions for the four years total about \$330,000. As one of the reasons for the steady gain of this Society, there should be noted the remarkable continuity in the personnel of its most important offices, a statement which might also well be applied to the Woman's Home Missionary Society. The "Third Thursday" gathering, which is one of the features of the Foreign Society, gives to our women the opportunity to discuss the latest plans for the Home Base and to gather inspiration from addresses delivered by furloughed missionaries.

The Saint Christopher's Home for Children at Dobbs Ferry has had remarkable success during the quadrennium and with the most adequate equipment it has ever known, is entirely free from debt.

The city societies of the Area include the Brooklyn and Long Island Society, the Jersey City District Society, the Paterson Methodist Union, the Staten Island Society, the Newark City Society, the New Haven League and the New York City Society. It would not be possible, within the limits of such a report, to indicate in detail even the most significant lines of activity pursued by these several organizations. Some of the most difficult work undertaken and carried forward is of a nature which does not easily lend itself to tabulation or particular mention; it is just the steady plodding along the accustomed paths, sometimes without the inspiration of expressed appreciation from the churches aided or of praise from others.

The Goodwill Industries, as maintained with conspicuous success in Jersey City, is one of the notable features of the many-sided work of the Saint Paul's Center. The Jefferson Park Parish, New York, has been expanded by the conversion of the old Trinity Church into the Casa del Popolo. Here a very full program is carried out including recreational activities, vocational training, the ordinary educational work, a day nursery, and also classes in Americanization for adults, from which about four hundred annually are graduated into citizen-

ship. But the work among all these groups is conducted with the aim of bringing those who are under our care into the enjoyment of a vital Christian experience. The result has been that from seventy-five to one hundred young men and women have been received into the Church each year since the work was started. It is of unusual significance that for this work, the Italians themselves are contributing \$6,000 annually.

This work among the Italians is one of the most hopeful in the field of denominational activity, outstanding illustrations being supplied by Astoria, Yonkers, Paterson, Newark, Jersey City and Eleventh Street, and Washington Square, Manhattan. Mention has already been made of this feature of the program at the Church of All Nations.

Excellent work among the Russians is carried on chiefly in Manhattan and Jersey City, and work for the Spanish is well organized in connection with Sands Street, Brooklyn, and Metropolitan Temple, Manhattan.

The Japanese congregation of Manhattan has been housed in a building of its own, secured at a cost of \$38,500, half of the cost being met by Centenary funds and half being raised by the Japanese themselves.

The Korean Church in New York City has been organized and housed in a convenient neighborhood. The cost of the property was about \$17,000.

We are seeking to utilize the old Saint Paul's Church, Newark, for the community service of young people and also to develop the most worth while plans for Union Church, Manhattan.

The Hadley Rescue Mission is still as a lighthouse and a harbor for those smitten by the storm, battered by the sea; the light is never suffered to go out and the harbor bells are ever ringing.

John Street Church holds its own undisputed place in the reverence and love of our people. Situated as it is at the center of the financial world, it is a shrine made sacred by its unbroken service from the days of Philip Embury and Captain Webb to the present. But it is likewise one of the busiest of our churches. Two services are held every day of the year except in such week-day holidays as close the offices of the financial district. By its admirable program it is offering its practical ministry and uttering its vital message to increasing numbers and with increasing effectiveness. No church in New York represents a broader catholicity or more sincere evangelism than John Street. Because of its unique relation to Methodism, the Trustees of John Street will make report to the General Conference for its consideration and appropriate action.

It cannot be claimed that in dealing with the problems of the cities of the Area, we have reached the maximum of efficiency. All of those who are best acquainted with the facts will agree

as to this; will declare that their reach far exceeds their grasp, but for all those who have striven to see the whole program and have sought to advance the common cause even by the surrender or subordination of individual preference, I have only words of approval and heartiest praise. For the cooperation of the Board of Home Missions and Church Extension, given with such breadth of sympathy, such generosity, such painstaking care, any expression of appreciation attempted by me would be utterly inadequate.

The city problem and opportunity naturally claim largest place in attention and discussion but the rural church also deserves mention, for we have many country charges in the New York and Newark Conferences especially. In such sections as the Catskills, we have also the problem of change from Gentile to Jewish population, and the extension of New York City's water system has caused the loss of communities, which, in years past, have furnished excellent fields for our cultivation. In one of the sections of the Newark Conference it appears that in recent years about one fourth of the farms have changed hands annually, vastly increasing the difficulty of administration in churches which formerly made rich gifts of men to our cities. The results, however, of close attention given to our country work are most gratifying.

The Area Epworth League reports the holding of three summer institutes at Madison, New Jersey; Middletown, Connecticut; and Carmel, New York; with a total attendance of six hundred and sixty-six. There are also sixteen winter institutes with an attendance exceeding fifteen hundred. During the four year period just closing, there have been more than two hundred Life Service decisions; more than one hundred and sixty Leagues have adopted the Twenty-Four Hour Day plan of giving. The establishment of the New York Area Office, with its budget of \$10,000, has been justified by the results secured.

The Area Sunday School Office has rendered most valuable service to the cause of religious education. Its practical courses in group training classes are especially worthy of note. In the change of method which is so marked a feature of our present Sunday School or Church school, the work of this particular office I regard not only as invaluable but altogether indispensable.

The progress of our educational institutions is encouraging. At Drew Seminary for Young Women at Carmel, New York, several new buildings have been erected and equipped—one of these especially for younger scholars not previously provided for. The attendance has exceeded that of previous periods, and the finances of the school are carried on without deficit.

At Centenary Collegiate Institute, Hackettstown, New Jersey,

the indebtedness, so long hampering the activities of the school, has been met. This is a notable achievement and the value of the unencumbered resources of the school exceeds \$800,000. The educational standards have been raised, the faculty increased and the attendance brought to the record enrollment.

Wesleyan University has, during the quadrennium, completed its campaign for a three million dollar increase of its endowment fund. The faculty has been strengthened so that at present, including professors, assistant professors and instructors, there are fifty-five on the teaching staff of the university. The enrollment has been kept at approximately five hundred. The restriction in the number of students has made possible insistence upon the highest standards in the qualifications of those admitted, so that while in the number of its students it will be ranked among the smaller colleges, yet in its educational ideals and the character of the work actually accomplished, it must be classed with the best. During the quadrennium, President William A. Shanklin, after his notably successful incumbency, was compelled, because of health conditions, to accept the position of President Emeritus. A permanent successor has not yet been chosen.

Drew Theological Seminary has written into the record for the four years its story of endeavor and achievement. The classes in course of instruction are larger than in any previous quadrennium. Though there have been new buildings erected on the campus and old buildings remodeled, other buildings are needed at once, and the endowment should be greatly increased. As the President of Drew Seminary has well stated, there ought to be in the program of Methodism, adequate provision for the pastors now serving, satisfactory provision for the pastors who have served and grants in aid for those who are to serve.

We must have thoroughly trained men for moral and spiritual leadership, and such training involves large expense. But while the college has its alumni in all the zones of remunerative employment, its local friends and likewise its well defined group of patronizing Conferences, the theological school, with its necessary and inescapable financial requirements, is without such resources.

The ordinary mind, unable to see the question in its vital bearing or possibly indifferent to the subject, is too often wholly lacking in sympathy with this particular phase of denominational activity. Unless, however, we are ready to accept in place of the prophet or minister, that grotesque substitute proposed by the superficial thought of the day, it must be that such schools as Drew shall find generous support not upon the basis of neighborhood relation or accidental interest but upon the basis of profound and deliberately cultivated conviction.

Methodism's treatment of her theological schools will indicate, as possibly no other single fact can do, her wise or unwise analysis of present world conditions and will in some fair degree measure her sacrificial eagerness to meet the present world need.

I desire to express the highest appreciation of the work done by our Commission on Courses of Study both in its institutes and by correspondence. Its plans in formulation and execution cannot be too highly praised. It will be borne in mind, however, in the study of our total educational program that all of the agencies mentioned are complementary one of the other and that neither can be considered a substitute for the other; they have their own distinctive places; their own vastly important functions.

On the basis of the figures as reported to me, it appears that there have been built during the quadrennium forty-four churches and thirty parsonages, while we have sold twenty-three churches and fourteen parsonages. There has been a gain of 10,958 in church membership; in the Sunday school membership a gain of 13,502; in the Epworth League there appears a loss of 688. There are 355 Mission Study Classes in the churches of the Area with an enrollment of 4,716 members; there are 184 supply pastors employed, of which group a large proportion is of students in attendance upon our schools, colleges, universities, and theological seminaries; there are 821 pastoral charges and a Conference membership, including probationers, of 884.

It is gratifying to report that in this period of agitation and unrest, when the whole problem of religion and the Church has developed unusual complexities, there has been a fine spirit of harmony and cooperation prevailing in the Area. In the councils of the great benevolent boards centered in New York as well as in the organizations whose work is confined to the city or Area, we have had the invaluable cooperation of ministers and laymen with the expert knowledge and encouragement of secretaries and editors.

New York City is one of the seething centers of the modern world. Its tasks are multiform, intricate, almost appalling. Its possibilities for good or ill are beyond all power of estimate. In New York City, as a whole, every third person is enumerated as a Roman Catholic and every fourth person as a Jew. Of the remaining forty-two per cent of the population, not over one-sixth is enrolled in the communicant membership of the Protestant Churches.

And yet this city has become more and more the home and center of those denominational and interdenominational, of those national and international movements which visualize and seek to make effective the spirit of Christianity. As illustrative of these, there may be named the Mission Boards of the Presby-

terian, Baptist and Protestant Episcopal Churches, the Missions Conference of North America, the Council of Boards of Home Missions, the Federal Council of the Churches of Christ in America, the International Young Men's Christian Association and the National Board of the Young Women's Christian Association, the Student Volunteer Movement, the International Alliance for Christian Fellowship among the Churches, the American Bible Society, The Church Peace Union.

We must not lose sight of this, for it is in such association that the Methodist Episcopal Church finds some of its greatest opportunities for distinctive contribution to political and religious progress, as also for the richly stimulating reactions of such contacts.

No one among us can fail to recognize the vast importance of these relationships, for the Methodist Episcopal Church, as represented in New York, must of necessity take part in the work of all these agencies. Neither can we fail to acknowledge the stimulation of local activities and the encouragement of worldwide enterprise by our general connectional agencies located here—The Methodist Book Concern with the principal office of the General Book Editor, the Methodist Review, The Christian Advocate, the Board of Education, and the Board of Foreign Missions. These agencies give to Methodism its own unmistakable place in the spiritual skyline of this wonderful city. In an hour when Rome is adding to her prestige and power by the elevation of her Archbishop to the Cardinalate, we must certainly give thanks to God that, by his providential guidance, these agencies of ours are here, where, in the development of national and international affairs, they count for most, whether we regard the individual program of the Methodist Episcopal Church or the collective task of Protestantism. We are here, and I cannot believe that the great Church will consent to relinquish her place or lessen her influence for any price that can be bid or for any reason that can be legitimately urged.

For the distinct city task, however, every complexity must increase difficulty. In greater New York, where forty-two languages are spoken, mere approach demands carefully developed skill and any ministry, which is actually worth while, involves the mastery of really scientific missionary method. These processes are of necessity slow and costly, costly in terms of human energy—physical, intellectual and spiritual; costly also in terms of money required, and the more limited the funds available, the more intricate and delicate the problem, the more unsatisfying the result.

Were New York Methodism left to its own resources, the movements in the tide of population would mean even more frequent and inevitable surrender of locations rich in sentimental association, but no longer of value as places for English

speaking congregations. It is true that some of the other denominations, by the accumulated endowment of centuries, are able to maintain themselves with all the equipment and accessories required, even when the neighborhoods occupied have been deserted by English speaking residents, but these denominations, for the most part, were already relatively rich in material things when American Methodism was starting out upon its mission. The Methodist Episcopal Church however will not lose either its vision or its fervor and New York Methodism will not be left alone.

It doubtless will be necessary to re-form the line. With the required resources at command we shall be able to care for our English-speaking constituency and also provide suitably for those from over seas. The world is standing at the gate, is knocking at the door; our spiritual hospitality is undiminished; the fires of evangelism burn in our hearts; we will not retreat. Our hope is in God; also we are looking eagerly but expectantly for the patient sympathy of our general Church, a sympathy which, taking account of the toilers and their task, will find fitting expression in heartening word, in intercessory prayer, and in such material help as will avail in the hastening of the Kingdom.

Looking out upon our field, with all its spiritual involvement of opportunity and obligation, we may adapt, if we cannot literally adopt as descriptive of that field, the words, "The world is our parish." Calling to mind the noble company of men and women who have passed from the earthly to the heavenly, and mindful of their worthy successors, whose accomplishments are beyond our power of appraisal, we must write, "God buries his workmen but carries on his work," and in the consciousness of the divine love, which has been the source of our joy and strength and must be the secret of our sustained effort, of our final victory, we look up and on, declaring with exultant confidence, "The best of all is, God is with us."

Respectfully submitted,

L. B. WILSON.

March, 1924.

OMAHA AREA

HOMER C. STUNTZ, RESIDENT BISHOP

Two things stand out as causes for special emphasis in the report for the Omaha Area during the quadrennium which has just closed. First, the very general and blessed harmony which has prevailed in every one of the four years. For this spirit of union and co-operation we devoutly thank God. The second is the measure of success attained despite the very unfavorable economic conditions through which the Area has passed.

Both of these great states—Iowa and Nebraska—are almost exclusively agricultural. Added to the general handicap under which agricultural districts have labored during the last four years has been the wild speculation in land which prevailed immediately before the beginning of this quadrennium, but the effects of which have been carried over into these two states in the four years under report. These speculative purchases of farms in the confident hope of large and immediate profits from re-sale have ruined thousands of prosperous farmers, crippled the merchants, hampered and broken many banks, and, in total, done far more to tie up the financial interests of Iowa and Nebraska than low prices of farm products, high freight rates, and the falling off of the exports of grain and other products to over-seas markets. Only those who have lived through these years have any just conception of the extremes to which this gambling spirit carried men of otherwise sober judgment. Despite the inevitable crash which has prostrated so many thousands the loyalty of our people has been manifested in the reports which we gratefully give of their stewardship.

The giving of our membership during these four years has been generous:

For the Disciplinary Benevolences	\$5,458,829
For Annual Conference Benevolences	2,052,312
Total for all Benevolences	\$7,511,141
For buildings and improvements	\$3,345,447
Paid on old debts	965,576
Total	\$4,311,023

COLLEGE CAMPAIGNS

Nebraska Wesleyan	\$1,250,000
Simpson College and Wesley Foundation	2,000,000
Iowa Wesleyan and Wesley Foundation	800,000
College improvements	250,000
Total	\$4,300,000

HOSPITALS

At Sioux City, Dr. Jepson's gift.....	\$60,000	
“ “ “ Subscriptions already secured	300,000	
At Cedar Rapids, gift of St. Luke's Parish	350,000	
“ “ “ Subscriptions	305,000	
At Scottsbluff, Nebraska, property and subscriptions	200,000	
At Lincoln, Nebraska, Mr. Bryan's gift	50,000	
Total		1,265,000
Willard Hall		88,122
Grand Total		\$1,747,528

Included in this quarter of a million for improvement in the buildings and equipment of our six colleges is the splendid new administration building at Simpson College, new gymnasiums at both Upper Iowa University and Iowa Wesleyan, and a practically new science hall at Morningside, all of which add greatly to the attractiveness and usefulness of these institutions.

Increased attendance has been a marked feature in all the six colleges of the Area. Simpson College has doubled the number in collegiate courses. Nebraska Wesleyan shows an increase of 33 1/3 per cent. Cornell College a healthy growth. Iowa Wesleyan and Upper Iowa University show most encouraging increases. Morningside shows an increase in the College of Liberal Arts of 36 per cent. Epworth Seminary is in its first year as a Military Academy with about 40 students, and the management expect to reach a total of 100 next year.

The most marked single feature of institutional work in the Area has been the establishment of new hospitals. Our splendid hospitals at Des Moines and Omaha have made very substantial improvements to their buildings and equipment, and new hospitals have been begun in Sioux City and Cedar Rapids, Ia., at Scottsbluff and Lincoln, Neb.

Dr. Jepson, a prominent surgeon of Sioux City, gave us his private hospital on the one condition that he should retain a few rooms for his orthopedic patients. The Northwest Iowa Conference rose to the occasion and took formal action committing the Conference to enlarging this hospital program, setting \$500,000 as the goal to be attained, with 200 bed capacity within five years.

At Cedar Rapids, Ia., St. Luke's Parish of the Episcopal Church offered the Upper Iowa Conference the well-known St. Luke's Hospital with property valued at \$350,000 on condition that we would add a unit "costing not less than \$100,000 within eighteen months." This offer was accepted by the Conference at its fall session of 1922 by unanimous vote. The Conference was called in extraordinary session one year ago and definite plans and figures put before them, and by unanimous vote they decided to raise \$275,000 and thereby provide all that the city

and contiguous territory needs in the way of added hospital equipment. An intensive campaign for this amount closed November 19th with over \$305,000 subscribed or paid.

The Honorable William Jennings Bryan gave us his beautiful, suburban home called "Fairacres" with ten acres of sightly land at the edge of Lincoln, Nebraska, as the first unit for a new Methodist Hospital in that capital city. A strong board of trustees is planning for a modern hospital there on the unit system and propose to bring the program to complete realization within five years.

At Scottsbluff, Nebraska, in the irrigated section near the Wyoming line, a new Methodist Hospital was opened in March. The total assets in property and subscriptions already reach \$200,000. The new plant furnishes the finest sort of modern hospital accommodation for 50 bed patients. It is located in a part of the Area where for scores of miles in every direction there is great need for the Christlike ministry which this institution will provide.

The Nebraska Methodist Hospital at Omaha has treated 18,776 patients, with 11,264 surgical operations. The cost to the Hospital of caring for free and part free patients for the four years is \$162,835.94. The total receipts have been \$829,365.86, and the disbursements \$812,129.46. The Hospital treated during 1923, 655 free patients, a service which only God's deserving poor can fully appreciate.

An equally fine report comes from the Iowa Methodist Hospital at Des Moines. They have admitted 18,545 patients during the quadrennium, treating on an average each year 4,675 persons. Free bed patients numbering 1,301 have been cared for, and those for whom only part of the charges could be paid reach the total of 2,987. A large Appraisal Company certifies that the replacement value of this great House of Healing is \$1,198,272. There are 104 pupil nurses studying in the Nurses' School. One of the required subjects and a course diligently attended is a series of lectures on Bible characters by the Chaplain, Rev. Dilman Smith. Chapel exercises for the entire Nurses' School, both at Omaha and Des Moines, are conducted every morning with the finest results. Chaplain Smith at Des Moines and Chaplain Webster at Omaha give their time to spiritual work among the patients. They report a number of conversions, and many who have professed to be Christians and have fallen away, are brought back to a vital faith in Christ during their stay in these institutions.

With the help of Centenary money and nearly double that amount given in Omaha, a *Home for Self-Supporting Young Women* has been opened in Omaha and named after Frances Willard—WILLARD HALL. It provides accommodation for nearly 100 young women at rates within the reach of those hav-

ing very moderate salaries. When fully completed it will care for 175 to 200 guests and will render a real service in a city where about ten thousand girls and young women are working by the week. It was opened the first of June and has been self-sustaining from the first month. Sixty girls are now enjoying its modern provisions for physical and moral safety.

The increase in the number of full members is 14,641. Disappointing as this total is when matched up with the financial showing, it must be understood that the population of these two states is practically static. High land values deprive us of additions from immigration, and push out of the Area young people who expect to make farming their livelihood. Also, elderly folk who were among the first settlers and who have gained a competence, are leaving for kindlier climates literally by the thousand. The closing or crippling of scores of country churches is due to this cause.

It is impossible for the Resident Bishop to adequately express his appreciation of the efficient co-operation of Dr. Clyde Clay Cissell, the Area Secretary, and our fine office staff at Omaha, and of the splendid loyalty of the thirty District Superintendents and the 1,278 Pastors who make up the ministerial force of the Area.

As the quadrennium nears its end we are cheered with news of evangelistic work which fills us with great hope. At a half dozen centers a week of "visitation evangelism" has yielded from 120 to over 200 converts and accessions and has left the churches aflame with spiritual passion.

As this report is being prepared, Pastors, District Superintendents, Official Boards, the Area Secretary, and the Resident Bishop are holding District Training Conferences and perfecting the organization to carry the Every Member Canvass for our new World Service program right across the Area from the Mississippi River to Wyoming and Colorado. Before this report comes under the eye of the delegates at Springfield we are confident that we shall be laying the cap-stone of that great effort with shoutings of grace unto the Lord.

PHILADELPHIA AREA

JOSEPH F. BERRY, RESIDENT BISHOP

The Philadelphia Area embraces the Philadelphia, New Jersey, Delaware and Wyoming Conferences.

We have 770 pastors who are members of the Annual Conferences. There are in addition 276 "supply" pastors. In some cases these supplies are students preparing for our ministry, but most of them are local preachers or retired ministers.

The membership of the church is 283,493, an increase of 1,804 during the past three years.

The Philadelphia Area embraces many of the chief anthracite coal mines of the country, and hence has a very large foreign-speaking population. These populations continue to present a serious missionary problem, the solution of which has not yet been attempted in any adequate way. Such cities as Philadelphia, Atlantic City, Camden, Trenton, Scranton, Reading, Chester, Wilkes-Barre and Binghamton present open doors of opportunity as well as very difficult fields for spiritual conquest.

The Area covers a region which, in former days, was distinguished for its intense evangelistic life. It still retains that characteristic. Revival campaigns of the old-fashioned kind are conducted with much zeal. But the results are much more meager than formerly. Our pastors are now depending more largely upon individual evangelism and the regular ministries of the church.

We have not been distracted in this territory with serious theological unrest. There is a small coterie which speaks for the extreme conservative or fundamentalist group, and another which represents the modernist mind. But the great majority of our ministers and people are marching in the middle of the theological road, and are not interested in the sensational newspaper debates between the small ultra factions.

One of the most interesting recent events was the celebration in old Saint George's Church, Philadelphia, of the one hundred and fiftieth anniversary of the first Methodist Conference in America. A program was presented extending through two days. Rev. Jacob S. Hughes, D.D., pastor of Saint George's, was in general charge, and Bishop Thomas B. Neely, Bishop Luther B. Wilson, Dr. Francis B. Green, Mr. John Walton and other prominent Methodist leaders spoke. The old church stands

on Fourth Street, above Race, and is in excellent repair. It is not only the oldest Methodist church in America, but the oldest edifice now occupied by the Methodists in the world. The building of a great bridge over the Delaware River with the approach to the bridge within a few feet of the church, will place the building in the midst of an enormous and noisy traffic. While the usefulness of the building as a house of regular worship may be somewhat modified, yet it is proposed to maintain it as a rare historic landmark, and continue to make such use of it for religious services as conditions will permit.

The authorities of Dickinson College and Pennington School united last year in a financial campaign with very satisfactory results. The crusade was conducted under the supervision of the Board of Education, and had much personal direction from Dr. J. W. Hancher. The sum aimed at was \$1,500,000, payable in five years. When the effort closed there was a small balance unprovided for, which was promptly underwritten by the trustees of the two institutions.

Dickinson College, under the presidency of Dr. J. H. Morgan, is in a prosperous condition, and the added resources will enable the historic institution to greatly develop its work. The Pennington school has had a serious time in meeting its financial obligations, notwithstanding the fact that the school has had the sagacious leadership of such strong laymen as Mr. John W. Sparks and Mr. William E. Massey. Dr. Francis E. Green, the principal, is a school man of the highest type.

The Philadelphia Methodist Hospital has had four years of unparalleled prosperity. A noble addition to the main building costing upwards of \$600,000 has been erected, greatly increasing the capacity and efficiency of the institution. The major part of the money needed to pay for this improvement has been raised. A fine new nurses' home is now being erected, the gift of a generous gentleman, not a member of our church. The hospital is admittedly one of the two or three great hospitals in the state, having an official rating indicated by "A.A."

Preparations for a large addition to the Deaconess Home of Philadelphia are practically complete, and most of the funds to pay for the same are already in hand. Plans are under way for a much-needed infirmary at the Philadelphia Home for the Aged, an addition very much needed. The dedication of the Children's Home at Binghamton, N. Y., brought out a great company of Wyoming Conference Methodists. The home is a handsome building and its surroundings are most charming. The Home for the Aged at Ocean Grove, N. J., has had a successful campaign to increase its endowment and improve its facilities. Mr. William Halls, Jr., has been a most generous leader in this movement for the enlargement and endowment

of the Home, and Mrs. Jennie S. Parker, the executive officer of the Board, has been a most efficient promoter of all the interests of the Home.

In an important sense Ocean Grove belongs to the whole denomination. For more than half a century it has been the chief summer assembly of our church. Yet the responsibility of the care of the institution really belongs to the Philadelphia Area. For years the annual camp-meeting drew great multitudes, and resulted in the conversion of thousands. The crowds attending the camp-meetings are still very large, but the evangelistic results are much more limited. The place has become a Christian sea-side resort, where intellectual and social culture is mingled with the spiritual. Four years ago a Summer Bible School was organized somewhat on the lines of the school at Northfield. From the first it has been a very great success. The attendance has grown year by year, until last summer it became necessary to take some of the sessions into the great auditorium. The school is now upon a solid financial foundation, and it is known that one friend of the movement has made provision in a will for a sum large enough to provide an adequate endowment for all time. The debt of Ocean Grove amounts to nearly \$500,000. This debt is bonded for a long term at five per cent interest, and under the present able financial management, the institution is in no peril. A spirit of harmony now characterizes the administration, and the best days of this unique institution are still ahead.

The Goodwill Industries at Philadelphia have had a substantial growth. New quarters have been secured which will greatly facilitate the work both of the commercial and educational departments.

A fine headquarters building for our Chinese Christians was recently dedicated in Philadelphia.

The work of the City Missions in Philadelphia has been decidedly stimulated during the past two years. A dozen new churches have been erected, and special attention is given to the occupancy of new fields in a city whose population is growing at the rate of 40,000 a year. No finer piece of down-town missionary work is being done in any American city than that of the Fifth Street Church and Community Center. The work has taken a firm grasp upon the confidence and affection of the community, and the results of the social, educational and evangelistic activities are most gratifying. The work in our Italian churches has been somewhat disappointing, but a recent reorganization of the work and the enlistment of a new leadership promises better results.

Emphasis has been placed upon the circulation of our denominational literature, and the circulation of *The Christian Advocate* has been still further increased.

We are feeling most keenly the shortage in ministerial supply. Too many of our charges are compelled to accept the services of the part-time pastors, or of full-time men who are inadequately trained. While we are thankful that in the emergency which is upon us we have "supplies" to put into vacant pulpits, yet it is a constant regret that we cannot secure trained pastors who can give their undivided time to the work. One of the most serious conditions which the Area is facing is the situation growing out of the lack of ministers. The fact that so few of our young men are now being called into the Christian ministry should cause the church the most serious heartsearching and humiliation.

There has been a steady increase for several years in pastoral salaries. Most salaries still afford only a bare subsistence for the minister and his family, yet the trend upward furnishes one of the most heartening evidences of the increased intelligence and generosity of the church.

Throughout the Wyoming Conference, and to some extent in the other Conferences of the Area, the organization of Tithers' Storehouse Associations has had a most salutary influence upon the financial and spiritual condition of the churches. After seeing this method of finance in operation for several years and closely watching the results I am firmly of the opinion that the general adoption of the Storehouse plan throughout the church would confer far-reaching benedictions. Whenever fairly tried it has been a distinct blessing to every side of life in the local church.

The Area has suffered by the death of several of our influential ministers and laymen. Perhaps the most serious loss from the ranks of our leaders was that of the passing of Rev. Dr. James A. Hensey, Superintendent of the Binghamton District. He was a most alert and zealous toiler, and the magnetism of his leadership was constantly felt throughout the entire Conference.

The Centenary period is drawing to a close. It has had a few severe critics in this region, and a few others have been simply indifferent. But the great mass of our pastors and people have been loyal and cooperative. I wish we had paid our Centenary subscriptions more nearly in full. Many of the lessons we have learned by unpleasant experiences during the Centenary days will be a benefit to us as we enter upon the activities of the World Service program. In the main the new program has been hospitably received, and the preliminary work already done, gives promise of success. Rev. Dr. L. C. Murdock, the Area Secretary, is a most conscientious and zealous leader, and has inspired to a remarkable degree the confidence and cooperation of our people.

COMPARATIVE STATEMENT OF BENEVOLENT GIVING OF
PHILADELPHIA AREACentenary and Apportioned Benevolences
Reported by Conference Years

<i>1917</i>		<i>1921</i>	
Philadelphia ..	\$92,089	Philadelphia ..	\$472,313
New Jersey....	42,275	New Jersey ...	227,063
Wyoming	58,805	Wyoming	251,264
Delaware	8,956	Delaware	53,187
	<u>202,125</u>		<u>\$1,003,827</u>
<i>1918</i>		<i>1922</i>	
Philadelphia ..	104,409	Philadelphia ..	406,867
New Jersey...	51,447	New Jersey....	198,376
Wyoming	63,066	Wyoming :....	249,578
Delaware	10,217	Delaware	43,982
	<u>229,139</u>		<u>898,803</u>
<i>1919</i>		<i>1923</i>	
Philadelphia ..	127,099	Philadelphia ..	402,309
New Jersey....	66,060	New Jersey....	215,433
Wyoming	73,311	Wyoming	237,486
Delaware	13,591	Delaware	48,204
	<u>280,061</u>		<u>903,432</u>
<i>1920</i>		<i>1924</i>	
Philadelphia ..	509,045	<i>to Feb. 1, 1924</i>	
New Jersey....	277,841	Philadelphia ..	224,716
Wyoming	256,441	New Jersey....	128,241
Delaware	45,422	Wyoming	146,836
	<u>1,088,749</u>	Delaware	22,979
			<u>522,772</u>
Total for last Quad-		Total for present	
rennium	\$1,800,074	Quadrennium	\$3,328,834

PITTSBURGH AREA

BY BISHOP FRANCIS J. McCONNELL

The Pittsburgh Area comprises the Erie, Pittsburgh and West Virginia Conferences and the Porto Rico Mission Conference. It is comparatively easy to travel through the area with Pittsburgh as headquarters but it is hard for geographical reasons to develop a very distinctive area consciousness. The better railroad accommodations are east and west, rather than north and south, so that while there does not appear to be any dissatisfaction in the Erie and West Virginia Conferences with Pittsburgh as the area center, still it is not easy to have conventions or rallies or councils anywhere in the area largely attended by representatives from outside any one Conference boundary line. The present church membership of the area is about 262,000.

In each of the three home Conferences the appointments are fairly well distributed among cities, towns and country districts, but the problem of filling the country churches in each Conference is increasingly difficult. For example both the Erie and West Virginia Conferences have considerable numbers of churches paying very small salaries. The district superintendents do not feel free to ask college-trained men, likely to be in debt for their education, to take these small salaries. The result is an increasing number of supplies, many of whom do most excellent work, but without the sense of responsibility which marks the Conference man. This difficulty is made worse by the eagerness of the various churches of circuits to break away from the circuits, to have a full-time preacher of their own. Except for notably successful country churches here and there I do not regard the country church problem in the Pittsburgh area with any great satisfaction. Whatever exceptions there are can be largely credited to distinctive rural-church efforts made under the leadership of West Virginia Wesleyan College, of West Virginia State University and of district superintendents who have made special effort with the country problems. Larger support will have to be paid by country churches if they are to be served as they should be. If we could have some agency to finance country preachers, in part, while they are developing the resources of their communities we might solve the problem. As soon as a successful country preacher is confronted by the responsibility of a college education for his children he feels that he must accept opportunity in town or city.

A second general problem of the area is industrial. Large sections of all the Conferences are given to coal mining. At the time of the most recent large-scale coal strike, almost entire villages in the Erie Conference were depopulated by the exodus of miners and their families, while in West Virginia thousands of our members went for months without earning anything worth mentioning. This, of course, makes time and again an acute industrial problem, aggravated by the fact that both miners and operators seem to expect the church to take sides in the conflict. Except where the justice of the case was clearly on one side or the other the preachers have for the most part confined themselves to more distinctively religious and humanitarian effort in times of strike. There come crises, however, when the representatives of the church have at least to seem to take sides. There have been instances of tyranny on the part of miners deserving of rebuke, and there have been unwarrantable invasions of civic and elementary human rights by operators. The policy in these districts aims at keeping the churches free from undue influence by either party to an industrial conflict. The money for the support of what is virtually home mission work in mine fields should come in such preponderant proportions from the church that the local societies do not become dependent on mine operators for financial support. Contributions from operators are to be gladly welcomed, but such contributions should never be sought for or received to such an extent that their possible withdrawal would embarrass the work of the church. This is not intended in criticism of coal operators; but human nature being what it is, the preacher whose salary comes in large part from a corporation will likely take the corporation point of view in time of industrial conflict, just as the preacher would find it hard to hold the scales of his judgment exact if he were receiving direct help from labor unions. The entire problem in the Pittsburgh area is most serious. In one district in the area corporation contributions to our preachers' salaries went as high as \$14,000 a year. In that district however the work had to be carried on chiefly by supplies. The regular Conference men hesitate to accept appointments where the greater part of the financial support comes from outside the church.

I think I discern both in the ministry and laity of our church an increasing sensitiveness in mining and manufacturing districts toward unfavorable industrial conditions. The Pittsburgh Conference in particular has more than once spoken boldly and prophetically against indifference to human welfare in industrial relationships, and the members of the Conference report slow but steady improvement in industrial working and living conditions as the years ago by.

The situations throughout the field as to evangelism remain

in some quarters about what they have been for half a century, though in other parts the evangelistic effort has to be of the distinctly and persistently personal type. In the rural parts of the West Virginia and of the Erie Conferences it is still possible to carry through evangelistic campaigns of the revivalistic type with remarkable success. In some of the circuits and smaller towns not a season passes without the most gratifying response to the appeal made through the special evangelistic series of meetings. In fact so successful is this method that I feel that some preachers rely upon it too exclusively, with an under-emphasis on Christian education and training. The result is that in some of our rural and small-town fields religion is thought of too exclusively in terms of emotional crisis. There are among us churches where little is being done for the systematic nurture of the Christian life, the preacher depending on a series of revivalistic appeals throughout the year not only to lead in outsiders but to keep the insiders in spiritual health.

In the cities the personal and educational methods are more used, for the most part commendably. The larger churches in the larger cities are more and more utilizing every day in the week and a larger number of hours a day for the work of an all-round ministry to the communities. It would be hard to find ministers more devoted to systematic pastoral work and thoroughgoing organizational activity in trying to solve the problem of the city church. I must remark however that the attempts under the so-called educational directors in the churches are not always successful. The difficulty is most often that the educational director is not left free to carry out the work for which he has been set aside. It is too easy for the pastor to utilize him as an assistant pastor. The only effective remedy that I can see is for the men of the better training in the newer educational methods to be put at the head of churches where there is a chance for them to work out their plans, so that we can come to a better appreciation of the methods. The problem of religious education will have to be taken seriously enough to be the determining factor in more of our churches before we have the data for a solution of one of the most urgent tasks now confronting us.

So far as institutional education of the college type is concerned the area interests are being well cared for. Both Allegheny College and West Virginia Wesleyan College are proceeding upon the sound educational policy of limiting themselves to the tasks which they can accomplish best. Neither institution aspires to be a university, strictly speaking, but each is doing work of high quality in collegiate grade. Each is embarrassed by the increasing numbers of students attracted by the qualitative excellence of the academic courses offered. West Virginia Wesleyan had completed a campaign for a million dollars

just before the close of the last quadrennium. Allegheny completed a like campaign about two years ago, and has received large sums of money by individual donors in addition. It would be hard to suggest any improvement in the program of either of these fine colleges.

The work of the Wesley Foundation goes forward effectively and promisingly at Morgantown, West Virginia; Oakland Church, Pittsburgh, and at State College, Pennsylvania. The old charge that state educational institutions are lacking in religious interest no longer has point either as regards faculties or students. The teachers and pupils of West Virginia State University, Penn State College, the University of Pittsburgh and the Carnegie Technical Institute have sought to take advantage of the religious opportunities granted by the workers of the Wesley Foundations. After personal visits to all of the centers where this work is being carried forward I record my gratification at the work already done and ask the support of Methodism for still larger plans for the form of educational investment which must count for more and more in our Methodist planning. I find no places where it is easier to get responsive hearing for evangelistic appeals and for calls to distinct forms of Christian service than at the centers where our Wesley Foundations are established.

Mention should be made of the Pittsburgh Church Union as an effective agency for city work in Pittsburgh and Allegheny County. This is the instrument through which the Methodism of Pittsburgh makes its attack on its specifically city problems. An unusually large amount of new church building, of preaching to foreign-speaking people, of "good-will industry" enterprise is carried through by the Union. I do not know any organization of the kind doing better with the materials at hand. In harmony with the spirit of the Discipline in furthering such forms of work I have made the Superintendent of the Pittsburgh Church Union a member of the cabinet of the Pittsburgh Conference. The building of a modern office building on the site of Smithfield Street Methodist Church has been determined upon as a means of supporting and continuing our work in the heart of Pittsburgh.

The Board of Home Missions supports many enterprises throughout the Pittsburgh area, notably the Coke Mission within the Pittsburgh Conference. I have found in dealing with this Board an unselfish spirit of desire to do the largest and best for the Church and for the Kingdom. The disappointment of this or that community over failure to get money for local enterprises through the shrinkage of Centenary funds does not, I trust, blind us to the fact that the suggestions of the Board in city, industrial and rural fields have been simply invaluable to us. The qualitative results of the administration

of the Board of Home Missions have been fully as important as the quantitative efforts of the larger money appropriations. I do not know any place where Home Missionary money is being unwisely spent.

The Porto Rico Mission Conference is part of the Pittsburgh Area. The general conditions in Porto Rico are not such as to make possible large visible success. The economic opportunities for young people in the island are few. The more enterprising youths come by scores and hundreds to the United States. Within the limitations set however by the natural conditions the work of the Mission goes forward satisfactorily, if we can ever use such a word in connection with religious effort. At the opening of the quadrennium the temper of the preachers of the Conference was, while devoted and self-sacrificing, nevertheless somewhat discouraged. The Board of Home Missions however found a way to increase the salary of the preachers, and the policy was inaugurated of giving them larger and larger measure of control over Porto Rican ecclesiastical affairs, without direction or even insistent advice from any officials in the United States. I am sure the very capable superintendent of the field, Manuel Andujar, will confirm my statement that since this ampler emphasis on self-determination the spirit of the Conference has notably improved. Santo Domingo is attached to the Porto Rico work. I hope to visit Santo Domingo before the opening of the General Conference.

I wish to record my appreciation of the effectiveness with which the Area Centenary office of the Pittsburgh Area has been administered under the direction of Dr. Appleton Bash. Sixty thousand pledges have been followed up constantly, incessant demands of preachers for Centenary lecture material have been met, multitudinous calls for special addresses have been responded to. The returns have not always been as large as we had hoped, but the field has at least been thoroughly worked. The Centenary office has striven also to aid college campaigns and campaigns for Conference Claimants' funds. The returns to the Erie Conference Claimants' campaign were especially gratifying.

PORTLAND AREA

WILLIAM O. SHEPARD, RESIDENT BISHOP

The strong personality of Bishop Matthew Simpson Hughes, his firm administration, and his eloquent utterance of the Word of God by life and speech, will always be held in grateful remembrance in the Portland Area of the Methodist Episcopal Church. Two modern, beautiful and costly churches, one at Medford, Oregon, and the other at Edmonds-On-The Sound, Washington, are soon to be dedicated, and named for him in testimony of the affection in which he is held.

The continued residence of Mrs. Hughes in Portland, and her leadership of the Columbia River Branch of the Woman's Foreign Missionary Society, have been most helpful. The appreciation of her presence and work is indicated by her election as a delegate to this body.

The Portland Area covers the Territory of Alaska, the states of Oregon and Washington, the northern part of Idaho, and, for Scandinavian work, the whole of the Pacific Coast from Nome to San Diego. Embraced in this territory are the Columbia River, Oregon, Puget Sound, Pacific German and Western Norwegian-Danish Conferences, the Pacific Swedish Mission Conference, and the Alaska Mission.

Such results of the work of the past four years as can be shown in tabulated statistics may be seen in the following:

	1919	1923	Increase
Members	74,959	86,260	11,301 or 15%
Sunday-school Enrollment...	84,332	106,652	22,320 or 26%
Epworth League	11,328	11,565	237 or 02%
Property	\$5,450,736	\$6,393,750	\$943,014 or 17%
Ministerial Support	\$576,381	\$743,538	\$167,157 or 29%
Benevolences	\$323,807	\$538,439	\$214,632 or 66%

The Area contains a number of institutions of Christian philanthropy, which have done successful work during the past four years. The Lyng Home for Girls in Seattle, the Norwegian-Danish Home for Girls at Los Angeles, and the Bethany Old People's Home at Stockton, Cal., are under the management of the Western Norwegian-Danish Conference. The Woman's Home Missionary Society successfully conducts the Jesse Lee Home at Unalaska, the Maynard-Columbus Hospital at Nome, a Community House at Tacoma, Wash., the Catherine P. Blaine Home and Kindergarten for Japanese Children at Seattle, the Portland Settlement Center at Portland, Ore., and

a Mission among miners at Wilkeson, Wash. For the latter a convenient and commodious building has been dedicated within the last year. The Oregon Conference Society of the Woman's Home Missionary Society, has built during the quadrennium a modern and fully equipped building for the Old People's Home at Salem, Oregon, costing \$65,000 and housing in comfort thirty-five old people. The Conference Society also maintains a kindergarten in Portland for Japanese children.

There are six hospitals in the Area. The Maynard-Columbus Hospital at Nome, Alaska, is erecting a \$35,000 building, and the government has given three buildings. The Seattle General Hospital, fully equipped with 110 beds, has been under the management of the Deaconess Association, but recently has been taken over by the Puget Sound Conference. The Scace Hospital at Centralia, Wash., with buildings valued at \$100,000, has been transferred within the past year to the Puget Sound Conference by Dr. Paul Sweet. The Central Washington Deaconess Hospital and Nurses' Home at Wenatchee, Wash., has constructed a building, costing \$150,000, fully equipped and accommodating seventy-five patients. The Deaconess Hospital at Spokane, is one of the best in the Church. There is a capacity for over two hundred beds and a Home for seventy-five nurses. The plant is valued at \$525,000, and has been placed upon a sound financial basis. In the last three years the hospital has been fully standardized and equipped with every modern appliance for the surgical and medical treatment of the sick. A hospital at Marshfield, Oregon, under the control of the Oregon Conference, has just been established. Pledges have been secured for a hospital in Portland; and a considerable sum is in hand for a Children's Home in the same city.

Under the Deaconess Association in Seattle, a Deaconess Home and Settlement, and a Training School for Deaconesses are maintained. In Portland the Association conducts a Deaconess Home and a Friendly Center Mission. For the latter a new building has been erected within the last twelve months.

Good-Will Industries in very successful operation have been established in Tacoma and Seattle.

Great emphasis has been placed upon evangelism, but the teaching function of the Church has not been neglected. Three, and part of the time four, Sunday-school Missionaries have been at work. Numberless institutes and Summer Schools for Religious Education have been conducted by the Board of Sunday Schools. In every Conference the Epworth League has had annual Conference and District Institutes, and property in several places has been secured for these annual gatherings of the young people. Summer Schools for Rural Pastors have been conducted annually at Salem, Oregon, and Pullman, Wash., under the auspices of the Board of Home Missions. The same

Board has provided part of the salary of a professor in Kimball School of Theology, who assists rural pastors in modern methods.

Supported by the Board of Home Missions and the Woman's Home Missionary Society work is carried on in seven Indian Reservations among a large number of tribes. Notwithstanding the difficulty of securing men adapted to this work and with sufficient consecration to continue in it, marked success has been achieved at several stations.

Under the Evangelistic Department of the Board of Home Missions work has been done in a large number of logging-camps and lumber-mill towns by four experienced workers. The confidence of the lumbermen, many of them far from home and away from other Christian influences, has been in a large measure secured, friendly services and pastoral oversight have been freely rendered, and aggressive evangelistic work has been prosecuted.

- Under the inspiration of the conditional offer of \$350,000 made by the General Board of Education, the historic Willamette University at Salem, Oregon, conducted, in 1922, a successful campaign for \$1,250,000. Buildings costing \$260,000 have been erected upon the campus. Notwithstanding these enlarged facilities, many students who apply for admission are turned away because of lack of room.

The College of Puget Sound at Tacoma, Wash., has, during the quadrennium, obtained subscriptions for \$1,800,000. A very fine campus of forty acres has been secured within the bounds of the city of Tacoma. An administration building to cost \$250,000 is now in process of erection and will be ready for the opening in the fall when the old buildings and campus will be vacated. The campaigns for these two larger institutions have been the most notable financial achievements of the quadrennium.

In new and detached territory peculiar problems abound. In the period of preëmption the denominations over-churched many small communities, and now often exhibit extravagance of doctrine and sectarianism. Such communities are the easy prey of wandering wolves in the clothing of traveling evangelists. In the Portland Area the problem of recruiting an educated and capable ministry is most difficult. Only a few of the young men sent from the Area to eastern schools, after four or eight years of absence, and after having related themselves to the Conferences of the east, are willing upon graduation to undergo the great expense of returning to the Pacific Coast to await the uncertainty of appointment in the fall. To meet this condition the Kimball School of Theology has been maintained at great cost. Although the student body of the school is necessarily small, the School is worthy of sympathetic consideration by the Church. In order to maintain the personnel of the ministry it has been necessary to make large drafts upon the older sections

of the Church. It is believed that thereby the ministry of the Area has been strengthened. Especial care has been exercised to secure suitable pastors for the churches at the seat of educational institutions.

The last four years has been a period of building. Under the inspiration of the larger vision given by the "Centenary" and the sympathetic assistance of the Board of Home Missions and Church Extension, sixty-three churches have been erected at a cost of \$1,300,000 and twenty-eight have been remodelled costing \$322,793. Forty-two parsonages costing \$141,555 have been built, and six remodelled costing \$5,000. Twenty churches and parsonages at a cost of \$500,000 are in process of erection.

The Board of Home Missions has rightly considered this section to constitute a missionary field. There have been several notable instances of churches erected far from the centers of population at considerable cost. These have been made "experimental stations" and have aroused much interest. The great church at Bremerton, Washington, the home of one of the largest Navy Yards of the country, is an example. The Board of Home Missions and Church Extension has also given wise consideration to the Wesley Foundation of the University of Washington, at Seattle, where property worth \$75,000 has been secured, and the Foundation operating with great success. At Corvallis, Oregon, the students of the State Agricultural College will be cared for in the church building, to cost \$125,000 and now in process of erection. Enlarged facilities for handling the student problem have been made possible at the State Agricultural College at Pullman, Washington, and the Idaho University at Moscow, Idaho, and at State Normal Schools in Bellingham and Cheney, Washington. Probably no expenditure will yield greater results to the Kingdom than the money wisely spent at the seat of Normal Schools.

The collection of "Centenary" subscriptions has been given much attention. Under the efficient leadership of the Area Secretary, the Area has endeavored to collect all subscriptions, not only for the sake of the "benevolences," but, also, to preserve the morale of the Area. Fruit and wheat crop conditions for three years in one of the larger Conferences have made it exceedingly difficult to secure payment in full upon subscriptions made in a more favorable time; and the same adverse conditions are now seriously hindering the World Service Program canvass which is being prosecuted at the time this report is made. It is a matter of much satisfaction that pastors and churches have received the Program with much enthusiasm, and success is anticipated. In the presentation of the World Service Program great care is being taken that every condition of the subscriptions is clearly understood.

The Sales-room of the Book Concern in Portland is con-

stantly growing in favor with the people and increasing in sales, amounting in 1923 to about one hundred and thirty-five thousand dollars. This is larger than the gross sales of some of the depositories. It is believed that a depository at Portland would be in every way justified. At present the depository at which the books and accounts are kept is eight hundred miles south. The establishment of a fully accredited depository at Portland would doubtless very greatly increase the sales and further every interest of our work.

The Pacific Christian Advocate, published in Portland, continues to be the leading denominational paper of all the Northwest, and is attracting wide attention.

The comparatively mild climate of the Northwest has attracted a large number of ministers of advanced age, and before the Area system was adopted little attention was paid to equitable exchanges. The proportion of retired ministers is therefore very large, and their disciplinary support has required much attention. In all of the Conferences funds are being built up, though very slowly, for the care of these honored men. Until such funds are provided the tax upon the churches will be severe. In some of the Conferences it has amounted to twelve or fifteen per cent of the pastor's salary. The pro-rating of salaries has everywhere been required; and therefore the retired ministers have been paid their claim nearly in full.

The Portland Area has greatly enjoyed the presence of Dr. H. C. Jennings, Publishing Agent, Emeritus. Though he has been in impaired health, he has been active in the local church and beloved by all.

During the quadrennium, by the action of commissions duly appointed, and with the consent of the bishop presiding at the two Conferences, The Dalles District of the Columbia River Conference, with the exception of two charges, was transferred to the Oregon Conference, and is now known as the Eastern District. The territory was almost wholly within the state of Oregon. This transfer considerably affects the statistics of the two Conferences. Other boundary changes will be requested at this General Conference.

In 1918, the influenza carried away about one half of the native population of Alaska. At about the same time the world war called the younger men of Alaska into the service, and when the war closed they did not return to the Territory because the mining of gold, which had formerly attracted them, had become unprofitable. The Territory, therefore, is greatly decreased in population and our missionary responsibility has correspondingly diminished and our work declined. The immense distances separating the few stations where we are still at work make it very difficult, if, indeed, possible, to hold a Mission meeting; and only one attempt to do so has been made

during the quadrennium. Because of this, it is recommended that the Alaska Mission, as such, be discontinued and our work in the Territory be placed in the Puget Sound Conference. This would greatly reduce the cost of superintendence. The expense of the occasional (perhaps only annual) visitation of the District Superintendent should be borne by the Board of Home Missions and Church Extension as a part of the maintenance of his district.

The General Conference will doubtless give special attention to the non-English speaking work organized in our Mission Conferences and Missions. There are three such organizations in the Portland Area, and they have done work of very great value. However, because of the laws limiting immigration, and other considerations so well known as to need no mention, the numerical results of our work are comparatively meager. In all of these Conferences and Missions it is exceedingly difficult to secure young men for the ministry. The age of the present ministers, and their probable early retirement if the Conferences are to be continued, constitutes a problem for which only a connectional fund administered by the Board of Conference Claimants can sufficiently provide. This whole question, with the many complications, is to be seen in the Portland Area, and requires sympathetic administration and wise legislation.

The history of the "great Northwest" is one of romantic interest. Saved to the government of the United States in the early part of the last century by the heroism and statesmanship of its first missionaries—Jason Lee, Marquis Whitman, and their companions—it was in a peculiar sense dedicated to Christian civilization and high ideals of liberty. Jason Lee, a true pathfinder, came to be an apostle to a benighted people, but he gave unending impulse to the moral and spiritual life of commonwealths.

This surely will be recognized as a Providential foundation for the great future in which the Pacific Northwest probably will be the richest and most populous section of the country. This expectation seems justified by the unequalled possibilities of hydro-electric power in Idaho, Washington and Oregon; the fertility of the diversified soils under irrigation projects already launched by the federal government; the variety of fruits and grains growable in the equable climate; the abundance of timber, elsewhere almost exhausted, for building and manufacturing purposes; the inexhaustible wealth of the mines of Alaska close at hand; the access to the markets of the awakening Orient; the ports and harbors and navigable streams reaching far into the interior; the matchless scenery which has made the Northwest the tourist Mecca of America; and the wholesome civilization which has already built several of the most beautiful cities of the world.

At present the country is still in the making and the churches share in the immaturity. The great stretches of comparative desert separating the present centers of population from the Northwest, connected only by trans-continental railroads maintained in efficiency under uncertain laws and in competition with a canal which is a world enterprise, have placed this rich section of America under temporary handicaps to be surmounted only by great enterprise and faith. The railroad situation, so important to a geographically separated but component part of the country, can be seen in a single glance: The Northwest produces more than it needs of grains, fruits, wool, lumber, etc., and therefore sends full trains east, while over half of the freight cars, at a cost of one hundred to one hundred and fifty dollars each, must be returned as "empties." The government, if it deals at all with a situation like this, must deal wisely, or it will deal fatally.

For the promotion of the work of the Area the Resident Bishop has given himself unreservedly. He has presided at eighteen Conferences within the Area and five outside. As far as possible he has given encouragement to evangelistic and financial campaigns, building enterprises, and the many interests of churches and institutions. The ministers and laymen have been responsive to every call of the Church, and have placed the Resident Bishop under heavy obligation for many personal kindnesses.

REPORT OF THE SAINT LOUIS AREA FOR THE QUADRENNIUM 1920-1924

WILLIAM A. QUAYLE, RESIDENT BISHOP

DEAR FATHERS AND BRETHREN :

It becomes my duty to make a brief report for the Saint Louis Area. The contour of conditions is little changed from the preceding quadrennium. The lay and ministerial brethren are still lovely to my heart. "The love of Christ constraineth" them. Whoever comes to this Area will come to a company of wholesome Christians. They have been gracious to mine and me, both during my health and during my period of sickness. I shall remember them in eternity as brothers beloved.

Until the fall of 1922 I did in such fashion as I was capable, speaking uninterruptedly in the Area, in dedicating churches and answering to the varied calls and preaching the gospel, always finding the audiences attentive and appreciative. And the word of the Lord grew and abounded. Since my illness, when I could not speak, but could carry on the episcopal administration, the consideration of the preachers and laymen has been constant. And the work of holding Conferences and dedicating churches has been carried forward through the courtesy of various bishops, and through the district superintendents and preachers. During my health, from the first day of last quadrennium, all church dedications, practically, have been conducted by me. Such was formerly not the case, and would wisely now be carried on by the district superintendents and the ministry as the custom aforesaid largely was. At those functions many of our preachers are entirely capable of rendering the best service and it brings out their talent. We need to develop power in the ministry; and the development of it should be one of the chief objects of the Church. Many churches have been built and dedicated. The Church grows: hope abides.

The merger of the Arkansas Conference with the Saint Louis Conference has achieved all that was hoped for it. Strong points are being developed in the Arkansas territory, and some of our strongest men of the Conference are in that territory. The Methodist Episcopal Church has a ministry both civic and sacred in these parts. The former Arkansas Conference has been made a district in the Saint Louis Conference. And the effect is commendable, up to date.

The growth of our Area has been constant during the quadrennium, and gradual and praiseworthy.

The Saint Louis Area has not done the best for the Centenary, but it has done well and has done it with a glad will. Dr. W. T. Wright, for many years the efficient secretary, was minded to go to California for his daughter's health. He was a superior secretary and a fine soul to work with. His departure was a loss; for he had spent his lifetime of ministry in the Saint Louis Conference. Dr. Stephen B. Campbell was appointed to fill the secretarial vacancy, and has shown himself a happy master of the task.

This quadrennium has marked the death of George Warren Brown, well known to Methodism and its legislative body. He left a will, instinct with church love, and its beneficence ranging over so wide a field of church activities as to serve as a model for Christian testaments for all coming time.

Two Conferences of this Area are colored; and I desire to reaffirm my belief in this work and in these brethren, and its necessity to Christianity and America. In Fort Smith, Arkansas, of the Little Rock Conference, the brethren have built a handsome church, modern and adapted to the needs of the city. In Saint Louis of the Central Missouri Conference, is one of the leading churches of our denomination with a membership of 2,700, and leadership in the city, in all worthy things. This work must be fostered and lends itself to leadership in all good things.

There is a marked future for Christianity under the auspices of the Saint Louis Area. The Centenary has occurred. The churches are sweetly at work in the kingdom of God.

In retiring from the field, I do so with great gratitude to man and God for my day's work in it. I have loved the people and the Lord, and hope to live with them in heaven.

QUADRENNIAL REPORT OF THE SAINT PAUL AREA

BISHOP CHARLES BAYARD MITCHELL

This is my second quadrennial report of the Saint Paul Area, and the most important item I have to report is the healthy and hopeful increase in church membership within the bounds of the area. We have made a net gain of 20,608. We are especially pleased with this fact when we consider that in some portions of the church decrease in membership is reported. The following table shows the gains and losses by Conferences:

<i>Conference</i>	1919	1923	Gain	Loss
Dakota	21,917	26,326	4,409	
Minnesota	24,364	28,203	3,839	
Northern German	5,000	3,819		1,181
Northern Minnesota	27,164	32,009	4,845	
Northern Swedish	3,162	2,921		241
West Wisconsin	26,832	30,180	3,348	
Wisconsin	27,591	33,180	5,589	
	<hr/>	<hr/>	<hr/>	<hr/>
Totals	136,030	156,638	22,030	1,422
			<hr/>	<hr/>
Net Gain			1,422	
			<hr/>	
			20,608	

The next important item I wish to report is the benevolences. I am sorry to report that we have made a net loss of \$63,366.00 over the preceding quadrennium. This item is due to the falling off in Centenary receipts. Following is the list of benevolences within the area for the past quadrennium:

<i>Conference</i>	1919	1923	Loss	Gain
Dakota	\$202,010	\$129,008	\$73,002	
Minnesota	168,320	138,982	29,338	
Northern Minnesota	159,336	193,397		\$34,061
Northern German	46,035	27,851	18,184	
Northern Swedish	17,552	13,017	4,535	
West Wisconsin	156,298	159,040		2,743
Wisconsin	213,863	238,753		24,890
	<hr/>	<hr/>	<hr/>	<hr/>
Totals	\$963,414	\$900,048	\$125,059	\$61,693
			<hr/>	<hr/>
Net Loss			61,693	
			<hr/>	
			\$63,366	

We have two Conferences in the State of Wisconsin, the Wisconsin and the West Wisconsin Conference. I have the following report to make of Lawrence College, located at Appleton, Wisconsin.

LAWRENCE COLLEGE, APPLETON, WISCONSIN

Lawrence College, Appleton, Wisconsin, has had a very satisfactory growth during the quadrennium. The attendance in the College of Liberal Arts in 1920 was 625, and in the Conservatory of Music, 392. The present year there are 903 in the college and 501 in the conservatory. This increase has taken place in spite of the fact that a year ago the college passed a regulation refusing to admit any student who stood in the lowest twenty per cent of the graduating class of his high school; and any student whose moral character was not considered satisfactory as judged from questionnaires submitted to principals and other references.

In 1920 the total income of the college was \$253,505, and its total expenditures was \$270,969. In 1923 its total income was \$378,537 and its total expenditures \$350,298. In 1920 the value of the educational plant including land, buildings, and equipment was \$938,292. In 1923 it was \$1,193,173. In 1920 the endowment was \$1,126,790. At the present time the endowment is about \$1,800,000.

An effort to add \$600,000 to the endowment and wipe out an indebtedness of \$48,000 was begun in 1921 and resulted in securing the full amount desired with a surplus to take care of shrinkage in collections. In addition to this, the institution has received several bequests during the quadrennium which will total about \$125,000. A year ago the trustees voted to seek to raise \$250,000 for a new gymnasium. At the present time subscriptions to about \$175,000 have been secured.

Lawrence has developed this year a new plan for the care of freshmen which is attracting considerable attention and which promises much for the better scholarship and adjustment of freshmen to college life and work. It has also developed a new plan for the supervision of upper classmen providing for vocational guidance, special opportunities for men of exceptional ability, and a moral record of all students.

DEACONESS HOSPITAL, GREEN BAY, WISCONSIN

Our Deaconess Hospital of Green Bay, Wisconsin, is making an increasingly large contribution to the constant developing philanthropic program of the church. Situated in the midst of a strong Roman Catholic population, it is preaching and practicing the evangel of the gospel through its ministry to body and soul, impartially to all classes and creeds.

The new unit in its development program will be completed by March at a cost of \$110,000. With this addition, it will have a property valuation of \$250,000. \$500,000 will be needed in the near future to complete the program as contemplated by the Board of Directors. The Board of Directors is very con-

servative and proceeds cautiously in its building program. A sound financial plan is conducted in this institution, paying all current expenses and retiring \$2,000 worth of bonds annually.

There are at present about \$30,000 worth of bonds outstanding. A subscription already provided equals \$35,000. As early in new year as possible, the board is putting on a campaign in Green Bay to raise this subscription to \$100,000.

The hospital business amounts to over \$50,000 annually. Notwithstanding it has no endowment, more than five thousand dollars' worth of free service is rendered every year. This is largely provided for by White Cross memberships.

Green Bay has been known for a long time as "The Rochester of Wisconsin." The staff of the Deaconess hospital adheres to the open staff principle. The management also believes that a Christian hospital has a spiritual ministry as well as physical, and the field secretary gives part time in capacity of chaplain.

A Training School for Nurses is conducted in connection with the hospital, with forty nurses caring for more than 2,000 patients annually.

The Wisconsin Deaconess Hospital has a great future in this field of practical Christianity in ministry to sick and suffering humanity in Northeastern Wisconsin.

During the quadrennium an important organization has been formed within the West Wisconsin Conference, namely: .

THE WISCONSIN METHODIST HOSPITAL AND HOME ASSOCIATION

Under the direction of this organization, two hospitals are in operation, and the Morrow Memorial Home for the Aged, at Sparta, has been continued in its beneficent career.

On a beautiful site, within six hundred feet of the State Capitol at Madison, a four-story Catholic school building has been remodelled into a forty bed hospital which is now in very successful operation. This hospital is in affiliation with the Jackson Clinic, an old and well established organization with a fine reputation. It is also closely related to the Medical School of the University of Wisconsin.

More recently a Convalescent Home has been opened, which provides for seventeen more beds.

During the last fiscal year 1,433 patients were cared for and 1,776 operations were performed with a surgical mortality of only one and one-tenth per cent. The hospital death rate was two and sixteen hundredths per cent. \$4,000 worth of free service was given. The hospital is taxed to its utmost capacity continuously and the need is very urgent for the contemplated new hospital building which will give Methodism opportunity to care for the needy of all classes that are constantly applying for help.

The Lakeside Methodist Hospital at Rice Lake was opened in October, 1922. It is a beautiful building, fire-proof and well equipped, which stands in the northern part of the State as a house of refuge to all who need medical or surgical care. During the first year of its service 477 patients were cared for, and \$3,000 worth of free work was gladly given.

The total value of the hospital properties is nearly \$400,000; much of which is covered by bonds.

A third hospital at Richland Center, Wisconsin, is to be built and operated by this association, nearly \$40,000 having already been raised by subscription. The Nurses' Home is at this date being completed which will be used for a hospital until such time as the hospital building shall have been completed, thus ministering to a county whose population of 20,000 has no other hospital facilities.

The Morrow Memorial Home for the Aged, opened in Sparta, in May, 1917, has continued its beautiful ministrations to a most worthy group of people during the quadrennium. Although another building has been added to the two already in use, which increases the capacity of the home to twenty-four, the lengthening waiting list is continually appealing for the carrying out as early as may be of the proposed building program.

The White Cross Roll Call has now been used for three years quite successfully in the raising of funds, especially for the free bed work of our hospitals.

The churches are quite generally observing Mother's Day in the interest of the Home for the Aged.

The booth festival idea is taking firm root in the benevolent soil of the West Wisconsin Conference, whereby the Epworth Leagues are being actively tied up to the service program of the church through the hospitals and homes. It is rapidly coming to be a most popular phase of the work among the young people.

METHODIST STATE HOSPITAL, MITCHELL, SOUTH DAKOTA

The Methodist State Hospital of Mitchell, South Dakota, has a bed capacity of one hundred, standardized according to the American College of Surgeons. It has very complete up to date equipment.

An addition to the nurses' home was completed recently giving room for thirty-five girls. A Freeport gas plant installed and plans for other improvements are being made.

The Nurses' School, a three year course in connection with the hospital, is of the highest type affiliated with the Dakota Wesleyan University. A five year course is offered leading to a college degree and Graduate Nurses' Diplomas.

A higher standard of Christian young womanhood will not be found anywhere than exists in the school.

Within the State of Minnesota we have two educational institutions, our great university at Hamline and the secondary school, Parker College, at Winnebago.

Within the bounds of the South Dakota Conference, which covers the entire State, we fortunately have but one college, the Dakota Wesleyan University, concerning which I have the pleasure to report.

DAKOTA WESLEYAN UNIVERSITY

Its Past: In the thirty-nine years of its history 9,000 young people have been enrolled in the classes of Dakota Wesleyan University. An especially choice group have gone out into full time Christian service, including more than forty into foreign missionary fields, and scores into the ministry. Other hundreds, equally inspired by Christian ideals, are engaged in various business and professional activities, a strength to the church and community where they live. Dakota Wesleyan began as a sub-collegiate institution chiefly. Seventy-five per cent of its students now are of collegiate rank.

Its Present: Dakota Wesleyan University graduated the largest class in its history last spring, fifty-one receiving Bachelors' degrees. New students entering in the summer quarter and last fall include several already committed to full time Christian service. A larger freshman class than last year is enrolled. While highest academic standards are maintained, with a faculty stronger than ever before, the chief purpose of the university as a training ground for Christian leaders and workers is the continual concern of the administration.

Its Future: With a resident church membership of less than 25,000, the Dakota Conference has built up and is maintaining an absolutely first class institution with Liberal Arts, Music, and High School Departments, the contribution of South Dakota Methodism to the training of leadership for Christian civilization. Plans for the future, already approved by the Board of Education of the Methodist Episcopal Church, call for an additional million five hundred thousand dollars for additional endowment and buildings by 1932. While the major portion of this must be found in South Dakota, it will be readily recognized that some help must come to the Methodism of this pioneer State from friends in older and longer established communities farther east, who once knew the joy and the difficulty of building the Kingdom while still on the frontiers.

HAMLIN UNIVERSITY

Hamline University is having a very successful year with a large attendance and an enlarged faculty. The high standards of the institution are maintained, with increased equipment,

laboratory facilities and also an improvement in plant. For over ten years Hamline has never failed to add each year to its faculty, equipment and endowment. The student body has also more than doubled during the decade, although the entrance requirements are the most rigid in the State.

The organized work of the college for Christian service is well in hand with over one hundred in life service, with thirty-five young preachers—about half of whom are serving charges—and with an enthusiastic Student Volunteer band. The Y. M. and Y. W. organizations are doing effective work, while the general Christian social service group and the college Epworth League are active. Several gospel teams are organized and frequently spend week-ends in helpful service at some of the neighboring churches.

Plans are being drawn for a completed group of buildings and further landscaping of the campus. These plans, it is hoped, may be sufficiently consummated within the next ten years to make possible the care of at least a thousand students. The strategic location of the college makes possible the visit of many distinguished speakers who are brought to the Twin Cities. It also affords the greatest advantages for general cultural and laboratory work in economics, social, church, or other lines of special study. The advantages of the cloistered student studying remote from the maddening throng are giving place to a realization that the most favorable place to fit oneself for the service of humanity is in or near to congested centers where all Christian agencies for serving the Master are in operation.

PARKER COLLEGE

Parker College, located at Winnebago, Minnesota, is the only academy of our church in the Saint Paul Area. Ever since the school came into the Methodist Church, it has been giving the equivalent of a year of college work. However, within the past year, it seemed wise to the trustees to add an additional year's work, making Parker College a full-fledged Junior College with an excellent rating at the University of Minnesota.

The total enrollment in all departments this year was 140, with about twenty per cent of this number fitting themselves for full-time Christian work. Many of the best young men who have united with the Minnesota Conference within the past few years are students of Parker College. The school is training a group of belated young people, most of whom are fitting themselves for some form of Christian work.

At the universities of Wisconsin, Minnesota, and South Dakota, we are doing Wesley Foundation work, which is reaching in fine fashion Methodist students in attendance upon those universities.

WESLEY FOUNDATION OF WISCONSIN

At the University of Wisconsin is our Wesley Foundation, the first to erect a social building for State university students. In this building three departments (a) Social Life, (b) University Church, (c) Courses in Religion, are carried forward. This is a Methodist College within a State University.

Here is an outstanding achievement. By means of the Wesley Foundation, our church accepts the investment of the State in all branches except religion; and itself, in keeping with the spirit and the letter of the constitution, supplies the altar, the sacraments, pastoral leadership, religious education, life service appeal, and church training, to those from its own firesides.

To Methodism this foundation gives account of its stewardship as follows: In the past fifteen years, 318 converts, 5,800 received pastoral leadership, 1,025 have had at least one year of special Bible instruction, 82 graduates have gone out as Methodist missionaries, teachers, preachers, etc., a university church has come to self support, \$20,000 has been brought to Conference in benevolences, a property of \$188,000 net value over and above liabilities is reported, a group of 60 university faculty members has been built up so that these scholars now function for the Methodist Church among its 1,700 students there enrolled.

WESLEY FOUNDATION OF MINNESOTA

Through the aid of the Centenary, three floors of the first unit of a \$400,000 plant have been erected, at a cost of about \$130,000. \$9,000 from the sale of the old First Church property plus \$3,500 from subscriptions have been invested in equipment of Wesley Hall. This provides an organ rebuilt throughout (valued at \$12,000), kitchen and dining room equipment for 400 people, 600 auditorium chairs, 400 flat folder chairs, 4 pianos, 34 screens, 6 kindergarten tables, kitchenette equipment, an office suite provided with most of the necessary furniture. The ladies' parlor has been fully equipped by Mr. and Mrs. Draper Dayton in honor of Mrs. C. S. Winchell, a large young people's club room decorated and about to be equipped by ladies of Hennepin Avenue Methodist Church.

The following lines of work are undertaken: Membership (Church and League), Fellowship, Epworth League Department Committee, Religious Education, Students of other lands, Extension (Gospel Team, etc.), Alumni, Music, Pageantry, Social, Publicity. The Kappa Phi Club, the National organization of Methodist women at State Institutions, is a vital part of the work of the Foundation. It aims at interest and training of young women in the service of the Church. A society known as the Young Men's Club is made up of most of the leading men

workers of the Foundation and has for its object the training of leadership. As far as recreational program is concerned, there is social life provided for by age groups or societies. Athletics are promoted among junior and teen ages as far as possible with no gymnasium facilities. Open House is held every Friday night at Wesley Hall for students and other young people. In cooperation with three sister churches a Vacation Bible School is offered each July.

The church membership is now 400, of which 70 are students. Sunday school enrollment 380. There has been a specially large growth the past year in the Junior Department. Epworth League membership: Senior, 135; Teen Age, 20; Junior, 34. Women's societies never were stronger. Centenary this last year was \$3,059. The greatest change in the church is the new spirit of cooperation and optimism following years of utter discouragement. The budget raised by the church is about \$1,700, which includes one third of the running expense of Wesley Hall, and the Minneapolis Methodist Union helps on preacher's salary to the extent of \$500.00. The Centenary in the Wesley Foundation program pays \$2,600.00; \$1,050.00 on pastor's or director's salary, \$1,200.00 for secretary, \$350.00 office and printing. Even with the part of the building and scant equipment in use only since January, 1923, the interest of students has been growing most commendably. There is a volunteer working force of students of more than 125. The most difficult part of the situation is the attempt to care adequately for the work of both local church and Wesley Foundation with so small a staff. At the earliest possible moment a strong man as assistant should be placed at the head of the work for students, thus leaving the pastor freer for development of the church field.

VERMILLION WESLEY FOUNDATION

The student work at the University of South Dakota is effectively organized for the putting on of the Wesley Foundation student activity program. It seemed advisable not to ask for a Conference organization, but to carry on the work with a Wesley Foundation Committee appointed by the Local Official Board. The basement of the church has been fitted up as a temporary quarters for the student work. The pastor is keeping open house in these temporary quarters for the 300 Methodist preference students. In all the history of the university but one student went to the foreign field; but during the two years that the foundation program has been on, four young people have volunteered and have been accepted, one of whom has arrived and is already at work in China. Many more of the students are organized into life service teams.

Title has been taken to adjacent property, upon which it is

hoped to build the Foundation Student Social Center. The Dakota Conference has underwritten the project to the amount of \$20,000. The Conference Home Mission Board has requested that the Board of Home Missions and Church Extension grant \$25,000 from the World Service funds. The local church has pledged \$20,000. This will make possible the necessary building and with the proper provision for maintenance a great program will be made possible, where before practically nothing was being done to minister to this splendid body of young Methodists.

The pastor at Spearfish and the pastor at Brookings, South Dakota, where State institutions are located, without outside aid, are ministering very efficiently and successfully in connection with the student bodies at both places. Their congregations are largely composed of Methodist students, and fine work is being done.

The Saint Paul Area is well supplied with Methodist Hospitals.

ASBURY HOSPITAL

One of the outstanding ministries of Methodism is our great Asbury Hospital at Minneapolis, Minnesota. With the completion of the Nurses' Home which was dedicated November 16, 1923, Asbury Hospital probably has no equal within our church in size and efficiency of equipment. It now has a capacity of 500 beds and its buildings are appraised at over \$1,500,000. The location is singularly happy. It forms a part of a great hospital center around a park with its miniature lake and is within easy access to the car lines and the great highway trails through the Twin Cities.

Since the opening of Asbury in 1892, it has cared for 65,000 patients and has given free service to the amount of over \$150,000, not counting the service given by physicians and surgeons whose gifts would more than double that amount. Its training school has a wide reputation for efficiency and its graduates number 340 nurses. It is marked as a Christian institution and a distinct religious atmosphere pervades the entire place. At present the main building with 350 beds is leased to the United States government for use in rehabilitation of soldiers injured in the Great War. The lease has still two years to run. No hospital could have a greater mission to suffering humanity than has Asbury just now in giving care and life to hundreds of suffering soldier boys—a service merciful, patriotic, and Christlike, while the new building is devoted to the care of suffering men, women, and children, of every degree.

WADENA METHODIST HOSPITAL

The Wadena Methodist Hospital, located at Wadena, Minne-

sota, began its campaign in June, 1922, and the organization was incorporated that same fall. Cash and subscriptions have been received to the extent of \$53,000. The building, when completed, will cost \$60,000; the equipment will be additional. The land was purchased at a cost of \$5,400. The site is exceedingly advantageous, being at the north end of the main street of the city. A modern house located on the property is being remodeled for use as a Nurses' Home. The hospital itself will be equipped with three beds, two operating rooms, modern surgical and X-ray equipment. The building will be absolutely fireproof, and is now under construction.

Ground was broken September 10, 1923, the cornerstone was laid November 15, and it is hoped that we can dedicate some time in June, 1924. A large territory is to be served by this institution.

METHODIST DEACONESS HOSPITAL, RAPID CITY, SOUTH DAKOTA

The Methodist Deaconess Hospital of Rapid City, South Dakota, was established in 1912, and has had a steady growth. It was purchased in the faith that a Protestant hospital would meet a definite need and find a ready support in the great frontier district of western South Dakota.

That faith has been amply justified. Beginning in 1912 with a property valuation of \$21,000 and a bed capacity of thirty, the institution has grown until buildings and equipment are valued at \$163,950, with a bed capacity of 50, and last year cared for 1,382 patients, which is a gain of 311 over previous records; 820 operations were performed with but 14 surgical deaths, and the earnings of the institution were \$41,077.51.

The hospital is well located for its work. The elevation is 3,200 feet. The climate is one predominated by sunshine. Beautiful mountain scenery is visible from the windows. Good spring water from the mountains, pure air and sunshine makes this an ideal place for those seeking health.

DAKOTA DEACONESS HOSPITAL, BROOKINGS, SOUTH DAKOTA

The Dakota Deaconess Hospital at Brookings, South Dakota, is not a large institution—only 14 beds—but we are glad to report a successful year. There has been progress in our work. It would be impossible to express in words the joy we have found in ministering to others during the year. Many have been helped to health and hope.

Financially we have held our own. We have cared for 525 patients this year in our small hospital. There has been over \$1,000 worth of free work done. Part of this sum was covered by White Cross contributions.

We received a large donation of good home-canned fruit,

jelly, and pickles, from the ladies of the Methodist Aid Society, also a donation from the Baptist Aid Society.

THE TOURTELLOTTE MEMORIAL DEACONESS HOME

Located at Minneapolis is one of the finest Deaconess homes in the Church. It was founded in 1888, and has a property valued at \$150,000 with an endowment of \$50,000, the gift of Mrs. Tourtelotte, after whom it is named. Mrs. Josephine S. Fish is the Superintendent. The Deaconess nurses in the Asbury Memorial Hospital near by make their home in this institution, as do a number of deaconesses who are doing work in various churches in the city.

We are pleased to report a very material advancement in the way of new churches, parsonages, and other church property improvements. We have dedicated, during the quadrennium, 86 churches, 78 parsonages, and spent \$563,071 for other improvements on church and parsonage property.

The pastors of the area, with hardly an exception, are loyally devoted to the connectional interests of the church, and at the same time are devoting themselves with great assiduity and devotion to the up-building of the Kingdom in the various communities in which they live. A fine spirit of evangelism prevails throughout our area. There is a growing sense on the part of all the pastors of the importance of direct evangelistic effort and they are employing the methods of personal as well as mass evangelism. The fine increase in the membership of our church within the bounds of the area is proof of this fact.

SAN FRANCISCO AREA

A. W. LEONARD, RESIDENT BISHOP

The San Francisco Area consists of the states of California, Arizona and Nevada, and the territory of Hawaii, and Lower California in the Republic of Mexico. The work of our Church within this wide area comprises not only a vast extent of territory, but a variety of church activities of great and far-reaching importance. The problems confronting the Church on this western slope are those common to centers of large population and to rural and mining communities. Added to all this are the problems, some of them quite acute, growing out of the presence of large and significant groups of foreign speaking people, including those from oriental countries and from Russia and the Near East. In the Fresno Valley alone there are more than 10,000 German-speaking Russians.

There are three Annual Conferences and four Missions within the San Francisco Area, and the work of our Church is carried on among the following groups: English, German, Norwegian,¹ Swedish,¹ Danish,¹ Finnish, Italian, Japanese, Chinese, Korean, Filipino, Portuguese, North American Indian and Mexican.

The Conferences and Missions which are carrying forward the work of the Church among these groups are giving conscientious and increasingly successful efforts to meet the varied and complex problems.

From the beginning of the present quadrennium, the Centenary has been the center of interest and of endeavor. With a loyalty characteristic of our ministers and laymen, we have bent every energy toward meeting our obligations and are thankful for the measure of success that has been achieved. Although we have not met all of our Centenary quota in full, we have maintained our position of second place in per capita giving among all the areas of the Church.

¹While geographically within the San Francisco Area, the work of our church among the Norwegian, Swedish and Danish churches comes under the administration of the Portland Area.

The following table speaks for itself:

	Apportioned payable in 5 years	Subscribed payable in 5 years	Paid to October 31, 1923
<i>San Francisco Area</i>			
California	\$1,355,640	\$1,249,040	\$784,250
California German	42,900	19,610	33,177
Latin American	6,900	1,370	8,833
Pacific Chinese	9,850		12,194
Pacific Japanese	33,030		29,652
Southern California	2,871,060	2,730,315	1,946,619
Total	\$4,319,380	\$4,000,335	\$2,814,725
*Hawaii Mission			

Two area councils were held during the quadrennium. The first one was held in the new church at Fresno, in February, 1922, and the second in the University Church, Los Angeles, in the same month of 1923. These councils were composed of representatives from all the districts of the Annual Conferences and from the missions throughout the area. The morning and evening sessions were open to the public and the afternoons were given over to discussion groups. On the second evening, the Findings Committee presented its report to the council and after adoption, became the area program for the year. Next to the Annual Conferences, these area councils were the most important assemblies held in the area during the quadrennium.

The Conferences have experienced a steady growth along all lines. This has been due to the efficiency of the district superintendents and also to the loyalty of our pastors and people. The district superintendents have not spared themselves in directing the many and varied interests of the Church.

There is an erroneous impression abroad, to the effect that the work of the San Francisco Area is easy compared with similar work in other sections of the country. This is a great mistake. If our pastors succeed in leading the people in church building enterprises, and in securing large audiences, it is not due to the influx of Methodists from other sections of the United States, nor is it due to climate, but to the unceasing toil of these men of God.

Under the leadership of the district superintendents and pastors, the area has endeavored to meet every reasonable claim of the Church and has had a phenomenal record in the erection of new churches, parsonages, educational and social buildings. The salaries of the pastors have been increased beyond anything in previous quadrenniums and an encouraging increase in membership is recorded, as shown by the following table:

* At the time this report had to go to press, the exact returns from the Hawaii Mission had not been received.

QUADRENNIUM 1920-1924

	New Churches	Paid New Church Buildings and Improvements	New Parsonages	Church Members	Increase in 4 years	Increase Pastors Salaries	Young men Studying for Ministry or Mission F.
<i>California Conference</i>							
Napa.....	6	\$74,651	4	5,698	636	\$20,903	3
Nevada.....	5	83,800	4	1,240	291	7,850	3
Oakland.....	8	151,000	9	8,301	1,268	17,590	5
Sacramento.....	9	202,182	5	5,809	508	9,638	12
San Francisco.....	1	132,024	5	9,504	1,343	23,423	15
	29	643,657	27	30,552	4,046	79,404	43
<i>South California Conference</i>							
Arizona.....	5	76,094	2	4,633	197	1,531	...
Fresno.....	12	436,607	10	8,738	1,463	24,209	4
Los Angeles.....	9	1,023,528	11	18,775	3,519	34,424	10
Long Beach.....	14	591,669	7	14,550	3,231	35,923	7
Pasadena.....	14	2,328,058	10	17,244	4,433	54,780	3
San Diego.....	8	478,460	8	13,723	2,338	28,602	...
	62	4,934,416	48	78,663	15,181	179,469	24
<i>California German Conference</i>							
	3	39,150	5	1,243	.....	3,290	5
<i>Missions</i>							
Chinese.....	2	17,800	1	503	176	.....	4
Hawaii.....	4	163,000	2	1,931	724	38,800	5
Latin-American.....	20	185,050	15	850	164	33,000	17
Japanese.....	1	1,500	..	1,696	193	2,076	4
GRAND TOTAL.....	121	5,984,573	98	115,438	20,484	\$336,039	102

PACIFIC CHINESE MISSION

During the past quadrennium, the Chinese work on the Pacific coast suffered a severe loss in the death of Dr. George L. Pearson, who had been the efficient and successful superintendent of the Chinese work for approximately eight years. I was very fortunate in persuading Dr. John Hedley, who for a number of years had been a professor in the Maclay School of Religion of the University of Southern California, a member of the Southern California Conference, to succeed Dr. Pearson as the superintendent of the Pacific Chinese Mission. Having spent seventeen years as a missionary in China, and being familiar with both the Mandarin and Cantonese languages, he comes into the work with a knowledge of the Chinese character and an appreciation of the Chinese people, which at once gives him a position of leadership among the Oriental workers on the Pacific coast. Many people think of the Chinese on the Pacific coast as offering a field of service that is becoming less and less important with every year. This is an erroneous idea, for there are coming through the immigration station at Angel Island between eight and nine thousand Chinese every year, of whom approximately five thousand are new applicants for admission into this country. Most of the Chinese admitted to this country settle on the Pacific coast and find their way into rural sections and in the cities where the Chinese colonies are to be found.

The loyal Chinese Methodists in California have, for years, been desirous of establishing some kind of official relation between the Methodist Episcopal Church and the mission work in the Canton Provinces of China, the reason being that most of the Chinese coming to this country, or who are already located here, are from south China. If they unite with our Church and then later return to China, they have no choice except to go to a church of another denomination. For more than fifty years our Methodist Mission on this coast has supported an independent Methodist Mission in Canton, China, and there has never been a year that we have not received into some one of our Chinese churches on the Pacific coast, one or more who have been related in some way to the Methodist Mission in Canton. Recently the Mission renewed its request to the Board of Foreign Missions to consider the advisability of establishing our work in south China.

The Pacific Chinese Mission leads the entire church in its Centenary contributions, having paid 160 per cent of its quota during the past four years.

HAWAII MISSION

The Hawaii Mission is literally at the cross-roads of the Pacific and occupies a place of strategic and of growing importance. A study of the plan and program of the United States government for the Islands reveals very clearly the fact that our Government is awake to the pivotal importance of these Islands relative to world affairs and of possible future developments, commercially and otherwise, with the orient.

It, therefore, behooves the Methodist Episcopal Church to build strongly for the future and this has been done especially during the past quadrennium. A new church for our Japanese Methodists of Honolulu, to be known as the Harris Memorial, will be one of the most serviceable plants for church and social work among the large number of Japanese in that city. The same may be said of the new First Church in Honolulu for Filipinos. Having disposed of the old Korean Compound, we are planning to erect a new church and dormitories for our Korean Methodists.

There is great need for the establishment of a book depository in Honolulu, which will supply our English reading people with Christian literature. A request was made for the establishment of such a depository, but the Book Committee did not see its way clear to comply with this request, which request expressed the mature judgment of all our Methodist people in Hawaii, especially those who have lived in the Islands for many years. English is being used more and more by the oriental people of the Islands and if our church does

not supply them with good literature, others will. I, therefore, strongly urge the reconsideration of this question.

Early in the year 1922, Dr. Henry B. Schwartz, resigned as field secretary for the Japanese, and accepted the position of inspector of Japanese schools under the Territorial Government.

Rev. D. H. Klinefelter, the field secretary for the Filipinos, has done admirable work along educational and evangelistic lines.

The Buddhists, with their ninety schools in which there are approximately 15,000 American-born Japanese children who are given daily instruction by Buddhist teachers, create serious problems in the Islands from the standpoint of the Christian church and its program. The Mormons are there also, in large numbers, and in the city of Honolulu there are twenty-two sects and denominations carrying on some kind of religious work.

Through the aid of the Centenary, more help has been given for maintenance and church building than ever before, with the result that but two of our preachers receive financial aid from the plantations where their churches are located.

We have but one English church in the Islands and that is located in Honolulu. Under the successful leadership of the present pastor, Rev. M. H. Alexander, D.D., the entire indebtedness of the church has been removed and the activities of the church have been increased and strengthened. The church has interested itself sympathetically in the many problems arising in the Islands as a result of the large number of oriental people that make up the population, and, therefore, has kept in line with a very generous Missionary program.

For ten years, Dr. William H. Fry has been the efficient and capable leader of our Methodist forces in Hawaii. When he went to the Islands ten years ago, we had very little to show for the many years that we have been doing missionary work in the Islands. Our membership was small and our buildings anything but creditable. Under his leadership, we have not only increased in numbers, but we have developed a building program that is the admiration of all who are familiar with the work. His statesmanlike policies, together with his Christian courtesy and tact, have given to our church prestige which it has never before enjoyed.

PACIFIC JAPANESE MISSION

Dr. H. B. Johnson, the outstanding leader in oriental work among church forces of the Pacific coast, has entered upon his twenty-first year as superintendent of the Japanese Mission. He became the superintendent of the Mission immediately after Bishop M. K. Harris was elected to the Episcopacy and

assigned to our work in Japan and Korea. No one man has made a more indelible impression for good on the oriental people of the Pacific coast than has Dr. Johnson. His counsel and advice have been sought again and again by American and also by Japanese officials, and at all times he has proven himself to be a Christian statesman and administrator of the highest order.

The country is familiar with the anti-Japanese legislation that has been passed by the legislature. An unchristian spirit has found expression in various ways and has been again and again an impediment to us in the development of our church work. In the city of Los Angeles, where we have been working for fourteen years among the Japanese, in a section allocated to us by the comity agreement of the various Protestant churches, we planned erecting a church and educational buildings for the Japanese that would be the outstanding Centenary achievement among our oriental people in this area. The city council of Los Angeles, however, declined to grant us a building permit and we were therefore required to delay building operations.

The per capita giving for "ministerial support" and for "Disciplinary Benevolences" for the Japanese Mission amounted to \$6.00 minus, during the quadrennium 1916-1920. During the present quadrennium the per capita giving has advanced to \$12.00 plus. Sixteen of the Japanese churches paid their Centenary quota in full up to June, 1924. This does not include the giving for current expenses, property, and other benevolences, which represent a large total annually. The Japanese on the Pacific coast responded to the first calls that went out to the world from stricken Japan. It is a matter of record, and of which the Christian church may be proud, that the most sacrificial giving was among the Christian Japanese whose relatives and friends in Japan had suffered so terribly from the unprecedented disaster.

LATIN AMERICAN MISSION

The General Conference of 1920 passed the following enabling act:

"Latin-American Mission. The Resident Bishop of the San Francisco Area is authorized to organize the Latin-American Mission, which shall include the Mexicans and other Spanish-speaking people, Portuguese, Italians, and French in Lower California, the States of California and Nevada, and that part of the State of Arizona lying west of the meridian of longitude 112 degrees west."

In accordance with this authorization, I organized the Latin-American Mission in the city of Los Angeles, June 2, 1921.

It is only fair to say that the work of this Mission has been made possible very largely through the efforts of Dr. Vernon

M. McCombs, the first superintendent of the Mission, and who, prior to the organization of the Mission, had been for a number of years the superintendent of the Spanish-American District of the Southern California Conference. Like Dr. Johnson, superintendent of the Pacific Japanese Mission, and Dr. Hedley, superintendent of the Pacific Chinese Mission, Dr. McCombs had been a foreign missionary, having spent a number of years in Peru, where he acquired the language and a knowledge of the Latin people.

The development of this work is one of the outstanding features of the work of the Methodist Episcopal Church in this area during this quadrennium and reflects not only credit upon the church which authorized it, but upon the superintendent under whose guiding hand it has reached its present degree of development. The Board of Home Missions has been very sympathetic and generous in its attitude toward the foreign-speaking work in this area and I cannot speak too highly of the great help that it has been in the development of all our foreign-language work on the Pacific coast.

BOARD OF SUNDAY SCHOOLS

The work of the Board of Sunday Schools has shown decided growth during the past four years. In Southern California under the leadership of the Rev. Jesse L. Corley, D.D., Secretary of the Board of Sunday Schools for the Southern California Conference, many new Sunday Schools have been organized, practically all of the Sunday School work within the Conference reorganized and a modern program adopted generally throughout Southern California and Arizona.

The same may be said of the California Conference. The Rev. Oliver H. Langdon began his duties as Sunday-school Secretary for the California Conference during the latter part of 1923, and already there are marked evidences of his leadership. Plans are under way in this Conference for the entire reorganization of the Sunday-school work. Within another year or two this work in the California Conference will be as thoroughly organized under Mr. Langdon's leadership as it is in the Southern California Conference under the leadership of Dr. Corley.

EPWORTH LEAGUE

During the early part of 1923, the Epworth League of the California Conference sustained a severe loss in the death of its able secretary, Mr. James K. Stinchcomb. Mr. James McGiffin has been elected to succeed Mr. Stinchcomb and has already entered upon his new field of labor.

Dr. A. Ray Moore, a member of the Southern California Conference, was elected Secretary of the Epworth League for

that Conference, and he also entered upon his duties the latter part of 1923. Under the leadership of these two strong Epworth League leaders, the work of the League in the San Francisco Area has been completely standardized in accordance with the plans of the Central office, and all of the departments of the League work are showing marked growth and development.

There is no more aggressive or vital force in the area than the Epworth League. The seven institutes that are held every year, though not as largely attended in 1923 as in 1922, were even more fruitful of definite results. Larger numbers volunteered for the ministry, mission field, and various lines of Christian service than ever before. With such an army of Epworth Leaguers devoted and loyal as they are, the Methodist Church of the future is secure.

UNIVERSITY OF SOUTHERN CALIFORNIA

President R. B. von KleinSmid was elected to the presidency of the University of Southern California in the fall of 1921, succeeding Dr. George F. Bovard, who had rendered such distinguished service as the president of that institution. President von KleinSmid took up his active work at the University on April 28, 1922, on which day elaborate inaugural exercises were held. The new president, who had been connected with two of our Methodist Educational Institutions—Northwestern and DePauw Universities—accepted the position as president of the University of Southern California because of his belief in Christian education. For six years he had been the successful president of the University of Arizona, during which time larger appropriations were granted for the development and extension of that university than had ever been granted before or since that time. President von KleinSmid came to his task with ripe scholarship and in full sympathy with the Christian ideals in modern education. The enrollment of the University for the year 1923 was 8,549. The enrollment for 1924 will be in excess of 9,000. Extension classes are still opening up and proving most popular. I doubt very much if any other institution of learning has accomplished so much on so little capital. The capital being inadequate, definite plans are under way for the securing of ten million dollars for equipment and endowment, the effort being to secure not less than one million dollars a year for ten years. Already the response has been encouraging and nearly a half million dollars outside the regular income has been added to the University capital funds during the past six months. Some of the most prominent educators in the United States have visited the University of Southern California during the past two and one-half years and have expressed as their conviction that

this university is destined to become one of the greatest universities in the United States.

Upon the retirement of Dr. Ezra A. Healy, who for seventeen years was the dean of the Maclay School of Religion, Dr. John F. Fisher, formerly of Cleveland, Ohio, was secured to succeed him. The Maclay School of Religion which originally had an endowment of \$42,000, has during the past year, as a result of gifts and the sales of unproductive real estate, increased its endowment funds to the amount of over \$150,000. I am very happy to report that the Conferences and Missions of the entire area have approved the Maclay School of Theology as the theological school for the entire area.

The University in all of its departments enjoys scholastic standing fitting to its size and influence. The universities of the country are classified as to their scholastic standing by the Association of American Universities. The University of Southern California along with the leading institutions of the country, is on the approved list of this association as being an institution whose scholastic standings are worthy of that recognition. All the professional and technical departments are members of the standardizing bodies in their particular fields. The enrollment of the university in its different departments for the year 1923 was as follows:

College of Liberal Arts	1,853
Summer Session	1,394
High School	213
School of Law	458
College of Dentistry	575
Religious Education	310
College of Pharmacy	266
College of Music	367
School of Speech	236
College of Commerce	549
Extension Division	2,237
	<hr/>
	8,458

COLLEGE OF THE PACIFIC

The College of the Pacific has been in the transition period during the past year due to the relocation of the college at Stockton, California. The old buildings and property in San Jose have been sold and the new buildings are now in the process of erection. It is confidently expected that the buildings will be ready for occupancy next fall and that the entire student body will begin its work at Stockton in September. The student body this year has been one of the largest in recent years.

For the success of this gigantic undertaking, too much praise cannot be given to Mr. Rolla V. Watt, the president of the Board of Trustees, and to the efficient president of the College, Dr. T. C. Knoles.

STATE UNIVERSITIES

By the organization of the Area Wesley Foundation, plans are under way now for taking care of Methodist students in the State Universities located within the area in a very much better manner than has been ever done in the past.

A fine site has been secured for the erection of the Wesley Foundation buildings in Berkeley, California, close to the campus of the University. Dr. E. P. Dennett, pastor of Trinity Church, Berkeley, and the student pastor, Dr. B. J. Morris, have been most active and helpful in the promotion of this new plan.

NATIONAL MISSIONARY TRAINING SCHOOL

This is a school of the Woman's Home Missionary Society, and has had another quadrennium of successful work. Dr. A. C. Stevens, who for five years was president of this school, and under whose masterful leadership additional properties were acquired and the buildings renovated, resigned his position prior to the session of the California Conference, September, 1923, because he desired to return to the pastorate. Miss L. Lyster succeeded Dr. Stevens in the presidency of the school and is now in charge of that very important work. The properties are valued at \$90,000 with no indebtedness.

ANGLO-JAPANESE SCHOOL

Under the presidency of the Rev. Milton S. Vail, D.D., the Anglo-Japanese School of San Francisco continues to have marked success. The school is located at 1359 Pine Street and occupies the first floor of the Japanese Methodist Episcopal Church building. The dormitory which adjoins the church building is a very necessary adjunct to this important work. But for this, we would not be able to have a large student body in regular attendance. Both young men and young women are admitted to this school and most of those who attend support themselves by doing housework, nearly all of them being graduates of the Japanese Grammar School, High School or University in Japan. The great desire on the part of the students is that they may learn the English language in order that they may secure a higher education in some of our American Universities. The average annual attendance for the quadrennium was two hundred. It is worthy of note that not infrequently are the ranks of our Japanese ministry recruited from the students who attend this school.

SPANISH AMERICAN INSTITUTE

This school for Mexican boys, on a twenty-acre piece of land located at Gardena in one of the most desirable parts of Southern California, has in it more promise than any other invest-

ment of like amount among all the various activities of the Southern California Conference. The present buildings and property are valued at \$170,000 and there is no indebtedness. The closing year of the quadrennium has enrolled the largest number of students in the history of the school. The endowment fund (\$6,000) though small, is increasing year by year. Too much credit cannot be given to Mr. Frank S. Wallace, who since the organization of the school has been the president of the Board of Trustees. Through his wise counsel and generous gifts, this work is permanently established. Rev. Byron H. Wilson, D.D., succeeds Mr. Wallace as president of the Board. The superintendent, Mr. Charles A. Robinson, has surrounded himself with an able corps of teachers and helpers and there is every prospect that the immediate future will show a decided growth in all the departments of the work.

HOSPITALS, HOMES AND ORPHANAGES

The Methodist Hospital of Southern California is owned and controlled by the Woman's Home Missionary Society. In 1912, the charter for this hospital was received from the State of California and the main or central building was erected in 1915. The present value of the property is approximately \$700,000, the indebtedness being a little more than \$75,000. During the calendar year 1923, 4,081 patients were treated in this hospital, 533 of whom received free or discounted service, amounting to \$12,693.68. The nurses' training school is now fully accredited with the state and there are in training 70 young women. The work of the hospital requires five supervising nurses, a superintendent of nurses, an instructress and five graduate nurses on general duty. The present urgent need is for more room and a nurses' home. The total number of hospital beds in the city of Los Angeles is 2,800. Experts in this line of work declare 7,800 beds are absolutely essential if adequate service is to be rendered to the present population. A building program has been decided upon and improvements are already under way. I cannot speak too highly of the work of this hospital under the direction of the Woman's Home Missionary Society.

Four years ago, I reported that the Methodist Hospital at Phoenix, Arizona, was in process of erection. That great undertaking has been completed and early in 1923 the hospital was dedicated and since that time has been rendering remarkable service to the people of Phoenix. Although there is considerable indebtedness on this building, the present plan calls for early retirement of the debt, together with expansion of the work.

The Susannah Wesley Home at Honolulu, continues to do very remarkable work. Its mission is to the oriental girls

of the Hawaiian Islands and although a new building has been acquired during the past quadrennium with increased facilities for caring for the children who are fortunate enough to secure a place in the home, the equipment is not yet as perfect as it should be. Mrs. W. C. Evans, who for so many years was the inspiring and efficient secretary of Japanese and Korean work, passed away the latter part of 1923. Her death not only brought sorrow to a very large circle of friends but registered a distinct loss to the work of the Methodist Episcopal Church among the oriental children of the Pacific coast. Her place cannot easily be filled for she was possessed of a rare personality that made its appeal both to Christian workers and to people interested in missionary work among the oriental people in Hawaii. The success of the Susannah Wesley Home is due more largely to her and her sacrificial service than to any other person connected with that work.

Miss Stixrude, the present superintendent of the Home, is rendering very efficient service.

The Mary J. Platt Home and School at Tucson, Arizona, has had a most successful quadrennium. The mission of this school is to Mexican girls, giving to them not only modern educational advantages but a home with a Christian atmosphere. The enrollment during the past quadrennium was sixty per year.

The Frances M. DePauw Spanish School is located in Los Angeles and is owned by the Woman's Home Missionary Society. The real estate is valued at \$86,000, the building at \$65,500 and the furniture at \$11,135, representing a total investment of \$162,635. There is practically no indebtedness on the property, the deed to which is held by the National Woman's Home Missionary Society. The school has been filled to capacity during the past quadrennium—one hundred and twenty-five pupils being in attendance. The courses of study include grammar and high school work, domestic science, dress-making, millinery and house nursing under the Red Cross. There is also a department for training of Christian workers. This school, like the Spanish-American Institute for Mexican boys, is rendering a very significant service to the Spanish-speaking people of the southwest.

The Oriental Home for Chinese women and children, located at 940 Washington street, San Francisco, will enter very soon upon a new program as worked out and authorized by the executive officers of the Woman's Home Missionary Society. It is too early to estimate the value of the new plan, which is one of cooperation with other denominations engaged in the same kind of work. We are sincerely hopeful that the plans agreed upon will show that the officers of the Woman's Home Missionary Society have not sacrificed too greatly the interests of our

church in their participation in the union plan of work among the Chinese women and girls of the Pacific coast.

The California German Conference has established, during the past decade, an Old People's Home in Hollywood that is a credit to the denomination. The present building is modern and commodious, and the old people who are in the Home are taken care of in the best possible manner. There is a beautiful Christian atmosphere and every consideration is given to the welfare of the old people. The finances of the Institution are well managed and there is practically no indebtedness on the buildings. Dr. John H. Durbahn has been the efficient district superintendent of the California German Conference for nearly ten years and has interested himself in this undertaking as in all matters relating to the church work.

The Beulah Rest Home in east Oakland is worthy of special mention. Although this benevolent enterprise is comparatively new, it is making friends every year. About fifteen aged people are now cared for in this home. This work is under the direction of a local Board of Trustees.

Methodism needs half a million dollars for the purpose of erecting an Old People's Home in northern California.

Our church is very fortunate in its ownership of two orphanages in northern California, each of which is doing a remarkable work.

The William McKinley Orphanage located in San Francisco owns a three-story building with basement, playhouse and a building used as a workshop. These buildings are located on a lot 100 x 228 feet. The total estimated value is \$16,500. In 1923-1924, the average enrollment was fifty. There is no indebtedness on the property and during the past quadrennium the endowment fund has increased to a little more than \$23,000. The buildings are in good physical condition and the work is carried forward under the direction of a board of managers, augmented by the McKinley Club which is composed of women from the different Methodist churches in the city of San Francisco. The present plan calls for the acquiring of additional adjacent property, and the erection of several cottages so as to provide for the children in groups rather than en masse. The running expenses of this orphanage are less than \$1,000 a month and it is the united opinion of all who are familiar with the work, that no children are better cared for in homes of like character. The president of the Board of Trustees is the Honorable John H. McCallum of San Francisco, whose devotion to this work is widely known.

The Fred Finch Orphanage, which is located in Oakland, is now thirty-two years old. During this time thousands of boys and girls have been clothed and instructed, and prepared for a life of usefulness. The records reveal the remarkable fact that

in all the thirty-two years of its existence, but two children have died in the orphanage. The value of the property is approximately \$100,000 with an endowment of a like amount, and the entire enterprise carries no debt. The annual average number of children in the home during the past quadrennium was 105. The support of this work comes from the state and county grants, interest on endowment, apportionments from Methodist churches, private contributions and a small grant from the Oakland Community chest. The present current expenses are \$2,500 per month. The entire work is under the direction of a board of trustees of whom Mr. Harry Morton is the efficient president.

GOODWILL INDUSTRIES

The Goodwill Industries of the area are showing marked development. The reorganized Goodwill Industries of southern California are now rivaling, in volume of work accomplished, the mother of all Goodwill Industries in Boston, and its influence is being very widely felt. Until two years ago; these industries were organized on a somewhat independent basis, but within the recent past became related officially to the Methodist Episcopal Church under the provisions of the department of Goodwill Industries of the Board of Home Missions and Church Extension. The investment of southern California represents approximately half a million dollars and is rendering a most important service to the worthy but needy people in that part of the state.

In northern California, the Goodwill Industries of San Francisco are entering upon a period of development and expansion as the result of unusual prosperity. In spite of the fact that a disastrous fire took place in the old building on Mission Street, the work has been so organized under the newly elected superintendent, the Rev. A. J. Kennedy, as to call forth from people of all denominations expressions of highest approval and appreciation. New buildings are to be erected during the coming year in which The Church of Goodwill becomes central to all the activities of the industries. The organization of a branch of the San Francisco Industries is well under way in Oakland and a church property has been acquired. On December 30th, I dedicated in Oakland the first Goodwill Church on the Pacific coast. The coming year promises to see the greatest growth in Goodwill Industries since their organization eight years ago.

CALIFORNIA CHRISTIAN ADVOCATE

This paper has had the largest number of subscriptions in the history of the paper. Large numbers of Methodists coming into California from different sections of the country very

naturally desire the official church paper of the area in which they take up their residence. While quite a number continue to be subscribers of the Advocate where they formerly lived, nevertheless, increasingly large numbers become subscribers to the California Christian Advocate immediately upon their moving into the area, or soon after. The loyalty of our pastors in pushing the interests of the Advocate accounts very largely for the increase in the subscription list. Dr. Francis M. Larkin has edited this paper for the past eleven years.

METHODIST BOOK CONCERN

The Methodist Book Concern is located at the junction of McAllister and Leavenworth streets on a lot 100 x 75. The valuation of the property is \$172,944. This property is strategically located close to San Francisco's great Civic Center, a section of the city which is becoming increasingly important. There is no indebtedness on the property. During the past quadrennium the records show an increase in business for every year. The depository carries a stock of books amounting to from \$40,000 to \$50,000. Mr. Howard M. Boys is the successful manager of this great Christian agency.

ANTI-SALOON LEAGUE

In November, 1922, the people of California passed by a very large majority what is known as the Wright Law. This is nothing more than a "little" Volstead Law, requiring the state authorities to enforce the Eighteenth Amendment. One of its characteristics is that if the Volstead Law should be changed by Congress, the Wright Law would automatically change in accordance with the action of Congress. It is regarded as one of the greatest temperance victories ever won in the State of California. The Rev. Arthur H. Briggs, D.D., a member of the California Conference, is the superintendent of the Anti-Saloon League, under whose direction the campaign was carried to a successful conclusion.

Eight years ago, when I was assigned to this area, I called together a number of prominent laymen and ministers for the purpose of working out an area program. The plan adopted at that time required not less than eight years in which to carry out its various provisions. In addition to the evangelistic, Centenary and World Service programs, the area program called for the securing of buildings and endowment funds for our educational work, the clearing of all our institutions from debt, the erection of new churches to meet the changing and expanding conditions, the organization of Goodwill Industries, social service and community service programs and the erection of hospitals in sections of the area where no Methodist or Protestant hospitals were to be found. While this program

has not been entirely carried out, it has been so nearly accomplished that the liberal and loyal people called Methodists on this part of the Pacific coast have every reason to thank God and take courage.

In the third year of the present quadrennium, I was assigned by the Board of Bishops to preside over the fall Conferences in the Saint Louis Area in exchange with Bishop Quayle, who was assigned to the fall Conferences in the San Francisco Area. It was my privilege to hold the St. Louis German Conference at Muscatine, Iowa, September 6th to 10th; the Missouri Conference at Braymer, Missouri, September 13th to 17th; the St. Louis Conference at Eldorado Springs, Missouri, September 20th to 24th. I was also assigned to hold the Southern Illinois Conference, but on account of the illness of Bishop Quayle, I was requested by him to return to the the San Francisco Area and preside over the Conferences to which he had been assigned. I was, therefore, unable to preside over the Southern Illinois Conference. Returning at once to the San Francisco Area, I presided over the California Conference at Santa Cruz, September 27th to October 2nd; the California German Conference, at Pasadena, California, October 5th to 8th; the Southern California Conference at Fresno, California, October 11th to 16th. At the fall meeting of the Board of Bishops held at Baltimore, Maryland, in 1922, I was assigned to the presidency of the New Jersey Conference at Asbury Park, New Jersey, March 14th to 19th and to the Baltimore Conference at Washington, D. C., April 4th to 9th. Bishop Mead was assigned to the presidency of the Hawaii Mission which convened at Honolulu, February 1st to 5th. Bishop Shepard was assigned to preside over the Latin American Mission which met at Los Angeles, February 6th to 7th, 1923; and the Hawaii Mission at Honolulu, Oahu, Territory of Hawaii, February 28th to March 4th.

During the quadrennium, I have endeavored to cover the entire area in a general supervision of the work, which has necessitated my traveling on an average of 43,000 miles a year. The area is so vast geographically and new communities are being settled in such large numbers, to say nothing of the very great increase in the population of all the cities and towns in the state, that I do not hesitate to report that it is becoming a practical impossibility for one bishop to give the close supervision to the work which the law of the church evidently intends that he shall give. If the present area system is to continue it might be well for the General Conference to give consideration to the division of the area creating a northern and southern California area. I make this suggestion after eight years of constant traveling throughout the area and of witnessing the unusual growth of our church activities in the

midst of a rapidly growing population. If it should not be practical to do this at the present General Conference, I am convinced that another four years will require that serious consideration be given this suggestion. Although the Discipline does not state that Lower California of Mexico is a part of the San Francisco area, nevertheless, the General Conference Journal for 1920, page 537 states in relation to the Southern California Conference that "it shall include Lower California in the Republic of Mexico."

With the awakening of the orient and the attention of the nations turning to the Pacific Basin, the next twenty-five years will lift up the problems of the Pacific coast to world-wide importance and significance beyond anything of which we now dream. If the church had the funds to invest in order to make possible the holding of sites for churches in the rapidly growing sections of California, Methodism could be established so permanently as to give her a place of commanding leadership in all the years to come.

I cannot speak too highly of the loyalty and devotion of the Methodist preachers and laymen, who, during the past quadrennium, have made possible the achievements of our church in this far western area.

WASHINGTON AREA

WILLIAM FRASER McDOWELL, RESIDENT BISHOP

This report is purposely kept free from statistics, all of which will appear in other places. I have tried to obey the request of the General Conference of 1920 as expressed in the resolutions printed in the Discipline, Paragraph 574, and calling for continuity of administration. With two or three exceptions, therefore, I have held each of the Conferences in the Washington Area each year. I am of the opinion now, as I have always been, that a little more variety in the presidency over Annual Sessions is desirable and that such variety would be agreeable to the Conferences. Continuity of administration can be secured by residential supervision and activity, in which I thoroughly believe.

Our attention has been given throughout the area to the completion of the Centenary program in its various phases and to the presentation of the World Service plans. I have met the District gatherings regularly and frequently in the effort to promote these and all other interests of the church. It is a pleasure to report a growing District efficiency and consciousness, in view of the fact that the District is the most effective unit in our system for the maintenance of denominational spirit and the promotion of denominational enterprise and interests.

The quadrennium has seen marked advance in the life of our educational institutions in each of the Conferences. Dickinson College and Williamsport Dickinson Seminary have added largely to their endowment and property and both have had as full attendance as they could care for. The Wesley Collegiate Institute at Dover has extended its course so as to become a Junior College, has purchased a new and attractive site, and now plans further enlargement so as to meet the needs of our great Conference on the historic peninsula to which early Methodism is so closely related and where Methodism has from the beginning played so large a part. The Wesley Collegiate Institute is only a few miles from Barratt's Chapel, still standing in good condition and in constant use, where Coke and Asbury met and planned to call the Christmas Conference.

Morgan College has had a most gratifying growth in all respects, and now occupies a commanding site in the suburbs of Baltimore where it is doing a remarkable work in the training of leaders, preachers, teachers and others for the Negro race in the border where the North and South meet. The cooperation

of the Board of Education for Negroes and the Annual Conferences which support Morgan College has been very effective.

The story of Goucher College is too long to be told in this brief report. The College has large and imposing plans for development into one of the outstanding colleges for women, and its relation to the church which founded it and which two or three times saved it, is being carefully guarded.

Of the American University I will speak in a later paragraph.

The work of Religious Education in the churches, Sunday Schools and Epworth Leagues is thoroughly organized and very effective. The Board of Sunday Schools and Board of Control of the Epworth League are both heartily cooperating with the Conference Boards in this important work for youth. Each Conference has a full time Director of Religious Education and these are organized so as to promote their work in a unified way throughout the area. The Institutes and Summer Schools have been especially helpful.

Benevolent and philanthropic activities are being carried on in the area in a gratifying manner. Homes for the Aged, orphanages and hospitals are receiving full support and wise administration. Central Pennsylvania has a Board of Philanthropies which gives unity to the philanthropic activities of the Conference. Baltimore looks toward a like organization of its various Boards. It ought to be reported that a generous layman, Mr. George W. Albaugh, has given the Baltimore Conference a splendid farm and a large gift of money to found Strawbridge Home for Boys in the neighborhood where Robert Strawbridge did his historic work for Methodism at the beginning. It ought also to be reported that the Central Pennsylvania Conference has purchased a large farm near Harrisburg for its Children's Home, and the Methodist Home for the Aged and the Swartzell Home for Children in Washington have both acquired commanding sites in the suburbs of Washington.

The Washington Christian Advocate has received the care of the area, has been moved to Washington and is bound to become one of the leading Advocates of the church. The Book Committee has established the National Methodist Press Association at Washington for the service of all the Advocates, with headquarters in the Methodist Building. It is this bishop's firm conviction that the General Conference should direct the Book Committee to take over and maintain in strength the Washington Christian Advocate as well as the National Methodist Press at the Capital, which is sure to have increasing significance for our Methodist world.

During the quadrennium the area has purchased a residence in Washington for the use of the bishop which has already abundantly justified itself. The church in the Capital and, in consequence of the large number of visitors coming to the Capi-

tal, the church in the nation, has been greatly advantaged by having this attractive home for the bishop resident in the area,

The Area Council is well organized and proceeding according to a carefully thought out program in the development of the interests of the church in the area. The area center is now fully located in the Methodist Building in Washington. Each of the Conferences increasingly develops and recognizes a Conference center where all the Conference activities are represented. Baltimore for the Baltimore Conference, Harrisburg for the Central Pennsylvania Conference, Wilmington for the Wilmington Conference, and Baltimore for the Washington Conference are recognized as such Conference centers.

An exceedingly interesting development is in process of being worked out in Baltimore with reference to one of the historic old churches which is no longer in the center of residences but which is in the center of great populations. Preferring to report what has been achieved rather than what is simply proposed, I only mention this as under way.

I desire to call especial attention to two events in the life of the area. First, to the erection and dedication of The Methodist Building under the auspices of the Board of Temperance, Prohibition and Public Morals. The net cost of this property is in the neighborhood of a half million dollars. The building faces the capitol grounds and thus occupies a site which cannot be surpassed anywhere. In it the Board of Temperance, Prohibition and Public Morals has its offices and in it also are all the offices representing the area activities along with some others. The building is one block from the Library of Congress, a half block from the Senate Office Building, and as near the Capitol as any building can be. It is intended to be, as its name implies, a Methodist Building for all the church and for all Methodism, whether the Methodism of our own or of other churches.

Second, a word must be said concerning the development of the American University. Slowly through the years and more rapidly in more recent years, this institution has grown. Very eligible and valuable land has been acquired in the center of the city where work is now being done in accordance with the original plans of the institution. The original site purchased at the beginning will become the site for the large development which must come in the new educational conditions developing in the country.

I do not regard Washington as simply a local center for the area. The city has come to possess a new relation to the country and to the world. It is not at all the same city or in the same relation that it was and sustained a dozen years ago. Other churches see this. The Roman Catholic Church is planted in Washington in perfectly tremendous strength. The Protes-

tant Episcopal Church is erecting a cathedral which will cost ten million dollars, proposing to make it the visible center of Christian worship for the Capital of the nation. Other churches are proposing other activities in order to strengthen themselves here. Our own church has now planted itself visibly, beautifully and impressively in the Methodist Building for all its large work for temperance, prohibition, public morals, law enforcement and good citizenship. The local churches are alive to the necessities and opportunities that confront them, but the church as a whole to which this report is made, should swiftly and nobly follow those men of vision who proposed to establish here in the American University an institution through which Methodism could make its commanding contribution to the life of the nation and the world through higher education. It would seem to us that ten million dollars for such an institution would be the next great contribution of our church in and through this Capital. We must stand here in the matter of reform for the Protestant principle. We must especially stand for the Protestant principle and for the highest Christian ideals in the matter of higher education. In the providence of God, we have the sites and the charter and the plans. We shall be unfaithful to God and our duty if we do not match the largest things being done by anybody with an equally large thing in this vital matter of Christian education.

The Chairman of the Fine Arts Commission of Washington has announced that all the plans of that Commission for Washington's building and development are now being made with the certainty that very shortly Washington will have a million people.

If the union of Methodism occurs, as we pray God it may, Washington will be the natural center for the reunited church. Great interest will center in other great cities and sections of the country, but in the Capital where politically all sections of the country meet, especially in the Capital which is already within the borders of the Methodist Episcopal Church, The Methodist Episcopal Church, South, and the Methodist Protestant Church, united Methodism will find a normal center. For this large vision of the large future we must plan. Of these immense possibilities for Protestant Christianity, we must constantly think.

WICHITA AREA

BISHOP ERNEST LYNN WALDORF

The Wichita Area considered geographically and industrially, includes Kansas, which leads all other states in the production of alfalfa and produces more hard winter wheat than any other political unit in the world; Oklahoma, which leads in the production of oil and has leaped from a sparsely settled territory to a populous state of two and one-half millions in an incredibly short time; Texas, the largest of the states, leading in the production of cotton and in the number of acres under the plow; and Louisiana, which stands second in the production of lumber, among the states of the Union. The Wichita Area, though having the geographical center of the United States within its borders, nevertheless has seven hundred sixty-four miles of coast line.

The Wichita Area considered denominationally, has seven Conferences, namely the Gulf, Kansas, Northwest Kansas, Oklahoma, Southwest Kansas, the Southern German, and the Southern Swedish Mission. Five of these carry forward their work in the English language, one in the German, and one in Swedish, and service is rendered also in the Spanish, French, and Italian tongues.

In Kansas, eighty-four out of every one thousand of the population are members of the Methodist Episcopal Church, and speaking in general terms, about one out of every four who attend church, attend the Methodist Church. Aside from Kansas, the Area lies south of the Mason-Dixon line (extended) and has more white members of the Methodist Church than in all the other Areas south of that line combined. Naturally this Area is profoundly interested and even agitated over questions involved in a possible union with the Methodist Episcopal Church, South. Here and there churches have debated the wisdom of taking forward steps and have counselled the deferring of plans for development until the outcome of the negotiations between the two churches is known, but for the most part there has been no slowing up. Prolonged uncertainty in this matter will increase the problems of these churches and retard their progress.

There has been an increase in ministerial support during the quadrennium of 37.8 per cent. The present valuation of the churches of the Area is, \$12,767,105, an increase of \$3,341,578, or 35.4 per cent for the quadrennium. The value of the par-

sonages is \$2,567,209, an increase of \$641,299, or 33.2 per cent.

Methodism has eight educational institutions within the bounds of the Wichita Area. One of them, the Evangeline Preparatory School, Basile, Louisiana, is the only school for the French under Methodist control in the United States, and was founded during this quadrennium. Port Arthur College is distinctive in that it is purely a business school of high grade and conducted under Church auspices.

The growth and development made during the quadrennium by our colleges and hospitals are best set forth by the following tabulations, and constitute a record of real achievement and progress:

SCHOOLS AND COLLEGES

Name	Property	Increase	Endowment	Increase	Enroll.	Increase	Special service Students
Baker University....	\$1,197,026	\$112,228	\$780,851	\$161,436	567	60	65
Kansas Wesleyan...	378,100	87,500	223,000	40,000	1,000	250	24
Southwestern.....	583,300	250,000	317,006	100,000	995	460	75
Oklahoma City.....	350,000	330,000	325,000	320,000	1,463	1,300	22
Blinn Memorial.....	118,768	.....	88,039	.....	137	25	..
Texas Wesleyan.....	89,300	3,000	.....	.....	32	7	..
Evangeline.....	25,000	25,000	.....	.....	106	106	6
Port Arthur.....	117,673	.....	23,000	.....	344	114	17
	<u>\$2,859,167</u>	<u>\$807,728</u>	<u>\$1,756,896</u>	<u>\$621,436</u>	<u>4,644</u>	<u>2,322</u>	<u>209</u>

This is an increase of 39.3 per cent in property; 54.7 per cent increase in endowment; and 100 per cent increase in student enrollment.

Baker University is now engaged in a campaign for \$2,000,000 for buildings and endowment.

HOSPITALS

Name	Property	Increase	Endowment	Beds	Increase	Nurses	Increase
Asbury.....	\$42,000	\$42,000	\$208,000	26	26	14	14
Belleville.....	42,500	42,500	.....	20	20	7	7
Goodland.....	55,000	55,000	5,000	25	25	6	6
Norton.....	50,000	50,000	.....	30	30	12	12
Guthrie.....	110,000	55,000	.....	30	..	18	11
Bethany.....	600,000	150,000	.....	145	..	60	15
Wesley.....	800,000	400,000	.....	125	93	65	45
Grace-Hutchinson.....	100,000	100,000	.....	50	50	17	17
	<u>\$1,799,500</u>	<u>894,500</u>	<u>\$213,000</u>	<u>451</u>	<u>244</u>	<u>199</u>	<u>127</u>

Continued	Patients	Increase	Free Service	Increase
Asbury.....	610	610	\$ 2,500	\$ 2,500
Belleville.....	47	47	500	500
Goodland.....	188	188	1,400	1,400
Norton.....	438	438	1,000	1,000
Guthrie.....	800	100	7,000	5,600
Bethany.....	12,095	3,344	18,327	8,327
Wesley.....	2,663	1,505	24,000	14,000
Grace-Hutchinson.....	1,500	268	1,500	210
	<u>18,341</u>	<u>6,500</u>	<u>\$56,227</u>	<u>\$33,537</u>

This is an increase of 98.8 per cent in property; 117.8 per cent increase in beds; and 176.3 per cent increase in nurses.

The Methodist Episcopal Home for the Aged located at Topeka, Kansas, has a property valuation of \$54,000, which has been increased \$27,000 during the quadrennium. The Home shows a 25 per cent increase in number of guests and a 25 per cent increase in the amount of free service.

Four new Nurses Homes have been built; at Bethany, Kansas City; Kansas; Wesley, Wichita, Kansas; Guthrie, Oklahoma; and at Norton, Kansas.

The Epworth League numbers 43,983 members; an increase of 15,028 or 51.9 per cent; and shares with one other Area the honor of leadership in the per cent of the number of charges having Epworth Leagues.

A trifle less than one million of dollars in pledges and cash have been added to the Conference Claimants' resources of the Area. The following table shows the rates of Annuity paid to the Claimants from the several Conferences for the year 1920 and 1924.

<i>Conference</i>	<i>1920</i>	<i>1924</i>
Gulf	\$6.63	\$14.50
Kansas	8.25	19.00
Northwest Kansas	3.75	12.00
Oklahoma	6.00	20.00
Southern Swedish Mission.....	8.00	13.00
Southern German	4.40	6.00
Southwest Kansas	13.00	25.00
Average for the Area.....	7.14	15.64

This is a gain of 119 per cent in the rate paid during the last four years.

Inasmuch as this Area is predominately agricultural in character and as such has suffered severely in financial matters, we are grateful that the pastors and churches, under the leadership of the Centenary Office, have labored with such faithfulness that the Area has consistently held a place in the upper half of the Area tabulations among the Areas in the per cent of Centenary money paid.

There are 231,094 Church members, an increase of 33,862, or 17.2 per cent for the quadrennium. In 1922 the Area with a net increase of 12,796, stood at the head of the column in net increase in membership. Each year of the quadrennium, each Conference of the Area, has been able to report (with one exception, one year) a creditable net increase in membership.

The Central Christian Advocate, which enjoys a wide circulation, has been a real helper in all our work.

The Conferences of the Area have secured an Episcopal Resi-

dence which is well located, and have made provision for meeting the financial obligation thus assumed.

One of the most significant developments has been that of an Area-wide organization which meets annually and maintains nine standing committees through which it works in outlining plans year by year, and to which, under the direction of the Bishop and an Executive Committee, is charged the responsibility of making the plans effective. As more than five hundred ministers and five hundred laymen have thus year by year planned the work for the year, the Council has made a large contribution to the unity of the Area and to the maintainance of a fine Area spirit. The twenty-nine districts have generally followed the Area Council with a District Conference to which the members of the churches have been rallied in large numbers to plan the district work in harmony with the plans developed at the Council. This year, the after-council rallies numbered one hundred forty-eight and reached between forty and fifty thousand people, and through them, the entire membership, with good results as evidenced by the enthusiastic response to the Climax Benevolence appeal and the Area-wide united Evangelistic campaign.

The twenty-nine District Superintendents and the able Area Staff captained by H. E. Wolfe, and the efficient pastor leaders of the hosts faithfully supported by the rank and file of church members, deserve all praise for their industry, consecration and vision. The achievements of the quadrennium and the high purposes which have inspired them and the Master's "Well done," are their sufficient reward.

2. FOREIGN FIELDS

SEOUL (JAPAN-KOREA) AREA

HERBERT WELCH, RESIDENT BISHOP

The one event in this area to which the thought of the church has been most directed is of course the great disaster of September 1, 1923, when by earthquake and fire about two hundred thousand persons were killed or missing in Tokyo, Yokohama, and their vicinity, another hundred thousand were injured, and nearly six hundred thousand buildings were destroyed. In these huge losses to the community our Mission and churches were called upon to share—our losses being estimated at almost two million dollars in property, besides the death, injury, or impoverishment of many members. The magnificent uprising of our home church in this time of dire need, and the unexampled offering made through the cooperation of all the Boards and the warm-hearted interest of the people, brought new strength and courage to hearts across the sea and can never be forgotten. The work of reconstruction will necessarily be slow and years must elapse before these desolated cities can resume their normal life, but the vigor of the Christian forces is of preeminent importance in such a time of distress and change.

This world-tragedy has not, however, stood alone in this area. A severe earthquake which damaged our property at Nagasaki eight months earlier, floods and droughts in Korea, and somewhat general financial depression, amounting in one case to panic, have added to the difficulty of maintaining and advancing our work. Nevertheless, the statistics reveal creditable gains during the past quadrennium. Some items may be tabulated:

	Korea Conference		Japan Methodist Church	
	1919	1923	1919	1923
Members and probationers	18,734	20,149	20,745	27,867
Sunday School enrollment	23,546	32,730	38,108	45,092
Total contributions....	\$51,307	\$99,711	\$49,372	\$176,216

These figures show a continuance of the advance of the previous quadrennium, emphasized by the Forward Movement in Japan, where the gains are in some lines remarkable. There has been also in that country an increase in baptisms, in the number of churches, and in the number of those which are self-supporting. In Korea there has been more general support of the various church benevolences, great growth in Epworth League membership, both senior and junior, a large increase in

baptisms, seekers, and total adherents; in addition, there are now in our schools more than 15,000 pupils compared with about 5,000 four years ago.

As to my personal work, I have held the Korea Annual Conference, with its accompanying Woman's Conference, four times, with welcome visits from Bishops Bickley and Keeney, Dr. S. D. Chown, General Superintendent of the Methodist Church of Canada, Dr. H. R. Calkins, and others. I have met the Japan Mission Council six times and the two Woman's Conferences of Japan, meeting separately, three times each. Besides these, there have been the Finance and Reference Committees and Mission meetings (sometimes resembling Conferences) and other committees and boards without number. These include the Federal Council of Missions in Korea and the Conference of Federated Missions and the National Christian Conference in Japan, as well as the Japan Continuation Committee, now merged into the new National Christian Council. Worthy of special mention also are the Korea Mission (including the missionaries of both our Boards, which has met three times), the joint Policy Council of elected missionary and Korean workers, which has met twice, and a joint session on Methodist policies in Korea with delegates from the Methodist Episcopal Church, South. The Post-Centenary survey meetings, while unavoidable, were laborious and exhausting in the summer heats of 1922. Three trips to Manchuria can hardly be considered as leaving my area since the extension of our Korean work into those provinces; but five times I have left the territory especially assigned to my care. Twice I have gone to the United States, once at the request of the field, with a special view to securing recruits for our depleted forces, and once when ordered home by physicians for medical examination and care and for recuperation. Once I went to Singapore for the meeting of the bishops resident in Asia, and twice have been to China in connection with the duties of the Eastern Asia Central Conference. I have not attended any of the semi-annual meetings of the bishops in the United States, save those immediately following and preceding the General Conference sessions, with the single exception of that held in November, 1921. I was present at the General Conference of the Japan Methodist Church in January, 1924.

The travel involved has amounted to something over 130,000 miles during the quadrennium. The area is large, comprising the work of our church in the whole Japanese Empire plus scattered sections of Manchuria. From the northernmost station in Japan in which our missionaries are living to the most southern station is about 1,700 miles; to swing around the circle from that northern station to our missionary residence station farthest north in Korea involves a journey of more than two thousand miles and four days' continuous travel; to touch the

extremes of our work in north Japan and north Manchuria would call for more than 3,000 miles and an uncertain amount of time. But there have been no serious accidents and my health, with the exception noted above, has been generally good. I have visited all seventeen missionary residence stations in this area at least twice during the quadrennium and some, of course, very frequently, according to the demands of the work.

Scarcely second to the Great Earthquake itself in its importance to Japan was the Washington Conference of 1921-2. It served not only to make some of the favorable aspects of the Japanese people better known to the world at large, but also to stimulate the forces of liberalism within the Empire itself. The influence of the Prince Regent's visit to Europe, combined with the general movement of the world toward freedom and democracy and international cooperation, has produced a radically changed attitude on many public questions in the Sunrise Kingdom. Improved relations with China and the United States, the humane and progressive tendencies displayed in the government of Korea, are different tokens of the same spirit in action in the political realm.

This has been a season of unusual progress in the religious field as well. The *Tai Sei Undo* (Great Forward Movement) of the Methodist Church in Japan has produced a church consciousness and energy which have accomplished wonders in more than finances. Increasing emphasis is laid on evangelism; more ready access to strategic groups in railways, schools, factories, hospitals, has been possible. In Korea special Sunday-school campaigns, reinforced by experts from the United States, are reflected in the statistics of growth. The Diamond Jubilee of Methodism in Eastern Asia has led to "retreats" for missionaries and Korean workers which have their natural consequence in evangelistic victories. Attention should be called to educational progress in Chosen. In 1910, at the time of the annexation by Japan, the mission schools accommodated about twice as many students as all the Government schools together, but since that day rather rapid progress has been made in public provision for education. In the Philippine Islands, twenty-four years after the American occupation, 36 per cent of the school population was actually under instruction, probably an unprecedented record in colonial administration. Egypt, after twenty-four years of English rule, had only 5 per cent of her school population cared for. Korea at the time of the annexation had less than 1 per cent of her school population in school, although the Japanese protectorate had then lasted five years; but ten years later 5 per cent were in school, and now, after 18 years of Japanese administration, 12 per cent of the school population is housed and being taught more or less after the Western fashion. This is obviously a praiseworthy record, especially for

these later years, under the new regime. The primary school course has been lengthened from four years to six, the whole curriculum assimilated to that prevailing in Japan Proper, and an ideal of a common school for every village has been adopted. The registration of schools with full Government recognition and its accompanying privileges has been made more difficult by the recent regulations, but on the other hand the ban on non-registered schools has been lifted and they may continue indefinitely by compliance with certain less rigid requirements.

Some encouraging facts and factors may be noted in the work of the area. In 1920 there were here 123 missionaries under appointment by our church; three years later this number had grown to 162, an increase of nearly 27 per cent. The force is still far below the needs, especially since in Korea we labor side by side with strongly staffed Presbyterian Mission, and in Japan we are associated with the two Methodist Missions (Southern and Canadian) which grew by 85 per cent within fifteen years after the Union of 1907 while we were almost standing still. . . . The cooperation in this field of the Board of Sunday Schools and the Board of Temperance, Prohibition and Public Morals is welcomed and appreciated, as well as the assistance of the Board of Education through its department of Summer Conferences for Ministers. New buildings have been erected in almost every higher school and station, notably those for the boys' schools at Seoul, Pyongyang, Kongju, and Hiro-saki (where the old *samurai* school, the To-o-gijuka, was revived two years ago), in the girls' schools at Seoul and Tokyo, in our share of the Chosen Christian College at Seoul and the Union Woman's Christian College at Tokyo. A most timely and generous gift from a passing traveler has made possible the purchase of land for a Woman's College in Seoul, which may well develop from our college department in Ewha Haktang. The great property for the Social-Evangelistic Center for Women in Seoul was purchased by the Southern Methodist Mission, but we are now participating in the capital as well as in the current expenses and work. . . . Government funds have in several cases been donated to approved schools without any conditions which would render their acceptance embarrassing—and this in Korea as well as in Japan.

The kindergarten normal department of our girls' school at Nagasaki has been united with the Southern Methodist school at Osaka, and the Bible training department of the same school has been merged into the Yokohama Woman's Training School for Christian Workers, which, reorganized, has become a union institution, the Canadian Methodists taking some part in it at present and other missions considering cooperation with the school on its new site in Tokyo, to which it has been removed since the earthquake. Three missions are now cooperating with

us in the Theological Seminary at Aoyama, although this remains an integral portion of our own great school. Nagoya and its surrounding territory were transferred three years ago to the care of the Canadian Methodist Mission and our girls' school in that city was sold, the proceeds being devoted to other places where reinforcement was much needed. On the other side, the Southern Methodist Mission, under the leadership of secretaries from the United States and the resident bishop, Dr. H. A. Boaz, one of the most genial and brotherly of men, has transferred its Korean work in north Manchuria to us, practically doubling our responsibility in that interesting field of the future. The Woman's Foreign Missionary Society, however, has not yet seen its way clear to joining the Board of Foreign Missions here. The work has been largely financed by the Koreans themselves. We have now seven Quarterly Conferences with about forty preaching-places, and although we own scarcely any property some small school enterprises are under way and there are more than 1,000 believers enrolled. When unification is no longer a problem but an accomplished fact, the Japanese and Korean work which we are fostering in north Manchuria will fit admirably with the work for Russians and Chinese which the Southern Church is energetically pushing there. Our relations with that church continue to grow more close and helpful. Apart from the union institutions with which others are also connected, we are joined with them in Seoul in the Theological Seminary, the Woman's Bible Training School, the Social-Evangelistic Center, and all signs point to an early union for women's college work.

I think that the past four years may safely be called a period of coordination. The missionaries of the Board and the Society are more clearly recognizing their relation as parts of the one great enterprise; native and foreign workers are meeting in council and sharing responsibilities which used to be assumed by missionaries alone; places are found on the most important and powerful committees for the representatives of the indigenous church; interdenominational bonds grow stronger, conspicuously in the full-fledged National Council just organized in Japan and the more loosely united Council still in its tentative stages in Korea.

Women are finding a larger place in the church as in the state. They are now in the membership of our Woman's Conferences; they are organizing local missionary societies; one was elected a departmental head by the Japan General Conference; a Young Women's Christian Association has resulted from Conferences promoted and mostly led by Korean women.

Korean initiative is finding expression in many and varied ways. Young People's Associations are conducting athletic and other mutual improvement activities. A Christian Publishing

Company has begun operations without missionary cooperation or encouragement. A People's University is projected and \$5,000,000 is being asked for it. Self-help is increasing in churches and schools; alumni buildings have been given at Hakodate and Fukuoka; property has been contributed or ambitious projects for native support have been launched at Chinnampo, Yengbyen, Pyengyang, and Kongju. *Zaidans* are being organized as general property-holding bodies for the church and for the missions or in some places for local institutions. All of this means a larger assumption of responsibility by those who are demonstrating their fitness for it and are being trained in the very process to undertake still weightier matters.

The sphere of Christian endeavor is also slowly widening. We are now identified with extension classes, night-schools, hostel work for students, health work, especially anti-tuberculosis and child welfare, temperance work, orphanages, kindergartens, work for the blind and for mothers. We have the beginnings at least of social centers or institutional churches at Sapporo, Sendai, Tokyo, Nagasaki, Wonju, and Seoul, and others will follow suit. Medical itinerating and extension and dispensaries are finding an ampler space in our program. A distinct effort is being put forth to exemplify the inclusive gospel in its ministry to all classes and all needs.

The survey is heartening, the outlook cheering to all who believe in Jesus Christ and in His purpose to win the world by serving it through the disciples whom He is sending out and whom He is raising up.

FOOCHOW AREA

BY BISHOP F. T. KEENEY

China is passing through a period of sore distress. Her chief enemies are those of her own household. Brigands and soldiers are an equal menace. Of the two, many hold the latter to be a greater evil, as the soldiers have to support both themselves and the General by plunder and extortion, while the brigands only have to support themselves. However, the line between the two is an invisible one, as it is almost a daily occurrence for bands of brigands to become soldiers and soldiers to become brigands.

The peace-loving and industrious people are being ground between the upper and nether millstones of a disorganized condition of society and a corrupt and inefficient Government, if mis-rule and no-rule are entitled to be called Government. In most sections outside of the port cities, the man with a gun is the only recognized authority known to the public. No sooner is a tax levied and paid to some war-lord or brigand chief than another armed band appears to make further demands. If the money asked is not forthcoming, husbands or wives are seized and held for ransom, or, as is often the case, children are taken and sold into slavery. In one community the people had to make heavy payments to the soldiers eight times in two weeks and in one Superintendent's district over eight hundred children were stolen in one year and sold or exchanged for rifles.

In large areas people go to the mountains with all their possessions every night to hide, not daring to sleep in their own homes. Crops of rice are raised only to be seized as soon as harvested. Shops are raided and whole villages despoiled or burned without compensation. Everywhere, those who are prosperous or known to have money are in constant danger of being seized and held for enormous ransoms, often in excess of any possibility of payment, with torture as the penalty, if the sum demanded is not forthcoming.

As a result, the most pretentious shops and the costliest homes in large sections of the rural districts are being abandoned by their owners, who are taking refuge in the walled cities or the foreign concessions at the nearest port. In some portions of the Province, as high as thirty per cent of the male population have left for Singapore or other places in the south where they may be protected.

Conditions such as these were present at the beginning of

the Quadrennium but have steadily increased during the four years. As the country is becoming impoverished, more drastic measures have been used to secure the money and grain which remained. Lately, the officials have adopted the policy of licensing houses of prostitution and opium dens. They also have instituted a persistent military program of enforcing the raising of the poppy upon an unwilling public. This method has several financial advantages. First, the poppy fields are made to pay a heavy land tax, often as high as \$50 an acre. Then the people are fined for raising a crop, which on the Statute Books is outlawed. Later they are fined for selling the opium raised and those who buy are likewise fined. Lastly, the opium dens are licensed and those who smoke are fined, thus bringing money to the treasury of dishonest officials at every turn.

The attitude of the Christians, which is strongly against the raising of the poppy, subjects them to persecution, beating and frequent arrest. In one community, when the official threatened to put all who did not raise the poppy into jail, the Chinese Christians, on their own initiative, sent back word, that if he carried out his purpose it would be necessary to enlarge the jail, as there were eighteen hundred followers of Christ who would disregard his order. In some places our chapels have been raided by the soldiers and our pastors and their families have suffered untold indignities because they have encouraged the people to be true to their convictions.

THE LOSS OF BISHOP LEWIS

The sickness and death of Bishop Lewis early in the Quadrennium has made it necessary, in conjunction with Bishop Birney, to spend several months outside the Area each year, helping to care for the work in North and West China. This, however, has not been without its compensations in adding to the list of friends, both foreign and Chinese, in greater familiarity with the work of the entire field and in the enlarging experience, which new problems always bring.

For the two new Bishops assigned to China in 1920, thus early to have to take over full administrative responsibility of a field covering an Area, eighteen hundred miles from East to West and fifteen hundred miles from North to South, embracing seven Conferences with over five hundred missionaries, over twenty-two hundred paid Chinese workers and a Methodist constituency approaching a quarter of a million, was indeed an undertaking from which one well might shrink.

Distances, too, especially in South and West China, where railroads are unknown and where automobiles and other wheeled vehicles are still blessings to be hoped for but not realized, must not be computed in miles but in the days and effort required to reach a given point, and add materially to the work of admin-

istration, as much time must of necessity be spent in going and coming, when from twenty to thirty miles a day is the limit of speed. Even this mileage requires from dawn to dark, when the Bishop and interpreter with the cook, a full equipment of food, water, cooking utensils, bed and bedding for the entire journey have to be carried over mountain paths on men's shoulders.

The journeys, however, are made both interesting and attractive by the beautiful mountain scenery which is always near at hand in the South. Wherever the Church has worked, the children and Church members march out miles to meet the Bishop with banners, music and fire-crackers and royally escort him an equal distance as he leaves the city. Both the work and workers are a constant challenge and a perpetual joy, even though difficult problems are never far away.

BUILDING ENTERPRISES

Church building has gone forward apace in spite of disturbed conditions in China and delayed Centenary gifts from America. Enlarging congregations have required larger and better housing accommodations at many of our circuit centers, while our school buildings everywhere are crowded to suffocation. Both the faith and heroism of the native Christians have been tested to the full. In one instance, stones for the entire building were carried from the quarry, more than a mile away, on the shoulders of Christian men and women. In other places brick and mortar have been carried long distances to reduce expense. At another point each family sacrificed their meat allowance for the year by giving the much-prized family pig as an offering to make the Church possible. Another community said that the twenty members would build their new Church of earth walls with their own hands and furnish it if the missionaries would promise them a foreign bell, as there were no clocks in the village.

Thus in ways many and varied, the interest and enthusiasm of the Christian community have been shown in providing houses of worship and homes for their pastors. Often two-thirds or more of the expense has been borne by the local Church from incomes averaging not more than \$5 or \$6 a month to the head of the family. Between ninety and one hundred new churches, parsonages and school buildings have been erected during the Quadrennium and bear eloquent witness to the devotion of our Chinese Christians to Christ and the Church. In addition to the completed structures, there are no less than thirty-five churches or chapels now under way, where in many cases the native Christians have taken the initiative and begun to build without any assurance of help from abroad. In some cases the work would have been completed without foreign aid if unexpected reverses had not come to the community through the assaults of bandits and soldiers. In other cases promised

gifts from America have not been forthcoming but everywhere sacrifice has taken the place of complaint and struggling churches are pushing forward as best they can with hope and faith. Often from \$300 to \$500 would be sufficient to complete the church or parsonage and make glad an heroic band.

The largest single church enterprise to be inaugurated during the Quadrennium is the student church at Nantai, Foochow, where an auditorium is required which will seat twenty-five hundred persons to accommodate our more than fifteen hundred students and resident membership of over one thousand. Room will also be required for recreational, social and other institutional features. Ground has been secured and plans are being made. The cost will be about \$100,000, of which the Foochow Conference has undertaken to raise about \$5,000 and the local Church and community \$25,000.

INSTITUTIONAL WORK

The Institutional Church at the center of the walled city, Foochow, is now under construction and through its schools, gymnasium, reading-room, lecture courses, dispensary, etc., is making a large and most important contribution which is appreciated, as is evidenced by the fact that over six thousand dollars were subscribed locally this year for the support of the church and the Governor of the Province acted as chairman of the soliciting committee.

The foundations are in for the large institutional church at Yen Ping for which generous gifts have been received from friends in America, which will minister to the needs of a large community, who are especially sympathetic and responsive to the work of the Church.

Institutional work has also been opened at Hinghwa in Chinese quarters. These, however, have been so transformed and adapted as to provide reading-rooms, dormitories, lecture hall, class rooms and baths, which are well patronized and self-supporting. Three full-time, highly trained Chinese are occupied in furthering the work, which is being conducted without any appropriation from the Board.

BOYS' CLUBS

The Boys' Clubs at Hinghwa which enroll some two thousand boys in thirty-four clubs in and about the city are among the most promising new organizations of the Quadrennium. These clubs are largely in charge of the Bible School students, who meet the boys in different centers, once every week or oftener for Bible study, calisthenics, social stunts, drills, etc. Many of them are from non-Christian homes but all are thus made acquainted with Christian workers and with Christian ideals. It is estimated that fully 40 per cent of the boys from ten to fifteen years

of age in Hinghwa and vicinity are thus brought under the influence of the Church and made sympathetic with the Kingdom Program. Each year on the afternoon of Conference Sunday, all the clubs have an Anniversary Rally in the Hinghwa Church with an attendance of from twenty-two hundred to twenty-five hundred. Each club marches to the Church with band, banners and fire-crackers and is so well drilled that the great congregation is a model of order, while the program of singing, Bible memory verses, addresses, etc., is presented. Already the effect of the clubs is apparent in the quickened interest of the boys in our Christian schools and in the sympathetic attitude of officials and parents to the work of the Church.

EDUCATIONAL

During the Quadrennium the Fukien Christian University has removed from its limited rented quarters in Foochow to the large and commanding site comprising fifty acres on the shores of the Min river at the foot of Mount Kushan, midway between Foochow City and Pagoda Anchorage. Here the University began work in temporary buildings two years ago. In addition to these wooden structures, six substantial residences have been erected for the foreign faculty and a permanent dormitory for men is nearing completion. Two residences for Chinese Professors are under construction and contracts are ready to be let for a Science Hall. There are twelve foreign and six Chinese Professors, while the student body doing regular college work numbers one hundred and twenty-seven.

Hwa Nan College for young women in Foochow was granted a charter by the University of the State of New York on September 28, 1922, in recognition of the high grade work being done. The faculty now numbers twelve foreign women and three American trained Chinese teachers and has a student body of sixty-three.

The physical equipment comprises one of the best and most attractive groups of college buildings in China and the laboratories are well provided with modern apparatus. The investment represents \$220,000 Mex., aside from the valuable and beautiful site. A new much-needed dormitory is now under construction, which, when completed, will house the college student body, thus releasing the present dormitory for the accommodation of the two hundred and eleven High School girls. The next outstanding and imperative needs are two residences for the foreign faculty, properly provided with heat, plumbing and a music hall.

Among the major building enterprises, must also be included the large Woman's School building at Foochow with accommodations for three hundred women.

The High School building at Hinghwa, now nearing completion, is in many respects the most remarkable educational achievement of the Quadrennium. The unparalleled growth of the school until every square foot of space was occupied, including basement and attic, with an overflow into abandoned Chinese residences, which even then could not accommodate the hundreds of boys waiting at the door and pleading to be admitted, made new buildings a necessity but there was no appropriation, and urgent appeals to the Board brought sympathy but no financial encouragement because of reduced income.

Then in May last came the great evangelistic meeting spoken of elsewhere, out of which was born as one of the direct results the inspiration to go forward in faith and begin to build. A subscription list was opened at one of the sessions and about \$10,000 secured on the spot from Alumni and friends. This has now grown to \$20,000 from local sources, which, with a recent grant from the Board and designated gifts from America, will cover the cost of the building and it is hoped, in addition, provide a much needed Science Hall and equipment. The High School enrollment last reported was 430 with a primary enrollment of 246. The High School boys include 34 local preachers, 55 exhorters, 137 church members, and 56 probationers with 116 reported as non-members, mostly from the lower classes. Such results prove the quality of the work done and the wisdom of the investment to properly house the growing institution.

The student army for the Area now numbers 19,934, grouped in 556 day schools, 38 Higher Primary and High Schools and 2 Colleges. The superiority of the Christian schools is evidenced by the fact that while the tuition has been raised during the Quadrennium from 10 per cent to 50 per cent, the attendance has steadily increased in spite of the fact that the government schools offer free tuition. The total local receipts now exceed \$180,000 a year from the Primary and High School students, a gain of over thirty per cent for the Quadrennium. The outstanding need, however, is not for more schools so much as for better schools, which can only be possible by providing better teachers and better housing facilities, adequate normal training and increased support, sufficient to afford a comfortable living, for the teaching staff are necessities if our educational work is to have its permanent and rightful place in the promotion of our Church program.

EVANGELISM

The final test of all of our work is the number who are brought to a knowledge of Christ through personal experience. By-products of Christianity are valuable but are not to be compared with Christianity itself and must not be confused with it. China has never experienced a mass movement toward Chris-

tianity and probably never will. The Chinese are not moved by sentiment or emotion. They are slow to change and respond chiefly to personal appeal to their reason. Chinese Christians are, therefore, for the most part "hand-picked" and come as the reward of faithful seed-sowing with long and patient cultivation. It was ten years after our work was founded in Foochow before our first missionaries were privileged to rejoice over the first baptism. Robert Morrison, although possessed of great and heroic faith, prophesied out of his long experience that after a hundred years of Christian effort there would not be over 1,000 Chinese won to an open confession of Christ. However, the end of the first century after he began his work found 178,000 professing Christians and at the time of the Boxer uprising in 1900, over 2,200 of these laid down their lives as proof of the genuineness of their profession.

Methodism may well rejoice and praise God for the share she has been privileged to have in this great work. We complete our first seventy-five years with 154,363 full members and probationers, of whom 24,000 full members have been added during the present Quadrennium, or a net gain in four years of 70 per cent for all China. Foochow Area has contributed 8,728 to this total.

For four years our first aim has been intensive rather than extensive. Workers have stressed the instruction and training of those now enrolled as inquirers, probationers and members rather than the enrollment of large numbers of new names. Training Conferences have been held each year for the instruction of pastors, local preachers and Church officials, and institutes have brought together smaller groups on the several districts for instruction in practical methods of evangelism and education.

Year by year the goals have been advanced from 10 per cent to 20 per cent to include the number of whole families professing Christ, the number of family altars, the number who can read the Bible, the number who can lead in audible prayer, the amount contributed for self-support, the number enrolled for Bible study, the number of personal workers, Sunday School attendance, etc. Almost without exception the goals have been reached and passed with a substantial margin. The process may seem slow when compared with the size of the task still to be accomplished but the results mark a healthy growth and are exceedingly heartening.

The most remarkable manifestation of evangelistic power during the Quadrennium was at Hingwha in May, 1923, when the pastors and lay representatives from every charge in the Conference were brought together for ten days of prayer, instruction and consecration. The stated services were varied but filled all available hours from daybreak till late at night. From the

beginning the power of the Holy Spirit was manifest, convicting men of sin and calling them to a deeper consecration. Such a gripping and transforming work of grace, I have never witnessed before, either in America or China. Both pastors and laymen came into a new and richer experience.

Before the meeting closed each district group met for definite organization and assignment of tasks under the direction of the District Superintendent; likewise, each pastor with his laymen determined together how the fire kindled at Hingwha might be carried back to the local church. It is not strange that the results should register a gain for the two closing years of the Quadrennium sufficient to offset the loss of members by the division of the Conference to form the South Fukien Mission Conference with a surplus of over 600. The accessions to the Annual Conference also, have been such as to make the total enrollment larger than before the separation. It was in the fervor and consecration of this great meeting that the project for a new High School building was born as noted above.

When difficulties are considered, it would have been marvelous to have held the totals of Sunday School, day school and church membership without loss during the disturbed period through which we have passed, but when a marked advance has been made in every branch of the work, the result proves the power of divine grace working through human agencies to accomplish the impossible.

SELF-SUPPORT

One of the vital tasks of a growing church is its readiness cheerfully to bear its financial burdens. No one can doubt but that the Chinese Christians are meeting this test in a worthy way when the statistics are reviewed in the light of the fact that dimes in China are as large as are dollars in America, the daily wage for equivalent work being about one tenth of that in the United States. The Hingwha Conference reports \$107,928 in the self-support column for the Quadrennium with \$44,345 for building projects and an item of at least \$25,000 a year from Christian homes for the education of their children in the schools of their Conference.

Foochow Conference shows a gain in the local self-support of the ministry of 107 per cent during the Quadrennium. Yenping registered its high water mark in 1922 with a contribution of \$12,042, the amount for 1923 being but \$315 less in spite of greatly increased financial distress. The South Fukien Mission Conference, where banditry is worse than anywhere else in the Area, has not only held its own but actually made a gain of 2 per cent last year in local pastoral support, and a 47 per cent gain for the Quadrennium. At the same time the native Christians contributed last year 67 per cent of the day school

budget of \$11,958 and 69 per cent of the Higher Primary school budget of \$6,008. The contributions from all native sources totalled fully \$25,000 during the year.

With a stable government and protection to life and property throughout South China, the Church would speedily and gladly assume full responsibility for local expenses. Stewardship is one of the cardinal doctrines taught in all of our Conferences. All pastors and teachers practice giving a tithe of their small incomes. In a few churches the every-member canvass with weekly payments has been adopted with the effect of increasing the contributions 400 per cent.

A NEW CONFERENCE

One of the most interesting events of the Quadrennium has been the organization of the South Fukien Mission Conference in 1923. This Conference is composed of three districts taken from Hingwa Conference, comprising the section where the Amoy dialect is spoken. Both language conditions and geographical considerations made the separation desirable. The new Conference is on the very frontier of our work. The Board of Foreign Missions is undertaking the unique task of providing for education and evangelistic work for women and girls without the aid of the Woman's Foreign Missionary Society. No more difficult place could have been chosen for the experiment. The Quadrennium began with no school for girls in the entire territory and only one Bible woman nearing superannuation. Illiteracy is higher here than in any other section where Methodism is at work in China. On one district not more than four or five women can read. To-day we have two full-time foreign women teachers. The girls' school, which is only two years old, has about eighty students, and the women's school registers sixteen earnest women, who are preparing for definite Christian work. Successful girls' schools have been opened at the centers of each of the three districts. At Yungchun we also have a successful kindergarten, comfortably housed.

It is a slow process to grow workers from the cradle but the years fly quickly. Through the help of an ex-brigand chief, who had become a Christian, a large plot of ground has been secured adjoining our compound, on which have been erected a residence, a kindergarten building, a two-story building for a girls' boarding school, with sufficient room remaining for a woman's Bible school and another much needed residence. A desirable site has been secured across the street from the compound for a new high school building and a commodious property has been purchased for the Bible school through the generosity of Honorable F. E. Baldwin of Elmira, New York. The large majority of the work in this new Conference is done by local preachers, there being but thirteen full members of Conference with as many

more on trial. None of these faithful men have above a Higher Primary education and some have not gone far beyond the Fourth Grade but all have availed themselves of the local preachers' course of study and by the consecration of their one talent to Christ have made possible during the Quadrennium a net gain of over 60 per cent in membership, and 58 per cent gain in Sunday school scholars. The salary paid a married man is only \$6 a month with 75 cents additional for the support of each child. They are separated from one to two days' journey from the nearest pastor and make the rounds of their large circuits on foot, often in actual peril from bandits and soldiers. In consecration and loyalty they are unsurpassed. When, a few years ago, the Board of Foreign Missions thought it might be wise because of its remoteness to give this field over to another denomination which is doing work further south in the Province, our loyal Methodists declared that they would go to Hell before they would consent to join another Church. In the face of such an avowal of love and loyalty, the Board reversed its decision. Before the end of another Quadrennium, the new Mission Conference will have become a full fledged Annual Conference.

THE DIAMOND JUBILEE AND EAST ASIA CONFERENCE

The seventy-fifth anniversary of the beginning of Methodist Missions in China at Foochow makes the present Quadrennium historic. Here Rev. Judson D. Collins and Rev. Moses C. White and their wives landed on September 6, 1847, as the first representatives of the Methodist Episcopal Church. The first school was opened on February 28, 1848, with eight boys in attendance, and the first session of Sunday school was conducted on March 4 of the same year.

Following the first baptism on July 14, 1857, it was twelve years before the first class of seven deacons was ordained in 1869, just twenty-two years after the opening of the Mission. During the first six years following the first convert, there were but one hundred accessions. It only required three additional years, however, to add the next one hundred, but at the end of 1867, after twenty years of sacrificial effort, Methodism had won but 340 Chinese to open confession of Christ and of these, 139 were added during 1867.

From these days of small beginnings, it is a far call to the present year of Jubilee, when the foreign missionary staff in China numbers 541, with over 2,200 paid Chinese workers divided into nine Conferences with a membership of 154,363 and a student enrollment of over 40,000 with contributions towards self-support of \$913,860. It was fitting that the East Asia Central Conference should be held at Foochow in connection with the Diamond Jubilee celebration. For two weeks the delegates and representatives from Japan, Korea and the nine

Chinese Conferences dwelt happily together as brothers on the spot where Methodism in Asia began its work.

In the Central Conference 67 per cent of the voting members were Chinese, while only 23 per cent were foreigners but no line of cleavage was visible between Nationals and others. Debate was free and at times animated but always in the best spirit. Every question was finally decided on its merits without appeal in any instance to race prejudice, Chinese and foreigners always voting together. None are more happy to see the Chinese come to positions of leadership than are the missionaries.

In 1867 Methodism leaped from Fukien to the Yangtze Valley and located in Kukiang. Two years later Dr. H. H. Lowry left the Foochow station to open work in Peking, the capital of the Empire, where he is still active and during the Jubilee was privileged to return to Foochow as the most distinguished guest of honor.

From Foochow went out Robert S. Maclay in 1877 to open up work in Japan and later in 1885 to lay the foundations of Methodism in Korea.

From beginning to end the Jubilee program was one of historic interest and inspirational value. The chief interest, however, was not in the past but in the Forward Look and the ever broadening program that reaches out toward the final and speedy evangelism of the greatest single group of men and women on the face of the earth. All felt the challenge of China's call and all nobly resolved with the blessing of God to help hasten the day of Christ's triumph among China's 400,000,000 souls.

SHANGHAI AREA

BISHOP L. J. BIRNEY

Among the many new and interesting experiences the Quadrennium has brought, came one of bitter disappointment and loss. To Bishop Lewis' guiding counsel, experienced leadership, and ennobling fellowship, we looked forward with confidence and comfort as we took ship for a land we had never seen, to attempt an untried task amid conditions wholly unfamiliar. Arriving in Shanghai in October, we found him already off to far West China, where illness and pain confined him for months. Returning in the spring apparently restored to perfect health, we had but a few days with him, when we waved him adieu as he stood on the steamer deck bound for America, to return, as he confidently hoped, in the early autumn. Those few days of conference, counsel and prayer revealed how much we needed him and how much he could do for us. They deepened our regret at his early sailing and made the cable that brought the word of his untimely death, a messenger of bitter pain and loss, as it was the bearer of poignant sorrow to the whole Methodist Church in China. Suddenly we found added to an already overwhelming task, the special responsibility for the great North China field, and to Bishop Keeney's vast area was thus added West China. These added responsibilities have been mutually shared, however, each having held the West China Conference—he having once and I twice presided at the North China Conference.

The heavy responsibilities thus added to the tasks assigned by the General Conference, materially changed the plans which had already been formed after eight months close study of the conditions and needs in the Shanghai area. It became early evident that the great need of the Church in China today so far as Episcopal supervision is concerned, is a more intimate knowledge of local conditions and a more intensive form of administration than had been humanly possible with but two bishops assigned to all China, and one or the other of these so constantly required to be in America. This conviction and plan of intensive cultivation has been pursued as faithfully as time and strength has permitted, though the removal of Bishop Lewis, again leaving but two bishops, has prevented as high a degree of concentration upon the problems of a single area as we had hoped and planned. The writer is cognizant of the arguments

against the more intensive type of Episcopal supervision on the mission fields and feels the force of some of them, but for the most part they are made by those who know little of mission work by actual experience. It would not be difficult to list reasons which are sufficient to convince those who have had actual and close contact with mission work and conditions, that at the present time in China the intensive type of administration is the one most needed.

It is not possible for those who have not actually "traveled throughout the connection" in China, to form any adequate conception of the distances, time and difficulties involved in an effort to know in any comprehensive and detailed way, the conditions and problems of the field—and any wise and effective administration, without such knowledge, is impossible. The writer has traveled approximately 60,000 miles during the quadrennium, not counting voyages to and from China. But many thousands of these miles have been at the rate of twenty-five to thirty-five miles per day, the fastest transportation obtainable overland in most sections of China. The same distance could be covered with vastly greater ease in a single year in an American Episcopal area. The writer could have gone from Shanghai to Boston and held a Conference in less time than was required to go from Shanghai to Chengtu, West China, and hold that Conference, and the travel would have been far safer and immensely less taxing physically. Even within the Shanghai area under best travel conditions, it requires not less than a week to reach the farthest portions of the area by most direct route and fastest modes of travel. It will readily be seen that the simple problem of knowing the field and the task assumes discouragingly large proportions.

The disturbed conditions of the country have made work more difficult and checked progress to some extent. The drive of Chang Tso-lin from Manchuria into the territory of the North China Conference, the invasion of Kiangsi province by Wu Pei Fu's army to intercept and put to rout the invading troops of Sun Yat Sen from the South—the torn and harassed condition of West and South China, where armies are combing up and down the country doing far greater damage to the innocent people than to each other, with armed bandits demanding pitiless toll of helpless peoples—all these, with the general spirit of uncertainty and insecurity among the people, have tended seriously to retard the speed of our Christian advance. But these war conditions look very much worse from the viewpoint of an easy chair with a morning paper in safe America than when one is in the very midst of them with bandits in the hills hard by and the sounds of rifle fire between opposing armies, in one's ears. The American who *reads* about

it may consider reducing his gifts to China. The missionaries who depend upon his support may live in the midst of it, with rifles peppering away and stray bullets puncturing their homes or schools, and, as I have seen them do, go straight on about their work, doing the only thing that will ever permanently heal the hurts of China and bring order and security out of chaos and confusion. Even these last terms which so vividly characterize the American impression of conditions in China must be understood with grave limitations upon the imagination. There is actually vastly less chaos and confusion than reported or believed. The great mass of the people go steadily on about their work, sowing and reaping, toiling and sleeping, more or less unconscious of political misrule and chicanery, except in the war and bandit areas which by no means cover all China, nor even the greater part of it. Never has there ever been a better chance for the Gospel of Christ in China than today, notwithstanding all impediments, and never a time when greater gains were made of substantial character than in these troubled years. True the work is more difficult by far than it has been since the days of the pioneers, because of growing tendencies in the life of the people which greatly complicate the task and render constructive Christian work among an increasingly sensitive people daily more delicate and difficult. But for the most part these tendencies are signs of growth and development. The youth, discovering his own personality and individuality, is vastly more difficult to deal with than the child, but for reasons that give one hope rather than despair.

Several events of the Quadrennium require mention as deeply affecting the life of the Church in China. They can be noted but briefly here.

1. THE CENTENARY. While it brought false hopes to China, promises that have never been and may never be fulfilled, and some of which should never have been made, nevertheless it has brought great blessings to the Church. Scores of churches and schools filled with busy pupils and reverent worshippers: a great increase in the annual gifts from America stand witness to its material beneficence: while a 50 per cent greater missionary force attest its vital contribution. A greater unity of the entire work in China and a stronger consciousness of the Church's strength and influence—a greatly increased aggressiveness in evangelistic and social work, are direct results of the Centenary.

2. THE JUBILEE, seventy-fifth anniversary of the coming of the first Methodist missionaries, has brought peculiar blessings, intensifying and making permanent some of the best influences of the Centenary movement. It did much to increase the consciousness of an indigenous Methodism, China's own, built

not by foreign missionaries alone or chiefly, but by the sacrificial toil of three generations of native Christians. It deepened the spiritual tides of life and made vivid the sense of debt to the apostles and martyrs of the past, missionary and Chinese, which brings the Church to face tomorrow with a deeper consecration and self-surrender for the sake of those who follow.

3. THE NATIONAL CHRISTIAN CONFERENCE, which proved to be the greatest single influence toward the creation of a self-conscious indigenous Church that has as yet been felt in China. More than half of its more than one thousand delegates were Chinese, each Chinese delegate representing one thousand Chinese Christians. Out of this Conference sprang the National Christian Council which is destined to be one of the strongest forces in China for the furtherance of the Christian movement and of vast aid in effecting ever closer sympathy and cooperation between the denominations.]

4. THE EXTENDED SURVEY AND CONFERENCE OF THE CHRISTIAN EDUCATIONAL ASSOCIATION, under the direction of its able chairman, our veteran missionary, Dr. F. D. Gamewell. This is the outstanding event in the history of Christian Education in China and has already resulted in radical changes in educational policy and will, we believe, prove to be the moulding influence in the work of the future. Its chief contribution will be higher standards and increasing coordination denominationally and interdenominationally.

The last two movements are of course general, but will profoundly influence the work of our Church.

In regard to statistics, vital and financial, there has been a 60 per cent gain in membership in all China during the Quadrennium, the entire number now being 62,000.

In the three Conferences for which I have special responsibility, North China, Central China and Kiangsi, the percentages are as follows:

North China Conference

	Increase
Members and Probationers.....	77%
Pastoral Support	42%
Current Expenses.....	197%
Appropriations from Home Board for Missionaries.....	38%

Central China

	Increase
Members and Probationers.....	52%
Pastoral Support.....	148%
Current Expenses	00
Sunday-school Scholars.....	137%
Pupils in Schools of All Grades.....	110%
Appropriations from Home Board for Work.....	185%
Appropriations from Home Board for Property.....	294%
Appropriations from Home Board for Missionaries.....	23%

Kiangsi

	Increase
Members and Probationers.....	60%
Pastoral Support.....	44%
Current Expenses.....	12%
Sunday-school Scholars.....	29%
Pupils in Schools of All Grades.....	29%
Appropriations from Home Board for Work.....	66%
Appropriations from Home Board for Property.....	56%
Appropriations from Home Board for Missionaries.....	57%

Average for the Three Conferences

	Increase
Members and Probationers.....	63%
Pastoral Support.....	78%
Current Expenses.....	65%
Appropriations from Home Board for Missionaries.....	39%

The Woman's Foreign Missionary Society has increased in missionaries during the Quadrennium in the three Conferences 20 per cent and in mission funds from America, 14 per cent.

In connection with the Jubilee year, which coincided with the last Centenary year, a special financial goal was adopted for each Conference in addition to the vital Centenary goals. In North China the Jubilee Thank Offering proposed was \$10,000 (Mexican) for Gamewell Girls' School in Peking. This represented about 50 cents per member. The total sum raised was \$11,000. In Central China Conference the memorial was \$7,500 for opening work in Anking, an important river city, the capital of Anhwei, one of the most thickly populated provinces per square mile in China. This represented \$1.00 for each member and probationer, but was to cover two years. Fifty-five hundred dollars has been raised the first year. In Kiangsi Conference the goal was \$7,000 for a church in Kintehchen, the great procelain center of China, from which "chinaware" is shipped to every part of the world. The people in parts of Kiangsi have been harassed and troubled and robbed by soldiers and bandits but have practically reached the first year's goal of \$3,500.

The district Conferences have been turned into institutes for the training of the preachers, lay workers and Bible women. These institute-conferences have now been tried in the Central China and Kiangsi Conferences with great satisfaction and success. The sessions in 1924 will be ten days or two weeks. This training consists in methods covering every phase of church work, but the great emphasis was placed upon the effort to lead all the workers into a more vital Christian life and experience. After a quadrennium in China it is the writer's conviction that this is the supreme need and the most imperative thing now to be done. The entire Church must have a deeper realization of the spiritual and personal nature of Christianity. This can

only be done through the leaders. These institute-conferences are an effort to meet, among other things, this highly important need.

In preparation for the period just ahead now that the Centenary with its special objectives is over, each Annual Conference was urged to plan definitely for a new and vigorous campaign to cover the next Quadrennium in the spirit of the World Service plan in so far as it can be wisely adapted to China. The following is the program for Central China Conferences given as typical of those of the North China and Kiangsi Conferences as well:

Jubilee Forward Movement—Four Year Program, 1923-1927

Points of Special Emphasis

1. Development of Spiritual Life in the Church.
2. Intensification rather than extension.
Quality rather than quantity in all our work.
3. New emphasis on Chinese responsibility both in leadership and in self-support.
4. A more vital type of Evangelism.
5. Higher standard of qualification and training for the Ministry.
6. Emphasis in Education to be on Middle Schools rather than on Primary Schools.

Objectives

I. Evangelistic

1. Largest possible increase in church membership consistent with highest spiritual quality.
2. Inaugurate an effective program of religious education in every place, including the Sunday School, Epworth League, Junior Epworth League, Daily Vacation Bible School, etc., properly coordinated wherever any or all of them exist.
3. Strong religious program in every Primary School, and every student who graduates from one of our Middle Schools brought into saved and living relation with Jesus Christ.

II. Education

1. All schools and all teachers to conform to the standards set by Conference Board of Education.
2. Development of Teacher Training Courses in Central China Conference Academy and Ning-kwo-fu Academy.
3. A student Volunteer Band in every Middle School made up of all students who have settled their life purpose to dedicate themselves to the Christian Ministry.

III. Self-Support

1. Addition of \$1,000 annually to amount raised for self-support.
2. Relate pastors' salaries to the percentage of self-support of the charges served.
3. Carry on a carefully planned campaign to teach our people the reason for increase in self-support.

IV. Anking Memorial and New Buildings

1. Every charge to raise its apportionment for the Jubilee Memorial as set for two years 1923-24 before Conference 1924.

Committees have been at work studying the question of possible self-support. Next to necessity of a deeper spiritual life in

the churches and schools, this is the most commanding problem. It is an exceedingly difficult and delicate one but upon its proper solution depends the building of a really indigenous Church in China. In some places, in the writer's judgment, the time has come for radical and firm action. It was in this conviction that the special committee reported a recommendation that the churches of North China Conference become self-supporting in ten years, 10 per cent foreign support to be surrendered each year. It remains to be seen whether or not this is literally possible, but without question it is action in the right direction. Reports from the districts are at the time of writing most encouraging, indicating the probability that many churches will achieve self-support in less than the time allowed.

One of the most remarkable phenomena in evangelistic history has occurred in the North China Conference during the last year of the Quadrennium in the baptism in a single day of over 3,700 soldiers of General Feng's army, practically all of whom have followed their great leader's example and joined the Methodist Church.

BANGALORE AREA

H. LESTER SMITH, RESIDENT BISHOP

DEAR FATHERS AND BRETHREN :

At the General Conference of 1920 I was assigned to residence in the Bangalore Area in Southern India. I made immediate application to the British government for a permit to enter India, without which I could not sail for an Indian port. I was subjected to a vexatious delay in securing the permit, but finally the British government made a special arrangement, under the so-called memorandum A, for the issuance of permits to properly appointed American missionary representatives by the Committee of Reference of the North American Council of Missions. I received the first permit issued under this new arrangement on October 7, 1920, and two days later, October 9, 1920, we sailed for Liverpool en route for India.

We reached Bangalore in November and received a cordial and brotherly welcome from Bishop and Mrs. J. E. Robinson. I am sure it is permissible, even in a brief report of this kind, to express my sincere appreciation of the extraordinary kindness, the unflinching courtesy and the constant but wholly unobtrusive helpfulness of this noble bishop of the Church of God and his equally charming wife. They were as a father and mother to Mrs. Smith and myself and were a great blessing to both of us.

Bangalore Area included the English speaking mission of India and Burma and the South India Annual Conference. I found, after my arrival in India, that the English-speaking mission had not been organized. There was no record of disciplinary action by the Executive Board of Southern Asia, or of necessary action by some of the Annual Conferences. I found, moreover, that some of the Annual Conferences had refused to proceed with the formation of an English Mission Conference, and that all the Conferences had kept their institutional work in the Vernacular Annual Conferences. Since the necessary action had not been taken and it was manifestly difficult if not impossible to secure the necessary consent and cooperation in the action necessary for the further development of a separate Conference for the English-speaking work, it was decided to discontinue any further efforts to organize the English-speaking Mission.

The Central Conference of Southern Asia at its recent session voted to concur in a memorial from the Bombay Annual Conference to the General Conference, requesting the repeal of

all legislation or enabling acts either ordering or permitting the organization of the English-speaking work in a separate mission or mission Conference. This will provide that all English work shall be administered as in the past, by the Annual Conference within which it is located.

This action concerning the English-speaking work attached the English work to the various Areas and reduced the Bangalore Area to a single Annual Conference.

South India Annual Conference is not a large Conference numerically. It has about forty members. A little less than half of this number are missionaries. It covers a considerable amount of territory, however, on account of the serious division of the Conference by the territory of other missions. Methodist missionary work in South India is not very old in comparison with other missionary societies which began work here more than one hundred years ago. Coming into the territory after others were at work we could not secure a solid block of territory. Our districts are widely separated. The largest single block of continuous territory is in Hyderabad State where we have two Telugu language districts, Vikerabad and Hyderabad, and three Kanarese language districts, Bidar, Raichur and Gulbarga. All of these districts have only one central station where we have missionaries in residence. Two hundred miles eastward we have a small Telugu district under the care of an Indian district superintendent, with a small central station. Three hundred miles west, by rail, is the large Belgaum Kanarese District with two central stations, Belgaum and Gokak Falls. About four hundred miles south of Hyderabad is Bangalore Kanarese District with two central stations, Kolar and Bangalore. Two hundred and twenty miles east of Bangalore is the Madras Tamil District with one central station at Madras. This district has two sections, Madras and vicinity, and Tuticorin and vicinity four hundred and fifty miles south with the territory of other missions intervening.

The Conference is thus shaped like a great triangle with the apex pointing south. East and west the triangle is about six hundred fifty miles, north and south about nine hundred miles. Within this territory we have nine central mission stations in charge of missionaries and two central stations in charge of Indian district superintendents. All told, we have almost 70,000 Methodist Christian population. Our exclusive Methodist missionary responsibility under agreements with other missions is for about 65,000 square miles of territory and for about eleven and one half millions of population.

My first task was to acquaint myself with the problems of the work, and to study the territory of the Conference, the program of missionary advance and the immediate opportunities for Kingdom development.

I was surprised and delighted to find that a missionary Area is far more simply organized, more centralized, and much more easily administered than a home Area with its complexity of competing institutions, its widely scattered centers of control and activity, its increasing tendency toward a decentralized administration and the universal crossing and recrossing of the lines of official responsibility, activity and service.

The character of church organization and administration in the foreign field, and the centralization of all lines of church and missionary activity and control in the Annual Conference and its various committees made it unexpectedly easy to take over administrative responsibility for the entire Area and to immediately establish contact with all parts of my task.

It at once became apparent that a thorough reorganization of the Conference program was necessary. Three things had seriously hindered the formation of a comprehensive, uniform and continuous Conference policy; the diversity of languages, the widely separated territory of the Conference, and the lack of a unified, complete financial control of the Conference funds. The latter situation had arisen from the fact that from the very organization of the Conference, the missionary appropriations had been barely sufficient to pay the salaries. All the work costs had been borne by special gifts which had been solicited for specific objects and consequently were controlled solely and directly by the missionaries in charge of that specific work.

The adoption of the budget system of the Centenary made possible a very important and necessary change in financial policy. In 1921, with the hearty support of the missionary staff, we succeeded in effecting a thorough reorganization which brought the expenditure of every dollar of missionary money under the direct supervision of the Finance Committee, composed of both missionary and Indian members and of both ex officio and elected representatives, and regulated all expenditure in conformity to a carefully planned, comprehensive and continuous Conference program. This program was adopted by the Joint Finance Committee, covered all units of missionary and church work and was unanimously approved by the entire missionary body, both men and women as well as by the Annual Conference.

This new policy has had an exceedingly gratifying effect. It has produced a fine *esprit de corps* in the entire missionary and Conference body and has resulted in an efficiency of cooperation and a degree of mutual interest and helpfulness never before known or possible under the old plan.

Fine progress has been made in the development of the Conference program notwithstanding the serious shortage of men and money. The more noteworthy and important advances during the quadrennium are as follows:

At the beginning of the quadrennium there were four high schools in the Conference. Two of these were the English high schools at Bangalore. One was the Stanley Girls' High School (Telugu language), at Hyderabad, and the Beynon Smith Boys' High School (Kanarese language), at Belgaum. The educational program of the Conference planned for a boys' and a girls' high school in each language Area on account of the distance and the language difficulties making consolidation impossible. This program would thus require eight high schools ultimately for this Area. Six of the eight have already been provided. The details of this remarkable development are as follows:

At Hyderabad a Telugu Boys' High School has been organized and is now in operation to balance up the work of the Stanley Girls' High School. Although the boys' school is only a little more than two years old the attendance is over 180. We have been amazed and gratified at the rapid and substantial growth of this school.

The Conference has put into additional land for buildings and play grounds over \$16,000. In addition to this the Detroit Area has given \$11,000 for buildings and equipment. Without this fine help from Detroit this undertaking would have been very seriously handicapped if not impossible of achievement. This money has provided a new bungalow for the missionary principal, a new assembly hall, has remodeled and enlarged the old bungalow so that it now contains eleven classrooms, and has remodeled and enlarged the buildings of the Bible Institute.

The Stanley Girls' High School, also in Hyderabad, has had such a rapid growth that more room was necessary. We have consequently purchased two fine adjoining properties with useful buildings at a cost of almost \$25,000. This has almost doubled the value of this property. The new buildings are already in use.

In Belgaum, the Beynon-Smith High School for Kanarese boys has had a very remarkable growth from between four and five hundred to over seven hundred in the last two or three years. This made the enlargement of this plant a necessity at the same time our program called for the organization of a greatly needed Girls' Kanarese High School at this point. To the great mutual advantage of the Woman's Foreign Missionary Society and the Board of Foreign Missions, we have just completed the sale of the present Boys' High School buildings and property to the Woman's Home Missionary Society for the immediate organization of the Kanarese Girls' High School and have purchased ground for a new Boys' School. The sale price of the old buildings, combined with the loyal and substantial help which the Indianapolis District has been giving

to this district every year, makes it possible to immediately begin the construction of the new buildings. In the meantime the old buildings will be used jointly.

At the beginning of the quadrennium the two English high schools, the Baldwin Boys' and the Baldwin Girls' High Schools of Bangalore, were embarrassed by debt. Indeed the Baldwin Boys' School was so seriously involved that the Finance Committee, before my arrival in India, had voted to close the school. We have been able to save this fine old school, however, and have put it upon a self-supporting basis, and although it is still seriously embarrassed by debt we have substantially reduced the debt by the sale of property not required and the reduction of the overhead expenses.

The Baldwin Girls' School has been entirely freed from debt and is doing fine work.

The remarkable advance in our high school program has resulted in the addition of two high schools, the doubling of the property value of another, the doubling of the property value and the securing of a new site and of new buildings for another, the freeing of another school from debt, and the preservation of another school from closing and the placing of this school upon a basis of self-support.

We have also been able to make a fine advance in our educational work in connection with our middle schools.)

The Woman's Foreign Missionary Society is just completing a fine middle school for girls, with a missionary bungalow, teachers' quarters, etc., at Raichur.

Money has been provided for a new boys' middle school at Bidar and work will be begun as soon as government permission to build has been granted.

Money has been provided and material has been purchased for a new middle school at Madras. Actual building operations are being delayed until the government has made the necessary grant-in-aid.

At Tuticorin, we have purchased a plot of land large enough for a middle school, missionary bungalow and other necessary buildings. The actual construction work will not be begun until our new missionary has had a year at the language school.

At Gulbarga a new hostel has been built for the boys in residence there at the middle school, while a fine new hostel, or rather an addition to our present hostel, has been provided at Belgaum.

The medical work of the Conference has made a fine advance during the quadrennium. The Kolar Woman's Hospital of the Woman's Foreign Missionary Society has been reopened with the largest staff it has ever had and is doing the greatest work of its history.

The General Hospital of the Board of Foreign Missions, at

Bidar, has been repaired, refurnished and reopened after having been closed for several years. The reopening of this hospital at Bidar, sixty-nine miles from the railway and equally distant from medical help, has been providentially blessed this year in the saving of the life of a fine missionary who was suddenly stricken with a serious attack of typhus fever from which he would almost certainly have died but for immediate and skillful medical attention.

A second doctor has just been appointed for Vikarabad Hospital. Vikarabad is the center of the great Telugu Mass Movement where in a single district we have 27,000 Methodist Christians. This reinforcement will be a great blessing to the work at this point.

We have made good progress in furnishing comfortable and sanitary homes for our missionary staff during the quadrennium.

At Belgaum we have bought and repaired a fine bungalow. At Hyderabad a new bungalow has been built for the high school principal. At Vikarabad a new bungalow is being built for the district superintendent and another one is just being started for the doctor. At Bidar a small bungalow has been built and is now being occupied by the doctor. Later it will be used as a nurses' home when the new bungalow, the money for which has been furnished by the Detroit Area, has been built for the doctor. By the way, the repairs on the Bidar hospital as well as this bungalow are all paid for by Detroit Area laymen and churches. At Madras a new bungalow has just been completed for the district superintendent. At Raichur the Woman's Foreign Missionary Society has just completed a fine new bungalow for their missionary at that point.

The sanitarian arrangements for the care of the health of our missionaries during the heated season have been greatly improved. Hitherto each family with but a small grant of help for rent has had to make expensive and inadequate arrangements for quarters. We have recently purchased seven acres of land at Kodaikamal, a fine hill station at an altitude of 7,000 feet and have erected thereon a fine double bungalow and have remodeled the old bungalow and enlarged it so that it furnishes ten two-room apartments. This is not sufficient, and we have to charge a fairly heavy rent to carry the undertaking, but it is a great improvement over the old method. When we can complete the plan and furnish quarters to all of our families free, we will then be doing only that which is reasonable and fair in the difficult climatic conditions which face our missionary staff.

The Woman's Foreign Missionary Society has built and opened a very much needed ministry of love to children in the Wilbur Paul Graff Babyfold at Kolar. The cost of this fine institution was \$10,000, and it already has thirty-eight babies under its care.

A Bible training school for the training of men and women workers, with the necessary hostels, study halls, etc., has been built and opened at Kolar under the joint care of the Board of Foreign Missions and the Woman's Foreign Missionary Society. The school is just beginning its promising and much needed work.

The most serious problem of the Conference during the quadrennium has been the shortage of missionaries. The active missionary staff is now more than twenty per cent less than it was a dozen years ago while our actual Christian community is five times as large. We have used our qualified Indian leaders as much as possible, but they are far too few for the posts which must be manned. The only way we have been able to relieve the pressure has been by the purchase of automobiles, by which missionary time and strength have been saved and the field of efficient service has been greatly enlarged. During the quadrennium we have added fourteen new cars to our missionary equipment. I consider this a wise and profitable investment which has already yielded very gratifying returns, and which has more than doubled the efficiency of our overworked missionary staff.

The work has gone forward steadily at every point, although not with uniform rapidity. Indeed, we have earnestly endeavored to bring some sections forward more rapidly than others on account of the unequal and rather embarrassing irregularity of our work. The survey of our work revealed the irregularities and it has been our constant effort to give priority to the most needy places and institutions. We have had fair success in this policy and the work of the Area is making good progress toward the place where the various language areas and the different sections of the Conference will be coordinated to such a degree that all parts of the Conference will be able to cooperate efficiently in the working out of our Conference program.

As an illustration of the progress which has been made in this connection a statement of the improvement either already secured or well under way in connection with the training of our Indian leaders will be illuminating. The rapid growth of the Conference and the lack of necessary schools and training institutions compelled the use of poorly trained men. An analysis of the educational qualifications of all the Indian workers in the South India Conference, members of Conference, local preachers, etc., revealed the following deplorable condition: Seven per cent of the entire number were high school graduates or better; twenty-four per cent were as far along as the sixth grade; thirty-five per cent had a fourth grade education; thirty-one per cent were under the fourth grade, while three per cent were wholly illiterate. This situation is being improved as

rapidly as possible. It is not possible to estimate the improvement among the lower grade workers at this early date, but in the grade of men applying for membership in the Annual Conference a very fine advance has been made. The Conference at Madras, in 1923, received twelve men in the classes for admission on trial and into full membership. Of this number, three were B.A.'s and all the rest were high school graduates, while several had theological training in addition. This was by far the best class in the history of the Conference. The minimum standard for admission on trial, graduation from high school, is being faithfully maintained and South India Conference is probably without a superior in India in the quality of young men received. If we can keep up the present rate of progress and maintain the present quality the leadership of the Conference will soon be strong enough to assume greatly increased burdens of responsibility.

Two spiritual movements in the Conference are of sufficient importance to deserve special mention. In the winter of 1922-23 I was urged to visit a remote section of the Conference to inspect the work there and to pass upon the readiness of a new group of villages for baptism. The importance of this action rested upon the fact that these people were high caste people and if we baptized them it would be the beginning of our first mass-movement among high caste people. After a thorough examination I was satisfied that they were ready for baptism. I therefore baptized every man, woman and child in five villages on one Sunday. It was an extraordinary day. The villagers made a very satisfactory road for my Ford car for three miles through the jungle and were exceedingly enthusiastic and happy in their reception into the Church. They are a substantial farming community, own their own land and are already able to support preachers, school teachers, etc. Other villages are ready, but must wait until we can train workers. This is a fine and promising beginning among the caste people of this section.

The second movement is a real and wonderfully promising revival of spiritual life among the preachers and workers of the Conference. It began in a camp meeting held by the superintendents of the Bidar and Vikarabad Districts for their workers. The presence and power of the Holy Spirit was wonderfully evident. Some of the experiences of the preachers were truly Pentecostal. The revival broadened its ministry to the rest of the Conference at the recent Conference session through the work of the Indian brethren themselves and at the present writing it bids fair to make a very helpful and deeply vital contribution to the work and the spiritual life of the entire Conference.

During the quadrennium I have visited all parts of India and

Burma on official business. I have traveled in India and Burma alone on official business over 75,000 miles by rail, automobile, bullock cart, tongas, and on foot. I have visited the most remote districts of my Area and have carefully studied the work of the rural and jungle districts as well as the work of the mission centers. I have presided twice at the South India Annual Conference and once each at the Burma, the Bombay, the Central Provinces and the Lucknow Conferences. I have presided in my turn at the sessions of the Central Conference of Southern Asia and have attended the sessions of the various Finance Committees, the Boards of Trustees of the colleges and seminaries, the various district Conferences, and other official and semi-official meetings with which I have been connected as frequently as my health and time would permit.

I am sorry to say that I have frequently been compelled to cancel official engagements on account of malaria or dengue fever. At this writing I have suffered twenty-two attacks of fever in India sufficiently severe to compel me to cease work and to confine me to bed for several days. More than sixteen per cent of my entire time in India has been spent in bed with fever and at other times I have managed to carry my work with difficulty owing to less severe attacks which were not sufficient to compel me to stop work.

Early in 1921 I was requested by the unanimous and insistent action of the other bishops resident in Southern Asia to represent India in the meetings of the Board of Foreign Missions and the Board of Bishops in November of that year, and to assist those charged with the promotion of our missionary enterprises in keeping our work in the thought and interest of the Church. It was very definitely felt both by the bishops and by the missionary leaders upon the field as well, that this work was of equal importance with the work upon the field. Since it was possible to have the work on the field cared for without difficulty I finished my visitation of the various parts of the Area and arranged my work in accordance with the requests of my colleagues in India, and proceeded home in the autumn of 1921. Upon the request of the Committee of Conservation and Advance and the Centenary Committee of the Board of Bishops I arranged my schedule so that I could give considerable time following the Detroit Convention to speaking in the various Annual Conferences and in the Area conventions and sectional rallies which were held in all parts of the country during the winter and spring of 1921-22. Under the direction of these two committees and wholly by their arrangement and appointment I traveled 32,400 miles in the United States and spoke 240 times in a little over seven months. This extension of my service in the United States made it necessary for me to return to India in the very midst of the heated season, the very

worst time in the year for tropical travel, but I felt that the service which I was thus able to render the missionary work of our Church made it worth while for me to endure this personal discomfort and danger to my health.

In addition to my official duties in India I have done considerable speaking and preaching at our different Annual Conferences and at various conventions and special occasions. I have also made many addresses to large audiences of educated non-Christians. In these meetings I have spoken on distinctly Christian themes and the audience has had the privilege of asking questions at the end of the address. These meetings have usually been held in college and university centers and in every case I have had a friendly and sympathetic hearing.

I have also lectured frequently upon such subjects as the temperance question and various aspects of moral reform and social work, as well as upon educational and scientific subjects and topics of general interest.

In closing I wish to express my appreciation of the cordial and helpful relations which have uniformly prevailed between the Board of Foreign Missions and the Woman's Foreign Missionary Society and the Bangalore Area. We have been encouraged upon the field by the continued evidence of a strong, well informed, efficient and sympathetic interest in our work on the part of our official leaders in the home church. We are grateful for all that has been done for us and our work.

I wish also to pay a well deserved tribute to the loyal and faithful staff of missionaries and Indian leaders in the Bangalore Area. Loyal and efficient, they have have been true comrades in the Master's service. I deeply appreciate their warm friendship and their enthusiastic and unfailing support.

May God bless these comrades of the Cross in the Bangalore Area.

REPORT OF THE BOMBAY AREA

JOHN W. ROBINSON, RESIDENT BISHOP

The Bombay Area embraces the country of Baluchistan and approximately the northwest quarter of India. It contains about 825,000 square miles of territory, equal in size to about fifteen States the size of Iowa. It would take the people of forty States like Iowa to reach its 87,000,000 of population. At the beginning of the quadrennium there were two annual Conferences within the Area, and at the close there were three annual Conferences and one mission Conference. This to an extent manifests real development, but to an extent it is also a realignment of language areas. In the formation of the Indus River Mission Conference, authorized by General Conference, all of the immense provinces of Rajputana and the Punjab came to this Area from Northwest India, but the formation of the Gujarat Conference was a matter of convenience in administration. As now existing, the work in the Central Provinces Conference is almost entirely in the Hindi language, while in the Bombay Conference Marathi so largely predominates that the work of the sessions can conveniently be conducted in that language. Gujarat Conference is a pure Gujarati language territory, and the Indus River work is practically all within the Urdu region, though our border work in Pushtu is developing. Before the present alignment was made some of our Conferences had to conduct their proceedings in two and even three of the vernaculars.

In our evangelistic work we have before us the two great tasks of reaching the non-Christian people, and building up our own Christian community. The latter is the more difficult of the two. Of our approximately 107,000 converts within the Area, the great mass are villagers from the agricultural sections of the country. Without any tradition of education, or even of literacy, behind them, and with the consequent necessity of reaching them through oral teaching alone, they require an attention that is tactful but also persistent and insistent. In the nature of the case the line upon line and the precept upon precept which they require can only be given by preachers who know their language and who have an amount of real training. In this part of India for many years the mistake was made of trying to accomplish this work through such cast-off workers as we could pick up from other missions, or through our own converted but untrained men. This weakness has now been

remedied, and we have Bible training and theological schools for Hindi workers in Jubbulpore, for Marathi workers in Nagpur, for Gujarati workers in Baroda, for the Rajputana dialects in Ajmere, for Punjabi at Raewind, and for the frontier work at Quetta.

The Christian community in the entire Area has made progress in every way. The essentials of spiritual life are rapidly appearing in even the distant village communities, and there is also a decided improvement in the mental grasp which they are obtaining of the elements of our faith. It is decidedly encouraging to find that non-Christians are expecting better moral standards from our people *because* they are Christians. In practically every community where we have obtained a foothold our people are the leaders in the agitation against immorality, gambling, drunkenness, child marriage, widow oppression and caste tyranny. As a rule our small communities wield an influence in these matters altogether out of proportion to their numbers and former social position. While our Methodist Christians are almost entirely from among the poverty-stricken masses of the land, they are beginning to recognize in a most encouraging way their responsibility for the support of their own churches and pastors. In one of our village communities, in which we have about thirty-six thousand Christians, all from among the most depressed and indigent classes, we are encouraged to find our people averaging forty cents for every man, woman and child, for pastoral support. In the larger towns and cities, of course, the average is higher than this, but for the rural areas the figures quoted are perhaps larger than is obtained in the work of any other mission in India.

In the development of the Christian community we make large use of the ordinary agencies of the church. We have 451 Epworth League chapters with 12,000 members; we have 470 day and boarding schools with 13,066 pupils, and 2,097 Sunday Schools with 73,306 registered attendants. In connection with our Sunday school work we lay great stress on Bible teaching, and yearly have examinations set by the interdenominational Indian Sunday School Union. While these examinations are simple they can only be passed by those who have acquired an amount of definite biblical knowledge. The paper contains twelve questions, none of which can be answered by a simple yes or no, nor from merely general knowledge, but each of which is based on one of the lessons from each of the months of the year. In the last examinations in one Conference we sent up about fifteen thousand candidates out of a total of twenty-three thousand attendants, and of those sent up over thirteen thousand five hundred passed.

While much of our evangelistic work is among the ordinary rural classes, we have given much attention to the peoples of

the jungle, the desert and the frontier. As a rule these are animists, and as yet are not under the spell of either Hinduism or Mohammedanism. They are at present peculiarly approachable, and we are gathering many converts from among them. But both the Hindus and the Mohammedans have awakened to the tendency of our work and are themselves putting forth great efforts to win these peoples. Some time ago, within two miles of the Afghan border, we took over a work that had been conducted for many years by another mission, but with scant returns. To us the harvest time seems to have come, and we now have a Christian church there of a hundred and twenty members, and while we are not allowed, on pain of death, to cross the border to preach the Gospel, or for any other purpose, still we do reach the Afghans that come from across the border to attend our little mission, and not only do many of them go back with the story of the Gospel, but some of them have already become Christians. In the very heart of the vast mid-India jungles also, we have three splendid mission stations that touch and influence the people, not only in the immediate vicinity but, through outstations, in the recesses of these wildernesses.

The metropolitan city of Bombay, with its million and a quarter of inhabitants, furnishes us at once a difficult problem and a tremendous opportunity. On its streets are heard practically all the languages of the East, while in its haunts are practiced all the iniquities of both East and West. During the quadrennium we have been trying to develop Methodism to its rightful place in this city, and with much of success. We now have six congregations that are all practically self-supporting, four of the different vernaculars and two of English. Through the help of the Centenary we have developed a splendid evangelistic center at Grant Road, in the heart of the better-class residence portion of the native city, and also have now under construction another center for the Marathi and Kanarese sections of our work. While the Centenary gives us \$60,000 for this development scheme we are glad to be able to say that of the total cost of Rs. 475,000, local resources furnish all the remainder. We still need an educational center in this city, and only when that has been attained shall we feel that a really strategic position has been attained by our Church in Bombay. What we are in process of doing in Bombay is what we need to do in Karachi, the great wheat port-city of the northwest; in Baroda, the capital of the splendid native state of the same name; and in all such great cities as Lahore, Ajmere, Nagpur, Jubbulpore and Poona.

On account of the caste system, which in its practical effect excludes the children of the outcastes from all state institutions (and our Christian children are at first almost always

counted as outcastes because they came from these classes), we have to maintain our own schools. During the quadrennium distinct progress has been made in this direction. We now have, as previously noted, 470 schools of different grades and 13,066 pupils in attendance within the area. These are opening a door of hope to our Christian boys and girls and at the same time preparing for us the workers we need in days to come.

In an area on the foreign field such as this, the work of a bishop is varied. Traveling incessantly, visiting the villages as well as the centers, to encourage discouraged and persecuted Christians, advising with men who are keen in the work but very inexperienced, making friends with non-Christian public and influential men the better to avoid caste persecutions of the Church, settling disputes that have gone beyond the ability of district and local officials, advising missionaries and ministers as to finances, buildings, forward movements, insistently pressing for self-support, encouraging leaders of other religious communities to cooperate with us in pressing for reforms on which we agree, and backing up and in every way assisting the overburdened district superintendent in his encouragement, management and direction of the large and enormously important district Conferences which we have developed under the necessities of local conditions. Holding the annual Conferences is an important duty, but not by any means the most important which the bishop on a missionary field has to carry. During the four years under review I have presided at eleven annual Conference sessions and at fifty-three district Conferences.

CALCUTTA AREA

REPORT OF BISHOP FREDERICK B. FISHER

The Calcutta Area, as arranged by the General Conference of 1920, comprises two Conference territories—Bengal and Burma. These represent two distinct phases of Christian development. They differ in race, religion, society and genius. They are separated by eight hundred miles of sea. Both Conferences, because dominated by great cities, partake of the nature of Metropolitan areas.

The population of Bengal is forty-seven millions, while that of Burma is twelve millions. But it would be misleading to even hint that our Church is alone responsible for the evangelization of these vast populations. Other capable and successful missionary agencies are at work.

The American Baptists may be said to be dominant in Burma because of the early occupation of the territory by Judson, and because of the tremendous outpouring of life and treasure in its development. Side by side with them are the Anglicans, Roman Catholics, Scottish Presbyterians, English Wesleyans, and ourselves. By a comity agreement the Wesleyans confine their activities to upper Burma, while we restrict our work to lower Burma. Our field is particularly the Delta surrounding Rangoon, but with an extension to Mergui on the Southern Peninsula. In Rangoon we have extensive and well developed educational institutions, and in several out stations there are vital centers of education and evangelization.

In Bengal we are the only American Mission. But strategic centers have been long occupied by the English Baptists, Scotch Presbyterians, the Anglicans, the Roman Catholics, and other agencies. Christian Missions have never been as numerically successful in Bengal as in other sections of India. There has never been a mass movement. Converts have therefore come as individuals and not as families or tribes. The actual membership of the Christian Churches in Bengal is only sixty-seven thousand. How meager a harvest this seems after a century of devoted endeavor. William Carey came to Serampore more than a hundred years ago, establishing a great educational center. Through his prodigious efforts the Bible was translated into many vernaculars. Following Carey, an intrepid pioneer, William Duff, came to Calcutta and had a remarkable personal victory in the conversion of a number of educated young Bengalis. Certain of their early acts in connection with the viola-

tion of sacred Hindu customs brought about bitter persecution, and extreme misunderstanding as to the nature of Christian ideals. Unbiased historians would probably have to admit that the fault was as much on the Christian side as on the Hindu. One thing that missionaries have been gradually learning through the years is that they must not unduly shock the sensibilities of the people among whom they work, and that direct proselytism is not the only important thing in connection with the delivering of the Christian message.

Among the major victories of Christianity in Bengal and Burma are the indirect representations of Christian ideals and life. The vast educational system, founded by Missionaries, developed by co-operation of the Government, and now supported by the entire populace, has brought a remarkable change. Calcutta is the greatest educational center in Southern Asia. There are in the Colleges and High Schools affiliated with Calcutta University, some thirty-six thousand students. They have come from as far as Persia and Afghanistan, from the Southern tip of the Indian Peninsula, from Ceylon, Malaysia, China and Burma. Our Methodism has a fascinating share in this movement. Two schools for Anglo-Indian students, the Calcutta Boys' School and the Calcutta Girls' School, occupy central positions, supported almost entirely from local resources, and related to Thoburn Church. Two high Schools for Indian Students, the Lee Memorial for girls, and the Collins Institute for Boys, are vigorous and successful. Collins Institute has five hundred students enrolled, is entirely under Indian management and is self-supporting. No missionary is now directly related to this institution. Its Principal is a graduate of Calcutta University, and has been connected with the School for fourteen years, first as an instructor, then as Head-Master, and now as Principal. Last year 154 students passed the matriculation examination. This number is the largest to pass of any school affiliated with the University.

Since the early days of William Taylor and James M. Thoburn, we have been recognized as one of the vital evangelistic agencies among the European and Anglo-Indian communities of Calcutta and Rangoon. Beginning thus, we have gradually developed successful Churches in the several vernaculars, and have become a permanent and influential factor in the Christian and social movements of the two Provinces. During this Quadrennium the evangelistic message has been emphasized, with the result that our numbers have greatly increased in all Districts—the most signal ingatherings in a generation. At the same time our institutions have been kept to the highest possible standard and have steadily advanced. Experiments in transferring responsibility and management to indigenous leadership have resulted in gratifying success. Here is one of the

challenges to our missionary capacity during the ensuing years. It applies to practically all mission fields. We must turn the corner in placing upon the national and local Churches the responsibility and privilege of enlarged self-management and self-support. Our goal must be to make the Church native to the soil. Notable progress has been made in our Indian Methodism in this regard during the Quadrennium. True victory depends upon the degree of success which attends this development.

I have been privileged to preside at four Annual Conferences outside the Calcutta Area; South India, 1922, Indus River, North West India, Gujerat, 1923.

Calcutta Methodism entertained the Central Conference for Southern Asia during December, 1923, and profited greatly by the inspiration of its sessions. It was a truly constructive Conference. Progressive policies were discussed and adopted. More than at any time in our history we grappled with problems of national import.

No sketch of the Area, even so brief as this, could be complete without an expression of gratitude to the Churches in America, who through the efficient and sympathetic cooperation of the Board of Foreign Missions, The Woman's Foreign Missionary Society, The Board of Sunday Schools and the Epworth League, have so largely contributed to the Christian victories vouchsafed to us during these years.

LUCKNOW AREA

BISHOP FRANCIS W. WARNE

I started from New York for India June 23, 1920, or shortly after the close of the Des Moines Conference, and hope to arrive in New York during April, 1924.

I have held all the Annual Conferences for the four years of the Lucknow Area, except the one in which the bishops of Southern Asia made a complete exchange. I have attended the Annual Meeting of our Executive Board, and most of the two meetings each year of the Finance Committees of each Annual Conference. There are twenty-eight District Conferences to meet annually in the area and I have been present at eighty-six of these sessions. At the Annual and District Conferences, almost without exception, there have been gracious outpourings of the Holy Spirit, and our ministers and leaders have been strengthened, endued with power and inspired. This only explains the continuance of our Mass Movement, and the moving up of the movement among the higher castes. In addition to all the Conference sessions there have been our own general meetings and interdenominational work.

TERRITORY

I was appointed at last General Conference to administer the North and Northwest India Conferences. These two Conferences covered such enormous territories, and being our oldest work in India there lived within their bounds such a large percentage of our Christian community that enabling acts had been granted by the General Conference for two divisions. The principal part of the Lucknow Conference came out of the old North India Conference, though two districts, centering in the cities of Cawnpore and Allahabad, were also put into the new Lucknow Conference from the Northwest India Conference. Our work in the great territories of Rajputana and the Punjab was taken from the Northwest India Conference and joined with sections taken from the Bombay Conference to form the new Indus River Conference, of which Bishop J. W. Robinson took supervision. This left in this area the old North and Northwest India Conferences, and the new Lucknow Conference.

When these two large sections had been taken from this area there was left a territory containing about seventy-five million people, living in sixty-eight towns and cities, in which we have

work, ranging in population from fifteen to three hundred thousand. In these towns and cities we have sixty-four educational institutions of fair standing, including the Lucknow Christian College and the Isabella Thoburn College. This makes no mention of eighty-five thousand smaller villages within the area in many of which we have Christians, and some educational work in humbler forms, which cannot be classed under institutions.

Many I fear have not grasped any idea of the vastness of India. To travel in the fastest way possible from Darbunga, in the eastern end of the Lucknow Conference, to Chaudas, the station nearest Tibet in the North India Conference, requires seventeen days. The part on the plains requires two days by rail, and in the mountains one may travel eighty miles by motor, but the balance must be on horseback.

INTERCONFERENCE INSTITUTIONS

This being our oldest field much of our educational work centers here. In the mountains at Naini Tal we have two large educational institutions for European children, which are prospering and have a splendid history and record. In Lucknow are our two colleges, the Lucknow Christian College for men, and the Isabella Thoburn College for women, which has now become an interdenominational college. During the quadrennium four excellent new buildings have been added to the Lucknow Christian College plant, at a cost of about \$200,000, thanks to the Centenary and to the British Government. Hence we have a greatly increased attendance, with an Indian, Rev. J. R. Chitambar, M.H., as the Principal.

The Isabella Thoburn College has been moved about two miles from the original site to a great educational center near the Lucknow University, has secured thirty acres of land, and on these have been erected buildings that would do credit to a great woman's college in the homeland. This all points to the college having a large place in a most remarkable future connected with the education and elevation of India's womanhood. We would like to say a hearty grateful thank you to all the good women at home who have made this marvelous advance possible.

Of our Lucknow Press it can be said that the total net profits for the quadrennium were Rs. 138,364, while the total expenditure for religious literature and donations was Rs. 126,604. The assets over liabilities on June 30, 1923, amounted to Rs. 537,143, a net gain for the period of Rs. 20,291. Taking the last two quadrenniums together the assets of the Publishing House have increased by Rs. 168,621, and in addition to this gain the contributions from the earnings of the Press for religious literature were Rs. 222,517.

THE CHRISTIAN COMMUNITY

In forming the new Indus River Conference 53,126 Christians were transferred out of the Lucknow Area. There was after this left in the Lucknow Area in 1920 a Christian community of 211,410, which has grown during the quadrennium to 255,043, that is an increase of over 43,633, or over 20 per cent. There were during this period in this area 81,698 baptisms, which shows that there is no abatement in our mass movement in our oldest mass movement areas. The increase would have given a much higher percentage save for the fact that the epidemics of these years carried off 27,637 of our people.

INDIA HELPING HERSELF

This Christian community increased in their giving for pastoral support during the quadrennium from Rs. 41,041 in 1920 to Rs. 73,099 in 1923, or 78 per cent. In the benevolent collections the increase has been from Rs. 11,598 in 1920 to Rs. 28,932 in 1923, or 150 per cent increase. That is this area has given for ministerial support during the four years Rs. 830,926, or well on to a million rupees, an increase of 83 per cent. When it is remembered that over 90 per cent of our people are mass movement village Christians, earning an average of \$4.50 per month per family, one asks are they behind any other section of our Church in their sacrificial giving? They will go right on increasing their self-support. I recently heard an Indian Christian, not a Methodist, who had several times visited Europe and America, say of our mass movement Christians that they were not yet wholly Christianized, but added, "The mass movement Christians of the Western World are not yet wholly Christianized." It is a question of degrees.

INDIANS PROMOTED

An outstanding feature of the area during these four years is the advanced places given to Indians. More college graduates have joined the ministry during this period than in all the previous years of our work in India, and there is every reason to believe that this move toward the ministry from among our educated young men is a permanent move. The percentage of our Indian Christians taking a college course is increasing. In 1920 there were but five Indian district superintendents in this area; now there are eleven, or only three less than half of the whole number, and I am proud and happy to record that every Indian District Superintendent is making good. Our missionaries are desirous of being helpers and advisers. We in promoting our Indian brethren have in our Church kept ahead of the rising tide of Indian aspiration for home rule. Our Cen-

tral Conference has just closed and while the government is embarrassed by a national clamoring for Indian promotion, and while some other churches for the same reason are in difficulties, there was from our Indian membership in the Central Conference not one utterance of complaint on this line; and while at this time some other churches are being rent by doctrinal differences, not one utterance of division was heard. There are throughout ideal harmony and cooperation between the missionary and the Indian delegates. The Indians also gave outstanding spiritual messages that thrilled the whole Conference. Dr. Gamewell of China was overheard to say, "It is worth coming all the way from China to hear such a spiritual message from an Asiatic." Such messengers from India will yet repay and stir the home church. India has had a great quadrennium.

REPORT OF THE SINGAPORE AREA

GEORGE H. BICKLEY, BISHOP

The Singapore Area is often spoken of as the "Island Empire." Though because of the small scale on which this part of the world is usually drawn, its size does not readily appear, yet it is necessary to remember that from Sumatra south to Java and east to Borneo covers territory larger than the United States.

It lies both sides of the equator and has a tropical climate. The thermometer rarely rises above 95 degrees, but the high humidity makes it hard to bear in some sections. It produces prolifically several crops a year. The native peoples are predominantly of the Malay race, with their well-known characteristics.

These islands have long been exploited by various European races. The Dutch control Sumatra, Java, large parts of Borneo and the other islands of the Netherlands Indies. Holland here exercises governmental control over thirty times the area of the home land. The British Empire holds Malaysia as a Crown Colony and has a dominating influence over the Federated Malay States. The principal city is Singapore with a population of over a quarter of a million, composed of all peoples, races, religions and ideals. Penang at the other end of the peninsula is also a large and important city with numerous growing places throughout the territory. Here is a great source of rubber and tin. When the trade in these two commodities is poor then business is dull. After a period of inflation during the war, the last three years have been sadly depressed.

The development of this section has been brought about by the brains and organizing ability of white men with the brawn and shrewdness of the Chinese. The Malay is a poor third in this race for existence. People from India forced to move by the pressure there are here for trade and coolie work. The European peoples are transients. If in government service they expect shortly to retire on a pension and return home. If in business it is with the hope of soon amassing a sufficient fortune to retire. This hope is far from being always realized.

Java is one of the most densely populated places in the world. Its population numbers 34,000,000, of whom 30,000,000 are Moslem. But a little distance under the surface they are Animists and superstitious with a sad mixture of old and new "hantus." In certain islands is a large number professing

Christianity. There are, however, in Borneo and Sumatra vast tracts still in jungle.

Our Mission work, through fortuitous and Providential circumstances, has largely been associated with educational work. In Malaysia 80 per cent of pupils now enrolled are in Mission schools. These are supported partly through government grant-in-aid and fees from the pupils, so that the schools are largely on a self-supporting basis.

The attitude of government has changed somewhat on this matter. It is still willing to continue such grant-in-aid but is circumscribing our liberty of action, bringing teachers and qualifications, methods and expenditures under much more rigid governmental inspection, continuing however liberty for religious instruction, which has offered us so large a place for a point of contact.

Here also influences growing out of the World War are seen in increased emphasis on national spirit, in seeking to develop loyalty to the ruling nation. This is but natural though embarrassing. It means placing limitations against increase of school enrollment and a not friendly attitude toward foreign higher education. Its increasing importance as a center of world naval power is not unworthy of attention.

These educational methods, starting in Singapore, have followed the progress of our missionaries into other islands, as they have listened to the call and followed the migrating peoples. In Medan, Sumatra, we have a school notably successful in teaching English to Chinese boys. Also at Buitenzorg, Java, we have an educational center for both boys and girls. It is however a question how long this method can be successful with the changing attitude of the Dutch government, which is becoming more favorable toward an education for the natives in their vernacular.

A fine start was made in Tjisoroëa hospital in Java in medical work under government subsidy. An extensive program had been outlined for eight more government-aided hospitals in Dutch territory. The slump in this part of the world during the last three years has been so serious that the government has felt compelled to postpone indefinitely their proffers of financial help. The church should not now attempt this type of work beyond its own ability to carry on both financially and with workers.

{ To this land come the peoples from China and India. We learn of their political and national aspirations. They bring these with them. They are not amalgamating into one nation. Both groups are taught and ministered unto. They must be reached through differentiated service. They are all taught English in the schools. But, for instance, in Singapore, every Sunday we have one service in English, another in Tamil, one

in Baba (Straits Chinese), also others in different dialects for the Cantonese, Hakka, Hakien, Foochow. The tie which holds them together is strained by the differences which separate.

The training of native workers is receiving attention. In Weltevreden is the Training School for Java. Most of the students are Battaks and Malay, but these will not furnish leadership for the Chinese. We are receiving as many candidates as we can at present use. The Jean Hamilton Theological School at Singapore is trying to solve this difficult matter. It is not quite clear what is the best course to pursue. The larger monetary inducements held out in business and education add to the difficulties of providing pastors for the Chinese people.

The open field here is a growing one. In numerous towns there are groups waiting for the coming of the preacher. While the indications are that with limited dimensions, the educational opportunity will continue, as indicated in its announced policy to provide for all increase of school enrollment and to care for collegiate education in this colony, yet these things do not limit the evangelistic call and opportunity which will be growing and permanent.

The Publishing House maintained at Singapore is a credit to the church. It has a property, clear of debt, worth over \$300,000 (Straits) and will soon become a source of income for building churches.

The work of the Woman's Foreign Missionary Society in this area performs a valuable service not only in maintaining schools for girls, put also in various forms of activity affecting favorably the religious life of women.

From the Annual Conference Minutes for the year 1923 we select the following statistics:

Malaysia: Churches and parsonages, 70; valuation, \$244,990 (strs. dollars). Total raised locally, \$60,944 (strs. dollars); property and endowment, \$1,184,360 (strs. dollars); schools, 53; teachers, 374; daily enrollment, 10,497.

Netherlands Indies: Churches and parsonages, 22; valuation, 129,000 guilders. Schools, 18; teachers, 39; enrollment, 1,175. Total raised locally, 17,587 guilders. Property and endowment 888,920 guilders.

North Sumatra: One church, value 50,000 guilders; one school, 50,000 guilders.

REPORT OF MANILA AREA

By BISHOP CHARLES EDWARD LOCKE

It is with grateful hearts that we look back upon another year of happy labor for Him in the Philippine Islands. Although there has been much political turmoil during these months, and the crops have been decreased and in some places entirely destroyed by storm and tempest, and the support of our pastors in some sections considerably reduced, yet contentment and hopefulness characterize our people, and good progress has been made in all spiritual and temporal lines.

Before this report shall have been published we shall have enjoyed the Quarter Centennial Celebration of the coming of our beloved Methodism to these islands. It is not forgotten that Bishop James M. Thoburn hurried here immediately after Admiral Dewey's victory in Manila Bay, and preached the first gospel sermon in the Philippines. A little later the first piece of property ever owned by the Protestant Church was purchased and upon it there still stands our Central Student Church.

An interesting program is being prepared for the celebration consisting of sermons, and songs, and lectures, and reminiscences, and pageants, and elaborate exhibits. The exhibits will include miniature models of several hundred churches and chapels as well as samples of the products of the various provinces. Our field includes work in nearly a dozen different dialects in a score of different provinces. There is a wholesome and good-natured rivalry among these widely scattered people. We are expecting that our work shall be greatly stimulated by this notable celebration. As we look upon the accomplishments of these twenty-five eventful years we join in the words of Holy Writ quoted by John Wesley, "What hath God wrought?"

The following, not dry but succulent statistics, give a bird's-eye view of the achievements of our work during this closing quadrennium:

We have built or rebuilt and dedicated seventy-seven chapels and churches and thirty-one parsonages. Substantial additions and extensions have been made to our two hospitals, and Mission houses and dormitories, and to our new Publishing House. The Harris Memorial Training School is now established in a group of fine new re-enforced concrete buildings. These enterprises cost something over 500,000 pesos.

There has been received from the Boards at home for buildings 285,000 pesos, and the Native Church has raised for all purposes, 435,000 pesos.

Our membership has grown from 56,000 in 1919 to 70,000 in 1924, an increase of 25 per cent. In 1923 we baptized 16 persons each day of the year. There are now 40,300 pupils in our Sunday schools.

These figures tell only a part of the story of achievement. It would be difficult to estimate the widening influences of the Protestant gospel of the Living Christ here in the Philippine Islands. There are thousands of adherents and attendants who are not so far enrolled in our membership and yet have definitely broken with Roman mediævalism. The superstitions and deceptions which are still practiced by the Roman Church are astounding and unbelievable, and the educated Filipino is resenting these things as a reflection upon his developing mental ability.

In the personnel of our Mission I am glad to report our workers in exceptionally good health. We are happy over the return to their work here of Mr. J. W. Moore and of Mr. and Mrs. Rex R. Moe and of Miss Bertha Charles. They have been absent in America for several years and are now back with us because they wanted to come. They were abundant in labors while here and are now received with open arms by their fellow-workers by whom they are greatly beloved. We are also happy to welcome our newest missionary, Mr. Will Akert, who comes to assist in the Publishing House.

There have been added to our forces the last year, Mr. and Mrs. S. W. Stagg and Mr. and Mrs. Herbert J. Riley. These four enthusiastic young people have come from California and are all graduates of the University of Southern California. They are especially qualified for work among the young people, and have brought with them a great amount of optimism accompanied by consecrated hearts and vigorous bodies. Already our work is feeling the stimulating influence of these ardent recruits.

We have also with us Chaplain and Mrs. Joseph Clemens. The Chaplain is a retired army officer and served three terms in the Philippine Islands. He has now returned as a Christian evangelist and he and his devoted wife are traveling at their own expense throughout our entire Area giving illustrated lectures on the Pilgrim's Progress. He awakens deep interest everywhere he goes, and during the last ten months has baptized nearly a thousand people.

We are especially gratified over two building enterprises which have reached their completion during the last year.

One is the new church at Lingayen where we have long needed a church building. It is a beautiful and commodious

structure in one of the prettiest provincial capitals in the Islands, and where several thousand young people are in attendance at the high school. Throngs attended the dedicatory exercises on a recent Sunday. District Superintendent and Mrs. C. C. Herrmann gave themselves unstintedly to this much needed enterprise.

The other notable achievement of this quadrennium is the erection of the new Harris Memorial Training School for the preparation of young women for deaconess work under the auspices of the Woman's Foreign Missionary Society. The two beautiful buildings are of re-enforced concrete. They are imposing and dignified. There will be accommodations now for a hundred devoted young women who are very earnest in dedicating themselves to work for the Master. Miss Margaret Decker, the principal, and her two efficient assistants, Miss Mary Evans and Miss Hazel Davis, are to be heartily congratulated upon at last having conveniences and equipment for carrying forward one of the most important branches of our work in the Philippines.

There is not space to speak in detail of our successful labors in our hospitals in Manila and Aparri; and of our busy Publishing House, and of our eight dormitories in Manila, San Fernando, Vigan and Tuguegarao; and of our Bible Women's Training School in Lingayen; and of our Theological Seminary in which we are working conjointly with other denominations. It is not boasting to claim that no investment of our Church at home in Foreign Missions has surpassed our labors here, because of the consecration, and earnest endeavors, and fine abilities of the workers, and the vast opportunities of this most fruitful field.

We are confidently hoping that the greatly increased interest of the people in America in the governmental condition of the Philippines will very largely add to the financial gifts of the home people. We leave it to politicians and statesmen to conclude matters with reference to the political status of these Islands in their relation to the United States, but all of our experienced Filipino leaders in our church work agree that it will be a long and indefinite time before Protestant work in these Islands will be able to get along without the assistance of workers and money from America. We sincerely hope that the people at home will not lose enthusiasm in our church work even if they should become impatient with the tactics employed by some of the political leaders here.

The Filipino people are not surpassed in their possibilities of development by any Oriental people. They have been deprived by an astute and superstitious mediævalism of the Holy Bible with all of its refining influences, and Protestantism is bringing to them the Open Bible, and the Public School, and

freedom of thought, and the defense of pure womanhood, and democratic privileges.

We are working under "The Stars and Stripes," and if Americans always "follow the Flag" there should be a vast increase in the offerings of money and workers and deep sympathy. We believe as the people at home know our needs and possibilities they will generously respond.

REPORT OF THE CAPE TOWN AREA

EBEN S. JOHNSON, RESIDENT BISHOP

From your far-flung battle line, thinly stretched across the tropical regions of Africa, I bring you greetings on behalf of my fellow workers and respectfully present this brief report.

During the quadrennium we have often had to fall back on what Livingstone called "the word of a gentleman," walking by faith rather than by sight, but at this moment our dominant note is: "Now thanks be unto God who always causeth us to triumph in Christ and maketh manifest the savor of his knowledge by us in every place."

An uninterrupted four years on the field, covering from fourteen thousand to twenty-two thousand miles a year in visitation within the area, by all sorts of transportation and locomotion save flying, has brought me into fairly close touch with the African native in every stage of his development and has increased my consciousness of the truly apostolic quality of the work of the missionary. And apostolic successes have crowned apostolic devotion. Africa's sons and daughters are entering into the light and liberty and glory of the children of God.

Much of our work is still of the pioneer sort. We have pushed into unoccupied fields and have made the first contacts between the native mind and Christian truth. God has opened to us great doors, some of which you have permitted us to enter. Others await us. Some who sat in darkness have begun to see the great light; others in gross darkness await our coming.

Four years ago we planned more than we have been able to accomplish. Nevertheless, thanks to the loyal support of our people at home, expressed through the Centenary movement and the "I will maintain" campaign, we have made substantial progress. The New Testament has been put into two new tongues and given to the people who, as they learn to read, thus receive the glorious gospel in their own language. Three hospitals have been built. Three doctors have come to us. Many thousands of treatments are given in a single year. Several new stations have been opened, and, in a measure, manned. Missionaries' residences have been built on all fields.

We began with the rawest heathenism. My beloved predecessor labored; we enter into his labor. Some time ago a group of missionaries, with a few native workers, accompanied me at earliest dawn to the top of Hartzell Mountain. It was a stiff climb, but we soon forgot that. We viewed the landscape

o'er. In every direction were villages in which men and women were living Christian lives. We sang and prayed and broke bread together. At the foot of that same hill I had a rare and delightful experience one day last year. Over nine hundred native Christians received the Sacrament of the Lord's Supper. One group at the Lord's Table consisted of ninety-eight pastors-teachers. Nearly all these men were of the first generation from heathenism. Such training as they have our missionaries have given them. Now they pray, and preach! A multitude attended the preaching of the Word that day, and among those who gave their hearts to God were four young men from a neighboring tribe. Two of these are to go to Old Umtali and prepare to carry the gospel to their people. Thus the work goes on. We have similar meetings under the great tamarind tree at Kambini, Inhambane. Other multitudes have gathered about us in the Congo and Angola, and everywhere "God causeth us to triumph in Christ."

Among the achievements of the quadrennium I give high place to the progress that has been made in the training of a native leadership. Nine natives have been received on Conference probation and ten or twelve others are in training for reception next year.

Notwithstanding the achievements that make us glad we have touched only the fringe of our great task, and the constant prayer ascending to high heaven from Africa is that our people in America will not fail to support us as we go forward. Neighboring tribes, to whom we have been hoping for a decade to carry the Word of God, have not yet heard the name of Jesus. A gap of six hundred miles separates two of our stations in the chain of which Taylor and Hartzell dreamed. Great sections of Congo country are waiting for the fulfillment of our promise to go to them.

A few months ago we suffered very serious loss in the death of Dr. William Clark Berry, who, with his wife, went out to the Congo in 1919. The young couple did a remarkable piece of missionary work at Kabongo, a station about fourteen days' journey from the head of the railway. The doctor early acquired the native language and preached as he practiced. With fine ability he organized his medical service, training a few intelligent boys to recognize and treat the more common ailments, and making rounds in the outlying villages. They also maintained day and Sunday schools and opened a girls' boarding school. Government officials often availed themselves of his medical skill, and he was tireless in his ministry of healing among his people. Last year he gave nearly three thousand treatments. "He saved others; himself he could not save." He and Mrs. Berry had been sent for, to take care of the wife of a government official about seven days from Kabongo, three

weeks from the railway. Here he was seized with pernicious malaria. Taking his own blood test he knew the unfavorableness of the prognosis and before he lapsed into coma he begged his wife to see that their work be not given up. Mrs. Berry ministered to him until the end and carried to success the case they had gone to attend. But the shock and heavy strain were too much for her. She became sick with fever and blind. Mr. Hartzler hastened to her help from Kabongo and took her back to his wife as soon as she could stand the journey. Thence she went to Cape Town where, under the skillful treatment the city afforded she quite regained her sight and her health. It was thought that she would desire to come to America, but no. She is to-day back at work in the Congo.

At the order of this General Conference we organized, in June, 1921, the South Africa Central Conference. The first delegated session of that body was held last October. Many matters of connectional interest received earnest consideration. Plans were adopted for the selection and translation of suitable books for courses of study. The establishment of a central mission press was ordered. A system of education was set forth and committees were appointed to carry out inter-Conference plans.

EDUCATION

Four years ago in their address to the General Conference the bishops said, "The progress of the Cross waits and stops at the dense wall of illiteracy. Gate No. 1 is Christian Education." This Gate No. 1 has been made available on practically every mission station and at such places as Old Umtali, Kambini, Loanda and Quessua leads up to Bible study and elementary teacher training. These are supplemented by Bible Institutes conducted once or twice a year eagerly attended by pastor teachers and evangelists. The Congo is developing its educational activities as rapidly as possible and the site for a Central Training School has recently been selected and approved by the government. Industrial and agricultural education is efficiently carried on at Umtali, Kambini, and Quessua. At the basis of all our education is the Christian ideal. Including those in village schools about eight thousand pupils are receiving instruction at our hands. Some difficulty is presented in our educational work from the fact that, except in British territory, we cannot use the English language, and in Portuguese territory we cannot use the native language except as a means to teach the Portuguese language. In such cases our text books must be wholly in Portuguese. Our missionaries are bravely conforming to all governmental regulations, although they occasionally find themselves at fault because of different interpretations by different officials.

MEDICAL WORK

Our medical work has extended during the quadrennium. We have now at least one trained doctor in each field and they are all doing excellent work. Doctor Stauffacher, of Inhambane, and the late Doctor Berry gave special attention to the treatment of leprosy. The chaulmoogra treatment seems to have cured the disease. Two cases which I have seen every year for four or five years showed no recurrence of the disease. In this connection I desire to record the cordial response of the Department of Agriculture at Washington to my request for some plants of the *Oncoba Echinata* which yields the active principle of the chaulmooga plant, and which can probably be a success. It will greatly reduce the cost of the treatment of leprosy.

STEWARDSHIP

Our missionaries, by practice as well as by precept, teach the principle of stewardship, and in many places our people respond readily even out of their penury. In Rhodesia the pastors-teachers are nearly all supported by funds raised on the field. On the Rand, where the Portuguese East Africa membership has more than doubled, the entire cost of all the native workers in the four circuits is borne by the natives. The native church in Loanda is helping to support a number of outstations among their people.

FAMINE

There are times, however, when the people have no money and no, or little, food. Two years ago many people died from the famine in Portuguese East Africa, but our Christian families and a great many who came to us for help were saved from starvation by the food we were able to distribute through the prompt response of the Board to our urgency appeal. A famine is now threatening, more serious than that to which I have referred, and again the Board has cabled relief. I have every reason to believe that our missionaries will administer the relief as wisely as before and many precious lives will be saved.

VISIT FROM A SECRETARY

Associate Secretary T. S. Donohugh, of the Board of Foreign Missions, made a more thorough tour of our mission fields last year than any visitor ever made before. Everywhere he was received with delight. He attended all the Conferences and saw all the missionaries. I am sure he would be able to visualize our work to the Board. We appreciate his visit.

It is many years since an episcopal visitor came to any part of the Cape Town Area. In the interests of general superintendency it would be well for a bishop from some other area

to visit the work and to hold the Conference during one year of the quadrennium at least.

WOMAN'S FOREIGN MISSIONARY SOCIETY

The work of the Woman's Foreign Missionary Society goes on with increasing efficiency. They have now three centers in Rhodesia, one in Portuguese East Africa, and one in Angola. Earnest requests, in which I heartily concur, are made to the Society to open work in the Congo and at another point in Angola.

There are fifty-four members of the four Mission Conferences in the Cape Town Area with no representation in this body. Cannot some provision be made for representation from the Central Conference?

I commend to your favorable consideration the request of the Rhodesia Mission Conference that you pass an enabling act giving it authority to become an Annual Conference should it be able to comply with all conditions during the coming quadrennium.

MONROVIA AREA

MATTHEW W. CLAIR, RESIDENT BISHOP

At the close of the last General Conference I was keenly conscious of the responsibility that had been placed upon my shoulders. I at once began to acquaint myself with the conditions of the Area through such information as was available by getting in touch with the Board of Foreign Missions. Dr. North, Rev. Thomas S. Donohugh and others were ever ready and graciously patient in giving me the benefit of the information at their disposal.

I very soon found myself becoming very much interested in my far-away, unknown field of labor, and anxious to be at the battlefront, leading the forces of righteousness in action on the first Foreign Missionary battleground of the Methodist Episcopal Church.

December 14, 1920, my wife and I boarded the S. S. Egba and put out to sea and steamed into Monrovia harbor. The good people were expecting us and we were accorded a most cordial welcome. Here we also found Mrs. Camphor, the widow of my lamented predecessor, the late Bishop A. P. Camphor. Her presence on the field added much to our comfort, and to my being able to take hold of the helm and direct the affairs of the Conference. I was not long in the midst of my new and strange environment before I began to feel quite at home.

In the Area is included only the Liberia Conference in the Republic of Liberia, with a land area of 43,000 square miles and a civilized population of about 30,000 and an aboriginal population of more than 2,000,000. It was not long before I began to feel that my lot had been cast amid wonderful possibilities, challenging the best of which the Church was capable. I felt the force of the last words of Methodism's pioneer Foreign Missionary: "Let a thousand fall before Africa be given up."

The first session of the Conference was held in Lower Buchanan, Grand Bassa. Much interest and general attention were manifested in this session, to see and size up the newly elected and appointed Bishop. At this Conference I got a fair insight into conditions and needs, which were many. I found the brethren loyal and devoted but handicapped by conditions.

Soon after Conference I visited Cape Palmas and from there all the points along the Coast to Sinoe, touching every native town and village. This trip gave me a chance to study condi-

tions and possibilities among the element not yet reached and affected by Christian civilization. I was greatly impressed by the desire manifested by these neglected thousands to know "book" and learn the "God way." Their chiefs plead pathetically for the Church and School, that their children may have a chance.

June, 1922, to February, 1923, was spent in the States, assisting in the "I Will Maintain" drive. During this time, I held the Tennessee, Texas, Little Rock and Atlanta Conferences. In all these Conferences the brethren were very cordial and brotherly in all our dealings. I have held the Liberia Conference twice; missed one session due to a belated ship.

The educational work throughout the Conference is taking on new life. A definite educational program looking forward to a standardized system is being planned. Mr. P. G. Wolo, a very capable young man, has been recently appointed supervisor. Garraway, Sasstown, Nana Kru, Sinoe River and White Plains will be important educational centers, feeders to the College of West Africa, Stokes Bible School, Hartzell Academy and Cape Palmas Seminary. We have a grant on the Hoffman River by the Cape Palmas people of 150 acres to the Woman's Foreign Missionary Society for the purpose of establishing a Training School for Girls. This would be quite an addition to the working force along educational lines in the Republic. With these schools properly organized and a standardized system of education in operation, we shall be able to train our preachers, teachers and leaders in other walks of life on the field and thereby get better results. There are gathered in these various schools 3,024 scholars with 85 teachers and membership of 9,209.

The Interior, where the bulk of the population is found, is wholly unoccupied. A recent visit to these parts revealed the fact that in two districts alone, Jorquellie and Sanequellie, there are 600,000 people without Church or School. The way is clear to lead these people in large numbers into the Kingdom. This is to be our next move. In Sanequellie, one afternoon in November, it was my privilege to speak to an audience of 3,000 gathered in the market place. They heard me with the keenest interest. One Chief speaking for all the chiefs present (there were 25 or 30 present) urged me to send to their people, their towns, preachers and teachers. In this section alone we could, with a competent working force, reap astonishing results in Kingdom building and more than justify the outlay and efforts of the past. Our working force must be adequate to the demands. It is a field truly white to the harvest.

On the new Kru Coast District, entirely among the Nationals, the membership has been more than doubled during the past two years.

The importance of Self Support is now the thought of the Conference. We plan to celebrate the one hundredth Anniversary of the Conference by placing it on the basis of Self Support.

During the quadrennium much of the time has been spent in acquainting myself with a new, strange and promising field. I have closely identified myself with the work of the Area with the hope of rendering the most effective service.

The visit of Rev. T. S. Donohugh representing the Board of Foreign Missions, last January, was highly appreciated by the Conference. His valuable service and keen interest had a telling effect. The missionaries are men and woman, brave and devoted, and are giving the best they are for the uplift and enlightenment of a neglected people. With an enlarged, constructive program we plan to press forward with faith in God and stretch the curtains of righteousness over the thousands in the Hinterland now without the Gospel.

SOUTH AMERICA

REPORT OF BISHOP W. F. OLDHAM

It is difficult to believe that the quadrennium has almost passed at this writing and yet profound changes have occurred during these four years.

Like a gradual alteration in climate, perhaps the greatest changes are occurring so almost imperceptibly as to be difficult to analyze and describe.

Such, for instance, are the effects of the awakening of the Latin races to the desirability of integrating the whole Latin family into a political "bloc" to offset what is thought to be the ascendancy of the Anglo-Saxon in world affairs. This it is that gives importance to the recent rapprochement between Italy and Spain. For the time, there is some dissatisfaction in France—arising, perhaps, from rivalry in the Mediterranean and in North Africa, but this will pass away. And the Empire Spain sought autocratically to build, may more securely be restored by the free association of the nations speaking the Romance languages.

All this deeply affects South America. For the openly expressed program is to win back to racial allegiance the Western Republics which passed from Spain, politically, into Republicanism, there finding safety in the earlier days under the aegis of the Monroe Doctrine. Now, passing beyond any fears of physical compulsion, they are sought in respectful and even adulatory terms to recognize their racial ties of blood and language and culture that bind them together. The call is the more alluring since the stronger and better developed Republics fret under ceaseless North American utterances regarding the United States alone being the judge of all legitimate action under the "Monroe Doctrine," since the doctrine is unilateral and derives its authority solely from the national will of the U. S. A. A little imagination might lead to a happier treatment of the subject and thus to the readier evolution of a Pan-Americanism which would secure the same ends without constantly growing irritation.

Now all this pours water on the Roman wheel. For no opportunity is lost in declaring that the Latin Church best suits the Latin temperament.

But the New Testament knows nothing about all these "modern" points of view. They belong to a "naturalistic philosophy"

so called. A true Christ is as much at home in the Latin as in the "Anglo-Saxon" mind and is entirely suited to both.

The history of the quadrennium in South America proves the truth of this contention. For while the "Dia de la raza," the visits of Cardinals, etc., have held their sentimental appeal, the cause of simple, virile, comparatively unadorned but sincere religion has gone forward in the Methodist camp (and in other evangelical camps) as never before.

Advance has been chiefly in two directions, in the domesticating of the life and institutions of Methodism and in the growing sense of capacity to carry on for ourselves, both in financial resources and in spiritual energy for advance.

Different parts of the field differ much from each other in both these regards but something of movement there has been everywhere and notable movement in places.

To judge by statistics, merely, would be misleading. We have not the mighty hordes of Asia. These are young nations with enormous resources and assured futures. But as yet the populations are scant. Their history is before them. Any healthful touch put upon them now promises great future returns. These peoples are to be weighed, not counted. The counting will come as surely as the presence of great physical abundance must ultimately register in vast populations. The emphatic call is to spiritually seize the cradle of future human swarms before the swarms arrive.

But even in statistics is some room for encouragement. There has been good growth in membership, rising from a total of about 11,000 in 1920 to 14,300 in 1924, or a gain of 30 per cent in the quadrennium, while the development of financial self-support and benevolences has risen from about \$70,000 American gold to \$150,000 gold, an average for the whole area of about \$11.00 gold per capita and a growth of over 100 per cent.

While in the older and better developed work on the East Coast the average rises to \$18.00 each, a record without parallel in the whole range of Methodism's Foreign Missions.

But this, while encouraging, tells little of the growing experience of these young churches in deeper knowledge of the things of God, and of the power of grace to cleanse and beautify life as well as the strength that lies in the churches themselves to communicate this new life to communities hitherto untouched.

Great has been my satisfaction to constantly have reported to me, beginnings in new localities, beginnings often made by Godly laymen who have moved into regions where before evangelical teaching was unknown. There are dozens of little groups all over the country with occasional preachings and gettings together of inquiring minds, with some humble but sincere Methodist doing what he can to teach his neighbors.

In this virility of personal religion rather than in any neo-political movement I put my confidence in the expansion of Methodism.

There has been a good deal of church building, the value of our church buildings having risen from about \$850,000 gold to over a million and ten thousand. But scattered over four Republics, the call is for an intensive program of church building during the next quadrennium, a program in which the South American Methodists, though small in number, will largely help themselves.

The schools have given us great concern. They are well patronized and more powerful in their impact on the life of the young generation but growing efficiently in state schools and the expanding ideas of education among ourselves, make it increasingly difficult to maintain good schools largely manned by missionary teachers on the small subventions received from the appropriations. It must be true in all our foreign fields that we are attempting abroad, often among unfriendly surroundings, and amid hostile critics, what we could not succeed in doing in the home land, namely, support well-equipped schools from tuition fees and the small yearly doles of the churches—without endowments and special building grants.

Some way must be found to come to the help of all our foreign schools.

In spite of handicaps our South American schools have rendered splendid service. Among the greater assets of the South American area is the Chile Farm school, which promises to be of very large value in the agricultural development of Central Southern Chile and in raising the whole farmer tenantry to higher levels of Christian manhood.

The W. F. M. S. does not have many schools or institutions of any kind in South America, but those there are rank among the best in any land, and such a school as "Crandon Institute" in Montevideo reflects the highest credit upon Methodist enterprise.

Methodist missionaries in South America face difficult situations demanding capacity and utmost patience, and the church may well be proud of the gallant group of her sons and daughters who have worked for this quadrennium under the Southern Cross.

MEXICO CITY AREA

WILBUR P. THIRKIELD, RESIDENT BISHOP

It would appear that in the first assignment of a bishop to Mexico City, the General Conference had in view not merely his relation to a small Conference in the compact territory allocated to the Methodist Episcopal Church, but also to a possible mission of international and interracial service. In fact, in the strong representations made to me through the Episcopal Committee, in the closing hours of the General Conference, after my assignment to another area, the opportunity and the obligation for the broader service in the interest of the Kingdom most keenly appealed to me, and influenced me in my volunteering for service as the first resident bishop for the Mexico City Area. It has therefore been my aim to pave the way towards a better understanding between the two neighboring peoples and to cultivate more cordial international relations in the interest of permanent co-operation and good-will. To this end it has been my privilege to keep in touch with the chief executives and officers of state in both republics, and to directly reach the people through hundreds of addresses, besides articles and interviews in the secular and religious press.

Diplomacy, war, intervention, commercialism through a century have failed to bring these two neighboring nations together. It is time to try nobler motives and new contacts through religion, so that instead of a Border riven by distrust and bloodshed, we may establish a Border of peace and mutual good will, thus riveting together peoples of one continent having common interests and common aims. It is one of the tragedies of North American history that a people along a border of 1,800 miles have been so little influenced in mental outlook, habits of thought, and philosophy of life by contacts with church and state in the United States for hundreds of years. Citizens of one North American continent, we have missed a big chance, through Mexico, to mold the thought and spiritual life of all Latin America. We believe that what Mexico needs is not the "gold-cure" through United States capital and exploitation, but the Christ-cure—the application of the social principles and ideals of Jesus to the whole life of the people in terms of social justice, human sympathy and brotherly helpfulness. The millions of peons are at last breaking through from slavery and darkness into the light of a new day. Herein is the best opportunity ever given the Protestant Church for constructive evangelism.

Area and Supervision. My supervision of the work in Mexico began just at the close of the revolution that seated Obregon in the presidential chair. The courageous and effective work of Bishop McConnell during eight years of revolution is worthy of all praise. The permanence of the evangelical movement is demonstrated by the fact that when every missionary was forced off the field, the work of the Church was firmly held together by national workers. Slow national recovery began in 1920. The favorable attitude of the Obregon government was early assured, the resident bishop being the first representative of any ecclesiastical organization to bring to him Christian salutations. Not a missionary or church has been molested. The lifting of the peon into a broader life, with increased wages and a chance to get land, has been a factor in the increase in membership and giving, as set forth below.

The area comprises the republics of Mexico, Panama, Costa Rica and Peru with Mexico City as the designated residence. Actual working of the area proves it to be, on account of the altitudes and distances, an impossible adjustment of territory for effective supervision. In Mexico the altitude is from 6,500 to 10,000 feet and in Peru from sea level to 16,000 feet. Even by the Pacific line of ships, Panama is twelve days from Mexico City and only six from New York. Japan might as well be attached to the Portland Area as Peru to Mexico City, for the latter is distant eighteen days by rail and ship.)

However, the resident bishop has given three months annually to these southern republics except in 1923, when with Bishop Oldham and Dr. Titus Lowe a survey of the Latin-American field was made. It was a privilege to be thus associated with this saintly and heroic missionary leader, to note his methods and to observe the marked signs of progress in his vast area. Through the keen observations of Secretary Lowe, the Board of Foreign Missions has gained invaluable data concerning the entire Latin-American field.

Even with this adjustment of the area the resident bishop was able to spend more time in actual residence in Panama and Peru than in the case of any former administration. During the first three years of the quadrennium he spent September and October in Mexico and two or three months in the winter and spring of each year. The summer and fall of 1923, with the hearty concurrence of the Mexico Finance Committee, were given to the World Service Commission in a campaign especially in behalf of missions and of a larger spirit of co-operation and good will between United States and our neighbor next door.

Union Work. The allocation of territory among the several denominations has vindicated this method in missions. To the Methodist Episcopal Church are assigned the six states on the

great central plateau, where the movements in behalf of freedom and the larger life of the people have been carried forward during the past hundred years, and the several denominations are united in a unified program in the furtherance of the evangelical movement. The Union Evangelical Seminary in Mexico City has now its largest enrollment and plans are adopted for an eligible site and buildings. There is a Union Press with a weekly paper and a central book store now located at Gante 5. In the past year all debts of the Press have been paid and in 1923 over 16,000,000 pages were printed. All Protestant forces in Mexico are united in a plan for the founding of a Union Christian University which should do for Mexico what Robert College has done for the Near East. An institution with ample equipment and endowment to train men of character and fit them for genuine leadership and unselfish service, based on thorough intellectual equipment, is the outstanding need of Mexico to-day. The Rev. Dr. O. W. E. Cook, one of our missionaries, during his furlough was chosen to lead this movement, and now by the urgent request of the Federal Council of Churches and the University Council in Mexico, has been assigned to the work of promotion by the Board at New York. Option on a noble site is now held and the outlook is favorable.

Co-operation with the most efficient work and workers or missionaries of the Woman's Foreign Missionary Society has been thorough and cordial. The six schools maintained by the Woman's Foreign Missionary Society are of a high order and, in the equipment given Christian women for leadership and service, are fundamental to the whole program for the larger life for Mexico. The Bible School for Deaconesses and Social Workers is linked up to the work at Aztecas and Gante. It sent out five graduates this year. A Conference Deaconess Board was organized in 1922 and the first deaconess consecrated. The organization of the "Joint Committee of Methodist Workers" with monthly meetings, has developed a fine spirit of sympathetic co-operation between missionaries and national workers and has fostered a fine spirit of fellowship in Christian service.

Native Ministry. The demand for a native ministry is urgent to fill the ranks depleted by the retirement of the older group of ministers. To this end, following the seventeen years of faithful administration by that outstanding Mexican leader, Dr. Valderrama, the Puebla Institute was reorganized with an experienced and efficient educator as principal. An evangelical atmosphere was soon manifest. There now are twenty-three candidates in training at the Institute, eighteen of whom are in active service in the missions of Puebla and on the district. Thirty-eight are organized in a Life Service group.

The Annual Ministerial Institute provided for through Dr. MacRossie is having a marked influence in equipping our minis-

try to meet the exacting requirements of the new day of freedom and enlightenment in Mexico. The "Centenary" has been a valuable training school through its institutes and lay classes. Besides the bi-monthly "Mexico" and "The Bulletin" 90 booklets and leaflets have been issued.

Appropriations. As practically all non-recurring funds had been appropriated before 1920 for debts and for several worthy enterprises, it was necessary for the resident bishop to raise large sums through special gifts for the erection of the Aztecas Social Center group of buildings, the new Puebla church, etc. His purchase of the Patten Rest Home at Cuernavaca (through special funds) has proved of effective service, avoiding the home-going of several missionaries on account of the altitude. The total appropriations from the Board for the entire area since 1920, available for building enterprises in these three republics has been less than \$30,000. It should, however, be gratefully recorded that the appropriations on account of enlarged missionary staffs have been about doubled in each mission during the Centenary period:

Stewardship. The Centenary has opened a new era in Mexican Methodism. The adoption of the method and spirit of stewardship has brought in sight the day of an indigenous church that shall achieve the ultimate goal of self support, self direction and self propagation. The stewardship of money represented by 19 per cent of our church members as tithers, accounts for the fact that, for example, Gante Church is now self supporting through giving 14,000 pesos annually as compared with 2,500 pesos in 1918, and also that the Puebla membership out of their poverty have given over 30,000 pesos for the new church. The goal of the Central District is entire self support in 1925.

The following statistics for the Mexico Conference were compiled by Dr. F. F. Wolfe, who has shown unusual efficiency as Area Secretary, and set forth, in brief, the results of the five Centenary years both as related to stewardship and spiritual progress:

STATISTICAL SUMMARY, MEXICO CONFERENCE

CHURCH SUPPORT AND BENEVOLENT COLLECTIONS

	Amount raised	Per cent increase over 1918
1918	\$32,044	
1919	32,740	2%
1920	46,791	46%
1921	58,548	82.7%
1922	75,105	134.4%
1923	68,463*	113.7%
Total.....	\$281,977 in 5 years.	

Total funds raised on the field, including churches, schools, etc.

1918	\$120,960	
1919	125,604	3.8%
1920	159,797	32. %
1921	221,916	83.46%
1922	246,211	103. 5%
1923	253,934	109. 9%

Total..... \$1,007,512 in 5 years.

MEMBERS

	Baptisms	Probationers received	Total members	Increase
1918			6,394	
1919	559	1,137	6,965	9 %
1920	725	2,046	8,510	33 %
1921	648	1,590	8,734	36.9%
1922	717	1,321	8,800	37.6%
1923	528	1,615	9,652†	51 %
Total	3,187	7,709		

*Financial crisis account of revolution.

†Totals after revision of church records following the revolution of 1910-1917.

During this period an average of 140 Centenary classes have met weekly for Bible study and methods of work with an average attendance of 2,092 members.

Puebla Church. The calamity in the burning of the Puebla Church in 1922 has been turned into a blessing. The architect's plans for a spacious and impressive Gothic church stirred the people to sacrificial giving. With no appropriation from the Board excepting \$5,000 in 1924, and only \$17,000 available from insurance and loan from the Board, this building at a cost of 120,000 gold pesos was dedicated during the Conference session, March 16, 1924. The giving of over 40,000 pesos by our members and missionaries is unprecedented. Special gifts from the United States were generous.

Seven other churches and six school buildings have been erected. Many properties have been improved. In 1923 a Conference Missionary Society was organized and \$1,700 subscribed.

Aztecas Church and Social Service. Through the Aztecas Social Center with its five units now crowned by a commodious Spanish Gothic church, dedicated last March, entrance is made into an open door of social service and evangelical opportunity. This is a form of work neglected by the Catholic Church and this first concrete example of Christian service through dispensary, kindergarten, day nursery, night schools and recreation center, together with home visitation in the interest of health, sanitation, instructed motherhood and ennobled childhood, has already

taken hold of the thought and imagination of both the ministry and the people in the city and throughout the Conference. The response to this social approach in Christ's name is manifest in a membership increased from a minor mission group to a church of over 300 members, with gifts of 5,000 pesos to the church and with plans for entire self-support next year.

The appropriation of \$2,000 annually by the Board of Temperance, Prohibition and Public Morals has enabled our church through the leadership of Professor Andres Osuna to greatly advance the cause of temperance reform and prohibition, to which our pastors and church people are firmly and aggressively committed.

The international vision and missionary spirit of the Board of the Epworth League is manifest in providing for the leadership of our young people through an efficient secretary for Mexico. The president and general secretary of the League, after personal visitations, have approved the results. A literature in Spanish has been created and the League work unified and strengthened.

SEMI-CENTENNIAL

Extensive plans were projected for the proper celebration of the fiftieth anniversary of the founding of Methodist missions in Mexico in 1873 by Bishop Gilbert Haven and Dr. William Butler and to commemorate the great work of Dr. John Butler and other workers. The revolution that began last December forced the postponement of this celebration. However, an illustrated history of the mission of 225 pages, printed in both Spanish and English, has been published.

CENTRAL AMERICAN MISSION CONFERENCE

In 1920 I organized the Central American Mission Conference with seven members. The work has made good progress. The college and church in Panama have gained enlarged equipment through the addition of a new stone building. School standards have been raised, and through evangelistic work the membership of the Sea Wall Church has been more than doubled and five missions started with Sunday schools among the Spanish and West Indians. The return of Dr. George A. Miller as superintendent has brought new strength and hope.

Instead of one missionary in Costa Rica as in 1920, we now have eleven workers with excellent properties in three centers. The organization of the *Escuela Metodista* in San Jose, the capital, with a staff of efficient teachers, so gained favor that the President of the Republic gave the first commencement address, warmly commending the school. It has now moved into a commodious central building, required by the growth of the school. A Biblical Institute is a valuable addition to our

work. The standards of our schools are being raised, in line with the policy of Superintendent Miller, expressed in the word that "wherever we have developed strong secondary schools our graduates are coming to prominence and influence and bear with them through life the stamp of our ideals." A church press is maintained in Panama and two papers are issued.

NORTH ANDES MISSION CONFERENCE

The outstanding fact in Lima has been a revival in the churches resulting in eighty conversions, the spiritual quickening of pastors and people and the expansion of the work through six native preachers which has resulted in an increase of interest in the work of church and Sunday school. The same spirit is manifest in churches far up the Andes with a Conference net gain in 1923 of 20 per cent in membership and 25 per cent in self-support. The cumulative power of the work is evidenced in the statistical survey of Superintendent Archard showing an increase in the past quadrennium in the number of ministers, members, and self-support, equalling that of the entire previous twenty years. Thus one soweth and another reapeth. After years of waiting the Victoria Church in Lima is now completed and a commodious church at Huancayo is provided for.

Hospital. At Lima a joint contract had been made with the British-American Committee for the erection of a hospital at the cost of about \$150,000. Bishop Oldham had shown the firm purpose of our Church by the purchase of a lot for \$20,400. Centenary funds failed, but the obligation held. Fortunately on my arrival, the Casa de Salud, a well equipped hospital, occupying an entire block, was in straits and for sale. I proposed to the Committee that they purchase and modernize the hospital and the Mission would furnish what would be equivalent to eight per cent on their investment by the assignment for service of a surgeon-in-chief and two other members of the staff. This was possible because of limited missionary salaries. We now, therefore, have a noble hospital plant with four members on the Board of Governors, "operated by the Mission of the Methodist Episcopal Church." The President of the Republic was present at the formal opening and has become a patron, together with the Secretary of State and other officials, attracted by the exceptional skill of Dr. McCormick.

Biblical Institute. My first visit to Huancayo, 16,000 feet over the top of the Andes, revealed the necessity of a native ministry for the evangelization of millions of Indians, now in a worse condition than when Spain and the church first named Christ to them. Here in connection with the North Andian Institute, for which Bishop Oldham through a wise purchase secured a spacious campus and three buildings, I established in

1920 a Biblical Institute for preachers and social workers. Eight candidates started their training the first year, with an increase in the second and third years. From this Institute we have received into the Conference three ministers and through this group of workers many Indian villages have been effectively reached. They welcome this new evangel eagerly and it is an opportunity unmeasured.

The elementary school at Callao is now self supporting with an annual surplus. The Lima High School has been consolidated with the best established school in Peru with our principal as one of the executive officers. Provision was thus made for a boys' dormitory under definite religious control and direction, which is the only effective method for the training of groups of evangelical ministers, teachers and social workers for missionary service.

COPENHAGEN AREA

ANTON BAST, RESIDENT BISHOP

⌋Copenhagen Area embraces the northern part of Europe from the Arctic Sea to Baltica. It covers a territory of 459,000 square miles. The Methodist Episcopal Church in this Area is at work in northern towns where for months at a time in summer the sun never sets and in winter never rises. The church membership is well scattered over the Area from this northern territory to the most southern part of the Danish country. Most of Norway, Sweden and Finland is very thinly populated. The people in these poorer regions are neglected in every sense—including the work of Christian churches. The state churches claim as members all but the very few who have actually withdrawn their membership. There is a shortage of pastors for the state churches, especially in the distant and poorer parishes; the clergy are attracted to the more wealthy churches.

It is in these poorer sections of Norway and Sweden that Methodism has made its greatest gains during the quadrennium; for it is to these sections that the Bishop has appointed most of the Methodist pastors. Of course the churches are small because of the scattered population; nevertheless an excellent evangelistic work has been carried on by pastors and lay preachers, and a foundation has been laid for extensive Christian activity.

The past four years in Scandinavia, as in other parts of the world, have been seriously affected by the dreadful aftermath of the World War. ⌈Although the Copenhagen Area outside of Finland did not take an active part in the War, it has shared in the suffering and other consequences of the calamity. It has suffered especially because of its proximity to those countries to which the war was most costly. To Scandinavia the War has meant stagnation in commercial affairs, the worst unemployment situation in her history, a drop in money values, high prices, an emphasis on material things, religious indifference, and a recklessness leading often to blasphemy and mockery of holy things. The housing situation and many other evils have served the forces of wrong and have seemed to deprave the people.

State expenses are so high that people with good incomes have been so taxed they are obliged to forego all but the necessities of life.

Our church members have spent considerable of their money that would otherwise have gone into our treasuries in assisting our war-stricken neighbors in Austria and Germany. We miss the income in our churches, but we are glad that God has en-

abled us to be of some service to these stricken people. We would not have it otherwise. We have not done as much for these sufferers as we ought to have done, but we can say that much money and goods have gone from Methodist pockets and families through our Methodist pastors.)

In spite of these conditions the Area has made progress toward self-support. High prices have prevented us from freeing the Board of Foreign Missions from much of its grants toward our work, but we have raised more money for self-support this quadrennium than in any previous four-year period. And we are determined to do still better in the future. The Area Council has adopted a program for the gradual diminishing of aid from the Board of Foreign Missions, so that outside of Finland we may be self-supporting in about twenty years; then we plan to pay back what we received in past years.

The Centenary call for prayer, activity and giving met with fine response all over the Area. It has been a time of humility and prayer; more than ever before our pastors and laymen have engaged in evangelistic work. A spirit of missionary zeal has taken hold of many of our young people. It is no exaggeration to say that more than a score of intelligent, well-trained young Scandinavians are now ready to go wherever the church has a work for them. Many are in preparation in schools and hospitals planning to devote their lives to foreign mission work.

SWEDEN

Statistics show a decrease in church membership within the Swedish Conference. Unfortunately this is the case with every organized free church in the country. It is due in part to the universal religious indifference and pleasure seeking in after-war days. It seems to have been harder to Sweden than to any other country. It is also in part due to the rapid spreading over Sweden of such movements as Christian Science, Russelism, Theosophy, Spiritism and similar cults. The so-called Pentecostal Movement has been a disrupting influence in the organized churches, and has taken away many of their members.

Yet in quite a number of places—especially in the neglected sections of the north—Methodism has done a great work. Ten new churches have been organized. Sixteen new church edifices have been built, and a like number of older ones have been thoroughly repaired. Thirteen new parsonages have been erected or purchased. The purchase of a central building as headquarters in Stockholm has been of value to our activities throughout Sweden. Here are to be found the deaconess home, Conference and office rooms, and the bishop's headquarters. It is planned before long to have the Swedish Book Concern have its quarters in this building.

Self-support has increased more than twenty per cent over

last quadrennium. But to that may also be added money collected in the Centenary time for the consolidating of the several branches of the work, and now held in solid stocks as a foundation for self-support in coming years when grants from the Board of Foreign Missions will be diminished and finally cease.

NORWAY

A serious menace to our Christian work has been the turning of many of our laboring people to Bolshevism as proclaimed from Moscow. Many of the trade unions have proclaimed free-thinking as a necessity for membership. If one wants a position in the union or wants to be considered a member in good standing, he must declare himself a free-thinker. This has forced some of our Methodist brethren who believe communism the best political scheme to desert their fellow workers and give up positions of trust. One of these is a member of parliament elected by the communists. Of course this is proving a serious check to Methodism's work among the laboring classes—and it was here that we formerly did our most fruitful work.

Nevertheless our Norwegian pastors have not worked in vain. Doors have been opened to them everywhere. Especially in the northern part of the country have they been successful. These territories, where live the poorer people, have been free from the worst of the poison of free-thinking. We must use this opportunity to give them a form of Christianity that will preserve them when Satan and his helpers are at hand.

During the quadrennium four new churches were organized and three church edifices were built. In southern Norway two new churches were organized. In the south there are also several strong churches that during this period have built parsonages, or have had their buildings renovated, repaired or wholly rebuilt.

Our work in Christiana has greatly benefited by the purchase of a large central building. Here one of our churches has found a permanent home, and such activities as the theological school, the deaconess work, the home for young people from the country who are also university students, and the Christian hospital find quarters here. This excellent property in Christiana will in the near future be the headquarters for all our Methodist work in Norway.

The Norwegian churches have increased their giving for pastors' salaries more than 78 per cent during the quadrennium; and other large sums have been received by the Centenary committee for other self-supporting purposes.

DENMARK

The churches in Denmark have gone forward during the quadrennium. There has been a steady increase year by year in mem-

bership, in Sunday schools and in finances. The work has been carried on steadily in the older congregations, and five new churches have been organized. While the membership in the churches has increased by only nine per cent, finances have increased more rapidly. The receipts for pastors' salaries have increased by more than 130 per cent, and we are on the way toward self-support. Our people were greatly inspired by the Centenary message. We have had difficult times financially, and people once well-to-do are now poor. But their giving has been marked by a regularity which has in the end brought good results.

In the provinces given back to Denmark after the war, our Methodist work has prospered. There are very good congregations in several places. At Flensburg we have taken over the members who formerly belonged to the German Church there. As Kolding was the town nearest the old border, we organized the church members living there and made that town the fortress from which we waged the battle against sin and ungodliness in the new territory; here towns and villages are filled with saloons and rumshops—more in proportion to population than in any place in the older Denmark.

Three new churches were built during the quadrennium, and two houses (formerly used by saloon keepers) were bought and transformed into Methodist prayer-houses; one of them is in Hamlet's old historic town of Elsinore. This town has property for the erection of a church in the future. Seven parsonages were either built or purchased. The housing calamity forced upon the churches the necessity of thus securing new homes for our pastors.

FINLAND

Although the Methodist Episcopal Church has always been a "revival church" in Finland, it has been that especially during the past four years. It has poured new life into the churches. The other free churches, and even the state church, have been awakened to a larger aggressiveness and more evangelistic zeal. They have imitated especially our work among the country people and those in the villages. By the grace of God our church in a high degree has been an instrument to influence the Finnish people to a truer understanding of Christianity—an understanding that has developed since the war. That result is due chiefly to the Centenary Movement. In many of our churches there have been strong revivals. In the three years, 1920 to 1923, of the present quadrennium, 1,934 persons have united with the Methodist Episcopal Church; while in the former similar period the number was 282. The receipts for foreign missions show a similar increase: 32,895 Fm. in the earlier quadrennium; 129,822 Fm. in the one just closing.

New work has been undertaken in Wuoksenlaakso, where we now have the largest church in the country with its own building and parsonage. New churches have also been organized in Joensuu, Kajana, Sardavala, Lahtis, Dalsbruk and Skaftung. The Swedish congregation at Dalsbruk has built a church. In Abo, Borga, Jacobsstad, Tammerfors, Sideby and Viborg houses have been purchased and fitted up as churches. Parsonages have been built or purchased at Tammerfors, Dalsbruk, Jacobsstad and Wuoksenlaakso.

In 1919 the sum of 136,898 Fm. was raised toward self-support. The increase was more than 100 per cent in 1923, the total received being 288,015 Fm.

EDUCATIONAL WORK AND WORK FOR YOUTH

The main object of our educational work is the training of men for our ministry. On account of the difference of languages the earlier education has to be carried on in the local countries; until now it is the only thing we have done. Some of our preachers have studied at the national universities and at American Methodist universities, but after graduating from our theological schools most of them have had to be content with the course of study as prescribed in the Discipline. For many years we have felt the need for an institute of higher standing; we planned for it for many years, but every plan failed until we secured an area council. In February of last year the plan was worked out, and we went ahead to secure a suitable building for a joint theological school. An estate in Gothenborg, Sweden, well adapted to our needs, was purchased, and plans made so that the work was commenced in February of this year.

During the quadrennium we have had in our four theological schools 92 students. Of these 39 have completed their studies and have taken up the active work of the ministry of the Methodist Episcopal Church. More will be ready for service during the present year.

In Denmark our "People's High School" has educated the young people of our Epworth Leagues to higher spiritual and intellectual standards. With the aid of the Centenary and with other moneys collected by the Epworthians and other friends it has been made possible to secure a large garden near Aarhus and to have a school house built on the site.

EPWORTH LEAGUES

The Centenary movement met with a great response from the young people. The Epworth Leagues of Denmark have decided to pay the salary of a former member who is now a missionary of the Methodist Episcopal Church to the Belgian Congo. In Finland the Epworthians are among the leaders in the great revivals. They regularly attend Bible study and mission study

classes. In Norway the membership has increased 18 per cent. What has been said about the Finnish young people may be said about the Norwegians also; they are eagerly taking part in evangelistic and revival work. It is an omen for future good in Sweden that courses in Bible study and in missions are conducted. The students in our theological schools come largely from the Epworth Leagues. It was in Epworth League prayer meetings and Bible study classes that the abilities of these young people were discovered.]

SUNDAY SCHOOLS

Dr. Ernest L. Mills has rendered valuable service to the Sunday school cause on the area. In each Conference in Sweden, Norway and Denmark a pastor has been appointed for Sunday school extension work. Dr. Mills has inspired us to greater effort in the training and education of teachers.

The increase in the number of students has varied in the several Conferences, but the total enrollment shows an increase of 3,500. Connected with the Sunday school are such organizations as the Junior League, the Boy Scouts and the Girl Scouts. They have grown very fast in Scandinavia; they can be of great service if they are led in the right way; that is the problem we are trying to solve with the blessing of God who has charged us to "feed my lambs."

SOCIAL WORK

Our social work goes on hand in hand with our religious and evangelistic work. Those who support the social work do so because of the moral values and moral influence. Our social work is divided into work for the sick, work for the old and feeble people, work for young mothers with babies, work for destitute men.

DEACONESS WORK

The work for the sick, the old and the feeble and part of the work for the destitute children is carried on mainly by our deaconesses. On the whole Area we have 160 consecrated deaconesses and a large number of probationers—an increase of 38 per cent during the quadrennium. From seven headquarters they go out to do their ministry of service in hospitals, in homes for old people, in children's homes, or as workers engaged by local churches for service among the poor and destitute people of the community. Our best deaconess work is in Norway, where we have an excellent hospital in Bergen. In Sweden two homes for sick people belong to our church and are under the direction of deaconesses; the Danish deaconesses have three homes for sick and feeble persons. Besides that our deaconesses are in great demand by doctors and hospitals everywhere; at

least one hospital (not a Methodist) is guided solely by deaconesses. Besides the hospitals, most of the homes for old people, the recreation homes and the children's homes are served by deaconesses.

OLD PEOPLE'S HOMES

In addition to the homes for old and feeble people managed directly by our deaconesses, we have on the Area three other homes for old people (and two others under erection) and two recreation homes.

WORK FOR CHILDREN

Seven hundred and twenty-nine destitute children are cared for in twenty-one children's homes. Besides the permanent homes we have a large number of day nurseries and provisional institutions, where children are cared for when mothers are obliged to work outside their homes. Some of these institutions are for the older children; here they are given food and shelter in the leisure hours when the day-schools are closed and both parents are at work. In these temporary places of residence the child learns his lessons for the next day of school; when that is done the inspectress leads in songs and in play. During the summer vacation period our Central Missions conduct children's colonies in the country; and there thousands of city children may get fresh air and nourishing food during several weeks. In the winter time our Central Missions and many of our churches conduct soup-kitchens for hungry children; there they can have a meal of nourishing food every day. In almost every church there is a ladies' organization preparing clothes for the poor and destitute children.

CENTRAL MISSIONS

As already stated, most of our children's work is carried on by central missions. In almost all of the larger cities of the Area there has been organized Central Mission work after the model of the Copenhagen Central Mission. The aim of these missions is in the name of the Lord to bring both temporal and spiritual relief to the people in greatest need. This work is financed chiefly by well-to-do people outside the church, but of course our own members share in the giving, and they carry on the actual work. In the winter season people by the thousands go to the central mission for bread, fuel and house rent, so that they may avoid losing their homes and being cared for at public expense—which means that they would lose their citizenship and other privileges which go with it.

Another important work of a central mission is to provide night lodgings for single men who are out of work and have used up all their money. We take them in for a few nights,

give them necessary food, while we try to find them employment or get them in touch with families of friends. If they have neither family nor friend we let them work at wood chopping or some similar tasks. This is a very much needed rescue work; through it many young men are lifted to a higher plane for their whole mode of living. In connection with this work we have lectures and musicales for these folks out of work.

Still another greatly needed work carried on by our central missions is among mothers with children who are without homes. This is a special feature of the activities of the Copenhagen Central Mission. When such a woman comes to the central mission she is given food and shelter for a short time, while she herself or we are finding for her a permanent home. We have a home for young girl-mothers where they may be before their babies are born and after they are born; twenty of them can be cared for here; and we assist them in finding homes for their little ones whom they have learned to love.

There are many other forms of Christian work carried on all over the Area by the central missions and by the social workers and institutions in general of the Methodist Episcopal Church. Our social work has given us an eminent place among the churches.

God grant us the grace and spiritual power to carry on our social work and our evangelistic work among our fellowmen.

THE MEDITERRANEAN AREA

BISHOP EDGAR BLAKE

The Mediterranean Area comprises the territory in the Mediterranean Basin, the Balkan Peninsula, and the Madeira Islands. It embraces France, Spain, Italy, Yugo-Slavia, Bulgaria, Tunisia, Algeria and Madeira. It also includes the Italian work in Switzerland. Our work touches two continents, Europe and Africa. It serves three civilizations, Latin, Slavic, and Arabic. It confronts three great and powerful religious systems—the Roman Catholic, the Greek Orthodox, and Moham-medanism. The Area is one of the most fascinating and challenging in the Church in the variety and complexity of its problems.

We are working in eleven languages: French, Italian, Spanish, Portuguese, German, Hungarian, Serbian, Bulgarian, Arabic, Kabyle, and English. Our work is evangelistic, social, recreational, educational, medical and physical relief. In addition to our churches, we have 14 schools, 12 orphanages, 5 dispensaries, 8 social and 6 industrial centers. In our orphan-ages and schools we are caring for the training of more than two thousand children.

In point of membership the Mediterranean Area is the smallest in the Church and seems likely to remain so for a long time. The conditions we face are such as to challenge our faith and zeal to the utmost. Nothing but a long and persistent campaign of the most determined character will establish evangelical Christianity, as we understand it, in Southern and South-eastern Europe and in North Africa. If we expect quick returns, and large results immediately, we shall be disappointed. It is not a work of years but of generations that confronts us. Unless we are willing to face this fact and accept it, it is better that we acknowledge our unwillingness to undertake so difficult a task, and withdraw from the field.

ROMAN CATHOLICISM

Roman Catholicism is the dominant and controlling religion in the Latin countries. It is more dominant to-day than for a century. By a strange turn of fortune, combined with skillful and not over scrupulous diplomacy, the Vatican that sought the defeat of the Allied Nations during the war, is more strongly entrenched politically in the Allied Nations than before the war.

In Italy, the crucifix has been restored in public schools by

government decree. Roman Catholicism has been officially acknowledged as the national religion by the state. The teaching of its traditions and dogmas has been made compulsory in the elementary schools. The Vatican now has the opportunity it has sought for half a century to capture the youth of Italy, and is bending every effort to do so. The fruitage of the life time struggle of Cavour and Mazzini and Garibaldi to deliver Italy from the bondage of Romanism has been swept away in a day. Whether the destruction is to be complete and permanent remains to be seen.

France has reestablished diplomatic relations with the Vatican. It is again sending its representative to Rome, and Rome is sending its nuncio to Paris. The church properties that were taken by the state at the time of the separation have been returned to the church. The religious orders that were expelled from the country are returning in strength. Religious organizations that were looked upon as a menace to the life of the French nation are being received again within its hospitable borders. The leaders of the church do not conceal their hostility to the republic, nor do they hesitate to work for its overthrow and the reestablishment of the monarchy. While all this is transpiring, the voice of Protestantism is too feeble to be heard or too weak to be heeded.

Spain appears to be as strongly in the grip of Catholicism as ever. A few months ago a liberal government proposed to grant religious freedom to all churches and religions. It was immediately overthrown and a dictatorship put in its place. It was only a few weeks ago that the King and Queen of Spain made their famous pilgrimage to Rome and kissed the Pope's toe in token of allegiance and submission. This humiliating spectacle passed without a protest from their subjects at home.

Roman Catholicism in Europe is the same narrow and intolerant ecclesiasticism that it has always been. It does not and apparently cannot change. Every organization and movement that makes for progress is fought with the same bitterness and unscrupulous skill as in the days of Pius IX, who placed a ban on railroads on the ground that railroads make for progress, and progress is a foe to religion and the church. During the past year, Protestant Bibles have been publicly burned in the streets of Rome by the authorities of the church. Methodism has been assailed in the most bitter and violent fashion by the Catholic controlled press. It has been misrepresented, maligned and opposed in the most virulent fashion. The faithful have been warned against us, and assistance has been summoned from America to drive the Methodists from the Eternal City.

The Reformed Church is doing its work with splendid courage in France as are the Waldensians in Italy. But their numbers

are too few and their resources too limited to successfully withstand the onslaught of political Romanism with its unlimited resources and power.

In Spain there is no Protestant Church capable of even seeming to meet the situation. If Protestantism is not to perish as a vital force in the life of the Latin countries, the present evangelical agencies must be supplemented by some great and powerful Protestant body such as Methodism. I do not believe that this is a time for retreat or timidity. Methodism can, if it will, put heart and life into the Protestant forces of Southern Europe. To curtail our activities or to lessen our efforts in the least degree in the face of the present emergency would be a surrender of the providential responsibility that has been placed upon us for such a time as this.

MOHAMMEDANISM

There is probably no field that offers a more promising approach to Moslemism than North Africa. This does not mean that the numerical returns have been notable as yet; or that they are likely to be in the near future. A people moulded into a single groove for forty generations cannot be changed in one.

Mohammedanism is not only a religion, it is a complete political and social system. It is a net work of regulations, customs and laws. Its followers are hedged about and protected at every turn from non-Moslem influences. And if perchance a Mohammedan becomes a convert to Christianity the social penalties are such as to make life unbearable in a Mohammedan community. Yet, in spite of these difficulties, the case is not hopeless. North Africa offers probably the most fruitful approach to Mohammedanism to be found anywhere. The Berber population was Christian until it was overwhelmed by the Arab invasion and forced to accept Mohammed as its prophet at the peril of the sword. The Berbers are in close and sympathetic contact with Western Christianity. Their interests center in Europe rather than in Arabia. Gradually they are taking on the form and substance of our own civilization. The Berbers are probably more open to Christian approach than any other section of the Mohammedan world. If we are wise, we shall strengthen our stakes in North Africa and carry forward our work there with increasing zeal and with constantly enlarging resources. North Africa is on the eve of large developments if we but press our work with the necessary vigor and support.

THE BALKANS

The Balkans, still the fire-brand of Europe, have been opened up to outside influences through the war. A process of reconstruction is going on. New forces are at work, new ideas are

coming into play, new foundations are being laid, new institutions are becoming possible. The Balkans that gave so much and received so much during the war are increasingly open to us.

In Yugo-Slavia our work is developing rapidly in the North. New congregations are being gathered, new churches are being organized, and our membership is increasing. The future in Yugo-Slavia is a matter of men and money. The former are available as rapidly as the latter is obtainable.

During the quadrennium we have taken over the work of the American Board in Macedonia. The need there is as great as in the Apostle's day, and the cry is the same: "Come over into Macedonia and help us." Macedonia has been the cockpit of the Balkans for centuries and is still its greatest menace. Exploited and oppressed by the Turks for centuries, the Macedonians are still in a state of unrest and ferment. No people of Europe are more in need of the healing influences of the Gospel of Christ and its constructive ministry than the Macedonians.

Little Albania stretched out its hands to Methodism for aid. It offered to put its public schools under our care and to submit the education of its youth to our direction, if we would accept the responsibility. Albania is the only Mohammedan nation that has ever appealed to Christianity to save it. Thus far nothing has been done. Obligations to other fields and lack of funds for new work have prevented us from answering Albania's cry for help. Unless the appeal is soon answered it will cease. The opportunity will pass, and the responsibility for another unheard call will be laid against us.

Bulgaria has been an orphan among the missions of Methodism for half a century. Our Church assumed responsibilities and failed to meet them. We have not understood Bulgaria's needs. When we should have given with a lavish hand we withheld our bounty, and doled out a pittance. Bulgaria is open to evangelical Christianity. It is hospitable to kindness and sympathy. We have work there that is a credit to Methodism and the Kingdom of Christ. If Bulgaria had been fed instead of starved, it would have compared favorably with the most prosperous missions of the Church. Happily the policy of the past is being changed. We are beginning to deal with Bulgaria in a more generous fashion. Time will demonstrate the wisdom of the new way. Unless we are greatly mistaken Bulgarian Methodism will soon come to its own.

POLICIES

A quadrennium of constant contact with the several fields of the Area, a study of their needs, and the means of meeting them, has steadily strengthened the conviction that a more adequate equipment is absolutely indispensable for the larger suc-

cess of our work. Little halls, located in out-of-the-way places, do not and will not command the attention and respect of peoples who are accustomed to Cathedrals. There is no greater waste of money than to put it into work where the limitations of equipment are such as to make impossible results that justify the expenditure of the time, talent and money invested. We must have places of worship that are of sufficient dignity to command the respect of those whom we are seeking to aid. We cannot hope to win self-respecting Frenchmen, Italians, Spaniards or Portuguese, through means that self-respecting Americans would not support or tolerate. We must have buildings properly located, respectable in appearance, and equipped for the largest social ministry, if we are to make any great impression upon the peoples we desire to serve. We might as well pour our money into rat holes as to attempt to do business for the Kingdom of God under the conditions and limitations that frequently confront us, conditions that are a reproach to any church or religion.

Our first duty is to make Christians, not Methodists merely. We must socialize as well as evangelize our ministry. When John sent his messengers to Jesus to inquire, "Art thou he that should come, or do we look for another?" Jesus said, "Tell John of the works of healing and service. They are the proofs of my Messiahship." The ministry of the Church must be as varied as the needs of the people. We must be "all things to all men" if we would win them. Multitudes outside the Church look upon it as a parasite, whose aim is to get, not to give; whose purpose is to rule, not to serve. Until we can disabuse their minds of these prejudices, and demonstrate that Methodism is in the field to serve, we cannot hope for any large response to our appeal. The preaching of the Gospel must be accompanied by a constantly increasing social ministry. Without it our preaching will be in vain.

Among the Mohammedan peoples medical missions must find a constantly enlarging place in our program. The need of physical healing is great. Men and women and little children live and die with never a doctor or nurse to care for them. The wastage of human life is appalling. They are neglected as though they were not, nor had ever been. They sicken and die and nobody cares. The ministry of Jesus was a healing ministry. He cured bodies as well as souls. He fought disease as he fought sin. Both were a curse to humanity, in his sight. The Church must follow in His train. The healing ministry is the most effective form of evangelism. The Moslem may controvert our preaching but he cannot answer Christianity's service to the poor and needy. One cure in the name of Christ is worth a thousand sermons. Yet we have not a single medical mission in the whole of North Africa.

Youth is our largest hope. It is from them that our leadership must come. Americans cannot save Europeans. They can help. But only nationals can save their own countrymen. Our schools must be strengthened and others must be established. Education is our greatest power. The most strategic work with this generation is to train the leaders for the next. Schools, more schools, and better schools for the young is our crying necessity. A thousand leaders for to-morrow is better than ten thousand converts for to-day.

Among the Moslems, industrial education must have a large place. Mohammedan communities need carpenters, masons, mechanics, and farmers as well as evangelists. A Christian carpenter may be quite as effective in turning a Moslem village to Christ as a Christian preacher. A thousand carefully trained Christian craftsmen would win Moslem North Africa to Christ in two generations. We have the beginnings but they are small and inadequate. We must have help and have it generously. We have the plans. We need the money to mature them.

[Larger administrative freedom must be given to the Church abroad if it is to grow in strength. Our ministers and people must be allowed a larger measure of control over their own affairs. They know the field. They know its needs. And they can be trusted. They will make mistakes, but they will unmake them also. They will learn by doing, and only by doing. The present policy of controlling everything from America even to "the putty in the window panes," can only result in a weak and sickly church, without initiative, strength or power. Continued administrative domination by American boards and committees means strangulation and death. The field must have freedom if it is to flourish.]

REPORT OF THE ZURICH AREA

JOHN L. NUELSEN, RESIDENT BISHOP

During the past four years the nations within the boundaries of the Zurich Area have been kept in a state of constant unrest, uncertainty, and anxiety. The two storm centers of the economic and political history of the present time, Germany and Russia, are in the Zurich Area; the other countries are the small remnants of formerly large and powerful nations, namely, the present republic of Austria and the decapitated Kingdom of Hungary—still a Kingdom although without a King—and, besides the newly formed republics separated from the former Russian Empire, namely, Estonia, Latvia, Lithuania. Little Switzerland is the only country in the area that has not taken part in the war nor has passed through a political or social revolution nor suffered a diminution of its former territory. Political disturbances, social unrest, economic uncertainty, international distrust and enmity have kept these countries in constant foment; prolonged physical suffering, mental bewilderment, moral perplexities and religious anxieties have shaken the very foundations of life and have thrown the masses into a state of intense perturbation.

This is the background upon which the Methodist Episcopal Church has endeavored to carry on the work of the Master with an increasing conviction that God has called her to render a large and significant contribution in the building of the new Europe, a conviction which has been confirmed by her growing visible success both in numbers and in influence.]

Let it be stated most emphatically that we are not in Europe merely to build up our own ecclesiastical organization at the expense of other evangelical bodies. We are not wasting our time or our money in the attempt to make Methodists out of Lutherans or even of Catholics. Small business this would be—unworthy of a large body of Christians in these harrowing times. We are there by Divine Providence to assist the other followers of the Christ in their impossible task; to bear our share of the common burden, and to make our contribution to the religious, moral, social and economic life of Continental Europe.]

INCREASE

In all sections of this area there has been a remarkable growth. The number of members of the Church has risen from 43,033 in 1920 to 52,868 in the summer of 1923 when the Con-

ferences met, an increase of 9,835. During the winter months enough accessions were reported to warrant me in reporting a gain of 11,000 church members; that is more than 20 per cent. In our Sunday schools we have 63,144 scholars, an increase of 10,562; in our Epworth Leagues there are 25,494 young people enrolled, an increase of 6,247. In our three Annual Conferences, two mission Conferences and two missions, we have now 315 preachers in full connection—on trial, an increase of 48.

Owing to the unprecedented depreciation of the money in most of the countries of the area it is impossible to make at this time an adequate estimate of the value of our Church property. We have been able through the Centenary to acquire very valuable property at a comparatively small cost.

SWITZERLAND

In Switzerland the work shows an encouraging growth; not by leaps and bounds, but steady and healthy. The outstanding fact is the admission, two years ago, of the Methodist Episcopal Church into the Church Federation of Switzerland. This Federation comprises the Evangelical National Churches in the various cantons of Switzerland, the Methodist Episcopal Church being the first free church admitted on equal standing with the national churches.

Financially our Swiss Methodists have done most remarkably. The country has been seriously affected by the economic conditions prevailing in Europe. There is a great deal of unemployment in the industrial section of the country and the influx of tourists, one of the main sources of income, was until a year ago alarmingly small. In spite of the economic hardships the Swiss Methodists have not only heroically supported all the activities of the Church but have taken thousands of children from Austria and Germany into their homes feeding them for one or two months and supplying them with clothing; and they have collected and sent to the suffering countries provisions and clothing enough to fill more than sixty freight cars.

AUSTRIA

In Austria there is a strong Roman Catholic reaction. The revolution swept the Socialists into power and they granted religious liberty, not because they particularly cared for religion but in order to weaken the Roman Catholic Church. However gradually the Catholics recovered. While not in absolute control of the government as before the war, they determine the policy. Yet Austria is still an open country, the masses are hungry for the gospel; large crowds attend the evangelistic services. We have many open doors. Our embarrassment is the lack of equipment. In the city of Vienna we could open a mission in every one of the twenty-two districts into which the city

is divided and would have it crowded with people if we had the means to rent or buy or build. The Superintendent, Rev. Hinrich Bargmann has conducted evangelistic meetings in a number of cities; everywhere the doors are open.

Money in Austria is now stabilized, but like in all countries where currency was inflated stabilization has resulted in a steady rise of prices involving great hardships and privations. Our social work is more necessary than ever. We have an industrial work in Vienna employing over fifty women in manufacturing of Viennese handicraft, as beaded purses, and embroideries. The products are sold in Switzerland, England, Australia, and America. In our Children's Home at Tuernitz, we give every year to approximately 800 underfed children a four weeks' vacation. This work has received high commendation from municipal and state authorities.

HUNGARY

There is no field in the Zurich Area, perhaps none in the whole Church, where more has been accomplished with pitifully small resources than in Hungary under the energetic and sacrificial leadership of Superintendent Martin Funk. Paltry five thousand dollars per year for the support of the superintendent, seven ordained preachers, and eight other helpers who give their whole time to the work as well as for the evangelistic, educational, literary, social, and administrative work. During the quadrennium, Hungary received \$4,000 for building projects. And yet we have 662 church members, an increase during the quadrennium of 547, or 500 per cent. We have 727 children in our Sunday schools, an increase of 687 or nearly 600 per cent. We have an addition to our headquarters in Budapest properties in three other places, we have a Book Concern, a preparatory seminary for preachers, an orphan home, a children's home located in Budakescy, a charming mountain resort, where we take care of more than two hundred underfed children from the slums of Budapest; we operate an industrial school for girls, a day nursery for children in one of the most densely populated sections of the capital city; we manage a young men's home; we have started a temperance restaurant, the only one in the city of Budapest; we publish a temperance paper in the Hungarian language and are considered the leaders in the prohibition movement in the country. The story of our work in Hungary is a marvel. I question a better anywhere in the world; an investment of \$5,000 per year is yielding larger returns. But the appropriation is pitifully inadequate. With \$15,000 to \$20,000 a year we could revolutionize the religious life of the nation. The Hungary Mission requests to be allowed to organize as a Mission Conference and I recommend that this request be granted.

GERMANY

Every report that comes to me from our District Superintendent and Pastors in Germany emphasizes two outstanding facts—(1) the hunger for the bread of life among multitudes of the German people; (2) the physical hunger and distress of our own Methodist folks and the great mass of the people. The newspaper reporters, the tourists, the politicians, coming from foreign countries see neither the one nor the other. Their attention is arrested by the movements on the surface, the luxurious hotel life, the gay night life, the noisy slogans of political parties, the propaganda of the daily press. Yet I am convinced that the two most momentous movements, shaping the life of the German people of to-morrow are the religious revival and the physical suffering: the hunger for daily bread, and the hunger for the bread of life. Methodism has the opportunity and is under the divinely imposed obligation to meet this need thus making a contribution to the new life of Germany, larger and more influential than was ever thought of.

The revival fires are aglow in all sections of the country, conversions and accessions to the Church by the hundreds, by the thousands. In most places our churches and halls are too small. We should enlarge almost every one of our places of worship; we should build in twenty or thirty of the leading cities large central Mission Halls containing full equipment for the spiritual and social program of the Church; we should have half a dozen tents for evangelistic meetings. They would be crowded every night during the season. We are absolutely cramped and hindered on account of the lack of equipment. Our Methodist young people are in the forefront of Germany's Youth Movement; abstaining from its excesses, deepening its moral significance, its social usefulness. Legal obstacles have fallen. A number of German States have given legal rights to the Methodist Episcopal Church, in others the question of our legal recognition is pending. In every moral and social reform movement the Methodists have an active part. In the fight for prohibition they are the recognized leaders. It was one of the greatest surprises the German politicians ever experienced when as the result of a three weeks' intensive campaign, a Methodist delegation marched up to the Reichstag in Berlin and presented a petition for local option signed by half a million German voters. But these victories are bought with a price. Not only are our workers pouring out their lives in sacrificial service, they are sharing the burdens, the privations, the suffering, and hunger with their fellow citizens and are making super-human efforts to render assistance. It is a wonder to me that not more of our pastors and deaconesses and other workers have broken down. Some of them did. More of them would have

broken down, our retired brothers and the widows of our departed brethren would have starved, our 635 deaconesses would have starved, our four deaconess hospitals would have had to close their doors, our orphan Home at Domdorf under the auspices of our Nuremberg Deaconess, our five Children's Homes where we take care of about 4,000 children every year, and our two rest Homes for Mothers, our Home for the Aged would have had to close their doors if it had not been for the help from America. The Methodists of Germany will never forget the assistance given by the Board of Foreign Missions, the Board of Sunday Schools, the Board of Conference Claimants, the General Deaconess Board, and especially by the German-speaking Methodist churches in America. In addition to their Centenary gifts the German-speaking Methodists kept up a steady stream of gifts enabling us to repay the debt of \$70,000 which we had to incur during the years of the war, when the appropriations could not be paid. We were in hopes that this amount might be recovered since the same lump appropriations were made to Europe during the time of the war but this was not done. The contributions of the German Methodists in America and the Christmas Offering given us in 1922 by the Board of Sunday Schools enabled us also to acquire our five Children's Home, and our two Rest Homes for Mothers, to feed and clothe thousands of children and to keep our preachers and their families as well as our deaconesses and other workers, and especially hundreds of aged people who have been reduced to hopeless poverty from despair and death. The Board of Foreign Missions has made a special emergency appropriation of \$50,000 to meet the actual needs among our people and has appealed to the Church to contribute this amount. We are deeply grateful for the action of the Board; for the response of the Church.

However, the economic situation is very serious. All our vested funds have disappeared owing to the inflation of the money. To cite but one instance: the Methodists in Germany had accumulated a fund of 600,000 marks equal to \$150,000 for the support of the retired preacher and the widows. This fund is gone; the number of retired men and the widows has grown larger. They need help more than ever, because everyone of our preachers has lost all the savings and the money which he or his wife may have inherited. There is now not one of our preachers who has one penny over and above his salary. Most of our church members are in the same position. It is true the debts encumbering our church properties have been paid off, but we had to incur new debts in order to pay for the necessary repairs. Our people are impoverished. They are bringing heroic sacrifices, but their contributions are hardly sufficient to meet the exorbitant taxes on property, and the cost for heating

and lighting the churches. They are now farther removed than ever from self-support and it is utterly impossible for them to sustain their charitable institution and their theological school at Frankfort. They cannot think of meeting even the most pressing needs for enlarged equipment.

And yet the keynote of all the reports and conversation is not discouragement or despair but faith and hope and gratitude and even great joy. Our Methodists in Germany are convinced that the Master has called them to a great task. They are confident that the Church will not forsake them but put them in a position to do for their nation and for their Kingdom a work which is even more fundamental than the labors of General Dawes and his associates.

RUSSIA AND THE BALTICS

I mention the work in these countries under one heading, because in our Methodist administration it still is one unit. The General Conference of 1920 established two missions, the Russia Mission comprising the work in the Republic of Russia, and the Baltic Mission comprising the work in the Baltic and Slavic republics contiguous to Russia. It has also passed an enabling act authorizing the Russia Mission to organize as a Mission Conference. Previous to 1920 the Russia Mission comprised the work in the Empire of Russia in which the Baltic provinces were included and our preachers in Russia were members of the Finland Annual Conference. In the year 1921 the Russia Mission Conference was organized and all our preachers working in Russia as well as in the Baltic Republics were transferred from Finland Annual Conference into this newly organized Mission Conference. Since General Conference did not pass an act enabling the Baltic Mission to organize into a Mission Conference and since in Russia we have no preachers in full connection but exclusively preachers on trial, I allowed the preachers in full connection in the Baltic Mission to meet together with those from Russia, who were at liberty to attend, to meet as the "Russian Mission Conference and Baltic Mission." The Rev. George A. Simons remained as Superintendent of the whole work. He has been abundant in labors. His residence is in Riga, the capital city of Latvia, but he has received permission from the Soviet Government to travel in Russia and he has visited the work in Leningrad and vicinity several times last year.

The growth of the work in the three Baltic Republics is marvelous. We began the quadrennium with five workers, we now have 38; most of them speaking from two to five languages. Our membership increased from 625 in 1920 to 3,212; our Sunday School scholars from 825 to 4,327. We have good properties in the three capitals, Riga, Reval, and Kovno. Peri-

odicals and pamphlets are being published in the Estonian, Latvian and Lithuanian languages; we have the beginning of social work but are lacking in equipment; we are leading in the temperance reform which is greatly needed in these countries.

These three republics, independent commonwealths after centuries of oppression by foreign conquerors, now carving out their own destinies, endeavoring to find suitable forms for the expression of their national characteristics, deserve the whole-hearted support and the sympathetic friendship of the Christian people of America. Even if their new national consciousness should, at times, assume forms which may appear exclusive, we must understand this seeming narrowness on the background of their century long oppression. There are splendid qualities in those staunch folks along the shores of the Baltic. They will make their contribution to the coming Europe. It is a great privilege to be of some assistance, and in this formative stage of their national history.

The Baltic Mission asks authority to organize as a Mission Conference. This permission, I trust, will be granted. The work in the Baltic should be separated from any connection with Russia and be left free to develop according to Baltic usages and ideals.

Concerning Russia so many questions have been asked in the course of the last year, but I beg to report more fully. In the present Soviet Russia the Methodist Episcopal Church is at work in the city of Leningrad and in the section of the country adjacent to Leningrad called Ingermanland and inhabited mostly by people of Finnish descent using the Finnish language. We have recently also commenced work in the old city of Novgorod and in Jablowitz. Prior to the revolution the services were conducted in the German, the English and the Finnish languages. We had no work among the real Russians, nor did we have any Russian workers. At the present time the services are held in Russia, although all of our workers are of non-Russian extraction. I met all of our workers in August, 1923, in the city of Leningrad. According to their reports we have in the city of Leningrad 45 probationary members and 140 members in full connection; in the country appointments 33 probationary members and 64 in full connection, a total of 282 members. In our Sunday School we have about 400 children. All of our members in the country are of Finnish extraction; of our members in Leningrad more than half are of German, Swedish, Finnish or Baltic extraction. Of real Russians we have approximately one hundred members. It is evident that as a church we are just beginning to touch the Russian problem.

Our influence, however, reaches far beyond the small circle of our membership. This is due to the heroic work of our Dea-

coness Sister Anna Eklund. Her story is a noble chapter in the book of the acts of the elect ladies in the Church of Christ. She is respected and honored by the Soviet leaders. Neither her work nor our church work has ever been interfered with by the government. We enjoy as much religious freedom as we do in any country in the world.]

It stands to reason however, that if we want to make an impact upon Russian life we must plan our work on a much larger scale. We are now spending \$6,000 a year on Russia. I submitted to the Board of Foreign Missions an estimate calling for an expenditure of over a million. While I firmly believe that we should strengthen our own work to the utmost of our ability I am just as firmly convinced that the bulk of the 130 millions of Russians can best be reached by the Russian Church. Hence I am in favor of assisting every reform movement in the Russian Church that has any promise of evangelical power. There are such movements. Not yet clearly defined, not unified, not yet baptized with a full measure of the Holy Spirit. But there is among hundreds, yes thousands of Russian priests as sincere a yearning for the power of the gospel of Jesus as there ever has been in any section of the Church at any time in her history. That great Church which has lived for centuries its own life, not touched by any of the great movements which made Western Christianity, is now shaken and torn by the leading ideas and ideals of the Renaissance, of the Reformation, of the French Revolution, of Socialism, of Communism, is fighting against a tremendous atheistic propaganda. Many of her leaders are stretching their hands out to American Methodism pleading for counsel and instruction, for spiritual, moral, and material help.

The issues have been blurred by some American writers. The religious questions have been confounded with political and economic problems. What if some of those men are leaning toward Communism in their economic views. Is the gospel of Jesus identical with our capitalistic order of society? One of the greatest mistakes which the state churches of Europe committed was to identify organized Christianity with monarchial form of government. Let us beware of the mistake of identifying organized Christianity with either Capitalistic or Communistic order of society.

In view of the whole situation as I can see it I am not shaken in my conviction that the hand of Divine Providence has guided me in bringing to the Board of Bishops of the Methodist Episcopal Church an invitation from the leaders of one of the reform movements to send a fraternal delegation to the All Russian Church Congress and that the same hand has guided Bishop Blake in offering to the Congress concrete assistance for the purpose of training their ministers. Let that help remain an

unofficial contribution. There are other possibilities of helping the Russian Church. I have submitted to the Board of Foreign Missions the following recommendations in addition to the strengthening of our own work—1. Send one of our most trusted evangelistic leaders to Moscow to serve as Pastor of the American Church and to render whatever assistance he may to every evangelical movement within the Russian Church—2. Send every year one of our leading professors of Theology and one of our leading pastors to deliver courses of lectures before the theological seminaries of the Church of Russia—3. Bring to America every year from six to ten of the brightest, most promising candidates for the ministry in the Russian Church or young pastors, let them study for a year in one of our schools of theology. Then attach them for an additional six months to one of our leading churches, so that they may study not only our theology but also our church life and then return to their own country. If we could follow this plan for ten years we would make a conspicuous and lasting contribution not only to the Church of Russia but to the Nation of Russia. And our ultimate aim is not to strengthen any specific ecclesiastical organization but to strengthen the moral, spiritual, intellectual and social life of the people.

CONNECTIONAL MATTERS

[The various departments of church activity have been greatly strengthened by our Connectional Boards. The Board of Temperance and Prohibition has made it possible to push the prohibition campaign in all countries of the area. The Board of Sunday Schools has, in addition to financial grants, given to the three European Areas the help and inspiration of personal leadership through its Secretary for Europe, Rev. Ernest Lyman Mills, the Board of Epworth League has made it possible to place a secretary in the field. The General Deaconess Board and the Board of Conference Claimants have come to the help of our Deaconesses and retired ministers and the widows of our deceased preachers. The condition of these and other agencies will, in an increasing manner, engage the attention of the Central Conference.]

Thus far all the Conferences and Missions in Europe and also North Africa were comprised in one Central European Conference. The last session was held in Frankfort, Germany, August 30 to September 5, 1922. It was a gathering of high inspirational value, made memorable by the presence of Bishop William Burt, than whom no one is more beloved among the Methodists of Europe. But it also was evident, that on account of the diversity of languages, interests, enterprises, it is impossible for the Central Conference to exercise the administrative function of a Central Conference as provided for in the

Discipline. Even before the meeting of this Central Conference the Annual Conferences and Mission Conferences of the Zurich Area have asked to be allowed to organize a separate Central Conference.

The Deaconess work has become more unified during the quadrennium. The four Deaconess Societies in Germany and Switzerland, which are legally incorporated bodies, have formed the "Union of the Deaconess Association of the Methodist Church in Germany and Switzerland." The Annual Conferences memorialize the General Conference to recognize and thus to legalize this form of Deaconess administration that has been evolved in Central Europe during the last half century. Fifty years ago Methodist Deaconess work was commenced in Germany. It is the pioneer Methodist Deaconess work. At the end of fifty years we have 785 Deaconesses, many of them working in our five Deaconess Hospitals, and others performing invaluable service in our Children's Homes, Orphanages, Rest Homes and in local churches. It is planned to commemorate this coming summer the fiftieth anniversary in a fitting manner.

There is in the area but one school—the Theological Seminary at Frankfurt-on-the-Main. In this school almost all the preachers in Germany, Switzerland, Austria and Hungary have received their training. In this school some of the great men of Methodism have impressed their saintly character and their thorough scholarship upon the older generation of Methodist preachers in Germany.

The names and the labors of William F. Warren, John F. Hurst will never be forgotten. Just when the war broke out the new buildings were finished. They were built to accommodate fifty students. When, after the war, the seminary opened its doors again, sixty students asked for admittance, now seventy-two, now eighty-five. They come not only from the countries of the area including the Baltic republics and Russia, but also from Jugo-Slavia and Bulgaria. The house is overcrowded, the equipment insufficient, the teaching staff overburdened. If Methodism is to give to Europe the leadership which is needed: men of God with a burning heart and a flaming tongue but also fully trained, so as to meet the questions and doubts and difficulties of to-day and of to-morrow, men who understand modern life and interpret it in the light of the Divine Will, we must pay much more attention to our school. We must enlarge its facilities, increase its faculty, endow it so that it may take its place aside of the schools where Martin Luther, Melanchthon and John Calvin trained the leaders of former days and where to-day the theologians and philosophers of Europe are molding lives and shaping destinies. Methodism needs everywhere, but to-day, nowhere more urgently than in Central Europe, a well-trained, fully equipped ministry. Meth-

odism in Central Europe is preparing to celebrate next year the seventy-fifth anniversary of its beginning. Devoutly grateful to God for all the many blessings the Methodists of Germany and the other countries where the German language is spoken, consecrate themselves anew to more devoted service, to more passionate evangelistic efforts, to more sacrificial social service, and have pledged to make this coming anniversary the beginning of a sweeping forward movement. It is also planned to place the needs of our school in Frankfurt in a special way before the Church and concentrate the liberality of the Church upon the need of training our coming leaders. We need bread, yes; clothing, yes. Misery and distress are still abounding. But Central Europe needs even more urgently the bread of life. May God use us to supply this need.

REPORT OF THE BOOK COMMITTEE

To the General Conference to be Held in Springfield, Massachusetts, May, 1924

DEAR FATHERS AND BRETHREN:

In conformity with the provisions of the Discipline, Paragraph 382, Section 1, the Book Committee herewith makes report of "the condition of the affairs of the Book Concern" at the close of this quadrennium, together with such "record of its proceedings" during this period as it judges of interest and profit to your body.

The Committee met for organization in the Fort Des Moines Hotel, Des Moines, Iowa, Thursday, May 27, 1920.

The District representatives, under the provision of Paragraph 180, Section 1, were:

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|------------------------|----------------------------|
| I. George C. Douglass | IX. Horace M. Havner |
| II. Dorr F. Diefendorf | X. Claude C. Hall |
| III. William A. Notman | XI. Anson L. Parker |
| IV. William F. Conner | XII. Joseph S. Ulland |
| V. William H. McMaster | XIII. Charles A. J. Walker |
| VI. Thomas H. Kiah | XIV. Frank S. Wallace |
| VII. Matthew S. Davage | XV. Charles C. Rarick |
| VIII. J. Luther Taylor | |

These together with the local committees "from New York City and the territory contiguous thereto," Paragraph 180, Section 2:

Morris S. Daniels
Frank A. Horne
Silas Peirce
James E. Holmes
Ezra S. Tipple

and "from Cincinnati and the territory contiguous thereto":

Jesse R. Clark
Edward E. Shipley
Henry S. Henschen
Cyrus M. Van Pelt
Herbert Scott

constituted the Book Committee as a whole.

An organization was effected by the election of William F. Conner, Chairman; Ezra S. Tipple, Secretary; Edward E. Shipley, Assistant Secretary.

Pursuant to the direction of the Discipline, an election for

the duties of Book Editor was then held, and David G. Downey was elected. Under like provisions, George P. Mains was elected Treasurer of the Episcopal Fund, and Oscar P. Miller, Treasurer of the General Conference Expense Fund. Under the provisions of Paragraph 388, Section 2, the Book Committee at its meeting for organization designated one of the Publishing Agents to "have immediate charge and administration of the publishing interests at New York City," and so designated Edwin R. Graham. Like action resulted in the designation of John H. Race for like duties at Cincinnati, and Robert H. Hughes for like duties at Chicago.

The Local Committee at New York was organized with Silas Peirce as Chairman, and James E. Holmes as Secretary; and the Local Committee at Cincinnati with Cyrus M. Van Pelt as Chairman, and Edward E. Shipley as Secretary.

Of this Committee of twenty-five members, four have died since the organization in 1920:

Anson L. Parker, member from the Eleventh General Conference District, died February 19, 1921. Judson L. Trause was elected by the Book Committee as his successor.

Jesse R. Clark, a member of the Cincinnati Local Committee, died September 25, 1921. Lewis N. Gatch was elected his successor.

Silas Peirce, a member of the New York Local Committee, died December 10, 1922. William T. Rich was elected his successor.

Edward E. Shipley, of the Cincinnati Local Committee, resigned at the meeting of the Book Committee held in Chicago, April 18, 1923. Jesse R. Clark, Jr., son of Jesse R. Clark, the member deceased this quadrennium, and grandson of Bishop Davis W. Clark, who died in Cincinnati in 1871, was elected his successor.

Edward E. Shipley died November 13, 1923, eight months after his resignation.

These men departed had all shown themselves to be workmen approved. They were of diverse talent, and the varied work of the Book Committee gave each opportunity for the best use of his special ability. Each had won a high place in the estimate of the Church and Conference from which he came. Each had won the esteem and confidence of his fellow members of the Book Committee. Some, by reason of many years of continuous service in this relation, had come to be deemed almost essential to the Committee's work. The going of each one was certainly a distinct loss. Their successors have entered into the office with intelligent zeal.

Herbert Scott, of the Cincinnati Local Committee, resigned April 18, 1921, because of his assignment to a pastorate in Des Moines, Iowa, which removed him from the territory that

meets the Disciplinary requirement. He too had wrought faithfully and profitably in the Committee's work. Charles E. Bacon, who had served as a member from the Eleventh District in former years and who was valued for his wise counsel, was elected his successor.

Paragraph 380, Sections 1 and 2, provide that each of these vacancies "shall be filled by the Book Committee until the next session of the General Conference."

Edwin R. Graham, Publishing Agent designated to have charge of the interests in New York, died February 19, 1921. Doctor Graham had carried on his official work under ever increasing bodily infirmities with a loyalty to duty most admirable; but at length the weary wheels of life must needs stand still.

The Book Committee directed:

"That Committee No. 2 be instructed to present to the Book Committee some plan by which the vacancy caused by the death of E. R. Graham be definitely provided for. This Committee reported as follows:

"1. That the vacancy caused by the death of E. R. Graham, Publishing Agent, be provided for by assigning the duties heretofore performed by E. R. Graham to John H. Race and Robert H. Hughes, the remaining Publishing Agents.

"2. That the following designations and distribution of duties be ordered by the Book Committee:

"John H. Race to have charge and administration of the publishing interests at New York City and Cincinnati and designated to have supervision of the Manufacturing and Merchandise Departments of the Book Concern.

"Robert H. Hughes to have charge and administration of the publishing interests at Chicago and all the various Depositories and designated to have supervision of the Advertising and Circulation Departments of the Book Concern."

This plan of providing for the vacancy was adopted, after considerable discussion, by a vote of twelve ayes and nine noes, and of fourteen ayes and eight noes on test questions. The majority argued that to "provide as soon as possible for such vacancy," as stated in Paragraph 383, Section 5, did not necessarily mean an election of a Publishing Agent and voted, "that the election of a Publishing Agent be indefinitely postponed," and that a committee be instructed to present to the Book Committee some plan by which the vacancy shall be definitely provided for. The report of that committee is given in the action above recited.

Doctor Race has for three years since that action had charge and administration of the publishing interests in both Cincinnati and New York City. This plan has been carried out with satisfactory results.

The minority made no argument against the plan on the ground of efficiency. It did protest that it was illegal to adopt and put into effect such a plan for providing for this vacancy—a plan that commits to two Publishing Agents the task of charge and administration of the office of the Publishing Agency when the Discipline says there shall be three, and says further that one of these three “shall have immediate charge and administration at New York City, one with like duties at Cincinnati, and one with like duties at Chicago.”

The minority believed that the vacancy occasioned by the death of Edwin R. Graham has not been provided for from this further consideration.

The Discipline, Paragraph 383, Section 5, makes concurrence of a majority of the Bishops present to whom the matter is referred necessary to provide for such a vacancy. The minority believes such concurrence was not given though three Bishops were present and gave the case consideration. The following is their report:

“In reply to the question submitted by the Book Committee, the General Superintendents present desire to say that in their opinion the action of General Superintendents called for in Paragraph 382, Section 5, according to the usage of the Church and the intent of the paragraph means concurrence or nonconcurrence in an actual election of an individual to fill an actual vacancy.”

The Book Committee by clear majority, having adopted a plan of conducting the affairs of the Concern without an election to fill the vacancy caused by the death of E. R. Graham, it does not seem to the bishops present that they are called upon either to concur or non-concur in the action of the Committee.

WILLIAM F. McDOWELL,
WILLIAM F. ANDERSON,
E. G. RICHARDSON.

The Chairman recited the fact of the death of Doctor Graham and the vacancy occasioned thereby again to the Book Committee at the meeting of 1922 with the inquiry what steps it would take to provide for the vacancy. The statement of the Chairman was ordered spread upon the Minutes, and no further action was taken.

This statement of an incident in the “Proceedings” of the Book Committee that may establish a precedent is thought to be of sufficient importance as history to have an abiding place in this Report, which is assured of a far wider distribution than the Journal of the Book Committee, which has a very limited circulation.

REAL ESTATE

No building enterprises have been undertaken during the quadrennium. Much consideration has been given to the project of enlarging the building at Chicago in order that we may care for the increased business. The extreme high cost of building, however, made it seem unadvisable. Later the purchase of a new site at the corner of Superior Street and Fairbank Court, with the probability of erecting a building there, caused an abandonment of the plan of enlarging the present building. The new lot, which cost \$135,000, is three blocks east of our present property at Rush and Superior, and is 125 by 216 feet. It is in the immediate vicinity of the property owned by the Northwestern University. This is a desirable location and could probably be well disposed of if thought best by the Committee. The purchase of the site was made with the assured expectation that the present property would be sold at a price which would go far toward financing the purchase of the lot and the erection of a new and larger building. A satisfactory price has not yet been realized, though proffers have been made that would show a profit over the original cost.

The removal of the Manufacturing Department in New York from the Fifth Avenue building to a location where the rental is reduced by fifty per cent for the same space has greatly increased the facilities for this department and, as well, enlarged the space for the use of the church officers and Benevolent Boards in the building at 150 Fifth Avenue.

We continue to hold the Fourth Street property in Cincinnati, believing that the business is so developing in our Publishing House there that this property, being contiguous, will probably soon be needed and can be readily made a part of our plant at 420 Plum Street.

ADVOCATES

The General Conference has for several quadrenniums past given time and careful consideration to the subject of the *Advocates*—management, number and circulation. This matter came to a crisis at the session of 1916 held at Saratoga Springs. A minority report came from the Committee on Book Concern proposing a consolidation which would combine the *Western*, the *Central*, the *Northwestern*, and the *Advocate Journal* to be published at Chicago, with one publication at New York, one at San Francisco and one at Portland. After prolonged debate, this proposal was defeated by a vote of 445 to 321. The session of 1920 found a sentiment still prevailing for some consolidation. It, however, did not prevail in the Committee on Book Concern, and no question came to the General Conference as a body. However, the following was

reported from the Committee on Book Concern and adopted by the Conference:

"Whereas, The Church Press has an influence and importance so great that the subject demands fuller study and consideration than is possible at this Conference; therefore,

"Resolved, That the Book Committee be requested to make, through an impartial and disinterested committee of their own number or of others, a careful study of the entire subject, particularly as to the number of church papers needed, their character, management and editorial supervision, and report their findings and recommendations to the next General Conference."

Conforming to that direction, the Book Committee considered the matter at the session of April 19, 1922, and determined that this Committee should consist of nine members; five of these to be members of the Book Committee, as follows: Cyrus M. Van Pelt, James E. Holmes, J. Luther Taylor, Charles A. J. Walker, Frank S. Wallace; and four to be other than members of the Book Committee, as follows: David G. Downey, George R. Grose, Merton S. Rice, Glenn Frank.

The Book Committee received the report of this Joint Committee of nine at its session of March 5, 1924, and deferred final action to the meeting of the Book Committee immediately preceding the General Conference. The report of the Committee of nine is as follows:

First: That there be issued one National Journal for Methodism in a series of territorial editions to serve the territories now served by the various Advocates, each territorial edition to be made up as follows: Twenty-four pages of each edition to be uniform throughout the country with a section of eight pages in each edition devoted to the interests of that territory, with the news departmentalized under the Episcopal Areas that comprise the territory in question; this Journal to be known as *The Christian Advocate*, but carrying a subtitle for each territorial edition.

Second: That this National Journal shall consist of thirty-two pages, twenty-four pages to be uniform in all editions. The composition to be done in Cincinnati, and shells shipped to the different centers. Until otherwise determined by the Book Committee, the following editions shall be published: The New York edition at New York; the Western edition, the Advocate-Journal edition, and the Southwestern edition at Cincinnati; the Northwestern edition and the Central edition at Chicago; the California edition at San Francisco, and the Pacific edition at Portland.

Third: That there shall be elected by the Book Committee an Editor-in-Chief, who, together with two assistants to be elected by the Book Committee on nomination of the Editor-in-Chief, shall constitute an Editorial Board. This Editorial

Board shall be responsible for the twenty-four pages of material uniform in all editions.

Fourth: That an Associate Editor for each territorial edition shall be elected by the Book Committee. Under the general supervision of the Editor-in-Chief, each such Associate Editor shall be responsible for the eight pages devoted to the interests of his special territory.

Fifth: The Committee recommends in the case of the Epworth Herald no change of policy. Since its circulation is not sectional, and it is aimed to provide for a clearly defined constituency, its policy is not affected by the problem of the Advocates.

Sixth: The Committee recommends that in the case of Der Christliche Apologete there be no change.

Seventh: Since steps have been taken by the Book Committee looking toward the syndication of the matter in the Methodist Review of the Methodist Episcopal Church and the Quarterly Review of the Methodist Episcopal Church, South, it is our judgment that no action should be taken at present affecting the policy of the Methodist Review.

Eighth: It is recommended that all cost, editorial, manufacturing, promotion and selling, be budgeted, and each department be expected to produce definite results at a cost within the budget.

Ninth: We recommend that all official editors be elected by the Book Committee.

DAVID G. DOWNEY, *Chairman*,
J. LUTHER TAYLOR, *Secretary*.

The Advocates have been rendering signal service to the Centenary. They have printed in their columns many thousand pages of information and appeal in the interest of this cause. In his last report to the Council of Boards at the meeting held in Chicago, January, 1924, the Secretary, R. J. Wade, gave recognition to our Journals in these words, "All of the papers have been most generous in giving space, and the editors have continuously contributed effective editorial support to the endeavors of the Committee on Conservation and Advance and the various boards. This attitude of sympathetic cooperation is an asset to the benevolent work of the church of enormous value." When the agreement was made between the Advocates and the Committee on Conservation and Advance, November, 1921, for publishing this Centenary matter, the Committee formally agreed "to use its organization diligently to cooperate with the publishers to promote the circulation of each of said periodicals." That the Advocates have rendered incalculable help to this Centenary cause, with little if any financial profit to the journals, is certain. This service has

been gladly given. The "profit motive" is not uppermost in the administration of the Book Concern.

The Book Committee recognizes that this agreement quoted above was carried out in perfectly good faith to the best of the ability of those committed to it. Some of the Advocates did show increased circulation. It is, however, very evident that such agencies can only serve as helps in solving this serious problem of circulation. The organization and methods that make an appeal for sacrificial giving to the World Service program are not particularly fitted to get subscriptions for the Advocates.

The Pittsburgh, The Michigan and The Washington Advocates, Zion's Herald, and possibly others are serving their several constituencies well. Whether these regional or Area journals would be encouraged and their number increased by publishing "only One National Journal for Methodism in a series of territorial editions to serve the territories now served by the various Advocates," is the question which will come to your body when you consider the report of the Book Committee on Advocates as above given.

The report of circulation of the Journals as of January 1, 1920, and January 1, 1924, is as follows:

Name	1920	1924	
California Advocate	7,548	9,117	+1,569
Central Advocate	24,729	28,141	+3,412
Christian Apologist and Hearth and Home	9,847	10,397	+550
Epworth Herald	49,807	85,620	+35,813
Methodist Advocate-Journal.....	5,310	7,025	+1,715
Methodist Review	6,425	6,880	+455
New York Advocate	49,145	50,995	+1,850
Northwestern Advocate	30,943	30,820	-123
Pacific Advocate	7,347	6,798	-549
Pittsburgh Advocate	42,357	36,195	-6,162
Southwestern Advocate	17,175	17,940	+765
Western Advocate	30,640	36,479	+5,839
Total	281,273	326,407	+45,134

It may be noted that the above publications, exclusive of the Epworth Herald and the Pittsburgh Christian Advocate, show a net gain of 15,483 in circulation. The Epworth Herald shows a gain of 35,813 this quadrennium but its circulation as of January 1, 1916, was 91,016 or 5,396 more than January 1, 1924.

In the report of the Book Committee to the General Conference of 1920 it was stated that "the financial loss is not to be taken over seriously." This conclusion came from the fact that the four years' deficit on all the Advocates, Methodist Review, Epworth Herald, Christian Apologist for the quadrennium was \$169,137.51. This was \$42,284 for each year. It was suggested in that report that this was not a large annual expense

when the promotion of the educational, benevolent and spiritual interests of a Church of four million members was concerned, since all the Journals were in a very literal sense "Advocates" of all such interests.

When it faces the deficit incurred in publishing the same Journals this past four years, your Committee admits that the figures are large. These are the amounts of the deficit:

Advocates	\$522,252.47
Methodist Review	28,615.12
Epworth Herald	101,598.90
Christian Apologist	45,135.86
Total	<u>\$697,602.35</u> or

\$174,400 each year. The increase in deficit on these periodicals above the last quadrennium is \$528,464.84. There is, however, an explanation of these figures that should be called to your attention.

In the face of steadily increasing costs of production, the Book Committee has continued the subscription price of these important Journals at a figure far below their cost, feeling that the service rendered to the Church in its many enterprises amply justifies the annual expenditure. Advances in the price of paper alone have increased the production cost of the eight official Advocates by the sum of \$216,183.58. Other increased manufacturing costs, such as composition, press work and binding, a very large percentage of which is due to increases in wages, bring the total increased manufacturing costs for 1920-1924 to a total of \$448,243.01. In addition to these items there is \$264,121.98 in rent, promotional and selling expense, and editorial costs, making a total increased cost for the quadrennium of \$712,364.99.

There is an increase in earnings due to a somewhat larger circulation and a small increase in subscription price, which went into effect the last year of the previous quadrennium on certain of these papers. This amounts to \$297,043.54, and when deducted from the increased costs, makes a net deficit on these eight official Advocates of \$415,321.45.

When we add to this net increase the deficit on the Methodist Review, Epworth Herald and Christian Apologist, which amounts to \$113,143.39, the total increase in the deficit on these several periodicals is \$528,464.84.

Had the Book Committee increased the subscription price of these periodicals 50 cents per year, provided the circulation could have been maintained, this deficit would have been nearly absorbed. Or if the Benevolent Boards had continued their appropriation for promotion through the Advocates at the rate of \$75,000 annually, as it existed in 1919 for the similar serv-

ice which has been continued during this last quadrennium, this deficit would have been materially decreased.

The Book Committee still believes that the service rendered to the Church in its many enterprises is worth a very considerable annual expenditure.

DISTRIBUTION TO THE ANNUAL CONFERENCES

There have been set aside to this purpose the following amounts:

1921	\$275,000
1922	200,000
1923	300,000
1924	350,000
Total	<u>\$1,125,000</u>

The distribution in 1922 was the lowest for thirteen years. It was in most business circles a year of unprofitable operations. The volume of business was large, but high expenses reduced the profits. In fact the percentage of net earnings distributed that year was larger than usual.

Ministers and members of other denominations hear with surprise our record of amounts given our retired preachers by the Book Concern. To them, without exception, it is most commendable. They look with admiration upon the plan and the fine results, and covet something similar. However, from our own Church the praise is not unanimous. There is no question about the variety of counsel the Book Committee receives concerning the amount that should be distributed to the Conferences each year for the retired preachers. This advice is literally as well as geographically "As far as the east is from the west."

The columns of one paper have the statement that the Book Committee in 1923, with net earnings of \$447,000, yet chose to give but \$300,000 to the retired preachers, the remainder being applied to deficits on the Advocates. The truth is that the \$447,000 constituted net earnings after the deficits of the Advocates had been deducted. The Committee carefully considers each year what part of the net earnings shall be distributed to the Conferences. It has not been thought good business judgment to fix a standard percentage for distribution, since the absolute necessities for equipment or building in the business may be greater in one case for the coming year than in others. Then, too, it may appear that the prospect for a prosperous year may vary greatly, and in view of this fact it may be wise to husband the earnings one year but not in another. There is a settled policy to disburse all that is possible each year, due regard being always given that there shall be

"retained a sufficient amount with which to carry on its affairs." This is in obedience to a specific direction of the Discipline.

On the other hand, some would reduce or eliminate the amount set aside for retired preachers and use it for the greater "promotion of Christian education and the dissemination of moral and religious literature."

It should be remembered that the Book Concern is the oldest organization in the Church; that it originally was the only Missionary Board, the only Educational Board, the only Sunday School Board, the only Temperance Board, the only distinctly Benevolent Board of Methodism. Yet even then the framers of the law provided for a distribution of as large an amount as possible to the Conferences. We now have very efficient Boards for all these other objects. They make urgent, compelling appeals to the generosity of the people. The responses are really remarkable. The Book Concern, instead of being loaded with more of this missionary work, should now be relieved of the burden it was compelled to carry before these new helpers came. In fact, it should be freer to purchase and issue good literature, and at the same time to make still larger distribution to the men whose life service and sacrifice have made possible this new and better day. "The claim to a comfortable support inheres in the Gospel Ministry. . . . Such claim is not invalidated by his being retired." Moreover, in our Constitution we have sacredly guarded it by the Sixth Restrictive Rule, declaring "The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the Traveling, Supernumerary, and Superannuated Preachers, their wives, widows, and children." Certainly if there is this Constitutional restriction guarding this produce after the Book Committee has determined what that produce in any given year shall be, neither the Book Committee nor yet the General Conference can by indirection accomplish the same end. Very true, "the Book Concern is not an institution for profit but for service"; but it is a distinctly double service it renders: First, the dissemination of moral and religious literature; second, helping to keep faith with the men who have the claim both in law and equity upon such profits, "after the Book Committee has determined and retained a sufficient amount with which to carry on its affairs."

Retired ministers are generous contributors to all these Benevolent Boards. It is not just to tax them an additional amount for benevolences by diverting the fair profits of the Book Concern from their purse to do this benevolent work.

TREASURERS' REPORTS

There is committed to the Book Committee the election of the treasurers of two important collections: The Episcopal

Fund and the General Conference Expense Fund, and the laying of the apportionments for the same.

The increase in the number of Bishops, together with the large number assigned to foreign fields, with necessarily far greater traveling expense, led the Committee to make the apportionment for the first three years two and one-fourth per cent of pastoral support. This was reduced for the fourth year to two per cent.

The fine response of the Church is in large part accounted for by the very efficient methods of collection used by the Treasurer, George P. Mains, and his assistant, John R. Huff.

But we should not be unmindful of the drastic provisions of the Discipline as to prorating deficiencies in ministerial support, and as well of the pressure brought by District Superintendents on the churches to meet all ministerial claims.

The General Conference Expense Fund does not have the advantage of prorating. The apportionment for the quadrennium was one and one-fourth per cent. This, according to the Discipline, is spread over the last three years. The Treasurer, O. P. Miller, has used great diligence and, it is hoped, will be able to meet all legitimate expenses. It, however, requires always careful attention on the part of those interested to prevent the General Conference from authorizing the payment of expenses from this Fund that in all justice should be paid by the Boards or bodies in whose interests the Commission was created.

PUBLICATIONS

The book output of the quadrennium is proof that the folk called Methodists are eager and inquiring. This is preeminently so in the case of Methodist preachers. Our itinerants, following the habit of John Wesley, are prolific writers and avid readers. Our constituency is a varied one with regard to culture, capacity and need, and books widely varying in theme, content and treatment are necessary to meet the demand.

To say that all the books published are of equal merit would not be an accurate statement, but that there are none without merit of some special sort, fitted to a particular need, is a statement that we believe will stand the test. One of the purposes of The Book Concern, as declared in the Discipline, is "the spread of Christianity by the publication, sale, and distribution of moral and religious literature." That the book publications of the quadrennium have served this purpose is the confident belief of those entrusted with this serious responsibility.

The Biblical Introduction Series, by Professors Eiselen and Hayes, of Garrett Biblical Institute, has been brought to completion and the student now has at hand everything needed in this important department of Bible study.

The Abingdon Texts for use in Week-day Schools of Religion are lacking only two or three volumes and these remaining units will be issued during this year. Here again, as in so many other instances in the past, your Book Concern has pioneered the path in placing worthy and serviceable tools in the hands of forward-looking Christian teachers.

The general list, including biblical, evangelistic, ethical and social discussions and interpretations, together with volumes of travel, essays and wholesome stories, is large, and has received merited recognition from the publishing trade and the religious and secular press.

The Book Editor is the one of the company of Editors whose election is committed to the Book Committee. His eminent fitness for the task, his assiduous attention to the duties of his office, his discriminating judgment as to the need of the Church to-day; these, together with his wide recognition by the Church at large as counsellor in most important affairs conspire to approve this method of election.

SUNDAY SCHOOL PUBLICATIONS

In the field of literature production for the Sunday school, the four years of the past quadrennium have been among the most fruitful in the history of The Methodist Book Concern. There has been a very substantial increase in the circulation of the Sunday-school publications, both textbooks and periodicals. It is gratifying to note that this increase is most marked in the case of the better types of literature, that is, the publications prepared with reference to special age groups. The largest increase has been in the International Graded Lessons, in the story papers for Juniors and Intermediates and for Young People, and in those periodicals devoted to the Improved Uniform Lessons serving the Home Department and the organized adult Bible classes. There has likewise been an increase in the circulation of elective and teacher training courses in textbook form. Together, these increases in circulation closely parallel and are somewhat larger than the recorded increase in Sunday-school and teacher training enrollments and in the accessions to the Church from the Sunday school.

New publications deserving special notice in a record of the past four years include the following:

The Church School, an interdenominational magazine of religious education started in October, 1919, devoted to a discussion of educational theory and practical methods for all departments of the school.

The Target, a story paper for boys, and *The Portal*, a story paper for girls, two publications which together continue the service of the *Sunday School Advocate* with special provision

for meeting the interests and needs of boys and girls of Junior and Intermediate ages.

The Officer, a monthly magazine devoted to the problems and work of the superintendent and other administrative officers of the school.

World Neighbors, a monthly magazine of missionary education with special missionary information, programs and method suggestions for all departments of the school.

The Bilingual Lesson Quarterlies for foreign language groups in the United States, prepared in cooperation with other denominations for each of six language groups: Czech, Italian, Spanish, Magyar, Russian and Polish.

The Sunday-school textbooks produced during the quadrennium including the following:

Elective Courses for the Sunday school.....	9
Textbooks in training for leadership	
General	12
Specialization courses	19
Textbooks on Improved Uniform Lessons.....	8
Program Guides for Daily Vacation Bible Schools..	3
	<hr/>
Total	51

GENERAL REFERENCE

The erection of the Chicago Temple in the very center of that great city led the Book Committee to consider the question of establishing a book store in that building.

A proposition from the officers of the Temple organization was submitted to the Committee, which was accepted. By the terms of this agreement a trial lease was taken for twenty-three months and an option at the same rental for eight years beyond. The room occupied is one of the most desirable, being on the street floor and at the corner of the entrance to the auditorium of the Temple.

Duly authorized members of the Chicago Preachers' Meeting appeared before the Book Committee with assurance that the pastors of Chicago and vicinity would give unstinted, loyal support to the store.

At the meeting of the Committee, April 18, 1923, the Publishing Agents were authorized to organize and put into operation a News Service at Washington, D. C. Conforming to this instruction, they secured the service of H. E. Woolever, formerly Assistant Editor of *The Christian Advocate* at New York, who has been furnishing informing articles to the different *Advocates* since 1923.

GENERAL CONFERENCE ENTERTAINMENT

Conforming to the direction of the General Conference, the Book Committee raised a Commission on General Conference

Entertainment, the following being elected: J. Luther Taylor, George C. Douglass, James E. Holmes, Joseph S. Ulland, William E. Conner, Silas Peirce, Jesse R. Clark, and Oscar P. Miller, ex officio, as Treasurer of the General Conference Expense Fund. Silas Peirce was elected Chairman, George C. Douglass, Vice-Chairman, and James E. Holmes, Secretary. The vacancy caused by the death of Jesse R. Clark was provided for by the election of Henry S. Henschen, and that by the death of Silas Peirce by the election of Morris S. Daniels. George C. Douglass succeeded Silas Peirce as Chairman, and Morris S. Daniels succeeded James E. Holmes, resigned, as Secretary.

Three cities formally applied to the Commission for the privilege of entertaining the General Conference of 1924: Kansas City, Mo.; Milwaukee, and Springfield, Mass. These cities were visited by the Commission and representatives from each city presented the respective claims and accommodations to the Book Committee.

Springfield was chosen by a decisive majority. The Commission has found active and efficient cooperation from the Local Committees at Springfield in preparation for the comfort and convenience of the Conference. All endeavor has been made to this end.

There will probably be some criticism and complaints. The kindly forbearance and assistance of the Conference are asked. No arrangements can be perfect. Not all the delegations can have the most desirable seats. Not all the delegates can secure the exact kind and price of lodgings they desire.

The Commission has done its best to prepare for your Conference, and will continue to serve you as new occasions arise.

BALANCE SHEET OF THE METHODIST BOOK CONCERN
AS OF DECEMBER 31, 1923

Current Assets—

Cash on Hand	\$126,911.35
Accounts and Notes Receivable.....	1,470,735.95
Stock Inventories—	
Manufacturing Department	421,007.89
Merchandise Department	790,490.26
Mailing Room	5,848.38
Phonographs	1,585.22

Total Current Assets\$2,816,579.05

Invested Surplus	585,069.25
Property—(Net Valuation)	
Real Estate and Buildings.....	2,777,292.80
Equipment	377,834.46
Furniture and Fixtures.....	74,243.38

Total Assets\$6,631,018.94

Current Liabilities—

Notes Payable	\$25,000.00
Accounts Payable	136,456.47
Distribution to Annual Conferences—	
Due Conferences not yet held.....	102,813.95
Reserve for Distribution to Annual Conferences	216,015.31

Total Current Liabilities..... \$480,285.73

Reserves—

Unfilled Subscriptions	66,629.94
Special Reserve on Stock.....	114,908.73

Total Liabilities \$661,824.40

Capital	3,000,000.00
Working Fund for the Conduct of the Business....	2,969,194.54

\$6,631,018.94

WILLIAM F. CONNER, *Chairman.*

EZRA S. TIPPLE, *Secretary.*

REPORT OF THE PUBLISHING AGENTS
OF THE METHODIST BOOK CONCERN
FOR THE QUADRENNIUM ENDING
DECEMBER 31, 1923

DEAR BRETHREN :

Our colleague and friend, Dr. Edwin R. Graham, died February 19, 1921, at his home, Richwood, Ohio. For seventeen years he held intimate and active relation to The Methodist Book Concern, as one of its Publishing Agents. His outstanding characteristic was loyalty. He was intensely loyal to his family, his home, his friends, and to the large business interests entrusted to his care. Loyal to his country, to his God, and to those ethical and moral convictions which are the ripe fruitage of a Godly life. Those who were privileged to know Dr. Graham intimately and to whom he revealed the inner springs of his life knew how tenaciously he cherished a simple, strong, and childlike faith in God. The shadows that came strengthened rather than weakened his faith and hope. As his own strength ebbed away his hold on God and the eternal verities grew stronger. When the end came the everlasting arms were his refuge and strength.

We, his colleagues, miss the stately form and gracious bearing of him who for so many years met with us and shared the deliberations concerning the publishing interests. We are saddened by the sense of personal loss, but we are cheered by the hope of the future and confidently anticipate the fellowship and service of the eternal life.

The comprehensive report of the Book Committee covering the activities of The Methodist Book Concern for the quadrennium is such an admirable and exhaustive survey of the work that it leaves for your Publishing Agents opportunity to review some of the less generally recognized results to which the great publishing interests of the Church can point with satisfaction. This institution of which we are the administrative officers, is one of the vital agencies of our Church, supporting and serving every part of our connectionalism, and notwithstanding the fact that it has done a very creditable business from a purely commercial viewpoint, we feel that there are many values which cannot begin to be measured in dollars and cents. The sales for the quadrennium under review amount to \$20,489,489.46, or an increase of \$6,827,732.59. The net produce from this business is \$1,642,539.95, an increase over the previous four years of \$137,553.43, and the distribution made to Annual Conferences is \$1,125,000. These financial results would be a credit to any

organization but there is a contribution made by The Methodist Book Concern which far exceeds the commercial aspect. In fact, the present physical assets of your publishing interests could be sold for cash which, if securely invested so as to bring the modest return of 5 per cent per annum, would permit the distribution to Annual Conferences of over \$300,000 per year, or more than the average distribution of the past four years. But the primary purpose of The Methodist Book Concern is the production and distribution of Christian literature, and it is believed that through cooperation and coordination, the quadrennium under review has been signally successful in accomplishing this purpose. For, in addition to the financial result there has flowed from our presses a stream of Christian literature whose influence it is impossible to compute. Would any one attempt to measure the influence of over a quarter of a million Advocates that have weekly found their way into our Methodist homes throughout the land? Or who can tell the effect of the more than five million annual circulation of our excellent Sunday school periodicals and books? Or of the millions of books and leaflet literature which have been published—all designed to meet the intellectual and spiritual need of our people, edited from the Christian and Evangelical viewpoint, in several different languages and at such modest prices that the humblest person or Sunday school could afford to buy? This tremendous and growing output synchronizing with the avalanche of corrupt and demoralizing literature of the day, helps to neutralize the influence which the latter exerts. Where is the antidote for this stream of pollution to come from if the Church does not maintain a virile press which will aid the pulpit in the spreading of Christianity?

The Methodist Book Concern is one of the strong arms of the Christian Church, fearlessly opposing sin and iniquity and evils of every kind. It rejoices that profits accrue for distribution to the retired ministers, but its first object and purpose are: "the promotion of Christian Education; the dissemination of moral and religious literature; the spread of Christianity by the publication, sale, and distribution of moral and religious literature." The Methodist Book Concern was organized for service; it is operated and maintained as a service organization. Our Sunday school literature is of the highest grade and is sold more cheaply than are the publications of any other denomination. Our books are priced from twenty to thirty-three and a third per cent lower than books of equal size and quality issued by other publishers, and it is our constant aim to enlarge this service as opportunity affords.

The service of The Methodist Book Concern extends even beyond our own constituency. Many of our sister denominations are not equipped with publishing facilities as is the Methodist

Episcopal Church. Many editorial departments are not in position to secure with ease the best editorial and teaching material for their periodicals. To all such denominations The Methodist Book Concern has extended the helping hand in placing at their service both the manuscript materials and the manufacturing facilities required by our own larger program of literature production.

During the quadrennium The Methodist Book Concern has served in greater or smaller measure no less than 18 denominations through its program of cooperation and syndication. It is a privilege to work for others. It is a greater privilege to work with others, especially in the production of a larger and better teaching literature for simultaneous use by many Protestant groups.

The Methodist Book Concern has been able to secure the cooperation of authors of distinction both within and without the denomination, and from across the seas. Our catalogue has been enriched with volumes covering the various fields of travel, biography, belles lettres, philosophy, psychology, sociology, and theology.

An examination of our catalogue will show a long list of books dealing with the practical aspects of evangelical Christianity. Evangelism in its many forms has been especially emphasized and every effort has been made to enrich the religious life of the ministry and laity.

The Biblical Introduction Series has been rounded out and we now have for the use of our preachers and people everything that is needed in this important field of Bible study. In the Abingdon Religious Education Texts we have provided what is generally acknowledged to be the outstanding series in the Department of Week-day Religious Instruction and Community Training Schools, and on every hand—in the press secular and religious—the high character of the publications of The Methodist Book Concern and The Abingdon Press is cordially recognized.

We desire to emphasize the following paragraph contained in the Annual Report of the Book Editor:

“The continuous advance in scientific discovery, in philosophic ideals and in the social application of these discoveries and ideals, has necessitated a new appraisal and a restatement of religious truth. Within the limits of the generally accepted evangelical fundamentals our Christian scholars must be allowed full freedom from philosophic and theologic discussion. No narrow censorship must be allowed to close the door of opportunity to competent and reverent students and writers. If it was necessary for Christian thought of the second, fourth and tenth centuries to formulate its belief and to express it in the thought categories of those ages, it is no less necessary to-day. Devout and earnest Christian scholars met the attacks made

upon Christianity in their time by using the intellectual method and weaponry fit for that time. They spoke and wrote an understandable language, a language in harmony with the social, scientific and philosophic knowledge of the age. Christianity owes to such men an unpayable debt. But knowledge has increased, vision is vastly widened, the material universe is immeasurably expanded and life itself is well nigh inconceivably more complex. The enemies of the faith are making their attacks upon the basis of these new and altogether unimagined material and intellectual expansions and conceptions. They must be met upon their own ground; a weaponry and a method suited to the time must be used. To all reverent and capable scholarship essaying to meet the attack of the new day with a method, a weaponry, a spirit suited to the emergency, The Methodist Book Concern accords a cordial and unequivocal welcome."

The Publishing Agents have been deeply concerned regarding the Advocates. The emphasis of General Conference action has been upon circulation of these indispensable periodicals rather than upon profits. Persistent effort has been exerted to increase the circulation, and despite the prevalent tendency downward in the circulation of Church papers generally, we are able to report a slight increase. We have had cooperation from the Council of Boards of Benevolence. Regular observance of Good Literature Day and intensive canvass by pastors have been very helpful and are duly appreciated.

In our annual reports to the Book Committee attention has been called to the fact that subscription prices are not sufficient to cover the cost of these papers, greatly increased as these costs have been in this quadrennium by reason of the rise in paper, labor, etc. (See Report of the Book Committee, page 47.) But the Book Committee has felt that the great service rendered to the Church in its many enterprises amply justifies this annual expenditure for publicity, especially during the Centenary period when such unusual emphasis has been placed upon our benevolent interests.

Let us look at this last point somewhat more closely. A careful analysis of the contents of these papers for four years shows that approximately one-fourth of their measured space has been devoted to promotional matter in behalf of the interests represented in the Council of Boards of Benevolence, much of this matter being furnished by the Boards themselves or by the Committee on Conservation and Advance. For this space no charge has been made by The Methodist Book Concern, this extraordinary service being rendered entirely without compensation although its value considered as advertising is manifestly worth more to the Boards and agencies concerned than the same amount of space used and paid for as straight advertising.

It is well within the mark to say that if the papers could have received credit at regular rates for this service there would have been no deficit. The Council, Boards, and Committees have repeatedly, by formal vote, acknowledged their obligation to the papers, and we believe that in bringing this offset to the attention of the General Conference we are contributing to a more intelligent understanding of the immense service which the Advocates are performing for the common good.

One of our discriminating Editors has said: "Financially The Christian Advocates are certain to show a deficit so long as the size and subscription price remains unchanged. With printing paper and the wage scale at their present level no economy in management will show a surplus unless the outlay per subscriber is offset by an enlarged revenue. The books of account can have no way of crediting the papers with the constantly accumulating items of gain to every reader, and to every denominational interest as a result of the stream of publicity ever flowing from the Church Press. If this could be written into the books before the balance is struck, the profits of the Church Press would be stupendous in proportion to the cost of the service."

Inasmuch as it is difficult to express the work of the Church in other than the language commonly used in describing secular affairs, the net results must be given in figures whether in reference to units of membership or in dollars and cents representing annual operations of the Methodist Episcopal Church as a going business concern.

Let us give attention for a moment to the latter point of view. We find that the fiscal operations of the Methodist Episcopal Church for a given year amount to something over \$105,000,000. The greatest loss on the Advocates for any year in the quadrennium is \$229,641.69. Without the Advocates this enormous business of the Methodist Episcopal Church could not have been carried on in such successful manner. Therefore the loss on publishing these Advocates should be considered simply as general publicity in the same way that corporations treat their national advertising as distinct from special and local publicity. As an illustration we cite actual figures taken from the reports of six large corporations:

	<i>Amount of Annual Business</i>	<i>Annual National Advertising</i>	<i>Per- centage Cost</i>
Corporation A	\$150,000,000	\$2,000,000	$1\frac{33}{100}\%$
Corporation B	23,000,000	200,000	$1\frac{8}{10}\%$
Corporation C	7,000,000	2,000,000	$28\frac{57}{100}\%$
Corporation D	75,000,000	3,000,000	4%
Corporation E	110,000,000	2,500,000	$2\frac{27}{100}\%$
Corporation F	40,000,000	1,500,000	$3\frac{75}{100}\%$
Methodist Episcopal Church	105,000,000	770,000	$\frac{7}{10}$ of 1%

From these figures it will be seen that neither in volume nor in percentage does the total cost of promoting the work of the Methodist Episcopal Church, as represented by the expenditures of the Boards for general publicity *plus* the cost of the Church papers, bear any comparison to the expenses in this one item of these great corporations in securing their annual sales.

The Methodist Book Concern endeavors to maintain Christian standards in all its business and industrial relationships. Goodwill and cooperation are the keynotes of our policy. Group insurance and retiring allowances are features of our economic system. Wages, hours, and working conditions are so adjusted as to promote human values. The 44-hour week, the union wage scale as a minimum, and consideration in cases of sickness and other emergencies, are only some of the features that make our plants attractive to workmen and contribute to the devotion and loyalty of our people.

The Book Committee and each of the Local Committees have held their regular meetings throughout the quadrennium, at which times the affairs of The Methodist Book Concern have been given careful and thorough-going consideration. As Publishing Agents we cannot pay too high tribute to the exacting work of our brethren on these Committees.

Our contract with the West Virginia Pulp and Paper Company, from whom we have been receiving for six years our main supply of paper, expired December 31, 1923. Last August we sent our requests to the representative paper manufacturers throughout the country setting forth our needs and specifications and asking samples and bids. When these were in hand we called into conference with us those in immediate charge of paper purchases in our three manufacturing plants who counseled with us relative to a new contract. After most careful consideration decision was reached by which practically 40 per cent of our paper supply would be purchased from the Champion Coated Paper Mills at Hamilton, Ohio, and the balance, or 60 per cent, would be furnished by the West Virginia Pulp and Paper Company for the period ending December 31, 1926.

The price per pound, f. o. b. mill, is the same from each company, and the quality of the paper furnished practically identical. Substantially all the paper we purchase from the Hamilton mill is used in our Cincinnati plant and on account of the short haul will make an annual saving to the Book Concern approximating \$10,000. The annual consumption of paper included in these contracts is a little more than ten million pounds.

Carrying out the instructions of the Book Committee given at Chicago, April 21, 1923, regarding the establishment of a News Service at Washington, D. C., we report that very careful consideration was given to this subject. Dr. Harry E. Woolever,

for eight years Assistant Editor of *The Christian Advocate*, was selected as the Editor and Director of the National Methodist Press Service. Dr. Woolever began this work at Washington as of October 1st last. This service brings before the reading public represented by Methodism in the United States trustworthy news and a sympathetic interpretation of events, persons, and legislative proposals from the national capital. Dr. Woolever reports monthly to the Publishing Agents and Local Committee at New York. The budget as approved by the Local Committee at New York is well within the authorization given by the Book Committee. This service is being received with favor by our constituency.

Among the authorizations of the General Conference of 1920 was a suitable recognition of the one hundredth anniversary of the establishment of *The Methodist Book Concern* in the West. Acting under this authorization, and with the sympathetic counsel and support of the Book Committee, this event was celebrated in Cincinnati, October 6, 1920. This date was agreed upon, due to the fact that the first entry in the first ledger at Cincinnati was "October 6, 1820." One of the features of this centennial celebration was the presentation of a film entitled, "Along the Years From Yesterday," which shows certain of the historic and picturesque incidents connected with the beginnings of Methodism and the development of the unique institution called *The Methodist Book Concern*.

During the past year Dr. Mains has moved from Harrisburg, Pennsylvania, to Altadena, California. He is very comfortably domiciled and his last letters indicate that he is in good health.

Dr. Jennings is now living at 64 East Eighteenth Street, North, Portland, Oregon. During the year he has completed his manuscript giving the history of *The Methodist Book Concern*, which institution, during his twenty-four years of active relationship as Publishing Agent, he so well served. This manuscript is now in the hands of the Book Editor and will be published at an early date.

Each of these honored brethren constantly seeks to be helpful in his relation to *The Methodist Book Concern* interests. We all join in the earnest prayer that the lives of these dear brethren may be spared to us yet many years.

As Publishing Agents we cannot accord too high praise to all who are associated with us in *The Methodist Book Concern* family. Frequent conferences are held involving all those who share with us administrative responsibility for the proper conduct of the affairs of *The Methodist Book Concern*.

Is it too much to say that probably never before throughout its long history has *The Methodist Book Concern* made a larger contribution to the work of the Kingdom than that which is

BALANCE SHEET—THE METHODIST BOOK CONCERN

	1923 COMPARED WITH 1919						
	DEC. 31, 1919	DEC. 31, 1920	DEC. 31, 1921	DEC. 30, 1922	DEC. 31, 1923	INCREASE	DECREASE
ASSETS—							
Real Estate and Buildings.....	\$2,610,606 57	\$2,709,231 57	\$2,713,997 03	\$2,728,044 07	\$2,740,254 55	\$129,647 98	
Electric Light and Power Plant.....	132,837 19	132,837 19	111,917 93	111,897 93	111,897 93		\$20,939 26
Manufacturing Equipment.....	891,193 76	920,286 80	745,985 15	766,498 92	844,758 14		46,435 62
Furniture and Fixtures.....	182,567 80	204,449 54	208,693 29	221,023 55	235,840 92	53,273 12	
Less Reserve for Depreciation.....	\$3,817,205 32	\$3,966,805 10	\$3,780,593 40	\$3,827,464 47	\$3,932,751 54	115,546 22	
	782,020 73	845,220 34	576,882 19	645,879 23	703,380 90		78,639 83
Net Valuation.....	\$3,035,184 59	\$3,121,584 76	\$3,203,711 21	\$3,181,585 24	\$3,229,370 64	194,186 05	
Cash.....	208,835 73	194,934 83	147,417 65	229,101 58	176,911 35		81,924 38
Accounts and Notes Receivable.....	1,449,415 02	1,892,620 87	1,556,874 26	1,418,058 10	1,470,735 93	21,320 93	
Invested Surplus and Liberty Bonds.....	515,365 00	613,958 37	567,040 00	366,541 62	585,069 25	69,704 25	
Stock.....	927,895 98	1,224,398 19	1,119,506 87	1,087,184 30	1,218,931 75	291,035 77	
Total Assets.....	\$6,136,696 32	\$7,047,497 02	\$6,594,549 99	\$6,282,470 84	\$6,631,018 94	\$494,322 62	
LIABILITIES—							
Notes Payable.....	\$1,500 00	\$555,000 00	\$500,000 00	\$25,000 00	\$25,000 00	\$23,500 00	\$125,687 82
Accounts Payable.....	262,144 29	271,482 22	150,052 29	95,348 14	136,456 47		
Unpaid Distribution to Ann'l Conf.....	96,030 95	146,749 45	98,812 95	76,332 95	102,813 95	6,783 00	
Reserve for Distribution to Ann'l Conf.....	112,993 21	96,231 80	139,053 56	140,171 78	216,015 31	103,022 10	
Reserve for Unfilled Subscriptions.....	308,822 45	330,049 52	113,187 63	70,860 94	66,629 94		242,192 51
Special Reserve on First-class Stock.....		39,465 02	48,424 21	67,781 26	114,908 73	114,908 73	
Total Liabilities.....	\$781,490 90	\$1,438,978 01	\$1,049,530 64	\$475,495 07	\$661,824 40		119,666 50
Capital.....	3,000,000 00	3,000,000 00	3,000,000 00	3,000,000 00	3,000,000 00		
Working Capital for the Conduct of the Business.....	2,355,205 42	2,608,519 01	2,545,019 35	2,806,975 77	2,969,194 54	613,989 12	
	\$6,136,696 32	\$7,047,497 02	\$6,594,549 99	\$6,282,470 84	\$6,631,018 94	\$494,322 62	

THE METHODIST BOOK CONCERN—COMBINED SALES AND ADVERTISING REVENUE

	1920	1921	1922	1923	TOTALS 1920-1923	TOTALS 1916-1919	1920-1923 COMPARED WITH 1916-1919	
							INCREASE	PERCENTAGE
New York—								
Periodicals.....	\$366,839 65	\$335,097 78	\$374,195 23	\$367,827 89	\$1,443,960 55	\$1,088,470 57	\$355,489 98	32.7%
Books and Graded Lessons.....	436,294 53	488,010 63	486,586 80	495,148 77	1,906,040 73	1,199,927 47	706,113 26	58.9%
Job Work.....	1,144,036 73	886,430 75	710,864 81	798,006 95	3,539,339 24	2,317,173 08	1,222,166 16	34.8%
Advertising.....	20,269 05	25,918 84	29,792 55	34,189 50	110,169 94	82,007 20	28,162 74	34.3%
Total.....	\$1,967,439 96	\$1,735,458 00	\$1,601,439 39	\$1,695,173 11	\$6,999,510 46	\$4,687,578 32	\$2,311,932 14	33.3%
Boston—								
Periodicals.....	\$35,425 89	\$28,175 32	\$39,220 93	\$38,393 61	\$141,215 75	\$113,191 19	\$28,024 56	24.7%
Books and Graded Lessons.....	64,352 38	69,259 76	67,386 29	66,704 14	267,682 57	182,434 50	85,248 07	31.8%
Total.....	\$99,758 27	\$97,435 08	\$106,607 22	\$105,097 75	\$408,898 32	\$295,625 69	\$113,272 63	27.7%
Pittsburgh—								
Periodicals.....	\$114,506 36	\$109,207 72	\$137,983 43	\$141,841 34	\$503,538 85	\$348,359 59	\$155,179 26	30.8%
Books and Graded Lessons.....	93,761 20	116,551 15	113,841 36	118,195 03	442,348 74	282,465 97	159,882 77	36.1%
Miscellaneous.....	150 30	.....	.....	.....	150 30	.....	150 30	100%
Total.....	\$208,417 86	\$225,758 87	\$251,824 79	\$260,036 37	\$946,037 89	\$630,825 56	\$315,212 33	33.3%
Detroit—								
Periodicals.....	\$65,254 45	\$63,670 62	\$74,639 87	\$74,182 87	\$277,747 81	\$206,854 44	\$70,893 37	25.5%
Books and Graded Lessons.....	81,149 89	89,373 94	84,779 62	85,141 22	340,444 67	204,922 50	135,522 17	39.8%
Miscellaneous.....	1,404 03	170 76	100 00	.....	1,674 79	.....	1,674 79	100%
Total.....	\$147,808 37	\$153,215 32	\$159,519 49	\$159,324 09	\$619,867 27	\$411,776 94	\$208,090 33	33.6%
Cincinnati—								
Periodicals.....	\$432,589 24	\$406,859 99	\$470,758 48	\$461,939 69	\$1,772,147 40	\$1,425,209 76	\$346,937 64	19.6%
Books and Graded Lessons.....	127,480 11	212,300 86	204,890 00	212,347 06	817,018 03	599,192 89	217,825 14	26.5%
Job Work.....	327,638 52	334,762 19	333,056 41	342,860 63	1,338,317 75	713,657 65	624,660 10	46.3%
Advertising.....	34,912 39	68,085 51	54,161 28	66,565 38	224,324 76	116,624 32	107,700 44	48.6%
Miscellaneous.....	42,780 11	40,177 32	43,491 59	44,663 38	171,112 40	99,289 79	71,822 61	41.9%
Total.....	\$1,025,400 57	\$1,062,785 87	\$1,106,357 76	\$1,128,376 14	\$4,322,920 34	\$2,953,974 41	\$1,368,945 93	31.7%

THE METHODIST BOOK CONCERN—COMBINED SALES AND ADVERTISING REVENUE

	1920	1921	1922	1923	TOTALS 1920-1923	TOTALS 1916-1919	1920-1923 COMPARED WITH 1916-1919	
							TOTALS 1916-1919	INCREASE
Chicago—								
Periodicals.....	\$402,927 94	\$416,159 54	\$464,164 08	\$444,658 10	\$1,727,909 66	\$1,335,959 13	\$391,950 53	
Books and Graded Lessons.....	266,009 58	319,823 65	332,657 66	346,839 18	\$1,265,330 07	782,265 85	483,064 22	
Job Work.....	166,119 68	203,062 81	177,401 30	406,763 46	953,347 25	376,839 93	576,507 32	
Advertising.....	15,933 37	17,021 03	21,032 06	25,103 95	79,090 41	84,570 98	*5,480 57	
Miscellaneous.....	17,644 63	4,463 29	2,803 77	1,311 84	26,223 53	.....	26,223 53	
Total.....	\$868,635 20	\$960,530 32	\$998,058 87	\$1,224,676 53	\$4,051,900 92	\$2,579,635 89	\$1,472,265 03	
Kansas City—								
Periodicals.....	\$267,913 57	\$275,606 53	\$302,279 08	\$294,918 25	\$1,140,717 43	\$803,031 16	\$337,686 27	
Books and Graded Lessons.....	181,820 58	213,082 26	206,780 59	206,900 07	808,583 50	531,812 04	276,771 46	
Advertising.....	7,088 84	7,432 56	8,355 34	10,564 26	33,441 00	33,334 35	106 65	
Miscellaneous.....	1,120 64	852 65	.....	.....	1,973 29	.....	1,973 29	
Total.....	\$457,943 63	\$496,974 00	\$517,415 01	\$512,382 58	\$1,984,715 22	\$1,368,177 55	\$616,537 67	
San Francisco—								
Periodicals.....	\$137,746 83	\$135,501 34	\$149,026 53	\$152,303 66	\$574,578 36	\$401,586 75	\$172,991 61	
Books and Graded Lessons.....	113,250 26	141,437 02	134,752 69	146,384 85	535,824 82	291,760 19	244,064 63	
Advertising.....	11,085 12	9,318 17	10,185 13	10,803 35	41,391 77	40,815 57	576 20	
Miscellaneous.....	2,488 44	1,176 52	69 13	110 00	3,844 09	.....	3,844 09	
Total.....	\$264,570 65	\$287,433 05	\$294,033 48	\$309,601 86	\$1,155,639 04	\$734,162 51	\$421,476 53	
Totals—								
Periodicals.....	\$1,823,203 93	\$1,770,278 84	\$2,012,267 63	\$1,976,065 41	\$7,581,815 81	\$5,722,662 59	\$1,859,153 22	
Books and Graded Lessons.....	1,424,098 53	1,649,839 27	1,631,675 01	1,677,660 32	6,333,273 13	4,074,781 41	2,308,491 72	
Job Work.....	1,637,794 89	1,424,255 75	1,221,322,52	1,547,631 04	5,831,004 23	3,407,670 66	2,423,333 58	
Advertising.....	89,288 97	128,376 11	123,526 36	147,226 44	488,417 88	357,352 42	131,065 46	
Miscellaneous.....	65,588 15	46,840 54	46,464 49	46,085 22	204,978 40	99,289 79	105,688 61	
Grand Totals..	\$5,039,974 51	\$5,019,590 51	\$5,035,256 01	\$5,394,668 43	\$20,489,489 46	\$13,661,756 87	\$6,827,732 59	

*Decrease.

NET PRODUCE—THE METHODIST BOOK CONCERN

	1920	1921	1922	1923	TOTALS 1920-1923	TOTALS 1916-1919	TOTALS 1920-1923 COMPARED WITH 1916-1919	
							INCREASE	DECREASE
Produce from the Business.....	\$380,863 67	\$152,216 31	\$364,055 56	\$370,999 92	\$1,268,135 46	\$1,224,443 84	\$43,691 62	
Less Disbursements Authorized by General Conference.....	56,656 76	54,858 40	52,187 73	49,306 31	213,009 20	115,054 55	97,954 65	
Net Produce from the Business.....	\$324,206 91	\$97,357 91	\$311,867 83	\$321,693 61	\$1,055,126 26	\$1,109,389 29		\$54,263 03
Net Produce from Real Estate.....	67,406 75	106,690 98	112,286 04	192,436 19	478,819 96	272,270 55	206,549 41	
Net Produce from Invested Surplus.....	28,825 05	32,362 58	23,826 98	23,579 12	108,593 73	123,326 68		14,732 95
Total Net Produce.....	\$420,438 71	\$236,411 47	\$447,980 85	\$537,708 92	\$1,642,539 95	\$1,504,986 52	137,553 43	
Appropriation for Distribution to Annual Conferences.....	\$400,000 00	\$275,000 00	\$200,000 00	\$300,000 00	\$1,175,000 00	\$1,075,000 00	\$100,000 00	
Book Committee Expenses.....	\$12,113 79	\$9,687 03	\$7,863 72	\$8,010 85	\$37,675 39	\$31,008 02	\$6,667 37	

SUMMARY OFFICIAL PUBLICATIONS—THE METHODIST BOOK CONCERN

OFFICIAL PUBLICATIONS	Fiscal Year 1923	Fiscal Year 1922	Fiscal Year 1921	Fiscal Year 1920	Total Deficit 1920-1923	Total Deficit 1916-1919	1920-1923 Deficit Compared With 1916-1919
							Increase
Christian Advocate.....	\$25,169 85	\$34,756 34	\$40,732 35	\$31,537 48	\$132,196 02	\$21,246 45	\$110,949 57
Southwestern Christian Advocate.....	16,722 42	20,758 41	24,327 69	15,808 28	77,616 80	19,616 97	57,999 83
Western Christian Advocate.....	6,229 72	9,839 52	14,492 82	10,089 14	40,651 20	7,847 54	48,498 74
Methodist Advocate-Journal.....	7,469 47	6,151 48	8,566 07	5,235 75	27,422 77	12,401 23	15,021 54
Northwestern Christian Advocate.....	14,491 91	10,950 67	21,226 54	12,750 84	59,141 66	45,902 32	65,321 08
Central Christian Advocate.....	22,065 88	22,981 83	36,544 66	19,770 10	101,362 46	14,363 45	86,999 00
California Christian Advocate.....	9,108 38	10,887 66	13,452 91	9,209 31	42,658 26	24,229 27	18,428 99
Pacific Christian Advocate.....	9,118 33	9,680 11	10,751 87	11,374 99	40,925 30	28,823 50	12,101 80
	\$110,375 63	\$126,006 04	\$170,094 91	\$115,775 89	\$522,252 47	\$106,931 02	\$415,321 45
Methodist Review.....	\$7,761 14	\$8,151 67	\$6,585 70	\$6,116 61	\$28,615 12	\$15,976 24	\$12,638 88
Epworth Herald.....	27,446 19	7,042 43	42,713 19	24,397 09	101,598 90	23,014 83	78,584 07
Christian Apologist.....	12,200 32	13,819 71	10,247 89	8,867 94	45,135 86	23,215 42	21,920 44
	\$157,783 28	\$155,019 85	\$229,641 69	\$155,157 53	\$697,602 35	\$169,137 51	\$528,464 84
La Voce.....	\$1,859 59	\$1,500 00	\$1,500 00	\$..... 00	\$1,859 59	\$..... 00	\$1,859 59
Philippine Observer.....	1,500 00	1,500 00	1,500 00	..... 00	5,400 00	2,700 00	2,700 00
Krisang Tidende.....	1,000 00	750 25	1,489 12	1,800 00	4,074 37	7,566 66	3,492 29
La Fiaccola.....	749 47	798 34	569 11	419 94	2,476 86	..... 00	2,476 86
Bible Lessons (German).....	..... 00	578 59	800 12	..... 00	1,378 71	..... 00	1,378 71
Raccouti per i Fanciulli.....	..... 00	79 21	Cr.	..... 00	1,80 73	..... 00	1,80 73
German Graded Lessons.....	..... 00	551 05	889 98	400 00	1,841 03	450 00	1,391 03
Lecciones Dominicales Explicadas.....	900 00	900 00	900 00	900 00	3,600 00	3,226 00	374 00
Hawaiian-Korean Christian Advocate.....	4,893 80	5,357 34	2,654 86	..... 00	12,906 00	..... 00	12,906 00
Sandebudet.....	8,196 34	11,015 02	..... 00	..... 00	19,211 36	..... 00	19,211 36
Evangelist Kirke Tidende.....	..... 00	86 58	1,172 22	671 17	1,929 97	2,096 78	*166 81
Hyrdestemmen.....	128 42	Cr.	294 97	..... 00	166 55	..... 00	166 55
Swedish Sunday School Quarterly.....	..... 00	..... 00	1,376 26	900 00	2,276 26	3,675 00	*1,398 74
Eastern Missionary.....	..... 00	..... 00	4,915 76	3,201 91	750 00	3,150 00	*600 00
Enlightenment.....	..... 00	..... 00	4,915 76	8,117 67	8,117 67	8,695 04	*578 37
Christelige Talsmand.....	..... 00	..... 00	1,502 14	1,255 61	2,757 75	5,040 63	*2,282 88
Vidnesbyrdet.....	..... 00	..... 00	..... 00	..... 00	..... 00	1,200 00	*1,200 00
Epworth Kloeken.....	..... 00	..... 00	..... 00	..... 00	..... 00	2,328 89	*2,328 89
Vastra Sandebudet.....	..... 00	..... 00	..... 00	..... 00	..... 00	..... 00	..... 00
	\$177,010 90	\$176,566 26	\$247,410 55	\$166,358 39	\$767,346 10	\$209,264 51	\$558,081 59

Total Deficit.....

* Decrease.

REPORT ON IMPROVED UNIFORM LESSONS PERIODICALS PUBLISHED AT CINCINNATI, 1920-1923, INCLUSIVE

PUBLICATION	NUMBER COPIES PRINTED	NUMBER PAGES PER COPY	TOTAL NUMBER PAGES IN ALL COPIES	COMPARING 1923 QUADRENNIUM WITH 1919 QUADRENNIUM	
				Number Copies	Number of Pages
SUNDAY SCHOOL ADVOCATE ¹	57,265,452	8-1920-'21	458,123,616		
THE TARGET ²	32,322,283	8-1922-'23	258,578,264		
THE PORTAL ²	35,973,606	8-1922-'23	287,788,848		
Total	125,561,341		1,004,490,728	11,656,068	93,248,544
THE CLASSMATE	121,967,246	8	975,737,968	16,071,732	128,573,856
PICTURE STORY PAPER	9,485,060	16-1920-'21-'22-'23 20-1920-'21-'22-'23 64-1920-'21-'22-'23	165,226,876	*365,363	*6,333,996
SUNDAY SCHOOL JOURNAL	6,245,702	72-1920-'22 61-1920-'21-'22-'23	400,319,566	*340,413	*49,900,770
WORLD NEIGHBORS†	196,878	16-1922-'23	3,150,048	196,878	3,150,048
ELEMENTARY TEACHER	245,015	48	11,760,720	38,949	*968,424
HOME VISITOR	147,817	64-1920 80-1921 72-1921-'22-'23	10,568,448	18,897	*164,612
SENIOR QUARTERLY	13,730,494	48-1920-'21-'22 64-1922-'23 32-1920-'21-'22-'23	728,516,048	131,739	18,351,808
ADULT BIBLE CLASS MONTHLY	4,498,794	30-1920-'21 48-1923 64-1920-'21-'22-'23	147,031,546	1,384,662	*22,355,494
HOME QUARTERLY	3,496,752	80-1921 48-1920-'21 64-1921-'22-'23	234,404,080	267,497	*7,993,940
ILLUSTRATED QUARTERLY	2,280,067	48-1920-'21 64-1921-'22-'23	131,054,032	*43,877	44,622,764
INTERMEDIATE QUARTERLY	5,045,460	32	161,454,720	*1,505,078	*38,406,352
BOYS' AND GIRLS' QUARTERLY	3,266,149	32	104,516,768	454,201	14,534,432
SHORTER JUNIOR QUARTERLY	536,143	16	8,578,288	*99,533	*1,592,328
PRIMARY QUARTERLY	1,206,625	32	38,612,000	289,655	9,268,960
SERVICE AND LESSON LEAF	5,077,850	26	132,024,100	422,245	10,978,770
THE OFFICER†	110,392	32-1923	3,532,544	110,392	3,532,544
BIBELFORSCHER	261,950	32	8,382,400	*195,000	*6,240,000
Total	303,359,735		4,269,360,880	28,493,651	192,305,210
Net Increase					

* Decrease † New Publication—January, 1922.

‡ New Publication—January, 1923.

¹ Discontinued—December, 1921.

² New Titles continuation Sunday School Advocate, January 1922. Increase based on total subscriptions—Sunday School Advocate, Target and Portal.

GRADED LESSONS ORDERED BY THE METHODIST BOOK CONCERN FOR THE YEARS 1920-1923, INCLUSIVE

	1920	1921	1922	1923	Total for Quadrennium	Total for Last Quadrennium	Comparison
BEGINNERS' TEACHER'S	28,837	32,770	39,227	39,697	140,531	135,075	5,456
BEGINNERS' PICTURES	9,770	15,175	14,685	12,465	52,095	51,970	125
BEGINNERS' STORIES	697,660	740,615	719,680	755,325	2,913,280	2,549,800	363,480
PRIMARY TEACHER'S	48,791	56,477	64,439	66,032	235,739	227,175	8,564
PRIMARY PICTURES (Missionary)	6,070	5,970	5,955	3,875	21,870	17,088	4,782
PRIMARY STORIES	987,450	1,068,445	1,180,250	1,109,655	4,345,800	3,596,500	749,300
JUNIOR TEACHER'S	82,665	90,902	96,546	108,233	378,346	343,300	35,046
JUNIOR WORK BOOKS	1,170,235	1,141,914	1,236,693	1,254,436	4,803,278	3,843,000	960,278
INTERMEDIATE MANUALS	42,330	47,554	53,062	50,118	193,064	150,710	42,354
INTERMEDIATE PUPIL'S	451,060	475,940	543,487	533,709	2,004,196	1,506,400	497,796
SENIOR MANUALS	11,605	12,098	12,170	15,907	51,780	54,250	*2,470
SENIOR STUDENT'S	99,064	107,304	140,584	135,910	482,862	484,500	*1,638
Totals	3,685,537	3,795,164	4,106,778	4,085,362	15,622,841	12,959,768	2,663,073
THE CHURCH SCHOOL	118,000	120,000	121,000	122,100	481,600	134,000	447,000

* Decrease.

¹ For three months, October, 1919.

LIST OF NEW PUBLICATIONS

BOUND LAST FOUR YEARS

TITLE	AUTHOR	PAGES	COPIES
Adventure in Orthodoxy	<i>Gray</i>	143	1,500
America and Europe	<i>Blake</i>	29	5,000
Asbury, Francis, in the Making of American Methodism	<i>Carroll</i>	250	1,001
Balkans	<i>Sloane</i>	412	700
Bashford, James W.	<i>Grose</i>	252	3,031
Bergson and Personal Realism	<i>Flewelling</i>	304	1,000
Better Music in Our Churches	<i>Walker</i>	214	1,000
Betty May	<i>Hanson</i>	136	1,001
Beyond Shanghai	<i>Speakman</i>	198	2,525
Bible Games (Cards)	<i>Baldwin</i>	4,675
Books of Old Testament Lessons, Vol. 1.	<i>Rogers</i>	224	1,000
Books of Old Testament Lessons, Vol. 1— Leather	<i>Rogers</i>	224	250
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Beginnings in Social Service.....	<i>Brummitt</i>	62	1,053
Fearless Men.....	72	4,033
John: The Interpreter of Christ.....	<i>Morgan</i>	175	4,508
Making Men and Women.....	<i>Robinson</i>	172	2,022
Men Unafraid.....	<i>Walker</i>	164	5,017
More Stewardship Stories.....	<i>Robinson</i>	76	1,000
Recreation for Young and Old. Paper..	<i>Ebright</i>	107	3,000
Recreation for Young and Old. Cloth..	<i>Ebright</i>	107	1,000
Romance of Methodism.....	<i>Robinson</i>	137	2,667
Stories That Might Have Been.....	<i>Robinson</i>	64	3,485
Toto and Sundri.....	<i>Robinson</i>	103	1,017
Win-My-Chum Campaign.....	<i>Burgwin</i>	69	3,537
EPWORTH LEAGUE MANUALS:			
In His Footsteps.....	15	1,043
John: The Interpreter of Christ.....	16	2,500
Romance of Methodism.....	32	1,000
EPWORTH LEAGUE REQUISITES:			
By-Laws for Local Chapters.....	33,728
Constitution for Local Chapters.....	60,400
Institute Note Books.....	4,500
Institute Registration and Attendance Record Card.....	68,800
JUNIOR LEAGUE REQUISITES:			
Application Cards.....	20,281
Junior Record Card.....	30,452

MUSIC BOOKS

TITLE	AUTHOR	PAGES	COPIES
Chapel Service Book		186	4,000
Junior Methodist Hymnal		112	2,500
Norwegian-Danish Hymnal		533	5,000
Services and Songs	Baldwin	186	11,079
Songs of Conquest. Manilla	Berry	223	23,501
Songs of Conquest. Cloth	Berry	223	29,935
Songs of Conquest Specimen Pages	Berry	34	100,908
Songs of Life	Price	176	10,000
Swedish Hymnal—Words Only		604	684
Swedish Song Book—Evangeliska Sanger —Words Only		351	1,100
Swedish Song Book—Evangeliska Sanger —With Music		448	988

REQUISITES FOR THE CHURCH, PASTOR, AND
SUNDAY SCHOOL

Order of Baptism and Reception of Members Cards	2,000
Record of Decision Card (My Forward Step)	102,400

OFFICIAL CHURCH RECORD:

Church Membership Record Book 3—500 Members	291	500
Church Membership Record Book 3—750 Members	435	503

MISCELLANEOUS RECORDS:

Book of Warrants	261	
Class or Unit Leader's Record	1,250	
Official Record Book for Official Boards or Leaders and Stewards' Meeting	141	2,000
Registrar's Record	25	

SUBSCRIPTION CARDS, ETC.:

Annual Subscription for Current Expenses (Cards):	
No. 5—Disciplinary Benevolences and Current Expenses	347,978
Quarterly Statements of Church Subscriptions	130,497

OFFICIAL RECORDS:

Official Record Book for the Financial Secretary:	
No. 1—600 Subscribers' Names	1,010
No. 3—900 Subscribers' Names	754
No. 5—1,200 Subscribers' Names	255
Official Record Book for Treasurer of Local Expense Fund	1,024
Official Record Book for Treasurer of Benevolences	1,015
Combination Pocket Record for Church Treasurer	989
Combination Record Book for Church Treasurer:	
No. 2—600 Subscribers' Names	753
No. 4—900 Subscribers' Names	505
No. 6—1,200 Subscribers' Names	108
Memoranda of Centenary Subscriptions and Payments	1,009

QUARTERLY CONFERENCE REQUISITES:

Auditing Committee's Report	1,534
Benevolences, Treasurer of	1,552
Class or Unit Leaders' Report	3,721
Committee on Church Records' Report	2,099
Deaconess's Report	1,042
Epworth League President's Report	2,985
Exhorter's Report	2,015

TITLE	PAGES	COPIES
Financial Secretary's Report		1,065
Junior League Superintendent's Report		1,563
Ladies' Aid Society Report		3,187
Local Expenses Fund, Treasurer of		2,034
Local Preacher's Report		2,028
Pastor's Report		4,073
Religious Education, Report of the Director of		1,057
Retired Minister, Report of		1,065
Social and Recreational Life, Report of the Director of		1,025
Sunday School Superintendent's Report		5,210
Supernumerary Minister, Report of		1,082
Trustees' Report		3,048
Woman's Foreign Missionary Society Report		2,041
Woman's Home Missionary Society Report		2,109
Packages Seventy-Nine Assorted Conference Reports		5,123
Fourth Quarterly Conference Business Blanks		56,530
QUARTERLY CONFERENCE MINUTES:		
Permanent Binder, Minutes and Reports		10,434
Minutes of the First Quarterly Conference		51,350
Minutes of the Second or Third Quarterly Conference		41,193
Minutes of the Fourth Quarterly Conference		51,262
DISTRICT SUPERINTENDENT'S REQUISITES:		
District Superintendent's Record:		
Less than 30 Charges		1,255
Less than 60 Charges		1,004
Permanent Record Book for the Quarterly Conference		3,505
Voucher of the District Superintendent No. 1		512
CERTIFICATES OF BAPTISM		
Baptism of Children. Paper <i>May</i>	31	3,029
Baptism of Children. Cloth <i>May</i>	31	1,001
PREACHER'S REQUISITES:		
Pastor's Loose Leaf Pocket Record		2,505
Pastor's Manual of Survey and Program. <i>Bailey and Hewitt</i>		550
Pastor's Official Loose Leaf Calling Assistant		1,998
Pastor's Official Loose Leaf Desk Book		1,502
Pastor's Official Vest Pocket Assistant		7,453
SUNDAY SCHOOL REQUISITES:		
New Designs Absentee Post Cards:		
Form UUU		132,983
Form VVV		128,109
Form WWW		126,081
Form XXX		104,237
Form YYY		117,579
Form ZZZ		121,582
CLASS REQUISITES:		
Intermediate Class Teacher's Roll Book		1,025
Junior Class Teacher's Roll Book		1,506
Official Class Record for Centenary Offerings		4,900
Decision Day Record Card		105,762
Religious Census of the Sunday School Card		51,962
CRADLE ROLL REQUISITES:		
Certificate of Admission to Cradle Roll Department, Form II.		75,000
Cradle Roll Reception Card		115,575

TITLE	AUTHOR	PAGES	COPIES
SECRETARY'S REQUISITES:			
Official Sunday School Secretary's Record No. 1.....		...	6,703
TREASURER'S REQUISITES:			
Official Record Book for Sunday School Treasurer.....		...	1,023
LESSON BOOKS:			
The Lesson Hand Book, 1921.....		160	19,500
The Lesson Hand Book, 1922.....		157	16,500
The Lesson Hand Book, 1923.....		152	17,000
The Lesson Hand Book, 1924.....		144	15,000
Superintendent's Helper, 1921.....		192	4,500
Superintendent's Helper, 1922.....		183	4,462
Superintendent's Helper, 1923.....		190	4,000
Superintendent's Helper, 1924.....		198	4,000
RALLY DAY POST CARDS:			
No. 221.....		...	107,403
No. 222.....		...	111,936
No. 223.....		...	107,505
No. 224.....		...	107,635
No. 225.....		...	107,510
No. 226.....		...	107,441
No. 227.....		...	111,814
No. 228.....		...	115,864
BIRTHDAY CARDS:			
Form CC—Cradle Roll Birthday Cards.....		...	10,000
NEW DESIGNS BIRTHDAY CARDS:			
Form AAA First Birthday Girls.....		...	128,640
Form BBB First Birthday Boys.....		...	128,569
Form CCC Second Birthday Girls.....		...	128,502
Form DDD Second Birthday Boys.....		...	128,352
Form EEE Third Birthday Girls.....		...	129,413
Form FFF Third Birthday Boys.....		...	129,146
SUNDAY SCHOOL CARDS, ETC.:			
Mother's Creed and Prayer.....		...	2,000
Charts—Biblical Material:			
International Uniform Lessons.....		...	300
International Graded Lessons.....		...	300
International Improved Uniform Lessons.....		...	300
International Sunday School Lessons, Uniform and Graded.....		...	2,000
REWARD CARDS:			
Twelve Cent Series.....	Packages	30,000	
Eighteen Cent Series.....	"	11,440	
Twenty-four Cent Series.....	"	7,500	
Reward Tickets—Twelve Cent Series.....	"	24,000	
MAPS AND CHARTS:			
Wall Map of India.....		...	500
Wall Map of Japan.....		...	400
GARY LEAFLETS:			
Teacher's Group No. 1, Year 1.....		...	1,678
Teacher's Group No. 2, Year 1.....		...	1,583
Teacher's Group No. 3, Year 1.....		...	1,619
Teacher's Group No. 4, Year 1.....		...	1,492
Pupil's Group No. 1, Year 1.....		...	11,140

TITLE	AUTHOR	PAGES	COPIES
Pupil's Group No. 2, Year 1.....			11,344
Pupil's Group No. 3, Year 1.....			8,736
Pupil's Group No. 3, Year 1.....			5,835
PAGEANTS AND DRAMAS:			
Child in the Midst, The.....	<i>Hall-Fairfield</i>	8	3,025
Coming of Truth.....	<i>Hanson</i>	8	177,588
Coming of Truth Supplement.....		4	41,250
Dinah, Queen of the Berbers.....	<i>McCauley</i>	39	3,060
Easter Pilgrim, A Pageant.....	<i>Miller</i>	37	10,253
Friends of Jesus.....	<i>Glover</i>	80	2,015
Hour of Waking.....	<i>Manley</i>	15	5,000
How to Produce the Seeker.....	<i>McCauley</i>	16	1,015
Janey.....	<i>Walker</i>	16	3,080
Lydia, Seller of Purple.....	<i>Willcox</i>	32	3,025
Message of the Christ Child.....	<i>Manley</i>	16	6,390
Ring of Rama Krishniah.....	<i>Ferris</i>	31	7,160
Seeker.....	<i>McCauley</i>	78	2,031
Spring in the Brown Meadow.....	<i>Edland</i>	75	2,020
Tides of India.....	<i>Willcox</i>	64	3,008
World's Christmas Fire Place.....	<i>Miller</i>	8	2,000
World Service.....	<i>Faust</i>	30	5,226
SERVICES FOR CHRISTMAS, EASTER, ETC.:			
Growing a Christian World.....		7	144,800
Growing a Christian World Supplement.....		4	20,600
New Life.....		7	241,100
New Life Supplement.....		16	30,800
Our Christ Liveth.....		8	127,547
Star Still Shines.....		8	102,600
Star Still Shines Supplement.....		8	15,100
Workers Together With God.....		8	150,144
Workers Together With God Supplement.....		4	20,125
World's Christmas Mail.....		7	105,000
World's Christmas Mail Supplement.....		14	10,420
Annual Recognition Service for Officers of a Methodist Episcopal Church.....	<i>Moore</i>.....	...	5,300

BOOKS IMPORTED IN SHEETS AND BOUND BY US

Altar, Cross and Community.....	<i>Lofthouse</i>	319	250
Church Which is His Body.....	<i>Howard</i>	228	250
Does God Really Care?.....	<i>Belden</i>	288	500
Kingdom of Heaven.....	<i>Hughes</i>	191	250
Place of Methodism in the Catholic Church.....	<i>Workman</i>	104	249

**BOOKS PURCHASED IN SHEETS IN THIS COUNTRY
AND BOUND BY US**

Manhood of Master.....	<i>Fosdick</i>	175	2,002
Meaning of Faith.....	<i>Fosdick</i>	318	4,000
Meaning of Prayer.....	<i>Fosdick</i>	196	4,000
Meaning of Service.....	<i>Fosdick</i>	225	7,000

MISSION STUDY BOOKS:

Ancient People at New Tasks. Paper..	<i>Price</i>	208	11,539
Ancient People at New Tasks. Cloth..	<i>Price</i>	208	1,508
Child and America's Future. Paper....	<i>Stowell</i>.....	...	.....

TITLE	AUTHOR	PAGES	COPIES
Child and America's Future. Cloth....	Stowell.....	.....	.....
Building With India. Paper.....	Fleming.....	228	1,150
Building With India. Cloth.....	Fleming.....	228	150
Creative Forces in Japan. Paper.....	Fisher.....	248	11,000
Creative Forces in Japan. Cloth.....	Fisher.....	248	1,500
India on the March. Paper.....	Clark.....	179	22,333
India on the March. Cloth.....	Clark.....	179	2,998
Japan on the Upward Trail. Paper....	Arling.....	180	1,275
Japan on the Upward Trail. Cloth....	Arling.....	180	225
MISCELLANEOUS:			
Boys and Girls of Many Lands—Post Card.....			1,000
Church and the Community. Paper...	Diffendorfer.....	177	4,500
Church and the Community. Cloth....	Diffendorfer.....	177	1,000
City Foursquare.....		264	500
Program for the Cradle Roll Class.....	Danielson.....	24	500
Serving the Neighborhood. Paper.....	Felton.....	153	3,000
Serving the Neighborhood. Cloth....	Felton.....	153	350
Yonkers Plan for Prohibition Enforcement. Paper.....	Anderson.....	96	2,000
Yonkers Plan for Prohibition Enforcement. Cloth.....	Anderson.....	96	100
STANDARD COURSE IN TEACHER TRAINING:			
Community Forces for Religious Education—Early Adolescence.....	Fiske.....	159	1,005
Community Forces for Religious Education—Middle Adolescence.....	Fiske.....	143	1,000
Educational Task of the Local Church..	Bower.....	138	1,260
Junior Department Organization and Administration.....	Koontz.....	128	1,500
Methods for Primary Teachers.....	Lewis.....	182	2,500
Methods With Beginners.....	Danielson.....	162	2,000
Instructor's Guide Book. Paper.....	Danielson.....	57	300
Principles of Christian Service.....	Cope.....	141	1,000
Study of Adult Life.....	Soares.....	114	500
Study of the Little Child.....	Whitley.....	106	1,500
Study of the Primary Child.....	Whitley.....	114	1,500
Study of the Junior Child.....	Whitley.....	155	500

REPORT OF THE COUNCIL OF BOARDS OF BENEVOLENCE

*To the General Conference to be held in Springfield, Mass.,
May, 1924:*

The quadrennium records the most stupendous benevolence advance in our church history. Both in original vision and in practical execution the Centenary Movement of Methodism must always call forth the deepest gratitude of the Church. Through this movement the Church has been enabled in some fair measure to play its part in days of tremendous responsibility and opportunity.

The Centenary was an adventure so massive in its proportions and so embracing in its plans that it was not surprising that our people thought that for it everything could be ventured. Faith and works won in 1919. Beginnings are always interesting. Earlier Centenary days were naturally heroic, halcyon, dramatic, as well as trying and difficult; the later period has been more prosaic, less spectacular, but supremely important. It has been characterized by fidelity and sacrifice, heartbreak and victory. To-day we come to the end of the Centenary road. To-day in very large measure promise has become achievement.

We can say to-day at the close of the five-year Centenary period, "We have kept the faith." Not all that we set out to do has, of course, been done. There have been failures to fulfill carefully laid plans which occasioned deep distress. Nevertheless there has been in all of our world-wide work a record of expansion and actual achievement in building the Kingdom, which, perhaps, has not been reached in a similar time in Christian history. That record of achievements would have been a great one in any period of history, but it is only when we set it against the background of the crucial days of the war and the equally crucial days of the post-war period that we see its truly providential character.

Although it is difficult for us as contemporaries to gauge correctly the trend of world events, there can be little doubt but that we are in a transitional stage of history, a stage of history in which in many respects the transition is more cataclysmic than that which accompanied the submergence of the Roman Empire in the dust and ashes of the Dark Ages. The die has perhaps not yet been finally cast, and it has perhaps not been determined absolutely in what direction we are hastening; but

the events of the last few years have at least made it certain that the old order has changed never to return, and that we are either moving toward a wiser, more humane, and less tempestuous international regime, or else toward an anarchy and a degradation in which the funeral pyres of civilization may be lighted.

The high significance of the Centenary is that just in these days when the world's future is being decided, our Church, in the providence of God, has been able to set its work—the healing and creating forces of the Spirit of Christ—on a scale never before realized or even attempted.

Whoever the historian may be of this period of our Church life, he will be compelled to note that in the midst of economic readjustment, general business deflation, and the recognized loss of the high idealism characteristic of the World War period, the Methodist Episcopal Church highly resolved to remain true to her benevolent interests. Subscribing during the quadrennium 1920-1923 more than \$51,000,000 to educational advances, and more than \$16,000,000 to philanthropic interests as represented in her hospitals and homes, increasing her ministerial support by \$7,500,000, her church property by more than \$74,000,000, she has in addition laid upon the altar for apportioned benevolences during the same four years \$57,000,000. That corresponding spiritual advance has been made is indicated by a Church membership increase of 307,007.

As accurately as the compilation can be made, the Church has given to disciplinary benevolences during the last quarter century:

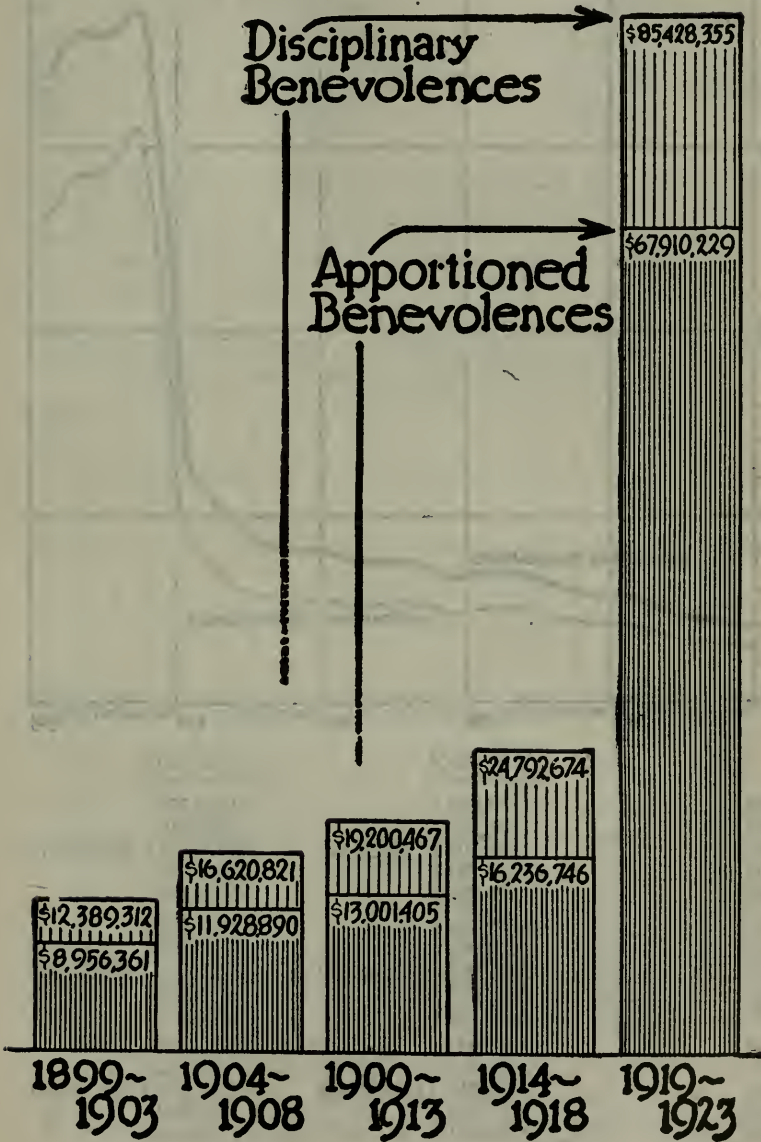
1899-1903 (five years)	.....	\$12,389,312
1904-1908	“ “	16,620,821
1909-1913	“ “	19,200,467
1914-1918	“ “	24,792,674
1919-1923	“ “	85,428,355

For the causes represented in the Centenary the Church has given during the quarter century:

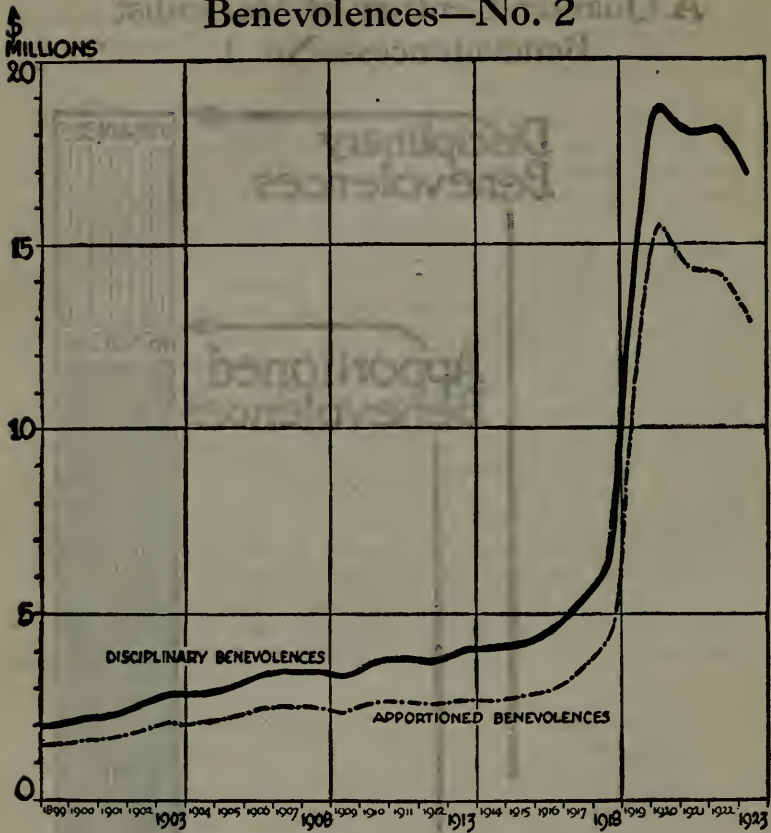
1899-1903 (five years)	.....	\$8,956,361
1904-1908	“ “	11,928,890
1909-1913	“ “	13,001,405
1914-1918	“ “	16,236,746
1919-1923	“ “	67,910,229

(The figure last quoted gives the total receipts for the Centenary and apportioned benevolences during the five fiscal years, November 1, 1918, to October 31, 1923. It therefore includes seven months prior to the beginning, June 1, 1919, and of necessity omits receipts of the last seven months ending May 31, 1924, of the five years' Centenary period.)

A Quarter Century of Methodist Benevolences—No. 1



A Quarter Century of Methodist Benevolences—No. 2

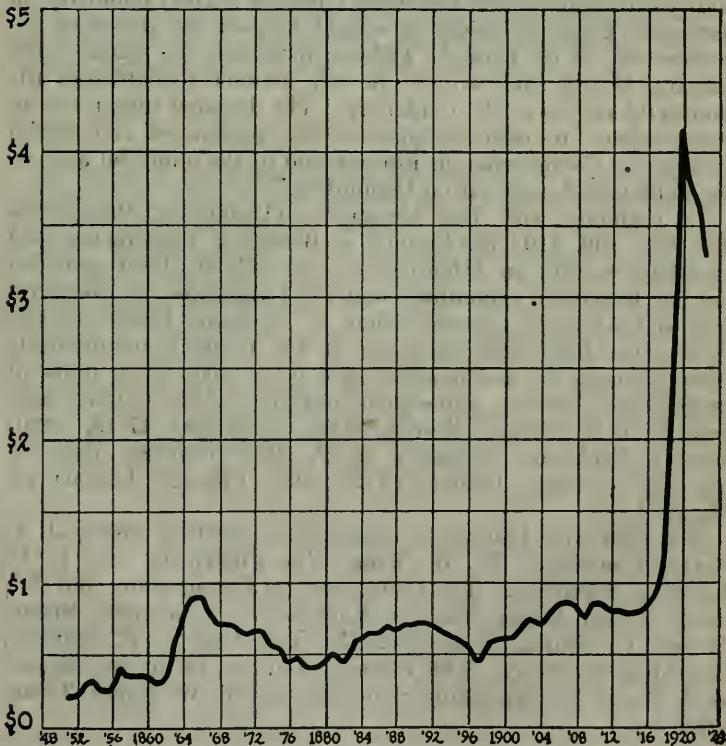


	<i>Apportioned Benevolences</i>		<i>Disciplinary Benevolences</i>	
1899.....	\$1,584,870	}	\$2,139,756	}
1900.....	1,656,388		2,299,810	
1901.....	1,686,593		2,371,631	
1902.....	1,908,244		2,656,566	
1903.....	2,120,266		2,921,549	
1904.....	\$2,082,365	}	\$2,932,993	}
1905.....	2,274,006		3,133,384	
1906.....	2,472,083		3,437,622	
1907.....	2,563,895		3,559,873	
1908.....	2,536,541		3,556,949	
1909.....	\$2,372,932	}	\$3,413,678	}
1910.....	2,649,365		3,813,252	
1911.....	2,675,719		3,907,392	
1912.....	2,612,378		3,913,622	
1913.....	2,691,011		4,152,523	
		\$8,956,361		\$12,389,312
		\$11,928,890		\$16,620,821
		\$13,001,405		\$19,200,467

	<i>Apportioned Benevolences</i>		<i>Disciplinary Benevolences</i>	
1914.....	\$2,692,627	} \$16,236,746	\$4,141,963	} \$24,792,674
1915.....	2,821,221		4,256,635	
1916.....	2,978,422		4,627,769	
1917.....	3,466,112		5,397,662	
1918.....	4,278,364		6,368,645	
1919.....	\$10,950,937	} \$67,910,229	\$13,586,695	} \$85,428,355
1920.....	15,515,305		18,763,894	
1921.....	14,364,155		18,072,892	
1922.....	14,186,077		18,081,130	
1923.....	12,893,755		16,923,744	

The first column illustrated by the dotted line reports the total payment in each year to the Apportioned General Benevolences, not including the Children's Day Fund or payments to the Woman's Home Missionary Society and the Woman's Foreign Missionary Society. These are included in the second col-

THREE QUARTERS OF A CENTURY OF PER CAPITA GIVING TO APPORTIONED BENEVOLENCES



umn headed "Disciplinary Benevolences" and illustrated by the heavy black line.

One important task during the quadrennium has been to stabilize giving so that the Church would not return to the former low level of benevolence contributions. That this has measurably resulted is manifest from the comparison of the preceding charts with the chart exhibited at the last General Conference indicating the sudden rise of benevolent giving during the Centenary Celebration of 1856 and the immediate decline of income to pre-Centenary levels. There has been no such debacle.

A study of the per capita giving to our apportioned benevolences since 1850 will be suggestive.

ORGANIZATION

The General Conference of 1920 created a central agency for the unification and promotion of our apportioned general benevolences. The legislation was adopted after the most careful consideration of numerous memorials relating to the correlation and coordination of the Benevolent Boards. The Committee on Temporal Economy evidently sought to meet the desire of the membership of the Church, without disturbing the status of the existing Boards and without in any manner jeopardizing the wonderful results of the Centenary. The declared intent was an organization "to take the place of the recognized and official agency, the Commission on Finance and of the unofficial agency, the Centenary Conservation Committee."

In harmony with this legislation (Discipline, Paragraphs 407, 408, 409, 410) the Council of Boards of Benevolence held an initial meeting in Atlantic City, June 25, 26, 1920, provided for the Executive Committee and the Committee on Conservation and Advance, elected Bishop F. D. Leete, President, and J. R. Joy, Recording Secretary of the Council, unanimously chose Chicago for headquarters, and acted upon other items of immediate necessity. Subsequent meetings of the Council have been held as follows: Boston, Mass., November 17-19, 1920; Detroit, Michigan, November 19-22, 1921; Chicago, June 28, 29, 1922; Chicago, January 23-25, 1923; Chicago, January 23, 24, 1924.

The Executive Committee organized by electing Bishop J. F. Berry, Chairman; W. W. King, Vice-Chairman, and E. C. Wareing, Secretary. The Committee on Conservation and Advance named Bishop Thomas Nicholson as Chairman, Bishop Homer C. Stuntz, Vice-Chairman, and Charles E. Guthrie, Recording Secretary. This committee by two-thirds vote elected R. J. Wade, Corresponding Secretary, and M. W. Ehnes, Treasurer.

Three general departments were authorized, Administrative, Finance, and Education. Ralph E. Diffendorfer was secured to direct the Department of Education, which includes the divisions of stewardship, publicity, literature, pageants, exhibits, surveys, church training, missionary education and stereopticon activities. The treasurer has charge of the Department of Finance, which includes collection, receipts, disbursements, audit, apportionment, statistics, charts and graphs. To the corresponding secretary in addition to the general supervision of all departments was commissioned the particular task of personnel service, field organization, including area offices, training conferences and unit organization. The location for the central promotional work was arranged at The Methodist Book Concern, 740 Rush Street, Chicago. Economy of time and space, together with efficiency in the work, has been secured not only by the elimination of private offices, but through careful office management. On one floor are housed all general offices and departments—executive, field, personnel, finance, apportionments, statistics, surveys, charts, graphs, education, stewardship, pageants, exhibits, stereopticon, publicity, church training, printing, service, filing, stenographic, together with the Transportation Bureau and Commission on Life Service, including the Foreign Board Chicago Personnel and Home Cultivation quarters.

FINANCIAL ADJUSTMENTS

The transfer of financial headquarters to 740 Rush Street was made on August 23d and an initial deposit recorded of almost \$12,000. Peter W. Finger, from the Commission on Finance, was selected as cashier and C. M. Barton was placed in charge of the entire division of apportionments, statistics, surveys, charts and graphs. He is also the assistant treasurer. A system of triplicate vouchers for all Centenary payments was inaugurated and these have been sent simultaneously to pastors, district superintendents and area offices. This plan, together with frequent charge reports, has answered every legitimate desire for information and has enabled officials to know approximately the standing of any charge to date.

The Statistical Branch has compiled and issued each year to all Charges, Districts, Conferences, and Areas, a tabular statement in two columns of fifteen important statistical items with three per capita reckonings. Special charts showing the trend in Centenary giving and other items have been prepared whenever requested. Various calculations of helpful value have been made for the Boards and church groups.

The Graphics Branch prepared all the charts, maps, and diagrams which appear in the World Service volume. Like service has been continuously rendered the publicity channels of

the Church. A system of graphic records showing amounts due and paid with percentage reckonings graphically representing the comparative payment of each charge has received the highest commendation.

The Apportionments Branch has each year compiled for all Charges, Districts, and Conferences, the four statistical items which are made the basis of our grade calculations and apportionments to pastoral charges. Grade reckonings have been furnished upon request to many districts and Annual Conferences for special items and apportionments.

A very careful study of the basis of apportionments is continuously being made, and several distinct improvements have been put into effect. Our work is being used as a basis for similar reckonings in several denominations.

In the interest of accuracy and economy the central statistical group should be made officially responsible for the preparation of all the tabulations and statistics published throughout the connection. Your central office, through frequent correspondence with district superintendents, has been able to serve usefully all church agencies with constantly corrected mailing lists of pastors and district superintendents.

INTERCHURCH WORLD MOVEMENT RELATIONSHIPS

It will be remembered that the Interchurch World Movement took over from the Centenary Conservation Committee the Stereopticon, Lantern Slide Manufacturing and Coloring, Pageants and Costumes, Statistics, Graphs, and Service Departments.

The Committee on Conservation and Advance on July 22, 1920, adopted the following:

“Resolved, that the Administrative Committee be requested to obtain an adjustment of our account with the Interchurch World Movement with power to take in settlement such assets as it may deem expedient.”

In harmony with this action, following several conferences with our own leaders, with Interchurch authorized representatives, and after careful legal counsel, it was agreed that the various departments should be returned to our possession; and for that period in which the departments were operated by the Interchurch World Movement that there be charged a reasonable rental. Due allowance was made for depreciation; where materials were missing proper substitution was made or needed supplies accepted. These items, considered with the charges for service rendered the Centenary organizations by the Interchurch World Movement in printing, stereopticon supplies, etc., almost exactly balanced, and the account was justly and happily settled.

STEREOPTICON AND LANTERN SLIDES

The manufacturing division was temporarily continued in New York while stock was being reduced and lecture sets completed. The lease for a portion of the space in New York expired and a greatly increased rental charge proposed. Available space in Chicago cost in the neighborhood of but \$1 per square foot. It was discovered that the cost of removal to and installation in Chicago would be absorbed in the difference of the first year's rental. Furthermore, the transfer meant the advantages of close contact, coordination, direct supervision, and cheaper distribution.

A quadrennium of most remarkable achievements has resulted. From July 1, 1920, to December 31, 1923, this division, under the supervision of Joseph Milligan, has produced:

132,228 slides
114,593 prints
8,837 negatives
7,583 enlargements.

To the area offices for distribution 2,067 separate lecture sets have been delivered, consisting of:

914 large lecture sets
884 story lectures
269 illustrated hymn sets.

In 1923 the experiment was made of placing all lecture sets on the free rather than rental list, with the result that a 90 per cent increase in usage was recorded, amply justifying the determination. The 2,830 sets now in circulation have a valuation of \$169,567.87, while there are additional assets of approximately \$150,000, consisting of photographic equipment, furniture, photographic albums, negatives, photographic material and supplies, plain and colored slides.

The present cost of production may be compared with the cost of production under the Interchurch World Movement. The latter's cost, not including rent, heat, and light, was thirty-one cents for each plain slide against our cost of eighteen cents, and ninety-eight cents for a colored slide against our cost of sixty-three cents.

At the time of the transfer the employees numbered ninety-eight. An immediate reduction was made to sixty-nine. Further reductions reduced the employees to twenty-seven, the number at present employed.

Lecture sets and slides have been manufactured during the past year alone for the following churches and religious organizations:

The Disciples of Christ
Reformed Church in the United States
Northern Baptist Convention

Congregational
 Presbyterian Church South
 Lutheran
 Church of the Brethren
 The Salvation Army
 International Sunday School Council of Religious Education.

The following lectures on January 1, 1924, were in various stages of production.

- 20 sets of "Our Schools in the Southern Highlands."
- 20 sets of "Isabella Thoburn College."
- 20 sets of "First Church, Steubenville."
- 20 sets of "Twigs for Bending."
- 20 sets of "American Bible Society Hymn."
- 20 sets of "Manitou Listens to Me."
- 125 sets of "Easter Story."
- 20 sets of "Ginling College."

An illustration division must be maintained of highest grade to make it possible to achieve results such as are tabulated above, and are generally recognized in our superior and up-to-date stereopticon slides. The superintendent, H. G. Conger, has added 22,839 negatives to our permanent files, of which 13,868 are listed as foreign and 8,971 as related to the home field. There are approximately 100,000 negatives in our permanent files. The largest task of 1923 was the illustrating of the World Service volume. The 631 pictorial illustrations in the book represent but a part of the thousands of pictures which were assembled and studied for this purpose. Many pastors, missionaries, and local photographers cooperated in making this result possible. Special help was also rendered in preparation of the World Service Lecture, the Japan Earthquake Fund publicity, and the Centenary Calendar. The production and distribution of films for moving picture machines has not been attempted because of numerous obstacles, not the least of which inhere in the question of expense. During the early part of the quadrennium this division published a recommended white list of religious and educational films for churches and community buildings prepared by Chester C. Marshall.

Arrangements were made last year for the continuation of this white list through the magazine, "The Educational Screen." Chester C. Marshall, who pioneered for us in this work, conserves for the churches this valuable development by personal relationship with this corporation.

The advantages of centralized operation of work like that of the stereopticon division may be noted. Both economy and efficiency suggest one agency for collecting and handling photographic material which is held in common for all Boards and church agencies. Frequently several agencies advantageously use the same material. This is equally true of graphs and statistics. Centralized photographic cooperation is quite essen-

tial to a centralized publicity policy. For this purpose material must not be widely scattered and somewhat inaccessible. Reduction in cost is possible with increased output and quality can be preserved. A half dozen or more separate departments prevents these results. Overhead expense of supervision, rent and equipment is reduced when duplication of approach and effort is avoided. Quantity production means lower purchasing cost. All of this has been repeatedly demonstrated during the quadrennium in reference to maps, charts, prints, etc., and whatever arguments may be adduced from the viewpoint of production are equally applicable to distribution.

PAGEANTS AND COSTUMES

Usable costumes from the Interchurch World Movement were preserved and became the foundation for a growing division at Chicago headquarters, where now besides flags, etc., over 1,700 complete costumes are listed. The extensive scenery and exhibit material from the Missionary Centenary at Columbus and "The Wayfarer" did not appear to be serviceable and was disposed of by the Joint Centenary Commission. The expenses of the year 1923 outside of salaries, heat, etc., totaled \$782.79, while the income was \$1,625.25 received from rentals distributed over twenty-nine States.

However, the biggest work of this division is to be found not in the preparation and handling of costumes, but in the counsel and correspondence with the churches and church organizations, concerning dramatic presentations, mainly missionary, the teaching and direction of Miss Helen L. Willcox and her assistant, Miss Iona M. Easley in Institutes, Conferences, Schools and Colleges, and the creation of dramatic presentations suitable for missionary, stewardship and general church use. Miss Willcox has personally written a number of these dramas, edited and criticized others, and is the Associate Editor for a Biblical Drama Series now being printed by The Methodist Book Concern.

STEWARDSHIP

Luther E. Lovejoy was asked to succeed Ralph S. Cushman, who had resigned after giving several valuable years to the general church in this fundamental work. Available material and equipment was shipped to the Chicago office and the office force at once reduced to the lowest terms compatible with efficiency—one secretarial assistant with two regular stenographers. Early in 1923 the assistant secretary and one stenographer were discontinued. A very small budget has provided for all salaries, all traveling expenses, various contingent items and a vast amount of free stewardship literature for the entire church. The director has personally supervised the correspondence, created

much of the literature, directed the activities, and cooperated in extensive field cultivation. Many annual and district Conferences, colleges, universities, seminaries, as well as local churches, have been visited, and fraternal relations maintained with the Stewardship Department of the Y. M. C. A., "The Layman Company" and kindred organizations. Contact is secured with the stewardship leaders of all Protestant bodies through the United Stewardship Council and the Federal Council of Churches. A special committee to provide a united statement of stewardship faith for all Christian churches has been appointed, of which our director is the chairman.

The steady growth of stewardship sentiment is partially revealed through the amount of literature distributed in 1921, 35,000,000 pages; in 1922, 80,000,000 pages; in 1923, over 100,000,000 pages. This vast distribution has been possible in part because of the cooperation of that remarkable layman, Mr. Thomas Kane, of The Layman Company. All of our literature has been furnished free, but none, except samples, without specific request and on condition of personal, judicious and economic distribution.

The gratifying response to the stewardship message has been due to careful but virile leadership, a willingness to experiment in new fields as in storehouse organization, and the fact that in our list of contributors we can name some of the most eminent religious leaders, such as Drs. Jowett, Calkins, Hough, Cushman, Elliott, Magee, Dean Brown, Professors Rall and Flewelling, Bishops Henderson and Richardson, Senator Pepper, Messrs. Babson, Linn and Sailer.

During the quadrennium special stewardship seasons have been promoted. One of these closed Stewardship Year with the New Methodist Million enlistment Watch Night, December 31, 1922. Easter week Tithing Offerings were promoted in 1922 and 1923, the first of which played a major part in the increase of receipts in May, 1922, of \$570,834.34 over May, 1921. Perhaps 500,000 stewardship enrollments have actually been listed in the central office, while thousands are unrecorded by name.

Constant attention has been given to the promotion of stewardship according to the provisions of the Discipline, and at the meeting in Detroit in November, 1921, the Council of Boards of Benevolence recommended that, "a literature and textbooks covering the whole subject of stewardship" be prepared and urged the organization in all local churches of associations for mutual helpfulness, study, and the promotion of the practice of tithing stewardship.

This instruction was followed by the preparation of a manual for The Quarterly Conference Committee on Stewardship and the projection of "The Christian Stewardship Guild," adaptable for local organization. Manuals of instruction designed for

pastors have been entitled, "Stewardship Legislation," "The Stewardship Self Starter" and "The Accelerator."

Continuous emphasis has been placed on Stewardship Study Classes and Reading Contests. The Epworth League and Sunday School Boards have given gratifying cooperation, and the stewardship enrollments from the Epworth League group especially have been steady and sizable.

The attitude of the entire Church toward stewardship is to-day most encouraging. The opposition which greeted those who pioneered in this emphasis a few years ago has almost wholly disappeared. To-day stewardship is a welcome teaching in all parts of the Church. In parts of the Buffalo and Philadelphia Areas the Storehouse plan is in great favor. Almost all of our alert pastors at favorable periods have projected successful stewardship campaigns. The greatest difficulty of to-day is not opposition but inertia. New interest is developing in university, college and theological school centers. To-morrow is full of hope! To-day has been fraught with not a little victory! Who can doubt that genuine stewardship is more and more becoming a part of the life of our people, when the 1924 Methodist Year Book tabulates payments for our own religious purposes in 1923 of \$100,819,730? This is an outpouring of consecrated money by our people without precedent and without parallel in magnitude in any communion. May not a measure of it be attributed to the quiet, unostentatious but consistent campaigning of this invaluable division of necessary correlated denominational activity?

PUBLICITY

This division has endeavored to use every agency that was open for the purpose of conveying information and inspiration to the Church and the general public regarding the work of the Methodist Episcopal Church through its Boards of Benevolence in this country and all parts of the world. There have been three purposes underlying the work. First, to sustain and increase interest in the work of the Church and thus continue and increase the support of that work. Second, to feed the springs of religious feelings and conviction which are fundamental to the support of the benevolent work of the Church. Third, to help the various Boards represented in the Council to carry forward the actual work they are doing, not merely by telling the story about the work done, but by publicity to help in the prosecution of the work. An example of this kind of work is found in the publicity on the Epworth League and Sunday School Institutes by which the number in attendance has been augmented. Similar examples are to be noted as to Church Training Night, Life Service Recruiting, the Summer Schools of the Commission on Courses of Study, and the Schools for

Rural and City Pastors supported by the Board of Home Missions and Church Extension.

It was not thought wise by the Committee on Conservation and Advance to take over World Outlook from the Interchurch World Movement, and Men and Money, the special stewardship organ having but seven hundred and forty-seven paid subscribers was discontinued. Missionary News, an eight-page monthly publication of the Board of Home Missions and Church Extension and the Board of Foreign Missions, with a circulation approximating 50,000, has been edited by our publicity staff. Several special editions have been given wider circulation by offering it as a pamphlet for free distribution.

It has been clearly the conviction of the Committee on Conservation and Advance that the *Advocate* family constituted the best denominational approach with the printed page. By agreement an average of four pages a week and eight pages the third week of the month has been furnished by this division to the following eight papers: The Christian Advocate, Northwestern Christian Advocate, Zion's Herald, California Christian Advocate, Pittsburgh Christian Advocate, Pacific Christian Advocate, Central Christian Advocate, Western Christian Advocate. The following five papers have used two pages each week and four pages the third week of every month: Washington Christian Advocate, Michigan Christian Advocate, Southwestern Christian Advocate, Methodist Advocate-Journal, and the Christian Apologete. Exclusive material is furnished the Epworth Herald. All of the papers have been most generous in giving space, and the editors have continuously contributed effective editorial support to the endeavors of the Committee on Conservation and Advance and the various Boards. This attitude of sympathetic cooperation is an asset to the benevolence work of the Church of enormous value. The Division of Publicity has prepared the program and special material for Good Literature Day, and all departments have sought to aid in securing subscribers to the Advocates.

A wide variety of material has been used in this syndicate. In addition to that which is obviously of human interest and of our regular promotional character, articles on general religious and social questions have been furnished to the Advocates for the purpose of enriching the papers and stimulating the religious life of the people. As contributors of this class of material, we have had some of the foremost religious leaders, both of our own churches in the United States and Great Britain.

The extensiveness of this syndicate material becomes apparent when it is known that every month there is sent out and used in the different Advocates an average of twenty pages; for the year 240 pages; for four years 960 pages. If the combined circulation of the Advocates is 250,000, then 240,000,000

pages of material printed during the quadrennium has been furnished by the Committee on Conservation and Advance.

Articles syndicated in the *Advocates* have frequently been reviewed in the *Literary Digest*, thus giving them an additional circulation of a million. The widest publicity arises from cooperation with the Sunday school publications. Henry H. Meyer, the editor, and his staff, have been eager to open the columns of their publications to suitable material having an educational value. Our staff has given much effort to avail themselves of the opportunity. General articles have been sent to *The Classmate*, *The Portal*, and *The Target*, which have a combined circulation of over a million copies a week, and also a special series of articles on home and foreign missions projects extending over three months. A very unusual piece of cooperation was effected during October, November and December in the teacher and pupil publications dealing with the international Sunday school lesson. The subject of the quarter was the missionary message of the Bible. During that time one member of the staff wrote the entire senior quarterly with a circulation of a million and a quarter copies. Another member of the staff conducted a lesson treatment in the Adult Bible Class Monthly dealing with these lessons. Another member of the staff conducted a similar lesson treatment in the Sunday School Journal linking up the Sunday school lessons with the World Service volume.

PAMPHLET LITERATURE

Pamphlet publication may be divided into two classes—issues of regular publications appearing monthly, and special pamphlets. There have been two regular publications. First, *The Pastors' Bulletin*, of which there have been twenty-four issues, giving exclusive material to the pastors and sent only to them. In this bulletin all of the various interests of all the Boards have been featured. There has also been published what is known as the *Area Bulletin*, which is sent out to the pastors from the area office, the two inside pages of which are devoted to material supplied from the central office.

The guiding principle in the preparation of a pamphlet has been that of trying to meet the need for pamphlets and that without any unnecessary printing. The policy of distribution only upon request from samples avoids waste. Some idea of the demand for this literature may be gained from the fact that 13,047,000 pamphlets were printed and distributed for the calendar years of 1922, 1923, or an approximate total of 25,000,000 for the entire quadrennium.

More pretentious booklets have been issued devoted to special objects, such as Church Training Night, the Every Member Canvass, and similar undertakings. The special campaigns

which have been carried forward have also demanded pamphlet literature in their prosecution—such campaigns as the “I Will Maintain” Campaign of 1922, the special emergency campaign of 1923, and the Japan Earthquake Fund, etc. In addition, Christmas programs have been prepared for special collections at Christmas. Another form of useful publication has been the preparation of special speech material for different groups, pastors, district superintendents, and other speakers. Every year the Division of Publicity has given much attention to promoting Good Literature Day for the purpose of increasing the number of subscribers to the Advocates. The Publicity Division has prepared the program and special material and assisted in other ways. This is likewise true of the Lincoln Day and other programs.

May I quote from my January, 1924, report to the Council:

“Promotion palls without publicity. Add publicity and your strength becomes the strength of ten. One of the demonstrated necessary features of our modern Methodism is a unified policy, program, and organization as to publicity. Halford E. Luccock has captained this division. Each Board is assigned a member of the staff, whose duty it is to cooperate in preparing adequate material for the Board and likewise to arrange for its appearance.

SECULAR PRESS

“While the daily newspapers are using more space for advertising and less for news material, there has been a constantly increasing amount of space given to news of the Methodist Episcopal Church. Practical tests have proven that the publishers and editors of the daily and weekly newspapers are growing interested in and asking for church news. The newspaper clippings coming to our desks prove conclusively that, in the last four years, there has been a tremendous growth of news matter regarding the Methodist Episcopal Church printed in the daily and weekly press. J. T. B. Smith is in charge of this bureau at the Chicago office, while H. C. Foster cares for the Eastern section.”

Sufficient news material was printed last year in the daily newspapers throughout the United States to supply any great metropolitan paper with six pages of news material for six editions in the week for one year and four months.

RADIO POSSIBILITIES

Our representatives have very generously been invited to speak in many radio stations, and their messages have been broadcasted from many pulpits and platforms. In one area in December last, over half a million listeners heard the message of Kingdom challenge in one day. A unique field of possibility has

opened in this direction which merits study, use and cooperation. A central broadcasting station for the entire church merits consideration. In January the Committee on Conservation and Advance appointed and the Council approved the appointment of a committee for this purpose, consisting of John H. Race, George W. Dixon, and R. J. Wade. It is hoped that the General Conference will give general approval to this investigation and enterprise.

CHURCH TRAINING NIGHT

This innovation in the activities of the church grows apace. It has been wisely fostered by the Church Training Night Division under the leadership of Paul P. Rugg. Many pastors are reporting a rejuvenated mid-week service and the church prayer meeting in many places has been saved from falling into innocuous desuetude by this plan which leads to high missionary, educational, inspirational, and religious service. Over 1,580 churches have been reported to our office as having developed in some form Church Training Night. It may frequently become the entering wedge for a larger program of week-day religious instruction. May it not continue permanently as a method by which the local church may bring to its constituency which has passed beyond the age reached by regular week-day religious education the newest and finest materials on general church life and activities?

Through this division constant advice and help is being given missionary study classes and a manual of "Suggestions to Leaders" of Young People's Groups and Adult Classes studying the World Service volume has been prepared. So valuable did it prove to be that it was sent out January 1, 1924, as Pastors' Bulletin No. 23.

The Methodist Episcopal Church cooperates in the Missionary Education Movement through the Church Training Night division. Through this Movement, in consultation with representatives from the Woman's Home and Woman's Foreign Missionary Boards, agreement is secured regarding the themes for the study of Home and Foreign Missions from year to year. Through this Movement our Church is provided with the best written, the most carefully edited, the most scientifically constructed literature for children, boys and girls, and young people, as well as for adults. Our Church also takes advantage of its summer training conferences held under this Movement, for the training of missionary leaders for its own summer schools and institutes and for missionary workers in local churches.

LAY ACTIVITIES

Never have laymen appeared more eager and willing to enlist for definite service than during this quadrennium. In many

quarters Minute Men have continued active and in other sections have latterly been known as World Service Messengers, or World Service Broadcasters.

It has been our policy to endeavor to enhance the value of existing organizations and church committees, rather than spectacularly to project new organizational schemes. For the Committee on Apportioned Benevolences, The Stewardship Committee, the Every Member Canvassers, the Unit Leaders and Lay Lenten Preachers, helpful pamphlet literature has been repeatedly prepared. Our aim has been to strengthen the Area, Conference, and District organization of the laymen, and successfully mobilize this great, largely unused asset of the Church.

COMMISSION ON LIFE SERVICE

Conflicting legislation as to life service agencies has been remedied in actual practice by the recognition of the Commission on Life Service as the agency for the determination of policy and the Committee on Conservation and Advance as the coordinating medium and place for administration. By agreement the Executive Committee of the Commission nominated and the Administrative Committee of the Committee on Conservation and Advance elected W. J. Davidson the Executive Secretary. Upon his resignation, September 22, 1922, Benson Baker served for a few months as Acting Executive Secretary, since which time the Corresponding Secretary of the Committee on Conservation and Advance has carried the added responsibility.

The secretary brought to the Commission his wide experience as pastor, chancellor of university, professor in Garrett Biblical Institute, administrator in cooperation with the Board of Sunday Schools and Centenary organization. He began without a member of a staff or stenographer but soon, by the cooperation of the various Board agencies and committees, a fine working organization was secured. He was bequeathed a heterogeneous mass of more than 40,000 names of miscellaneous gathered life service recruits, old and young, educated and unequipped, with hazy ideas of work, the vast majority looking forward to part time service; he planned in conjunction with the staff the measures by which this list became properly allocated and related to the most effective service. His administration won the esteem of his associates, the confidence of the Church and gave fine direction to the challenge of young life.

The present staff consists of Evans A. Worthley, Vocational Guidance; Elton R. Shaw, Director, College Conferences; Margaret Bennett, Research; together with representatives whose salaries are paid by the several Boards as follows: W. E. J. Gratz, Board of Epworth League; C. M. McConnell, Board of Sunday Schools and Board of Home Missions and Church Ex-

tension; Charles S. Braden and Mary A. Randolph, Board of Foreign Missions; Muriel Day, Woman's Home Missionary Society; Mrs. Clyde Collison, Woman's Foreign Missionary Society; Jessie E. Arbuckle, General Deaconess Board; N. E. Davis, Board of Hospitals and Homes; J. P. MacMillan, Board of Education; I. Garland Penn, Board of Education for Negroes:

The members of the staff deserve the highest praise for devotion and high quality of service. A conscientious and efficient corps of clerical workers has been employed. Several have been life service recruits and some workers are now serving in life service positions both at home and abroad.

RECRUITING

Last year 7,508 new names from various sources were received by the Commission. When decision cards arrive they are immediately checked up with our files to ascertain whether any previously have been listed. If found, any added information is tabulated and a proper communication is sent; if not previously entered then a letter of acknowledgment is sent and an information blank is enclosed. When this is returned it is acknowledged and correspondence follows based upon education, qualifications, and choice of life work.

Our records include names received from bishops, district superintendents, pastors, evangelists, missionaries, deaconesses, educators and educational institutions, the Epworth League, Older Boys' Conferences, Young Men's Christian Association, Young Women's Christian Association, Student Volunteer Movement, Students Fellowship for Christian Life Service and occasionally a few reported to us from other denominations.

COLLEGE CONFERENCES

For more immediate use in actual life service tasks, the college conferences are most productive fields. It is for this reason that we have placed much emphasis on this phase of our work. Last year was the most successful year as tested by recruits, interviews, reports of team members, and college or university authorities. In the college year 1921-1922, fifty-seven institutions were visited while in 1922-1923, sixty-three visitations were made, thirty-seven of which were institutions visited for the first time. For the current year it was determined that our first approach should be to the eight Methodist institutions of college grade not yet visited by the Commission, to a number of our secondary schools and particularly to our institutions under the Board of Education for Negroes, to State institutions and places where there was a definite opportunity to try out some experiments in the direction of better and improved methods of visitation.

A recently conducted appraisal of college conferences led inevitably to the following conclusions: First, that the Commission on Life Service and representatives are held in high esteem for work done. Second, that there is an earnest desire for more light, happier approach, better methods. Third, that continued cooperation by the institutions will be given, and that the only assurance of that cooperation lies in the unified approach. Institution and student alike demand the unified appeal.

OLDER BOYS' CONFERENCES

Cooperative arrangements with the Epworth League and Board of Sunday Schools in correspondence, printing and distribution of literature, field visitation and promotion, have resulted in widely extending this avenue of training. Assistance was given to more than three-fourths of the Older Boys' Conferences held last year.

VOCATIONAL GUIDANCE

The task of directing adequate correspondence with the more than three thousand persons whose names are carried, who have not made specific choice as to vocations, has been conducted with discrimination by E. A. Worthley, Vocational Counsellor. This task also embraces the cultivation of those who have made choices but whose educational preparation is so limited that it is not yet necessary or deemed wise to place these folders with the Boards for more definite direction. The field of vocational guidance is constantly assuming increased proportions and significance and the Commission can well be congratulated on the steps taken in this field.

LITERATURE AND RESEARCH

Choice pamphlet literature covering almost every phase of endeavor has been published, and a quarterly issue of the Personnel Needs Bulletin, with a mailing list of over 4,000 persons, has been maintained. Its value is certified by appearance, contents and the increasing number of requests for its use. The Church is debtor to the Commission for the thorough survey of the educational qualifications of the ministry as prepared by Margaret Bennett, Research Secretary. The booklet bears the title, "The Ministry of the Methodist Episcopal Church."

THE FUTURE OF THE COMMISSION

From the report made to the final meeting of the Commission on Life Service, this quotation is made:

"The approach of the end of the quadrennium raises the question of the continued direction of the important life service interests. Not all has been accomplished during this period

that had been hoped, but steady progress has been recorded toward the objective—'one unified system of recruiting, guidance and selection of candidates for Christian service in the Church; and all agencies shall become a part of the system.'

"Let it never be forgotten that the Commission on Life Service came into being as the result of an insistent demand. The Centenary did not institute that need but did accelerate the necessity for coordination of effort. This organization is the outgrowth of a very normal and usual experience. It is the trend in State and church. Youth expects and demands it. There is no challenge that will secure the finest and best in our institutions without enlarged opportunity. The student is discouraged and disheartened by unrelated appeals. He is almost maddened by competition and overlapping of effort. Before this period of united endeavor be it remembered that some colleges had closed their doors to special representatives of boards and agencies, while all too large a number of students were choosing fields outside of the Church. Three interrupted pioneer years are too few to indicate all that can be accomplished by an organization of this character. Will more be accomplished by returning to the old methods, which, while effective in certain ways, caused the Church in desperation frequently to turn to untrained workers? Shall we now about face when colleges, universities and other groups have strongly endorsed the work of the Commission and have welcomed the relief from the competitive and numerous appeals to students? Should not the effort be in the direction of perfecting the organization and of completing and strengthening its personnel? To-day other churches are coordinating their work of recruiting and guidance and have been watching the program of our Church with a great deal of interest. The Lutheran Church has 8,000 names of young people to whom it is sending information and literature. The Congregational Church has its mailing list of young people to whom it is sending a bi-monthly information sheet. The Presbyterian branches are perfecting their organizations for more effective approach. We have had in these years magnificent cooperation from our several Boards in almost every detail and a genuine *esprit de corps* is to be found among the members of the staff that is delightful and wholesome. It would appear that there is every reason for us to pursue our objectives to unify our college and church visitation, to unify and centralize our correspondence in cultivation, to continue our endeavor to set up high and higher standards and to clarify all misunderstandings as to true Life Service ideals. Certainly all are convinced that the Church must make one unified appeal to local church, to educational institutions, and to young life. Certainly we must care for these recruits in a unified way. Certainly the organization must be closely integrated with the

several Boards and with whatever central promotional or unifying organization the General Conference may approve."

FIELD ACTIVITIES

This important task committed to the Committee on Conservation and Advance has been carried on in a thoroughly coordinated and systematic way. The Area system has given an exceedingly advantageous approach to the Church. The resident Bishop with the Area Secretary has been able to organize and carry out the Centenary program in a more satisfactory manner in all probability than could have been possible in any other way.

The central office has kept in constant touch with the Area Offices, and has attempted to furnish them with sufficient speakers to bring to the District Superintendents the inspiration needed to maintain the morale of the Church. Members of the Centenary Staff have been deputized to the visitation of the Annual and District Conferences, and the entertaining pastors and committees have usually made provision for the presentation of the whole program. These addresses have been given with or without the stereopticon according to circumstances. Pageants have often been favorably received.

All of the Bishops have been willing to place their energy and ability and all the time they could possibly spare from their areas, at our disposal. Bishops Fred B. Fisher and Edwin H. Hughes, who upon request were released from Episcopal visitation, together with others gave their whole time for two months in the "I Will Maintain" Campaign in a manner that will long be remembered by the Church. The result marked a wonderful epoch in the midst of the Centenary period.

The general field personnel has been composed of five men, who formerly had been in the mission field under the Foreign Board, but who have been home on extended furloughs. They have been kept constantly employed in the field summer and winter during the entire quadrennium. By their strong appeals and personal touch they have been of great inspirational and informational value to the entire Church. In addition, five men who as pastors had demonstrated unusual capacity have been likewise employed, representing American interests. Two women, widows of missionaries, have given their time to deputation work.

About twenty furloughed missionaries per month for full or part-time service have been assigned through the cooperation of the Board of Foreign Missions. Their salaries have been paid by the Board, while we guaranteed traveling expenses while in the field. As soon as released by the medical adviser they have been deputized to us for a period of months according to health and length of furlough. Several used the lantern and were

especially effective with slides made from photographs which they had taken in their respective fields of service.

The policy followed with all field workers has been to arrange with the Area Secretary to place one or more of our regular field men and as many of the missionaries as could be conveniently used, and to assign these workers to the Area for a period of weeks and in some instances for months. In turn the Area Secretary has arranged with the District Superintendents to use these men in the bounds of their districts for as many days as deemed wise, either in district meetings, group meetings, or upon the individual charges. Care has been exercised in assigning furloughed missionaries to the different areas, so that at different times the various parts of the Foreign Field could be represented.

The Board of Home Missions and Church Extension has also arranged to furnish for field cultivation frontier preachers and city workers as well as the employed evangelists. The workers have given inspiration by their earnest appeals and vivid descriptions of the results of the work carried on in the various mission fields in our Home Land.

Emphasis has not only been placed upon our financial needs, but an attempt has been made to show the Church that our supreme task is to win the world to God. This has been done by indicating both what we have accomplished and what still remains to be done. Staff members as well as Corresponding Secretaries of the several Boards have earnestly cooperated as tasks have been permitted. Experimental campaigns have been attempted and varied types of helpful field approach promoted.

CORRELATION OF INSTITUTES

A unique promotional opportunity is afforded in the normal work of the summer and winter Training Institutes of the several Boards. Substantial progress has been registered in securing the presentation of the total church program, and the adoption of more perfect life service methods. Additional ground can be gained in a new quadrennium by securing co-operation and correlation as to time, method and program of all Institutes and Summer Schools.

CHILD WELFARE

At the beginning of the quadrennium a representative of the Methodist Child Welfare Society appealed for support but the consistent action has been to place these activities with the Board of Hospitals and Homes in harmony with the action of the General Conference of 1920. This was finally effected and the Board has given due consideration to the interests involved.

BOARD ADJUSTMENTS

After most careful investigation as to the intent of General Conference action, financial provision was made for the Board of Epworth League budget, to which dues, Anniversary Day Offerings, twenty-four hour day money, etc., should apply with Centenary credit. The annual budget of the Board of Hospitals and Homes was undertaken and likewise the expenses of the Commission on the Conference Courses of Study and the Commission on Life Service. Practical difficulties in financial adjustment as to the Board of Conference Claimants led to agreed upon action, by which previous methods of support were in the main continued. Sympathy with requested larger financial co-operation with the Federal Council of Churches was found to be prohibited by the limitations of General Conference action. Helpful transportation arrangements have been secured for all agencies through the Transportation Bureau, of which E. K. Copper has been the efficient secretary.

BUDGET SAVINGS AND SALVAGE

When the processes of operation have been studied, administrative actions examined, and procedure investigated, confidence in the Council of Boards of Benevolence and the Committee on Conservation and Advance has been inevitable. In no period of allowed budget have expenditures exceeded appropriations. As commendable a record as can be found in any organization anywhere will be noted, when a study is made as to the careful scrutiny under which budgets for promotional work have been allowed by the Council and then these same budgets under office direction have been expended.

The following tabulation should be remembered:

	<i>Allowed—Expenditures—Savings</i>		
Nov. 1, 1920—Oct. 31, 1921.....	\$923,168.00	\$808,464.04	\$114,703.96
Nov. 1, 1921—May 31, 1922.....	490,889.76	481,495.19	8,394.57
June 1, 1922—Dec. 31, 1922.....	490,826.00	319,339.98	71,486.02
Jan. 1, 1923—Dec. 31, 1923.....	862,360.00	844,168.88	18,191.12
Total Budget Savings			\$212,775.67

Has any organization ever made a better record in this regard? Each year the total budget on office recommendation has been decreased and in each period such economies have been practiced and so great care exercised, that over two hundred thousand dollars has been saved, in addition to a considerable saving by the Commission on Life Service amounting to \$12,019.21 in 1923 alone. The most painstaking effort has been made to guard every expenditure and to utilize all old material: Over 75,000 old letterheads and 1,250,000 envelopes bequeathed from

former organizations have been re-imprinted and made to serve the Committee on Conservation and Advance.

SPECIAL OFFERINGS

An early decision was registered by the Council that Sunday School Rally Day and Epworth League Anniversary Offerings, etc., should be given Centenary credit, and should constitute a part of our total voucher funds. The correct basis appeared to be that no Board should have the right of offerings not to be pro-rated, received on a special Sunday, unless all Boards have the same privilege. To grant that privilege it was thought was not contemplated by the General Conference and would not be tolerated by the local congregations. To lift our offerings toward full expectation it was decided to ask our people to concrete their generosity at Christmas time toward some of the outstanding Centenary objectives at home and abroad. Very general and liberal response was made. The unparalleled disaster in Japan led to the determination to cooperate this last Christmas with the Woman's Foreign Missionary Society in an effort without usual credit

"To build in a day
What fell in a day."

EMERGENCY APPEALS

Retarded Centenary payments and remittances together with an absence of continuous educational effort in the local churches culminating in the every member benevolent canvass created difficulties, as the Board of Foreign Missions and the Board of Home Missions and Church Extension Society faced the close of their fiscal years in 1921, 1922, and 1923. The "I Will Maintain" effort of 1922 saved the day, while the "Centenary Climax Movement" of 1923 produced results at once noteworthy and occasioning genuine thanksgiving. We shall never be able to get away from the calendar, but genuine and universal stewardship properly methodized will give us needed relief. It is dangerous to stifle giving, but machinery sufficiently mobile and plans sufficiently flexible should be provided to properly authenticate to Methodism every appeal whether emanating from organization or individual. To-day's demand for coordination of appeals is stronger than a quadrennium ago.

ADVANCE PROGRAM

Early in the Centenary period plans were inaugurated looking toward the future. At the Council Meeting in Boston in November, 1920, a Committee on Larger Program made brief report and was commissioned to prepare a tentative report covering a term of years beyond the Centenary for the next meeting of the Council. Midway in the Centenary period, November

15-17, 1921, the historic National Methodist Episcopal Conference of one thousand delegated men was held in Detroit "to decide the direction of our going," using the program theme "The World's Need and Our Reply." It was the third great gathering in the interest of the Centenary and was the natural precursor of that meeting of the Council immediately following in which the Committee of Twenty-five on Advance Program was charted, ten of whose members were not members of the Council. The work of this Committee was prosecuted in a thorough, scientific, and democratic manner. Every effort was made to secure counsel from the whole field. When presented to the Council in January, 1923, it covered divisions of lay activities, educational program, stewardship, evangelism, needs and apportionments, culminating in a call to advance. It is an historic document, and was enthusiastically and unanimously approved. By it we were to be ushered into a period of

WORLD SERVICE

The name seems to be the clear leading of Providence. It is broad, descriptive, and challenging, but withal a program of possible achievement. Its financial objectives include an apportionment for the first year of \$18,500,000 and a statement of approved needs of \$28,045,173. It affords informational and educational opportunities of superior importance. "The World Service" volume is its partial product—the most encyclopedic and interesting statement of connectional needs and possibilities ever produced by a religious organization. The editor of this unique book was Ralph E. Diffendorfer, who was assisted by Paul Hutchinson and William F. McDermott in the Foreign and American sections. The placing of a half million copies of this historic volume will not merely constitute an epoch-making achievement, but will prove to be an inexhaustible mine of missionary, educational, and benevolent ammunition for years to come. Confident because of new and clearer vision, deeper and holier enthusiasm, large and ever increasing numbers, our Methodist Episcopal Church may well leap forward

"TO SERVE THE PRESENT AGE."

In harmony with the Discipline, Paragraph 410, Section 1, this present report is submitted, together with the report of the Committee of Twenty-five on Advance Program, and the volume itself, entitled, "The World Service of the Methodist Episcopal Church."

The following statement was approved by the Council in session in Chicago, January 24, 1924:

"The General Conference of 1920 authorized the movement known as 'The Centenary' as our general benevolent program for the quadrennium 1920-24. This period has been marked by

the most extraordinary development of our varied activities. The quadrennium 1924-28 should register a steady development commensurate with the growth in numbers and in wealth, and in an increasing recognition of the obligations of Stewardship. If this is done, the results will be as significant as those of the past quadrennium.

"Two years ago the Council of the Boards of Benevolence provided for a most thorough study of the field and the opportunities for service looking toward an adequate program which should succeed 'The Centenary.' As is well known, a Committee of Twenty-five was created, made up in part of members from outside the Council itself. Probably no more thorough study of the needs of the Church has ever been made than was made under the direction of this committee. Its report was approved at the last session of the Council and has formed the working program of the Church for the closing year of the quadrennium and the fraction of the Conference year which extends beyond the period of the General Conference. The World Service volume has been a most significant attempt to put before the Church some of the results of the Centenary, the substance of the investigations and determinations of the committee on advance program, and a series of significant facts presented in graphic form. The distribution of five hundred thousand copies of this volume indicates unusual interest and marks the high tide of benevolent enterprise for the Methodist Episcopal Church. This marvelous volume records the achievements of the past, clearly states the present situation, and outlines a program of benevolent activities suggestive not only for the current year but practically determinative for the succeeding year and prophetic of the program for the remainder of the quadrennium.

"The Committee on New Legislation appointed by the Council has submitted or will submit during this session its recommendations for the benevolent organization of the Church to be presented to the General Conference of 1924.

"For the program of benevolent activities we ask the Council to recognize that the current year is fractional. The Centenary pledges extended to May 31, 1924. This left in the Fall Conferences the remaining fraction of the year unprovided for. After mature deliberation the Committee on Conservation and Advance decided, with the approval of the other section of the Council, that the program submitted by the committee of twenty-five, calling for an apportionment of eighteen million five hundred thousand dollars and a statement of needs amounting to approximately twenty-eight millions, should be the program and asking of the Church for the Conference year of 1923-24, and the appeal to the Church is proceeding on that basis.

"In accordance with the original intention of the Committee on Advance Program, we recommend that this same statement

be the basis of asking and appeal for the Conference year of 1924-25 with proper adjustments to the Spring Conferences, that for the remaining period of the quadrennium 1924-28 the matter of the askings, the plan of informing the Church, and of securing contributions for the support of our benevolent Boards be committed to the organization which may be finally approved by the General Conference of 1924 following the report of the Council to that body, the presumption being that it will follow the general outline of policy and asking suggested by the Council through the adoption of its report of the Committee on Advance Program with such modifications as the circumstances from year to year may indicate."

NEW LEGISLATION

The Council gave serious and prolonged discussion to the question of the wisdom of the consolidation of various Benevolent Boards of the Church together with the best possible type of central promotional organization. Concerning the question of consolidation the following conclusions were voted:

1. A general statement showing the consideration and study given to this subject, and outlining the difficulties of the situation and the importance of arriving at a just and permanent solution of the problem involved.

2. The appointment by the General Conference of a Commission composed of six clerical and nine lay members, three of whom shall be women, to make a careful study of all the interests involved in connection with our Benevolent Boards with a view toward consolidation and reorganization, and that the duties and powers of this Commission be determined by the General Conference.

The following plan of central organization is submitted with almost unanimous approval by vote of the Council:

"WORLD SERVICE COUNCIL

Discipline of 1920.

PARAGRAPH 407, SECTION 1.

There shall be a Council to be called The World Service Council of the Methodist Episcopal Church composed as follows:

One representative, minister or layman, from each Episcopal area in the United States, said representative to be nominated by the General Conference delegates of the respective areas and elected by the General Conference. Area representatives shall be chosen from persons who are not members or officers of any constituent Board.

Five Effective Bishops, resident in the United States, to be appointed by the Bishops; the Executive Secretary and the Treasurer of the Council ex officio.

Each Board created by the General Conference to designate from its membership members of the Council as follows: The Board of Foreign Missions, 5; The Board of Home Missions and Church Extension, 5; The Board of Education, 2; The Board of Education for Negroes, 2; The Board of Sunday Schools, 2; The Board of Epworth League, 2; The Board of Temperance, Prohibition and Public Morals, 2; The Board of Hospitals and Homes, 2; General Deaconess Board, 2; The Board of Conference Claimants, 2; one of whom in the case of each Board shall be a Corresponding Secretary. The American Bible Society shall be entitled to one member, who shall be a member of the Methodist Episcopal Church.

A sufficient number of ministers and laymen, in as nearly equal numbers as possible to bring the total membership of the Council up to 60. The members at large shall be nominated by the Bishops, and elected by the General Conference. In making these nominations the Bishops shall consider the relative number of ministers and laymen in the designated groups and shall seek by their selections to equalize the number of ministers and laymen. Members at large shall be chosen from persons who are not members or officers of any constituent Board. The Bishops are requested to present their nominations for all the Boards and Commissions connected with the Boards not later than the first day of the closing week of the General Conference and the list shall be printed in the *Daily Advocate* at least one day in advance of the election and confirmation of the same. The date for the selection of Area representatives by the Area delegations shall be fixed on the day after the lists as suggested by the Bishops shall have been printed in the *Daily Advocate*. In case of duplication by accident or after selection, the Area representatives so duplicated shall be invalidated and a second choice shall be made. When such duplication occurs during the quadrennium, the Area representative's place should be invalidated and this vacancy filled in the regular way.

When the Episcopal Areas shall have been fixed for the quadrennium, the delegations from such areas are instructed to select a minister and a layman alternately in the alphabetical order of the names of the areas, as, for instance, Atlanta a minister, Boston a layman, Buffalo a minister, Chattanooga a layman, etc. When there is more than one area beginning with the same letter, the ordinary method of decision, using the order of the other letters, Chicago coming before Cincinnati, etc. shall be pursued. To avoid confusion it shall be the duty of the Secretary of the General Conference to prepare the list of areas as authorized, indicating which will be required to select ministerial and which lay delegates, and to have the same printed in the General Conference *Daily Advocate* at least one day in advance of the election.

At all meetings of the Council or Executive Committee in the unavoidable absence of a Corresponding Secretary representing a Board, a duly accredited substitute may be seated in his place.

SECTION 2.

The Woman's Foreign Missionary Society and the Woman's Home Missionary Society shall each be entitled to two Advisory members.

SECTION 3.

The Council shall be elected for the quadrennium. Vacancies occurring in the Episcopal membership of the Council shall be filled by the Bishops. Other vacancies shall be filled by the Executive Committee of the Council from the Area, Board or Group in which vacancies occur. The removal of an Area representative from the geographical bounds of an Episcopal Area shall vacate his place in the Council.

SECTION 4.

The aim and purpose of the World Service Council shall be so to relate the several connectional Boards and Societies as to secure a unified world program of missionary, educational and benevolent activities, an economical financial policy, a unified and effective appeal and such a correlation of activities as shall produce the largest measure of efficiency.

SECTION 5.

In addition the Council shall have authority and power upon request of any Board or on written request of any five members of the Council to determine questions arising between the various Boards, and its decisions shall be final and in force until the session of the General Conference next ensuing.

PARAGRAPH 408, SECTION 1.

The officers of the World Service Council shall be a President, two Vice-Presidents, and a Recording Secretary, elected annually by the Council, who shall perform the duties usually connected with those offices. The Executive Secretary and the Treasurer shall be ex-officio.

SECTION 2.

There shall be an Executive Committee of Twenty-five, elected by the Council from its own membership. At least three members of this Executive Committee shall be Bishops. In addition, each constituent Board shall have one representative who shall not be a Corresponding Secretary. The Corresponding Secretaries, designated as members of the Council by their respective Boards, shall be Advisory members of the Executive Committee. It shall represent the Council and exercise its

powers in the interim of meetings of the Council but shall not take action contrary or in conflict with any action or policy of the World Service Council. It shall meet at least quarterly.

SECTION 3.

The World Service Council shall meet annually at such time and place as it may determine. Special meetings may be called by the Executive Committee, and shall be called upon the request of one-fourth of the membership of the Council.

SECTION 4.

At its annual meeting the World Service Council shall:

1. Receive from each of the constituent Boards and from the American Bible Society a report of its activities for the past year, together with a statement of its needs and askings for the ensuing year.

2. Coordinate, correlate, and unify the plans and activities of the several constituent Boards and the various agencies of the Church so that a unified, adequate and economical policy may be established for all our connectional activities.

3. Determine the askings of the several constituent Boards.

4. Determine the amount to be apportioned to the Church for the Council and constituent Boards and the American Bible Society.

5. Review and determine the administrative budget of each constituent Board and of the Council.

PARAGRAPH 409.

It shall be the further duty of the World Service Council.

SECTION 1.

To devise ways and means, after consulting with the Area authorities, for the equitable sharing by the Annual Conferences, Mission Conferences, Missions, Districts and Charges, of the total amount approved for the support of the constituent Boards, the American Bible Society and the work of the Council. The amounts agreed upon for the various charges in each district shall be sent to the District Superintendents, who shall transmit the same to the pastors.

SECTION 2.

To appoint a Committee consisting of the Corresponding Secretaries or equivalent Executive Officers of the constituent Boards and the Executive Secretary of the Council, which, under the general direction of the Executive Committee, shall inform the Church and our constituency concerning the missionary, educational, benevolent and philanthropic activities of the Church; devise means for securing adequate funds for the support of these activities when approved by the Council or the Executive Committee; promote and direct all plans agreed

upon for this purpose by the constituent Boards and other authorities of the Church; and carry out the plans adopted for the promotion and practice of Christian stewardship. It shall also coordinate the Life Service activities of the constituent Boards.

SECTION 3. LIFE SERVICE.

There shall be one unified system for the recruiting, guidance and selection of candidates for Christian service in the church, and all agencies shall be required to cooperate in this system.

This work shall be under the direction and control of the World Service Council and its Executive Committee.

SECTION 4.

The Council shall, on nomination of the Secretaries of the constituent Boards and the Episcopal members of the Executive Committee, elect for the quadrennium an Executive Secretary and a Treasurer who shall be ex-officio members of the Council and the Executive Committee. The Executive Secretary shall be the executive officer of the Council and of the Executive Committee.

SECTION 5.

The Treasurer of the Council shall receive the funds for the Council and the constituent Boards and the American Bible Society, and he shall distribute the same, monthly, pro rata according to the askings approved by the Council of Boards of Benevolence. Designated gifts, however, may be sent direct to the Board by which they are to be administered, or they may be remitted to the Treasurer of the Council, who shall distribute the same, subject to the regulations governing designated gifts as prescribed by the Council.

SECTION 6.

In each Episcopal Area where an Area Secretary is desired by the Resident Bishop and the Executive Committee, an Area Secretary may be appointed by the Bishop of the Area on the nomination of the Executive Committee.

SECTION 7.

The Council shall have power to enact By-Laws for the government of the Council and the Executive Committee.

PARAGRAPH 410, SECTION 1.

The World Service Council shall prepare and present to the General Conference quadrennially a report of its activities. It shall also submit to the General Conference a program of benevolent activities for the quadrennium next succeeding.

LOCAL WORLD SERVICE COUNCILS

1. There shall be a World Service Council in each Annual Conference, District and Local Church, to be constituted as the Annual Conference, District and Local Church shall determine. The Annual Conference Council and the District Council shall be composed of both ministers and laymen.

2. It shall be the duty of the Annual Conference, District and Local Church organizations on World Service to promote the program of World Service in cooperation with the other organized agencies of the Methodist Episcopal Church."

APPRECIATION

This report would not be complete if it did not register sincere appreciation for the splendid help during the quadrennium of both ministry and laity, the high quality of leadership of the officers of our organizations, the capable services of the members of our staff together with the constant assistance of the corresponding secretaries and staff members of the several Boards. Never has the Church beheld so much of cooperation between her agencies. The hope of future closer coordination lies in the fact that so large a measure has actually been secured in this quadrennium through the Council of Boards of Benevolence.

MEMBERS CALLED BY THEIR MASTER

Four valuable members of the Council heard the Master's call during the quadrennium, William Nottingham, Frank L. Brown, M. E. Summers, and E. R. Burkholder. They served well their Church and age.

FINANCIAL SUMMARY

During the fifty-seven months of the Centenary period, June 1, 1919, to February 29, 1924, there was received \$66,867,-894.59, of which there was credited on account of annuities and trust funds \$548,152.52.

Below is a statement, not including annuities and trust funds, showing the amount received monthly and arranged by calendar years:

	1919	1920	1921
January		\$940,609.33	\$844,904.86
February		750,469.86	695,331.13
March		1,395,376.02	1,364,265.19
April		2,014,345.94	2,051,442.88
May		628,552.21	712,982.49
June	\$367,008.11	853,265.32	723,398.22
July	632,806.09	746,532.58	583,964.03
August	725,492.19	652,816.18	679,133.49
September	2,165,072.03	2,889,334.56	2,144,424.33
October	4,834,689.92	3,246,699.91	3,227,101.51
November	679,768.14	594,245.10	569,659.00
December	691,991.97	669,599.65	389,120.60
	\$10,096,837.45	\$15,381,846.66	\$13,985,727.73

	1922	1923	1924
January	\$650,394.57	\$616,608.05	\$360,789.80
February	571,692.52	454,407.16	349,060.69
March	1,044,899.02	903,216.52	
April	1,486,370.61	1,475,289.84	
May	1,284,247.92	894,937.63	
June	632,681.69	521,555.81	
July	556,896.45	538,288.07	
August	615,543.99	655,041.70	
September	1,881,098.45	1,700,237.94	
October	4,225,141.36	4,348,990.02	
November	315,453.08	233,393.07	
December	334,294.95	204,799.32	
	<u>\$13,598,714.61</u>	<u>\$12,546,765.13</u>	<u>\$709,850.49</u>

The total divisible and indivisible receipts for the period June the first, 1920, to December the thirty-first, 1923, were \$50,313,-628.18.

The total divisible receipts were \$49,783,700.77.

The latter amount was distributed to the beneficiaries as follows:

Board of Foreign Missions	\$18,540,504.17
Board of Home Missions and Church Extension....	18,540,504.22
Board of Education	3,483,272.89
Board of Education for Negroes.....	2,384,440.05
Board of Sunday Schools	1,139,515.24
American Bible Society	512,749.57
Board of Temperance, Prohibition and Public Morals	512,782.84
Board of Epworth League	371,521.40
General Deaconess Board	153,850.98
Board of Hospitals and Homes	110,421.41
Board of Conference Claimants	20,590.76
Commission on Conference Courses of Study.....	101,765.48
Commission on Life Service	152,144.35
Committee on Conservation and Advance.....	2,895,869.34
Other Interests	863,768.07

A report by Areas and Conferences follows.

R. J. WADE, *Corresponding Secretary.*

M. W. EHNES, *Treasurer.*

**REPORT OF APPORTIONMENTS, SUBSCRIPTIONS, AND RECEIPTS BY
AREAS AND CONFERENCES, DECEMBER 31, 1923**

Conferences	Apportioned Annually	Subscribed Payable Annually (a)	Paid Jan. 1 to Dec. 31, 1923 (b)	Due 55 Mo. June 1, 1919- Dec. 31, 1923	Total Paid to Dec. 31, 1923 (c)
Whole Church	\$22,853,948	\$20,511,021	\$12,691,559	\$104,872,858	\$68,340,553
Atlanta Area (White) ..	\$83,199	\$75,032	\$43,933	\$380,352	\$256,195
Alabama	29,984	22,128	6,443	136,450	43,024
Georgia	13,555	12,310	6,397	62,127	45,985
Saint John's River.....	39,660	40,594	31,093	181,775	167,185
Atlanta Area (Colored)	\$119,780	\$236,761	\$67,579	\$548,991	\$354,172
Atlanta	25,439	48,194	14,639	116,595	82,522
Florida	10,001	18,054	5,240	45,838	26,586
Savannah	12,755	27,102	2,881	58,460	22,000
South Carolina	67,790	137,006	40,347	310,704	199,590
South Florida Miss. Conf.	3,795	7,405	4,470	17,394	23,473
Boston Area	\$1,055,982	\$937,309	\$556,867	\$4,842,149	\$2,854,844
Maine	175,631	137,241	73,764	804,975	398,534
New England	465,046	476,783	280,923	2,132,419	1,427,170
New Eng. Southern.....	216,814	169,277	107,961	993,731	569,476
New Hampshire	109,230	100,070	66,328	500,179	317,033
Vermont	89,261	53,938	27,888	410,845	142,629
Buffalo Area	\$1,559,773	\$1,612,423	\$1,184,785	\$7,155,775	\$5,719,989
Central New York.....	431,755	443,885	312,245	1,978,877	1,612,028
Genesee	453,020	472,277	326,841	2,076,342	1,651,549
Northern New York...	284,719	304,856	240,133	1,307,927	1,051,308
Troy	390,279	391,405	305,564	1,792,629	1,405,103
Chattanooga Area (W.)	\$204,790	\$156,919	\$51,013	\$938,625	\$304,288
Blue-Ridge Atlantic ...	36,187	31,845	6,159	165,857	38,602
Central Tennessee	24,023	18,350	4,290	110,105	25,255
Holston	144,581	106,724	40,562	662,663	240,430
Chattanooga Area (C.)	\$50,946	\$22,352	\$23,916	\$233,777	\$136,637
East Tennessee	13,365	7,558	6,524	61,256	42,800
North Carolina	23,006	14,794	13,028	105,719	72,816
Tennessee	14,575	.....	4,363	66,802	21,020
Chicago Area	\$1,780,469	\$1,558,629	\$851,291	\$8,166,065	\$5,334,450
Central Illinois	364,522	250,013	136,085	1,671,335	861,744
Central Swedish	42,658	41,369	25,623	195,516	135,861
Chicago German	55,075	45,927	20,094	252,427	137,245
Illinois	643,526	577,756	289,486	2,949,494	2,007,380
Rock River	674,688	643,564	380,001	3,097,293	2,192,218
Cincinnati Area	\$2,381,671	\$2,268,757	\$1,306,640	\$10,925,387	\$7,190,250
Kentucky	102,119	82,230	28,673	468,045	154,253
Northeast Ohio	968,527	962,661	596,480	4,440,700	3,177,573
Ohio	524,539	504,762	273,389	2,404,710	1,540,079
West Ohio	786,486	719,104	408,097	3,611,932	2,318,343

Conferences	Apportioned Annually	Subscribed Payable Annually (a)	Paid Jan. 1 to Dec. 31, 1923 (b)	Due 55 Mo. June 1, 1919- Dec. 31, 1923	Total Paid to Dec. 31, 1923 (c)
Denver Area	\$390,433	\$345,668	\$217,993	\$1,806,255	\$1,272,525
Colorado	245,995	248,159	137,744	1,136,231	770,664
Lincoln	7,259	765	4,568	33,270	22,337
New Mexico	26,585	23,654	12,222	121,848	68,721
Utah Mission	15,529	15,529	11,601	71,175	57,157
Western Swedish	18,156	15,679	11,036	89,297	77,972
West German	47,119	14,263	26,748	219,455	200,061
Wyoming State	29,790	27,619	14,072	134,979	75,610
Detroit Area	\$1,096,652	\$1,138,405	\$654,489	\$5,038,673	\$3,529,767
Central German	98,673	98,734	62,760	453,049	391,544
Detroit	518,520	578,618	338,129	2,376,545	1,704,423
Michigan	445,929	430,007	239,623	2,050,629	1,345,192
Norwegian-Danish	33,530	31,046	13,976	158,450	88,606
Helena Area	\$300,088	\$336,473	\$117,282	\$1,379,445	\$713,213
Idaho	64,270	70,057	30,699	296,028	148,389
Montana	61,480	67,929	31,233	281,783	161,859
North Dakota	134,002	144,235	39,681	616,761	318,573
North Montana	40,336	54,252	15,667	184,873	84,390
Indianapolis Area	\$1,370,676	\$1,305,056	\$744,878	\$6,282,265	\$4,195,960
Indiana	510,657	444,888	209,282	2,340,511	1,301,150
Lexington	31,137	64,269	27,989	142,711	136,664
North Indiana	503,305	502,675	341,578	2,306,815	1,761,938
Northwest Indiana	325,577	293,224	166,028	1,492,228	996,207
New Orleans Area	\$157,794	\$71,829	\$109,854	\$716,829	\$608,938
Central Alabama	18,780	10,183	10,158	85,846	55,595
Louisiana	29,124	11,534	22,544	132,917	123,680
Mississippi	29,437	7,655	20,399	134,172	110,191
Texas	27,276	9,317	19,086	125,015	110,082
Upper Mississippi	28,882	16,890	19,934	131,904	111,516
West Texas	24,295	16,250	17,730	106,975	97,871
New York Area	\$1,497,278	\$1,128,300	\$894,888	\$6,870,879	\$4,276,746
Eastern Swedish	31,563	9,198	13,797	144,664	66,798
East German	54,849	.....	28,483	251,391	172,465
Newark	459,137	378,574	297,673	2,106,752	1,371,468
New York	401,860	291,481	204,224	1,841,858	967,675
New York East.....	549,869	449,047	350,115	2,526,214	1,698,338
Omaha Area	\$1,930,376	\$1,360,302	\$802,981	\$8,864,341	\$5,539,719
Des Moines	471,105	352,011	206,199	2,159,227	1,426,460
Iowa	266,389	119,150	92,544	1,221,220	603,713
Nebraska	488,217	462,486	208,133	2,238,243	1,416,122
Northwest German	29,650	34,717	16,617	138,999	166,360
Northwest Iowa	292,339	116,137	118,953	1,334,415	858,330
Northwest Nebraska	31,783	30,237	10,364	147,143	75,854
Upper Iowa	350,893	245,564	150,167	1,625,094	992,878
Philadelphia Area	\$1,642,695	\$1,401,721	\$971,131	\$7,532,864	\$4,557,601
Delaware	55,681	82,153	42,726	255,205	221,831
New Jersey	413,219	359,363	210,579	1,893,920	1,047,852
Philadelphia	761,941	639,917	462,262	3,496,533	2,112,777
Wyoming	411,854	320,288	255,564	1,887,206	1,175,139
Pittsburgh Area	\$1,548,872	\$1,379,458	\$865,542	\$7,106,210	\$4,679,712
Erie	416,058	409,553	242,809	1,907,638	1,427,943
Pittsburgh	755,224	700,091	466,510	3,461,443	2,444,416
West Virginia	377,590	269,814	156,221	1,737,129	807,353

Conferences	Apportioned Annually	Subscribed Payable Annually (a)	Paid Jan. 1 to Dec. 31, 1923 (b)	Due 55 Mo. June 1, 1919- Dec. 31, 1923	Total Paid to Dec. 31, 1923 (c)
Portland Area	\$496,593	\$443,322	\$221,376	\$2,298,304	\$1,380,564
Columbia River	128,823	113,613	40,596	590,439	312,590
Oregon	163,205	148,320	71,843	758,684	404,441
Pacific German	9,440	2,567	3,384	45,306	32,723
Pacific Swed. Miss. Conf..	8,521	1,251	6,299	39,055	43,241
Puget Sound	180,702	171,015	94,995	832,870	564,952
Western Nor.-Danish...	5,902	6,556	4,257	31,950	22,615
Saint Louis Area	\$794,644	\$646,976	\$360,709	\$3,633,030	\$1,872,576
Central Missouri	17,648	32,130	13,099	80,887	56,895
Little Rock	11,369	18,352	6,436	52,108	41,370
Missouri	173,635	126,635	98,227	795,827	428,117
Saint Louis	256,760	198,471	119,061	1,174,713	622,189
Saint Louis German...	63,180	54,026	29,996	289,575	181,245
Southern Illinois	272,052	217,362	93,888	1,239,920	542,758
Saint Paul Area	\$1,050,395	\$1,041,708	\$513,274	\$4,813,095	\$3,067,355
Dakota	195,696	216,526	76,824	896,940	584,590
Minnesota	186,481	176,619	93,280	853,233	561,112
Northern German	30,140	31,130	16,697	139,613	111,297
Northern Minnesota ..	219,779	214,828	87,149	1,006,518	508,757
Northern Swedish	20,797	13,915	8,845	94,632	53,179
West Wisconsin	184,853	177,833	95,518	847,518	526,907
Wisconsin	212,649	210,857	134,958	974,641	721,510
San Francisco Area	\$863,961	\$801,923	\$602,436	\$3,963,450	\$2,835,496
California	271,128	249,802	157,285	1,234,965	790,078
California German	8,580	5,459	6,133	40,109	33,609
Latin-American Miss....	1,489	608	4,179	6,325	8,399
Pacific Chinese Miss....	1,970	.....	4,268	9,029	13,014
Pacific Japanese Miss....	6,606	.....	5,323	30,277	29,639
Southern California ...	574,188	546,054	425,246	2,642,745	1,960,755
Washington Area	\$1,329,244	\$1,312,910	\$831,819	\$6,112,186	\$4,010,912
Baltimore	464,364	493,037	346,316	2,148,153	1,590,198
Central Pennsylvania	530,220	461,053	311,955	2,430,175	1,538,446
Washington	66,569	131,655	43,212	305,108	228,101
Wilmington	268,091	227,165	130,335	1,228,750	654,166
Wichita Area	\$1,147,637	\$928,787	\$662,665	\$5,263,911	\$3,376,016
Gulf	27,560	13,489	14,860	126,083	55,044
Kansas	453,082	342,566	257,394	2,080,952	1,288,065
Northwest Kansas	142,658	122,163	74,081	653,849	396,192
Oklahoma	197,536	156,319	101,570	909,608	571,447
Southern German	26,370	23,011	14,660	120,862	86,636
South. Swed. Miss. Conf.	8,991	7,484	4,355	41,209	28,612
Southwest Kansas	291,440	263,755	195,742	1,331,348	950,018
Miscellaneous.....	.....	.....	34,208	.....	272,616

- (a) Estate Notes, not yet due and therefore *not* included in amounts subscribed payable annually, are on file amounting to \$1,104,033. (Estate Notes already due and *paid* are included in above report of amounts subscribed and amounts paid.)
- (b) Payments reported above include annuities and trust funds for which Centenary credit was given.
All payments are reported in even dollars. Fractional parts of the dollar, dropped in reporting Conferences, are included in all footings.
- (c) Total payment credited includes all amounts paid to the Centenary and Apportioned Benevolences from November 1, 1918, to December 31, 1923, inclusive.
Names of Negro Conferences are printed in *italics*.

REPORT OF THE BOARD OF FOREIGN MISSIONS

To the General Conference of 1924,

DEAR FATHERS AND BRETHREN :

No quadrennium has registered in the foreign fields results so striking as that beginning June first, 1920. The Centenary, we have been reminded, was merely a celebration. It was clearly, also, an achievement. It produced for the Church and especially for the Board of Foreign Missions a new set of facts. It affected the viewpoint of a thousand missionaries in over forty mission fields. It everywhere changed dread to expectancy, suspense to assurance. The mental attitude which had for years been that of urgent appeal for resources became that of eager use of them. The time, it was believed, had come when the outline sketches of programs might become working plans. The Church had seen the vision of need and opportunity, it had pledged its support in generous sufficiency, it expected of its far flung lines throughout the world not only that they should dig in but that they should complete their alignment, advance their forces, and effectively occupy and build. The enterprise of other denominations and the broad scope and purpose of the Interchurch World Movement strengthened this conviction and gave force and focus to this purpose. The stimulus to missionaries and national groups throughout the world cannot be overstated. As a consequence the range and the complexity of administrative tasks were at once greatly enlarged. It was not alone the responsibility of justly and safely distributing the gifts of the Church for its overseas work, which in the four years have amounted to over twenty-two millions of dollars, which confronted the Board and its officers. They were required, on the basis of dependable information, the study of facts and tendencies, the interpretation and comparison of official opinions, the appraisal of priority of need within a field and among fields, the significance of movements both within and without the Church, educational, social, political, religious, in what was early in the quadrennium seen to be a new and agitated world, to meet in a larger way than ever before the obligations committed to the Board of Foreign Missions by Charter and by General Conference, namely, "the general supervision of all work in the foreign fields."

**THE RETIREMENT OF CORRESPONDING SECRETARY S. EARL
TAYLOR**

Scarcely had the new quadrennium begun when Dr. S. Earl Taylor, worn by the stress of the Centenary Movement and by the excessive labors which fell to his lot in the Interchurch Movement, felt under the necessity of asking for a leave of absence, in order that he might bring himself back again to robust physical condition. In June, 1920, the Board voted him a year's leave of absence for the purpose as specified. Dr. Taylor immediately proceeded out into the open spaces of the great West and gradually began to regain the physical vigor which had so remarkably characterized him. However, early in the spring of 1921 it became clear to him that in all probability he would not again be able to take up his work as Corresponding Secretary of the Board, and in due time his resignation was presented and was reluctantly accepted by its Executive Committee. In November of that year, pursuant to a request of the Board of Foreign Missions in response to the recommendation of Corresponding Secretary North that the vacancy be filled, and following Disciplinary procedure, the Bishops elected Titus Lowe, pastor of First Church, Omaha, Nebraska, as a Corresponding Secretary of the Board. He assumed the duties of the office on February 1, 1922.

THOSE CHOSEN FOR HIGHER TASKS

Every hour belongs to eternity, but the light of realization flashes through to us in the moments when we record the names of those comrades in service who "are not" because God has taken them. They are in number thirteen, eight Honorary Managers, in the order in which they left us, George W. F. Swartzell, James B. Faulks, Henry A. Buttz, William H. Falconer, Lemuel Skidmore, Benjamin C. Connor, Charles R. Barnes, Summerfield Baldwin; four active members of the Board, George P. Eckman, Frank L. Brown, John Franklin Goucher, James W. Kinnear. Their counsel and service were rich with the experiences of the pastorate, the theological school, the secondary school and college, the Sunday school work, the law and large business. They represented the Methodist life of seven great cities. They accepted as their own those high ideals of the Gospel which among us command the devotion of ministers and laymen alike. To their initiative, constancy and resources of mind and money the Board, the Church and the world owe a debt which is beyond our poor system of registry. To this shining list one other name is added, Bishop Wilson S. Lewis, who ever, even in the intensity of his zeal for China, placed at the command of the Church at home his faith, his prayer, and his sacrificial service. The effort to add to the

memorial projected in China for Bishop James W. Bashford, a vital, permanent testimonial to Bishop Wilson S. Lewis, in the heart of the great city on the Yangtse River, Chungking, where he held his first Conference in China, and where he spent many of his last months in the vast field of his love and his labor, will surely win the substantial endorsement of the Church of which he was a Bishop—but more, an apostle.

Other apostolic men have passed into the greater freedom after resting a bit from their ardent missionary service. Bishop James M. Thoburn, Bishop John E. Robinson and Bishop Meriman C. Harris came into the episcopacy by the missionary route. It is a road not yet wholly closed we venture to believe. Two belonged to India, the third to Japan. Whatever their power in the homeland to inspire and instruct, it was in his chosen field that each found the delight of toil and fellowship. The Church still hears the prophetic pathos of the missionary Thoburn's voice, and feels the pulsing of his lifting faith, and the burning spirit of John E. Robinson still lights the way, and scattered throughout the Japanese Empire in places high and low are the men and women to whom the missionary Harris was the beloved spiritual guide. A gentle woman, eager in service for the womanhood and childhood of India, who twenty years before had tested, at her missionary husband's side, life among its wonderful people, again gave a brief year to that high service and from Darjeeling passed without a fear into the life complete. To Bishop Fred B. Fisher the heart of the Church has gone out in unfeigned sympathy, and missionary service everywhere is more sacred for the devotion of Edith Jackson Fisher. From the splendid roster of the retired missionaries of the Board, in addition to Bishops Thoburn, Robinson, and Harris, thirteen names will henceforth be omitted because to those who bore them the new names have been given. Among these are Dr. Herbert W. Schwartz, for thirty-six years the cherished friend of Japanese people, the lowly as well as the high born, bringing to them the healer's ministry and distributing to them the Holy Scriptures; Harry E. King, long Vice-President of Peking University, beloved and revered by many of the strong young men of China to whom he had been teacher, and counselor, and friend; Charles L. Bare who had given fifty-three years to India, and among his tasks helped, most effectually to lay the foundations of Lucknow Christian College, an institution, it may be recorded here, nurtured in its early days by the wisdom and the personal resources of Dr. John M. Reid, once corresponding secretary of this Board; Hiram H. Lowry, nearly sixty years a missionary in China, whose life of devotion, whose friendship with the Chinese, whose patient consecration to the noblest aims of missionary service, have given him a place in the his-

tory of the Christian Church in China which will be undisturbed through the centuries: These from Japan, India, China—and from South America, the breezy, greathearted, courageous Thomas Bond Wood, the protagonist for education and religious liberty in the Republics of South America, whose forty-five years of strenuous, undaunted service cleared the ground and laid the foundations upon which those who come after may safely build.

In the active fellowship of achievement very familiar names will no longer be found. Memory will be eager to cherish the deeds and the personal worth of them all. Henry S. Leitzel, of Taianfu, China, in full vigor at the beginning of his second term, in spite of every precaution, overtaken by typhoid; William P. McLaughlin, a veteran, beloved, indefatigable, of Buenos Aires, The Argentine, who brought his fine, self-supporting church first over the line in the beginning of the Centenary; Dr. and Mrs. J. C. Butcher, whose was a missionary life together of thirty-five years in North India, who were separated but twenty-four hours when the summons came for the beginning of the new life beyond; F. B. Price, long beloved as a pastor in the homeland, over twenty years in India, editor of *The Indian Witness*, industrious, useful, sound, friendly; Bowen Bruere, eager, spiritual, intense, going suddenly, leaving to loneliness and struggle his young wife and the babies; Dr. W. C. Berry, caught by an inexorable malaria while far up in the Belgian Congo, on a doctor's errand, but three years on the field, for the carrying on of whose work the young wife, bereft but undaunted, offers herself in eager consecration; these and the others, of the same spirit and mind, bring to the church the appeal of their broken lives and their unfinished tasks. These all belong in the eleventh chapter of Hebrews and the seventh chapter of Revelation. Lest we forget, they have their place in this official message of the Board. Their names follow:

In the retired relation: Rev. Charles L. Bare, India; Mrs. John Blackstock, India; Mrs. John W. Butler, Mexico; Rev. B. A. Carlson, Sweden and Finland; J. William Chaney, Chile; Rev. Merriman C. Harris (Missionary Bishop), Japan; Rev. Harry E. King, China; Rev. Hiram H. Lowry, China; Rev. George W. Park, India; Rev. John E. Robinson (Missionary Bishop, India); Rev. Herbert W. Schwartz, M.D., Japan; Mrs. T. J. Scott, India; Mrs. W. G. Shellabear, Malaysia; Rev. James M. Thoburn (Missionary Bishop), India; Mrs. W. F. Walker, China; Rev. Thomas B. Wood, South America.

In the active relation: Rev. Leroy L. Akerson, Netherlands Indies; Rev. B. J. Baughman, Malaysia; Rev. W. C. Berry, M.D., Africa (Congo); Rev. William B. Bruere, India; Mrs. R. L. Bush, Southeast Africa; Rev. John C. Butcher, M.D.,

India; Mrs. John C. Butcher, India; Rev. C. S. Davison, Japan; Rev. Stephen S. Dease, M.D., India; Miss Delta F. Eaton, China; Mrs. Fred B. Fisher, India; Rev. G. K. Gilder, India; Mrs. Harry J. Hill, China; Miss Esther Hutchinson, Chile; Rev. H. S. Leitzel, China; Rev. William P. McLaughlin, Eastern South America; Miss Gladys J. Minear, Chile; Mrs. George S. Miner, China; Mrs. M. L. Morley, North Andes (Peru); Rev. Frederick B. Price, India; Samuel J. Ross, M.D., Liberia; Mrs. S. Raynor Smith, India; Mrs. N. Johan Sorensen, Southeast Africa; Mrs. O. G. Starrett, China; Rev. Robert C. Treman, China; Mrs. O. D. Wood, India.

REINFORCEMENT OF EPISCOPAL LEADERSHIP

The General Conference of 1920 ushered in a new day in episcopal administration in foreign fields. Stirred by the mighty appeal of the Centenary vision and by the expected collections from Centenary subscriptions, the Church marked out an entirely new line of operation. Seventeen of the General Superintendents of our Church were assigned to residences abroad. During this quadrennium our great missionary divisions have been more carefully and efficiently supervised than was possible in any preceding quadrennium. These episcopal leaders have given themselves to their varied tasks with a devotion and a sacrifice worthy of all praise. Each of them will tell his story to this General Conference and in each case it will be a story of undaunted faith, of untiring labor and of heartening victory.

RECRUITS FOR OVERSEAS SERVICE

During the days of Centenary cultivation, it might be said that there were four major objectives presented in every congregation throughout the United States:

First. A very distinct call to prayer; gratitude to Almighty God for one hundred years of providential leadership and for courage to face properly the obligations of another hundred years.

Second. A call to Christian stewardship; a frank recognition of the right of our Lord Jesus Christ to a very definite share in the total possessions of all His followers.

Third. The appeal to the young life of Methodism solemnly to consecrate itself to specific forms of Christian service.

Fourth. A definite effort to have the Church squarely face and honorably accept its total missionary responsibility, both here in our great homeland and in the mighty mission fields of the earth.

In stressing the third of these objectives, hundreds and in the aggregate thousands of young people in every section of the Church throughout the world were stimulated to offer them-

selves to the service of God and these young people were prepared to make the most extensive preparation in college, theological seminary and medical school to fit themselves for service of the highest sacrificial value. During the quadrennium this Board has had the great privilege of sending out to our far flung battle line recruits in the number of 537 which is by far the largest group that this Board or any Mission Board has ever sent out in a single quadrennium. These young missionary recruits were of such caliber as has never been surpassed in Christian history and they have given themselves to their tasks with noble and inspiring devotion. They are crusaders of the Sir Galahad type and repeatedly they have proven that "their strength is as the strength of ten, because their hearts are pure." Methodism has abundant cause to return devout thanksgiving to our Lord and Saviour for calling such a godly group into our sacrificial fellowship. The Board is glorying in the fact that there is no diminution in willingness of Methodist young people to respond jubilantly to the challenging call of a mighty Christ.

THE HEART OF THE HOME CHURCH

Knowledge of the world was never as extensive among our people as it is now. In many respects we live in a constantly shrinking world. The telephone, the telegraph and the radio are absolutely revolutionizing all our ideas of our neighbors the world over. With increasing knowledge has come increasing interest, and we are persuaded that the heart of the home Church never beat so warmly for the depressed and misguided people of non-Christian lands as it does at the present time. The more we know of non-Christian customs and habits and ideals, the more our people are persuaded that nothing but the salvation offered in Jesus Christ our Lord will ever meet the world's great need. The more we understand how little non-Christian faiths have been able to lift the people up toward light and truth and righteousness throughout the long centuries of the past, the more our people are persuaded that only intimate knowledge of the heart and peace of Jesus Christ can ever bring either personal or social redemption to any race or tribe anywhere. The heart of American Methodism is unalterably convinced that there is no other Name given amongst men whereby the nations may be saved. In unflinching trust and unfailing prayer the heart of the home Church beats steadily and strongly, assured that every to-morrow will but record greater triumphs of our gracious Lord.

THE COUNCIL OF BOARDS OF BENEVOLENCE AND THE COMMITTEE ON CONSERVATION AND ADVANCE

The last General Conference called into being the Council

of Boards of Benevolence and also the Committee on Conservation and Advance, the latter being the applied end of the Council. To the Council and the Committee on Conservation and Advance there was committed a task of enormous magnitude, a task which had extraordinary difficulties in the way, difficulties which were radically increased both in size and number by the financial depression which struck America in the opening days of 1921. It must be frankly added that one of the greatest obstacles in the way of the Committee on Conservation and Advance is the unhappy eclipse of idealism which is the most unfortunate consequence of the war. The Committee has found it exceedingly difficult, notwithstanding all of the help that the constituent Boards were able to bring, to maintain these idealistic values in the life of the Church, without which such a connectional program as ours can never be carried on successfully. Dr. R. J. Wade, the Corresponding Secretary of this Committee, and Dr. M. W. Ehnes, the Treasurer, together with their efficient assistants have given themselves without reserve to this task. When all of the difficulties have been justly measured it is the judgment of the Board of Foreign Missions that the total givings of the Church during the quadrennium have been remarkable in the extreme. Working under the charter, given to it by the State of New York decades before the Centenary arrived, which has never been annulled, and the Constitution given to it by the General Conference, which has never been revoked, the Board has loyally supported the common movement of these later years, and to the interests represented by the Council has given the service of its literature, of its officers and of its missionaries. It has recognized and valued the cooperation provided for in the commission given to the Council. It does not deny that with the gains in this fine effort to combine the connectional forces of the Church there have been losses serious and far-reaching in their effect upon the world wide work which it represents. This General Conference, it is hoped, will carefully appraise both gains and losses. Whatever modification of plan in the wisdom of the General Conference may be effected, without doubt it will be found that some form of centralized promotional activity must be discovered and sustained.

A crowning achievement has been the World Service Volume. The detail and completeness of its material assembled by the cooperation of the several Boards, its generous illustrations of every phase of the work under their care, its fine editorial statements, the very bigness of its program, constitute what must prove an irresistible appeal for courageous advance in the post-Centenary period. To the Rev. R. E. Diffendorfer the Church is under a large debt for the production and circulation of this potent book.

PUBLICITY

It is a safe statement that in no quadrennium of the Board's history has there been presented to the Church such an array of missionary information, varied facts and scintillating inspiration as has been broadcast through our Church press during the past four years. The Publicity Department has utilized the missionary and other available resources in all sections of the world to gather photographs and statements. Bishops in all lands, missionary evangelists, educators and doctors have vied with one another in providing for the Church a bewildering display of missionary lights and sidelights. The richness of this information has been without parallel. In attractiveness of presentation and in volume, it has been a full-orbed story, and month after month the Orient, Africa, Europe and Latin America have made great contributions to the readability of all the papers of the Church. Halford E. Luccock and his collaborators have been untiring in their efforts to declare and illustrate age-long truths in new and unique ways.

CONCERNING FINANCES

It is our high duty and thankful privilege to report that the amount received and disbursed by the Board for the extension of the Redeemer's Kingdom in all mission lands during the quadrennium under review reached the unprecedented total of \$22,353,504. When the vastness of this sum is realized we cry out "Bless the Lord, O my soul: and all that is within me, bless His Holy Name." They who in faith dreamed the Centenary dream and charted it from the realm of dreams into a work-a-day reality, builded far better than they knew. If our income had remained on the pre-Centenary level, this Board would have been facing a calamity of first magnitude, if not actual bankruptcy. Three definite results of the war enormously increased the cost of our missionary operations:

First. The extraordinary loss in exchange which in a single year cost us approximately \$500,000, and since 1917 a grand total of \$895,067.05.

Second. The doubling of all travel costs, both on sea and on land.

Third. The great increase of the living expense which is a phenomenon common to the whole wide world.

In addition to saving the Church from unparalleled disaster in its foreign work, this increased income has made possible such an extension of operations both in physical equipment and in human effort invested in all mission lands, as has never before been known. Reports from all our mission centers are stimulating in the extreme. In every land decided progress has been made and in some lands progress at a rate which was

undreamed of a short decade ago. With the continued upward development of our national workers and the fact that they are more and more developing into higher efficiency as soul winners, it seems a fair forecast that hereafter the rate of the evangelization of the world will be mightily accelerated.

Notwithstanding the thanksgiving which is in our souls when we call all these things to mind, the quadrennium has not been without its very acute financial problems. We call attention to a paragraph from the report of the Board to the last General Conference, printed on page 1051 of the General Conference Journal of 1920, which reads as follows:

"The Board at its Annual Meeting in December made actual appropriations of \$5,352,973, the same amount as that received the previous year, it being forbidden, by a rule in its Constitution, to appropriate in any one year more than the amount received the year before. Since, however, the total expected under the Centenary offerings for the year is \$10,500,000, the Board gave power to the Executive Committee to authorize the Treasury to make advances of an additional amount to each field up to a total of \$5,147,027, such authorization to be made upon the basis of representation from the fields as to specific preferred projects in the field program *and upon the condition that funds are available or in sight*. The several mission fields, therefore, are making their plans upon the basis of the total expected income of \$10,500,000 for the year 1920, and any failure to realize that amount would create most serious disappointment and confusion."

While this expectancy should have been slightly modified by the guarantees, possibly by \$500,000, yet it was clearly justified in the main as shown by the official statement of the General Conference which fixed the total Centenary subscription at \$115,003,375. A later official statement, after errors and duplications were eliminated, placed the total subscription at \$107,369,228. The Board has appropriated each year approximately but half the estimated annual subscription. The actual average yearly income for the Board was \$5,588,376. Let it be said with perfect frankness that in the early days of the quadrennium when the whole land seemed to be in a heyday of prosperity, the expectation of this Board and its officers was marked by enthusiasm and optimism. Furthermore, we were living in a day when idealistic humanitarianism was a dominant sentiment in the hearts of millions of Methodists. This was expressed and measured by the inclusion in the Centenary askings of \$5,000,000 a year for War Relief and Reconstruction. In this psychological atmosphere, and led as we believed by the spirit of our Heavenly Father, certain definite commitments were made which have thrown a considerable burden of indebtedness upon the Board. The first of these commit-

ments was the very large amount of money and food and clothing which was sent to depressed thousands and tens of thousands in Germany, Austria, Italy, France, the Baltic Provinces, Russia, Roumania, Serbia, Finland. When the Board made the advances they were applauded by the church press, approved by the church leaders and welcomed by the fields. We are grateful for the Christlike service of relief which our great Church bravely carried out at that time, and we are persuaded that there are thousands of children and youth who are alive and well in the world to-day who would have died from starvation lacking the aid which our Church rushed into the stricken territories. Furthermore, certain advances were made on property account in Europe and elsewhere, where the Methodist Episcopal Church is carrying forward its saving gospel, with the full expectation that these advances, which in the aggregate were large and generous, would be recovered from the income received as a result of the Centenary Movement. In addition it will be remembered that this Board gave an underwriting to the Interchurch World Movement of \$750,000, and that our part in the deficit of the Columbus Centenary Celebration was \$367,276. These advances, together with the loss in exchange mentioned above, gave us a total obligation of most serious proportions. Nevertheless, it seemed certainly not unreasonable to look for realization on Centenary subscriptions up to seventy-five per cent of their face value. Had income on that basis been received by this Board every obligation from these advances would have been cleared before the end of the third year of the Centenary period. We submit to the General Conference that the expectation of this Board was well founded. We hold with positive conviction that no body of men in 1920, having at that time what might be designated a normal expectancy of \$10,000,000 a year, would have dreamed that their income for the quadrennium would average just a little over fifty per cent of that amount, or to be precise, \$5,588,376. When, however, in 1921 it became evident that Centenary collections would probably fall far short of the total amount subscribed, immediately this Board set itself with determination to attempt to meet the obligations incurred in the manner above stated, and it has no little satisfaction in the fact that on these total obligations it has paid, during this quadrennium, principal and interest, the sum of \$2,063,631.23. The financial record of these years will give courage and confidence to every Methodist who will appraise carefully, critically, and sympathetically the actual facts involved.

After a committee of which he was a member had made a critical investigation of the Board's obligations, (in November, 1922), Bishop Edgar Blake wrote the following statement for "The Christian Advocate":

A DEBT OF HONOR

"Some debts are a discredit to the debtor, others are an honor. The debt of the Board of Foreign Missions belongs to the latter class.

"When Europe staggered out of the war broken, bleeding and hungry, the Methodist Episcopal Church borrowed money on its credit and rushed relief across the sea without delay. It will ever stand as a memorial to her Christian spirit and generosity that she was the first great religious body to answer the mute appeal of Europe's stricken and starving people. 'Inasmuch as ye did it unto the least of these, ye did it unto Me.' Methodism never manifested the mind of her Master more beautifully than when she placed her financial credit at the service of those who could not help themselves.

"When certain leaders of vision and daring dreamed of a united Protestantism, united to save a broken world, the Methodist Episcopal Church, with nothing to gain, unselfishly pledged her resources to the fulfillment of that dream. Without hesitation she pledged her resources to the realization of the prayer of the Lord 'That they all may be one.' That this dream has not yet been fulfilled is not the fault of Methodism. To her honor be it said that she backed to the limit one of the noblest ideals of the Christian centuries.

"The debt of the Board of Foreign Missions is not the debt of a Board, it is the debt of the Church. Let it be told to our children and to our children's children for a memorial, that in two great crises their fathers neither feared nor failed to do their duty. They pledged their credit to a great cause and they paid it like men."

While deeply regretting the partial failure in the collection of Centenary subscriptions, which brought about the debt here referred to, the Board finds it in its heart and conscience to say that as individuals and as officers they are proud to have had a part in this humanitarian movement which will redound to the honor and credit of American Methodism as long as the Great War is remembered.

THE PRESENT FINANCIAL CONDITION

While the present debt of the Board is a great handicap to our expanding foreign missionary operations, it has been so greatly reduced that it does not constitute the critical embarrassment which it did three years ago. The present financial condition may be considered from two viewpoints.

First, the standpoint of assets and liabilities. When so considered one really asks the question, how much money would be needed if the Board were to quit business and close all of its work on the mission field?

The last annual report of the Treasurer shows liabilities of \$4,112,590, and quick assets of \$1,864,639, and other resources, not considered quick assets, \$1,821,503.

Crediting the quick assets only, the Board's net liabilities are \$2,274,951. Crediting the other resources, the net liabilities are \$426,448.

In connection with a statement of this kind it should be borne in mind that the balance sheet of the Board of Foreign Missions does not include the value of any of its real estate on the foreign field. Such an asset would undoubtedly be included in a balance sheet of an ordinary business house. These foreign properties according to the last annual report, show a net valuation of over \$23,000,000, but are not included in the balance sheet because they are used for missionary purposes and are not to be sold to meet obligations.

The second viewpoint is to consider the obligations of the Board from the standpoint of the amount of money which is needed to clear the books of the Board. All advances made on account of home base activities have been paid, except the balance of the Board's underwriting of the Interchurch World Movement for the Woman's Foreign Missionary Society which the Society is gradually liquidating. There remain only two items, unpaid loss of exchange \$249,155; loans and advances to the mission fields \$1,524,600; a total of \$1,773,755.

The former is a net loss, due exclusively to the war, which the most careful judgment could not foresee or forestall. Every foreign Board in the country has had extensive losses on the same account.

The advances to the mission fields are loans on property which is worth many hundreds of thousands of dollars more than the advances themselves. This item, therefore, is something akin to the millions of dollars of debt on church property in this country. Since 1921 the Board has made no advances to the mission fields.

If the Church will continue the present income of the Board this debt will be gradually met without serious difficulty. If the Church will give the Board, for one year, the full amount of its share of the World Service apportionment, the total of these two items will be wiped out.

DESIGNATED GIFTS

With the inauguration of the Centenary there came into practice the policy of reckoning all designated gifts as a part of the income of the Board for whose units of work the designations were made. Since the total income is pro-rated among the Boards this process is inevitably applied to designated as well as to undesignated money. The plan can most easily be made clear by illustration:

A donor gives \$1,000 to the Board of Foreign Missions to be used to erect a chapel in India. The Board receives this \$1,000 from the central Treasurer and uses it for the purpose designated. According to the Board's invariable practice the donor's money all goes for that purpose, but the \$1,000 is made a part of the pro-rated income of the Board. The result is that a sufficient amount of undesignated money is paid the other Boards to bring their total income up to the percentage fixed, while out of the designated \$1,000 used to build the chapel, the Board's income is advanced about \$360 because it receives about thirty-six per cent of the total benevolent income.

This has caused great dissatisfaction among donors. They desire not only the designated project to receive the total gift, but they desire also the income of the Board to be increased by the total amount of their gift. In these days of democracy they demand greater freedom of designation. They feel that the present plan practically takes from them any possibility of doing with their money that which they believe the spirit of God directs them to do.

This course of action will continue to be a source of constant irritation until some equitable solution is found. The shackling of the spirit of benevolence, the repression of the earnest love of the individual Christian for special Christian work is a serious blunder in denominational policy. If donors are not permitted larger freedom of action in the matter of directing the use of their gifts, their money will be turned into channels where such freedom is offered.

Other great denominations which began their enlarging movements with such arbitrary division of funds have been compelled to institute radical changes. We too must change or run the risk of losing the superb loyalty of thousands of Methodist givers who very properly are especially interested in some specific form of missionary activity.

We believe that this rule is literally costing the church hundreds of thousands of dollars and that some way could and should be devised which would make it possible for one hundred per cent of a designated gift to go, under the administration of the Board concerned, to the special object for which it is designated, and at the same time protect the local church from the unfortunate results of unauthorized appeals from all the Boards for designated gifts and provide full World Service credit to the church of the donor.

The Board has regretted its inability, under the existing agreements, to meet the desires of donors in these particulars and now earnestly recommends that the whole matter be given careful analysis by the appropriate committee of the General Conference and that a report be submitted to that body for its action.

THE EMERGENCY CAMPAIGNS

During the quadrennium certain emergency conditions seemed to face the Church. There occurred an alarming sag in the regular collections from the churches. After most careful thought and prayer, it was decided in the spring of 1922 to launch the "I Will Maintain" Campaign. This campaign, thoroughly organized from one end of the land to the other, by the Committee on Conservation and Advance, was one of the most successful ever carried on in the Methodist Episcopal Church. All the Boards cooperated and threw into action every available man. Two of our Episcopal leaders, Bishop Edwin H. Hughes and Bishop Fred B. Fisher, assigned especially by the Bishops to this task, were the outstanding figures in this campaign, and inspired by them and by other leaders equally sacrificial, the Church registered a total of receipts on the thirty-first day of October of that year unprecedented in our history.

Following this victorious campaign there came another disheartening depression, and once again, in the spring of 1923, it seemed as though the great missionary projects of Methodism were facing disaster. The officers of all the Boards were exceedingly reluctant to plan another campaign and yet it seemed perfectly clear that there was absolutely no alternative and the Centenary Climax Campaign was begun. Under the tireless and stimulating leadership of Dr. Ralph A. Ward, who had been loaned to the Committee on Conservation and Advance by this Board at the request of Secretary Wade, a further effort was made to reach preachers and people. This campaign was not nearly so spectacular as the campaign of 1922, but was exceedingly fruitful in its results. When the fiscal year was over it was a comparatively small reduction that was sent down to the mission centers of the world. These two campaigns clearly indicate what Methodism is capable of when stirred by a vital emergency.

This Board, however, makes bold to say that in its judgment we are under imperative obligation to find some more productive and less spasmodic plan of financing our great world enterprises. Preachers and people are weary of "campaigns." For not only the tender pity of the Church must be stirred, but somehow her spiritual imagination must be touched, and imperial conscience must be the real guide and standard for the continuation of our Christly service.

Early in the quadrennium the famine appeal came from China. Our own people were suffering; our own missionaries were trusted ministers of relief. The Board cooperated with the organized forces at home, aiding and supplementing general appeals. No definite canvass of the Church was made. Approx-

imately \$500,000 was contributed through our treasury, of which the major part was distributed for immediate need, the balance being most effectively used for famine prevention in central and north China.

On September 1, 1923, there occurred the heart-rending Japanese earthquake. In the history of Christian missions there had never been so great a calamity as this frightful earthquake. In a single day hundreds of thousands of homes were destroyed, the city of Yokohama almost wiped out of existence; at least one-half of the great city of Tokyo a mass of smoking ruins; 200,000 dead, killed in the actual earthquake or incinerated in the resulting fire, an additional 100,000 people that have never been heard of since. The Methodist Episcopal Church was a very great sufferer. When the accounts were all in hand it was found that our losses total \$1,600,000, two-thirds of this being properties under the direction of this Board and one-third under the direction of the Woman's Foreign Missionary Society. It was a colossal calamity, utterly staggering to both mind and heart, and for a while fears were in all our hearts lest many of our missionary force and our splendid national leaders had been lost in the disaster. By some strange providence of Almighty God, none of our missionaries lost their lives, for which we return thanks from the very depths of our beings.

By the gracious consent of all the Boards the Christmas offering was devoted to Japan Relief. Dr. D. D. Forsyth, representing the Board of Home Missions, promptly and generously offered cooperation. The Board of Sunday Schools and the Board of Epworth League used their facilities for this Church-wide effort. Wherever the appeal was presented a very warm response was given, and at this writing nearly \$600,000 have been contributed in response to that appeal on the 23rd day of December. This gift, great as it is and deeply grateful as we are for it, leaves us far short of the absolutely necessary amount for carrying on our work successfully in the Japanese Empire. This is one of the problems still before the Church.

The facts concerning the hunger and destitution in Germany have been placed before the Church and nearly \$50,000 have been contributed to relieve this acute suffering.

THE FADING OF THE INTERCHURCH VISION

The first days of the quadrennium saw the fading of an imperial vision, a vision which had been called the Interchurch World Movement. Possibly the fading of the vision was inevitable. Undoubtedly in the effort to make the vision a reality, mistakes at one point and another occurred. Possibly the

leaders most intimately connected with it had been swept off their feet by the idealism which moved the world during the days of the war, when millions of men throughout our great land were dedicating themselves with utter and joyful abandon to making the world a safer and holier place for humanity. Whatever the reason, the vision faded and went into eclipse; not, however, before it had registered upon the Christian consciousness of the world the fact that organized Christianity has a world task and that organized Protestantism has a joint responsibility which no member of the Protestant family of churches can either evade or postpone without peril to itself. Nor did the vision fade until one arm of the Interchurch Movement had directly challenged the unsocial, oppressive and destructive working conditions of the mightiest industrial corporation that the world has yet known. The challenge of the Interchurch Social Service Commission to the great United States Steel Corporation resulted in a stream of pitiless publicity being turned on the labor handicap of tens of thousands of men in the great steel works of that corporation, and to-day it is a matter of record that the worst of the practices pointed out by the Social Service Commission have been amended. There are those amongst us who think that even the great cost of the Interchurch Movement was justified in this one significant humanitarian result.

In the Interchurch World Movement were ideals. Dimmed for a time, they will surely come again with mightier appeal. In it there were purposes. These are beating, it may be unconsciously, in the very life pulses of the Church. The imagination, the faith and the conscience of the Christian world will again some day be compelled by these purposes and captured by these ideals. The great multitude of evangelical Christians, in their common love for the one Saviour and Lord, will unitedly face the obligation which rests upon them for the world's redemption and will together move mightily forward to win the reality in which they have believed, the unfading conquest for which they pray.

INTERBOARD RELATIONS

The lift of the horizons of the Church has revealed the activities of Methodism in the foreign fields and has stimulated the desire of every specialized organization of the vast Church in the homeland to find its true relation to the kindred work overseas. The Board of Foreign Missions has conceived of its commission from the Church as inclusive of every type of the Church's activities. The missionaries it has sent out from the beginning have understood themselves to be charged with the responsibility of organizing and building churches, translating, teaching, guiding the young people, working for

reform, developing plans for religious training, setting up systems of primary schools, comforting and curing the sick, promoting hospitals, high schools, colleges, Bible schools, theological schools, universities. Side by side with these missionaries of the Board from early days have been the noble representatives of the Woman's Foreign Missionary Society sharing with in the special range of their service in these varied plans for education, social service, medical work, more and more as the years have come, and, as is the case with this Board, finding the better methods and securing the workers of special skill and training. The Joint Committee of Consultation formed of members from the Society and the Board has proven not only delightful in its fellowship, but most effective in securing clearness of understanding concerning the problems and mutual relations of the two organizations, and in developing plans of cooperation where such action has seemed desirable.

[With a definite purpose to convey to the fields abroad the best influences afforded by the specialized organizations of the Church in the homeland, the Board has been convinced not only that under existing constitutions it is the authorized agent of the Church for all administrative action in the foreign fields which does not inhere in the Bishops and the local groups, but that it is the true policy of the Church that it should be so. It considers it a matter of primary concern that on the mission fields there should be one type of missionary as to support, privilege and responsibility, not several; one source through which funds may be secured, not several treasuries subject to appeal; one guardian of the missionary's interest, in pension, in necessary special grants, in government protection, in adjustment to the policies of the Church, one legal entity for the holding of titles and the control of the property of the Church, so far as it is not in the hands of the national groups. It is believed that as rapidly as possible such responsibilities should be transferred to the local organizations, but that until that time comes the morale on the field will be best maintained by a unity rather than a diversity of administration.

Yet this unity of administration does not preclude a real cooperation. The Constitution of the Board clearly refers to this fact in the paragraph which says, "The Board shall have authority . . . to invite the cooperation of other agencies when such cooperation will increase the efficiency of the work in the foreign field." This is to some a disturbing statement, because it provides that initiative should be taken by this Board. Others prefer not to be invited to that which they consider a right. Still this indicates a purpose for the cooperation which secures the specialized help in terms which does not involve administrative competition. It is well known that in harmony with this suggestion there have been set up certain provisional

working agreements between this Board and the Board of Sunday Schools and with the Board of Epworth League, and there are certain understandings between this Board and the Board of Temperance, Prohibition and Public Morals. None of these have been tested so far as fully to demonstrate their effectiveness. They, at least, should prove to this Conference and to the Church that their agents in this field have had the mind to find a way in a matter which is not merely a Board concern, but which will affect widely the entire policy of the Church as the interests of the foreign fields assume larger importance. It is the earnest request of the Board of Foreign Missions that the General Conference may give adequate examination to the facts and principles involved in this matter, and make provision for definition so clear and direction so authoritative as shall free both the Boards at home and the workers on the field of confusion which every thoughtful leader must deplore.

MISSIONARY COOPERATION A PRINCIPLE AND A FACT

Certain habits or aims of comity came early into missionary experience. Later they became actual desires, even purposes of practical fellowship. In recent years there have emerged certain principles of cooperation which quite definitely define and in a degree govern missionary policy. Such associations in common service as the Laymen's Missionary Movement have tended to deepen these convictions. Often overlapping is wasteful. It should be avoided wherever possible. Coordination of effort strengthens each unit concerned. Such coordination should be sought. There is power in common action and expression. It is good strategy for the forces to move together and speak together. In some instances one agent can act for all. It is worth while to know when combination is power. Economy and efficiency are the two words most frequently urged upon the attention of executives. They often come to their own, not in isolation but in contact. The agitations, the examples, and the influences of the war and post-war experiences have given emphasis to these principles, at large, in the churches, and, in particular, in matters of specialized tasks and organization. Examples are on every hand; perhaps the missionary enterprise offers the most striking illustrations. They are found at the home base and in the foreign field.

IN THE HOME ADMINISTRATION

In the homeland for example, the Federation of Women's Boards of Foreign Missions of North America in which thirty-one organizations are represented rapidly widens its influence. The Foreign Missions Conference of North America, whose annual meeting brings together representatives of fifty or sixty

foreign mission organizations, increases in importance. Its Executive Committee, The Committee of Reference and Counsel, acts as a clearing committee for the Boards in many matters of common interest. The International Missionary Council is representative of North America, Great Britain and the Continent, and makes provision for members from the Near and Far East and from South America and Africa. It is organized to deal with large questions of missionary policy which often have, by necessity, an international character. The Latin America Cooperation Committee is a coordinating agency for missionary work in all Latin America. Smaller groups are organized which deal with different countries, Europe, Africa, the Near East, with different subjects, education, literature, Sunday school work, agriculture, Mohammedanism, the Oriental churches, reform. In all these combinations there is possibility of friction, lost motion and loss of power. On the other hand, one can hardly see how intelligent guidance can be given to the forces in the field or how resources can be conserved and applied without the contacts and association which effective organization is sure to demand.

IN THE FIELDS

In the fields themselves, new emphasis is given to the process of cooperation. It is idle, of course, to urge that the nationals everywhere are indifferent to the medium through which the message of the Gospel comes to them. Not all group distinctions are yet obsolete and there may be still something to be said for the shape and texture of the earthen vessels in which the treasure is conveyed. But quite apart from the extremes of insulated individualism and an ideal unity, there is a community of possession of truth, of essential purpose, of well tested processes, which makes cooperation in mission fields not only alluring but actually necessary. Sheer common sense requires it and few missionaries or missions fail to seek for it and welcome it. We find, therefore, such examples of the principle as the division of Mexico among the several Boards so that each has its own field of action, the arrangement of territory in Europe by which the two American Methodist Boards are not at work in the same countries, understandings between the missions as to some of the work in Africa. In India, China, Japan, Korea, there have long existed cooperative groups, the crystallization of which into more definite forms has gone on very rapidly during the four years past, which have marked enlargement of the work of all the Mission Boards of North America. Notable are the Union Universities in China.

Discussion of these principles and movements would not be germane to the main purpose of this report, were it not for the

fact that they force upon your Board and its representatives requirements for time, thought, service and funds which cannot lightly be disregarded. As a matter of fact, we have ventured to believe that our Church with its vast constituency and influence would desire not to be a follower only, perhaps not to be a leader, but at least to keep abreast of world movements such as these. Recognizing the limitations properly established by just thinking in such matters and with a minimum of expenditure of time, the officers, staff and committees of the Board have borne what has seemed their rightful share of responsibility in the organized advance of the forces of the Church of Christ upon the strongholds of the non-Christian world.

WORLD CONDITIONS DURING THE QUADRENNIUM

The briefest review of world events and movements in these four years discloses the new conditions under which this work of the Church outside of the United States has been carried on. In the homeland the test was being given to every high ideal which had led the sons of the nation to their graves in the fair fields of France scarred and broken by the ravage of ruthless war. The concrete proposals which sought to make secure the peace for which the cruel battles were fought became the football of party politics, and though administrations were changed no goal was won and only acrid feeling survived the contest. A profound discouragement brooded over the heart of the nation. In every phase of the life of the people were revealed discontent and dislocation. These were the years of dissent. There had been in the nation and in the Church a certain ecstasy of mind and spirit, a sacrificial purpose to do the larger things, upon a new plane broad and high. Certain fine purposes survived and beat their way through into action, as in the Disarmament Conference and, in the churches, in the loyalty of multitudes of people to the noble tasks which had been undertaken. But with the spiritual reaction came a revelry of criticism, a misinterpretation of motive and a suppression of enthusiasm against which only faith in the unseen Power and consecration to the inevitable tasks of human progress have been able to prevail. In some strange way the powerful, sympathetic purposes of our nation were early in the quadrennium short circuited. It may have been the preparation for the radio treatment of human affairs which laughs at poles and wires and ticktack inventions. Whatever may be our viewpoint as citizens or churchmen, there can be little doubt in any mind that in this quadrennium now closed, the work we here represent has been profoundly affected by the general influences of postwar reaction and by the nation's extraordinary confusion as to its international relations.

MISSIONS AND GOVERNMENTS

And, further, as never before the relation of missions to governments has come into focus. The Board at its session in November last gave instructions that a memorial be prepared "to bring before the General Conference the questions involved in the relation of the Board and the Church to governments and ecclesiastical organizations in the various foreign countries." This memorial is in the possession of this Conference for its consideration. This is not only the Board's matter, it concerns the Church. Careful definitions of relation have been given. They should be standardized and recognized. The agitation for democracy, the clash of political parties and theories, and the decisions of States, require of the Church that it understand its rights, its privileges and its limitations.

The Far East

Consider for a moment the governments under which our foreign work is conducted. Japan is a hereditary monarchy with a shadowy representative government supported by a franchise that extends to but three millions of its fifty-six millions of people. The mission work in Korea and the educational program in both Korea and Japan proper have been most intimately related to the sanctions of the government, sanctions, be it said, which ever move toward greater breadth and tolerance. China is a Republic; a dozen years ago the General Conference acclaimed it and urged upon our own government its recognition. It has withstood from without assault upon its integrity, and has successfully by powerful moral aid resisted encroachment. But that integrity is threatened from within. Military groups contend for control in different sections of the great territory. Banditry has become a science and a vocation. Goodwill, in the main, toward the missionaries scattered through the several provinces, does not hide from us the fact that it is the persuasion of high authorities, both in the state and in the Church, that so far as government, central and responsible, is concerned, our people in China are without protection. And this is held while full and hearty credit is given to the fine courtesy and high purposes of many of the officials and other leaders of the nation, both at Peking and in other centers of the land.

India, Malaysia, Africa, Latin America

In Malaysia and the Netherlands Indies our relations are with Colonial governments, those of Great Britain and Holland. In both instances we are the guests of proxy hosts of great governments. We deal, sometimes most happily, with the lieutenants, not with the chief. "Colonial policy" is in itself

a governmental phase to be reckoned with. India with its native states, its British control, its national feeling, its political purpose, its vast Hindu and Mohammedan populations, is the world's problem, some would say, with China, the world's hope. The delicacy of the missionary work of Americans in this complex of feeling and organization, no one will question. Our work in Africa brings us under five foreign flags, the British, the Portuguese, the Belgian, the French, the Liberian. This great continent is in the hands of absentee owners. Again principles of national order are expressed in colonial regulations which affect land tenure, educational policies and religious toleration, all accentuated by the readjustments of boundaries and programs which have followed the war. Latin America in forms of government gives us the norm with which we are most familiar, but all the more thoughtful must be our procedure in the republics where revolution is the pastime of politicians, or in those where a normal self-interest lies close to the suspicion of the motive of a dominant government of the same type. To be wise in South America and Mexico is one of the prime requisites for both the state and the Church of North America.

Europe

To Europe at the beginning of the quadrennium and in the months just previous, the prompt and generous relief authorized by the Board and provided for by the Centenary contributions through the War Relief and Reconstruction addition to the original budget for the foreign work, reached Finland, Russia, the Baltic Provinces, Germany, France, Switzerland, Austria, Hungary, Jugo-Slavia, Czecho-Slovakia, Rumania, Bulgaria and Italy. Our Methodist work is to-day organized under the governments of Spain, Italy, Jugo-Slavia, Bulgaria, Hungary, Austria, France, Switzerland, Germany, Latvia, Esthonia, Lithuania, Russia, Finland, Norway, Sweden, Denmark. The seething agitations of the four years need not be described. In but one or two instances has an attitude of opposition threatened our freedom under the law. It would not be difficult to find occasions for care and concern. Where government is stabilized our tenure and privileges are apparently secure. Our people belong to the body politic. They have their rights which are recognized. We crave a larger liberty in Spain. In Italy the temporary *entente* between the Papacy which as a world power is a spiritual autocracy, and the present government, which is the most curious brand of democracy a free people has yet produced, creates conditions which may need the attention of both Church and State in America. In the Baltic States, influences are at work which demand of us wisdom and may require unexpected firmness. The four years

in Russia have seen the death of Czarism, the disappearance of the revolution with the expatriation or other disposal of its supporters and the organization of a Soviet government, with all that it may mean for the great people, 125 millions of them, and the world. Steadily our Church and its Board have maintained their occupancy and with new opportunity are prepared for the action and advance which a true policy may promote.

It is in this maze of governmental formation, reformation and malformation that the program of the Board has been advanced, in material relief, in social service, in education, in church building, in evangelism—in a dozen languages, among people representing every racial type in Western civilization. Thus the world around, our missionaries owe respect and, either as residents or citizens, allegiance to forty different governments representing every type from absolutism to communism. And during the four years now ended no government has been undisturbed or unmindful of its prerogative and power.

CONTACTS AND CONTRASTS WITH OTHER RELIGIONS

Even more significant of the range of the missionary service than the political and economic agitations the world over is the contact our workers have with the non-Christian faiths.

In China and India

Loyalty to the Confucian ethics belongs not only to the history but to the present culture of the Chinese people. Whatever one may say of the modern movement in India, our leaders, friends of Gandhi and Tagore, will not let us forget that the philosophy and the mysticism of the religions of a wonderful people are still deep and vital in their influence. The removal of barriers of language and of custom, hastened by the larger resource and efficiency of our missionary forces in the few years past, permits constant contacts which before were but occasional and tests the values of both our message and our methods in new and sometimes unexpected ways. The superiority not to say the supremacy of the Christian faith must have the demonstration not of didactics but of character. This was always true. But we now front these faiths more closely and upon a longer line. They ask our proofs not only in terms of individual life but of group conduct. They inquire what our religion does for a nation or a civilization as well as what it does for a man. It is a Christianity only of the purest, deepest, most thoughtful, most sacrificial type, that can win in the very homes of these other age-long faiths. The story of these years will show, on the part of our missionaries, both the leaders and the rank and file, not only devotion but a wise, forceful, tolerant, constructive policy in all the forms of ap-

proach and ministry which should awaken the enthusiasm of a progressive church.

The Moslem World

Clearly a new phase has come to the Moslem world. Our missionaries in North Africa, in Malaysia, the Netherlands Indies, and India, realize this even though they have not shared the tragic experience of the Missions of other Boards, which have borne the brunt of the disasters and political changes in the Near East, in Arabia, in Turkey. But what affects the Moslem in one land affects him in all lands. As this is written the Caliph, the head of the church, is in exile on the shores of Lake Geneva. Feisal, the political head of Arabia, has been acclaimed also the head of the Moslem world. The man who apparently is master of new Turkey, Kemal Pasha, has led the Angora Assembly to declare itself, as a corporate entity, to be the Caliph—the spiritual head of Mohammedanism. Our missionaries, some of them expert in the Moslem language and literature, as they confront this changed alignment of the one religion which contends with militant missionary fervor and purpose for the mastery of the world, are profoundly grateful for the new equipment, the increased staff, and the larger program which this quadrennium has brought to them.

Roman Catholicism

This Conference needs no reminder that the Methodist Episcopal Church, and this Board in representing and promoting its policies, bears its witness and brings its help in lands where other forms of the Christian faith have interpreted it in ways which we believe to be inadequate, misleading, and destructive. This is not the place to discuss, much less to denounce the history, the dogma, the practices of these churches. We resist their encroachment upon truth, upon personal liberty, upon community rights. We deplore arrogance, superstition, the debasement of conscience, the exploitation of ignorance. To them and to the people to whom they appeal, we seek to show a better way. In the Republics of South America, in Mexico, in Spain, in Italy and in a measure in Germany and in France, the new forces supplied by our Church's gifts during the quadrennium have enabled Methodism to measure itself against one of its mightiest tasks with a courage, a dignity and an effect which in its past it could not present. Our schools, our social ministry, our evangelism, our friendliness, have won for us a place in the hearts of the people and have secured the approval of their leaders. The world field is large, its experiences are uneven. In Catholic countries on the West Coast of South America and in Mexico, our schools are firm in the favor of the people. In what we call Catholic Europe where the influ-

ence of the Roman Catholic Hierarchy, strangely strengthened by the issues of the war, is penetrating into every state, a self-reliant liberty, masked and silent for the moment, awaits its day in the court of high decisions. To give courage to the faint and disheartened not by political action but by the spiritual forces of the faith which makes men free is a high privilege and a challenging duty. In Poland our brothers of the Methodist Church, South, are being driven from their Christlike ministries. In Spain our heroic leader in Alicante with his model school and church meets the opposition of the priests with the enthusiastic demonstrations of his scholars and his congregation. The crisis of our Collegio on Monte Mario in Rome is widely heralded even where the facts are not clearly known. We stand within the law. By the franchise of your gifts, already made and yet, we believe, more generously to be made, and with the sympathy of all lovers of freedom which we unfeignedly seek, we are testing our right, which is the right of the Gospel and of the Reformation, to serve the youth of Italy and the adjacent countries, in the name of the Evangelical faith which in that same Rome Luther lifted from the worn stone steps of penance, and flung out upon the free air for the use of an awakening world.

The Eastern Orthodox Church

Never before have the churches of dissent and the churches of orthodoxy come so close as they have come during these later days. The mysticism of the Orthodox Greek Church, of one type and spirit in all the countries of its development, and the open-minded candor of Protestantism have rarely come into spiritual fellowship. More recent personal contacts have deepened mutual respect. The welcome given to ecclesiastical leaders from Russia, from Athens, from Asia Minor, who have been guests of Evangelical groups in this country, in the early part of the last quadrennium has promoted friendship and opened the way to a wider fellowship. In Bulgaria and Rumania our Methodist relief work did not pass unnoticed. The fine constructive program developed in Jugo-Slavia was in part by invitation of and in cooperation with the established church and our work has won its favor. In Russia, until the revolution, our leaders had none but friendly relations with the church authorities and in the dire days of famine and distress the food and supplies sent by this Board in the name of the Church strengthened the bonds of good will. Events which have affected the organization of the Church during the two years past, the reforms, the alignments and realignments, the relation with government or if it is preferred, the non-relation to government, the parties and the programs, are not appraised alike by all observers, nor is it the purpose here to review them.

What we ask for this record and for the thinking of the Conference is the emphasis upon the fact that just as our missionary forces are in new relations with every non-Christian religion, and with the Roman Catholic Church, so are we facing a new opportunity in the changing conceptions and the readjusting inner relationships of the Eastern Orthodox churches of Western Europe. Opportunity is here which challenges us to give it our best, in resources, in wisdom, in service.

CENTENARY ACHIEVEMENTS AND NATIONALISM

Two influences, interacting, have been potent in their effect upon the work of the Church and the policies of the Board in these fascinating areas of races and nations. The first is the new conception of the Church as a challenging and adequate organization. Elsewhere the specific achievements of this extraordinary movement will be registered. The point here is that in no one of these forty governments is Methodism a negligible factor. Forget for the moment the hopes yet unrealized, the projects listed but untouched, the churches, schools, hospitals, homes, started but yet unfinished, and concentrate upon the fact that in every Methodist Mission field in the world, this quadrennium has marked the lift of the total enterprise, so that to Government, commerce, education, travel, religion, the Mission has become a unit of power and the missionary a man of destiny. So true is this that they who measure success by the standards of four years ago are missing the mark. Had we achieved all that then was set as our task we should still be urged to new endeavors. For the missionary is ever on the move, he is a man "sent" and the measure is the measure of life, not of form. The static view of the enterprise has in some quarters prevailed. Let us, it is said, complete the five years' task and rejoice that we can write "finis." But the finished task is ever the condition and the foundation of the new and larger undertaking where life and movement are concerned. We everywhere deal not only with larger budgets and expanding staffs but with greater concepts and stronger aspirations. In a significant sense Missions are no longer apart from the world's life, they have become a part of it.

The other influence is the new nationalism. The appeal for the international spirit is reckoning in an unlooked for and singular contradiction with the national mind. This is held by many to be the product of the great war. It is, at least, partly so. Its expression is everywhere, it is in every one of the national units where our work is established. With these nationalisms we deal. To them the Gospel message is given. Among them the principles and program of Methodism are set forth. They are taught the forgiveness of sins, the freedom of the Gospel, the sacredness of the individual, the essentials of

democracy. The teaching harmonizes with the aspirations of the citizen for himself and for his group. The powers are released which make for independence of thought and life even while loyalty to the teacher commands obedience and fellowship. The new concept of the Church and the new concept of the nation interact, rather they combine, and we have wherever enlightenment has come, the urgency for the National Church.

THE BOARD AND THE INDIGENOUS CHURCH

These new phases of Methodist life and purpose have constantly throughout the years and now especially in this last quadrennium been reckoned with in the policy of the Board. It is true that the development of Mission, Mission Conference, Annual Conference and now Central Conference, that is, a wide ranging administrative system in territory which is still dependent to the extent of twenty millions of dollars in the four years under review upon the Church outside of the fields in question, creates problems which even the wise cannot at once solve and which the reckless only make more intricate.

But these problems can and must be solved. It is not yet decided by syllogism that this Church of ours is a world-wide Church, or if it is, in what sense it is. The assignment of seventeen bishops to residence in foreign fields was at least a discouragement to provincialism. The unchallenged rights conferred upon the units of Church organization in other lands are a brief for a Methodism that may find rootage in any soil and growth under all skies. The parallel development in world service of the other great Methodist Episcopal Church is something more than a coincidence—it is an intimation of Providence. The indigenous Church is the normal result of the effort “to spread Scriptural holiness” throughout any land. To produce that Church in every land to which God has seemed to lead our Methodist missionaries is the unalloyed desire and the avowed purpose of the Board of Foreign Missions and of those who herein speak for it. Recognition of national leadership and participation in conferences, in finance committees, in the headships and staffs of schools, in the superintendence of the churches, has never brought challenge from this Board or its officers. On the other hand by personal and official influence the policy of transferring responsibility to the nationals, individuals or community, has been steadily advocated and promoted. This purpose involves no vacating of the trust imposed upon the Board by the Church. It does not ignore the educative value of association. It distinctly upholds the evident aim of the Church to develop through its agency the policies and to apply the resources which shall effect the desired result. The procedure is not always simple nor is the purpose easily understood.

But it is the conviction of the Board that through all the administrative detail, in every adjustment of responsibility, in all the contacts and contributions should move the unflinching purpose, first, to win men to Jesus Christ, and, then, to bring into being and power as a part of a Methodism of the world those who in every land may choose to share its inheritance of truth, its experience of personal salvation, its service for world redemption.

CENTRAL CONFERENCES

The General Conference through its appropriate committees will give keen and wise consideration to the status and powers of the Central Conferences. The study of the questions involved will be found in the report of the special Commission on this subject appointed by the last General Conference. It may be pertinent to the purposes of this report to state in general terms the views held by the representatives of the Board who have been, on the one hand, by correspondence closely familiar with the progress of opinion in the various fields, and on the other have shared in the counsels of the special Commission. To the Board it seems that the functions of the Central Conference are:

(1) To provide for cooperative action on matters of common interest by Annual Conferences, Mission Conferences and Missions in the same or closely related mission fields;

(2) To provide a means by which provisions of the Discipline adopted by the General Conference with the conditions in the United States chiefly in mind, may be modified to meet the conditions obtaining in the several mission fields;

(3) To provide a means whereby increasing responsibilities for the conduct of the life and work of the Church in their native lands may be undertaken by the members of the church in the several fields;

(4) To provide for the administrative agencies that may be needed effectively to carry on such connectional interests and other activities as are common to these conferences and missions and to relate these activities to the general missionary operations of the Church.

A consideration of the geographical conditions and of the development of work in the several Central Conferences indicates clearly that to seek to have all the Central Conferences organize and carry on their work in the same way is impracticable and inadvisable. The differences between the problems of the Europe, the Southern Asia, the South Africa, and the Latin America Central Conferences bring this sharply to the fore. Take the matter of language alone—Europe Central Conference, fourteen or fifteen different languages, no general common tongue; Southern Asia Central Conference, twelve

or more languages, but with one accepted common language; South Africa Central Conference, eight to twelve languages, three official government languages; Latin America Central Conference, eight different widely separated countries but with one language. Or again observe the matter of governments with their effects on property holding, educational work, and other aspects of organized Church life. In one Central Conference area are eight republics; in another, republics, constitutional monarchies, fascism, sovietism; in another, three different colonial governments, American, British, Dutch; in another a constitutional imperialism, a republic and a colonial government.

Not only do these conditions make desirable a freedom to adjust legislation to conditions or to take common action where action truly common can be taken, but in each of these areas there are native forces, points of view, powers to bring new enrichment of life into the Church which can only strengthen the Church as a whole as liberty is given to these elements to develop in the ways best suited to bring forward their contribution.

Yet this contribution does not enrich the whole Church if it is made in a unit of organization that is not vitally related to the whole Church. One may venture the opinion that if the Methodist Churches in China can develop with freedom yet without separation from the Methodist Episcopal Church as a whole, they will, assuming other things equal, do more to help the Methodist Churches in the United States to follow the full gospel of our Lord, than will the churches of Japan which are separated. Moreover, the thought and life and historic purposes of Methodism within the Methodist Episcopal Church as a whole are resources yet only partially invested in the growing sections of the Church overseas, resources which must yet be drawn upon heavily to support those who are confronted, as churches are in every mission field, by plagues, spiritual and temporal, and as yet, not overcome. It is our conviction that in this just and normal movement for increasing the responsibility and the autonomy of those points of the Church which lie beyond our own national borders is a challenging problem not only for its bearing upon present conditions, but for its significance for the expansion and integration of Methodism in all its forms.

A memorandum of more explicit suggestions has been placed in the hands of the Commission for its consideration.

THE MATERIALS FOR BOARD DECISIONS AND ACTION

The sources of information and of material upon which judgments could be formed belong to this record. The state-

ment will carry with it also an indication of the cooperation in which the administration of this great trust is carried forward.

OFFICIAL VISITS TO THE FIELDS

The fact that from June, 1920, when Corresponding Secretary S. Earl Taylor was obliged because of the state of his health to seek a leave of absence which a year later was followed by his resignation, to February, 1922, when Dr. Titus Lowe was able to assume the office to which the Bishops had elected him, a period of twenty months, there was but one Executive Officer, necessarily prevented official visits to the fields which were urgently requested from the fields themselves and were deemed desirable by the Board. The admirable organization of the staff of Associate and Assistant Secretaries, with its arrangement of departments and its distribution of responsibilities, effectively cared for administrative processes at home, but release for official travel abroad was for a time most difficult. However, the visits of Associate Secretary Ward to Eastern Asia, which included as an event the National Christian Conference at Shanghai and as a new field, Manchuria, in a part of which visit Mr. Charles Gibson, by appointment of the Board, shared; of Treasurer Fowles to Europe, where he observed our work from Italy to Scandinavia and represented the Board at the Central Conference at Frankfort; of Associate Secretary Donohugh to Africa, who spent ten months in Central and South Africa in an arduous journey of inspection of all our fields; and of Secretary Lowe to South America, Mexico and Central America, examining the work, in company with Bishops Oldham and Thirkield in practically all our mission centers in Latin America, have freshened our thinking and have leveled up our understanding of present-day conditions.

CONSULTATIONS WITH BISHOPS OF FOREIGN RESIDENCE

The conferences with Bishops at home from their fields during the four years have been of inestimable value. Such visits, rightly timed both for the work on the field and the opportunities at the home base, should be commended and provided for as a part of the system of administration if the order established by the last General Conference is to be continued. It is believed to be good strategy that every large missionary division should at least once during the quadrennium have official representation at home by one of the administrators of the work. This should be so arranged, however, that distant fields should not be put to disadvantage. Important consultations here as to persons, policies and programs have been held with Bishops Lewis, Smith, Fisher, Oldham, Thirkield, Locke, Bast, Blake, Nuelsen, and Welch.

MISSIONARIES EN ROUTE

As ever in the past the missionaries *en route* to and from the field are not only living epistles, they are messengers of fact, flesh and blood witnesses and reporters. They specialize, whatever generalizing others may do. Rarely do they complain. They are reticent where faults of others or personal hardships are concerned. They are fluent when their work is under review and ever eager for return to it with new resources in their hands. These are representatives of that group at the Jubilee meeting in Foochow who last fall broke into praise and sang the doxology when the cable advised them that because of the response of the Church those last grueling weeks of October, the appropriations for the next year would not be appreciably reduced. The fund of exact and intimate information that thus accumulates through the incidental conferences with the missionaries in transit, forms one of the richest assets in the possession of the administrative officers.

CORRESPONDENCE AND REPORTS

The closer contacts with the mission fields in the regular correspondence cannot be overlooked. The long reach of the world interests involved works at times inevitable embarrassment. Delays are avoided by increased use of cable and radio. Processes are speeded up by concentrating responsibility. The volume of new business which the Centenary resources and programs have brought, is by constant attention and experiment managed with ever increasing simplicity, accuracy and despatch. Both the fields and the home office know that we are not "as though we had already attained." Yet the regular correspondence will show constant gains in reciprocal understanding. There is a new sense of the community of knowledge and fresh evidences each day of the considerateness of those who must often form their opinions in the absence of the facts or must accept decisions, the grounds for which cannot reach them until long after the decision has become effective.

Patience and tolerance are virtues indeed in this fellowship. We may not speak of the home brand of these qualities, but that of our foreign correspondents can hardly be surpassed. Who are these correspondents?

THE MISSIONARIES ON THE FIELD

The regular missionaries, of course, against whose direct approach to the executive officers of the Board on any matter of personal interest or general policy no barrier has ever been raised. They send also the news letters to special churches and donors who are interested in them. Copies of such letters are an ever enjoyable part of our material.

THE MISSION CORRESPONDENT

The regular mission correspondent. He may also be treasurer. In either case his burdens are many. Sometimes he is inexcusably overtaxed. The effort to secure business administration in the missions is unrelenting. Rapid progress is being made. Combination of activities and concentration of responsibility is working for new efficiency. In three major divisions a central treasury has been established. But the subject of correspondence is not always finances. The correspondent represents the interests of the missionaries and the work in the broader sense. In this routine the mails bring us a dozen letters where ten years ago there was one.

THE HEADS OF INSTITUTIONS

Then the heads of institutions write. They are bearing responsibilities quite apart from the routine of the regular work—as much so as the heads of institutions in this country. They deal with large enterprises—schools, hospitals, universities, colleges, publishing houses. They are not detached from the mission program. Often they are the wisest and most sympathetic advisers of the regular missionaries. But they are at times in touch with broader policies and more helpfully interpret them. They find common ground with the Board's Department of Education and Literature, with its Medical Department, with its Department of Designated Gifts, and keep touch with the Department of Surveys and Records. The designation of gifts for institutions in all parts of the world and the lift of the educational and medical service to new levels, have increased this phase of correspondence and administration many fold.

THE BISHOPS

Chief among these correspondents are the Bishops resident abroad. One who knows their fields and their activities must wonder at the detail, the fullness and the discrimination of their frequent communications. The free and unremitting interchange of information, views and opinions between the sixteen bishops on the field and the executive officers of the Board, is one of the strongest safeguards of the ideals and policies of the Church. There is common interest in the administration and investment of funds designated for specific units of work, in the maintenance of a just balance of appropriations between sections of the work, in the qualifications, the health and the effectiveness of the missionaries, in the standards of conduct among new converts, in the values of educational processes and organization, in the promotion of a sound literature, in the development of self-support and of the spirit and method of self-direction in the national churches,

in the adaptation, without essential loss, of the principles, the customs, the ritual, the total inheritance of Methodism to the customs of life and the modes of thought of the people to whom as representatives of a vital Church we are commissioned to preach and teach the gospel. In the main these tasks of administration are carried forward in complete harmony. In some fields new conditions are created by the rising national feeling which is to be not suppressed but guided. The larger investment of life and money, at times, suggests the removal of safeguards which the Church, in good faith, has fixed. In some fields a new self-possession urges the possession also of instruments and resources of service for which the transfer of title has not yet been authorized. The development of the area, with its concomitants, area consciousness and area responsibility, finds in foreign fields elements to which the homeland is a stranger—Conferences in which both missionaries and nationals are members, finance committees which must deal with large subsidies for work received from other parts of the world Church, Central Conferences with centripetal convictions and methods, Mission Conferences and Missions with real but limited powers, institutions—schools, colleges, hospitals, publishing houses—which not being self-supporting must have a different standing from that of similar units of work in the land where the world-wide Church has, as yet, its largest development and its chief resources. It would be an administrative miracle if under these conditions there should be no margin for doubt in the estimate of responsibility, no shadow to flit across the sunlit path of executive procedure! But this rich correspondence will be searched in vain to find a sinister sentence, an unkind personal word or an essential variance in the interpretation of the main purposes and policies of Methodism. Whatever may have been the burdens placed upon the sixteen Bishops by the correspondence of the Board, the Board, through its executive officers, bears witness to the industry, fidelity and devotion of these general superintendents of the work in foreign fields, assigned by the last General Conference to tasks, than which the Church has in her gift none more difficult, and gratefully acknowledges the contribution to knowledge, the stimulus to faith and the communion of spirit with which they, in the conversations and correspondence of the four years, have enriched its resources.

METHODIST TRAVELERS

To these sources of information, two must be added. The war, the Centenary, or both, stirred in many the desire to see the world. News from a far country has reached America and our own Church circles through tourist observers. Many of these have reported to us their observations. Usually their

inspection of work has been hurried and their contacts with missionaries casual. Some have traveled at greater leisure. There exists in the Church to-day a more general knowledge of missionary enterprise than ever before. To the missionary office the information from these travelers has been ever welcome. It has been discriminating, at times a restraint upon undue optimism, at times an unexpected stimulus to courage.

THE PRESS

Finally, the world enterprise of the press has discovered the news value in missions. This may be one of the by-products of the Centenary and kindred movements. To it the remarkable publicity department of the Council of Boards which for its foreign section has been centered in the office of the Board of Foreign Missions, has had access to all fresh news in correspondence and has been continually in contact with our missionaries as they have arrived from the field, has made a significant contribution. The extraordinary volume and quality of information from the world field which has enriched the columns of the Church press for these four years bear witness to this excellence of news service. But far deeper into the thought of the world than ever before has gone the significance of the missionary movement. It is not an exotic notion where men discuss world affairs. Governments give it thought. It is not ignored in current literature. It is worth reporting upon. It has belonged to the Church, it now belongs to the world. Facts, suggestions, criticisms, interpretations have come from departments of government, from newspaper offices, from correspondents of current periodicals on watch in every center of the world's life, from commercial and educational and scientific groups at work on their special problems, from writers of books, fiction, travel, history, economics, which tell the story of missions and reveal the widening sense of the import of that divine compulsion which sends men out into all the world to preach the Gospel to every creature.

A RAPID SURVEY OF FIELDS AND TYPES OF WORK

The Board of Foreign Missions has unceasingly throughout these wonderful four years been conscious of viewing and reviewing its worldwide work under two forms. Each mission has its history, its life, its achievement. The geographical unit affords data for comparisons, estimates of growth, study of peoples, appraisals of opportunity. A perfectly normal inquiry is, what are we doing in China? How fares the work in South America? Are there actual gains in Netherlands Indies? The organization and superintendence of the work as expressed in terms of territory or land or nation have been sanctioned and emphasized by the very nature of the Church's expansion and by the inevitable order of the Church's adjust-

ment of its tasks. The members of the Conference will receive a handbook wherein will be found summaries of the remarkable results of the Centenary movement field by field. In booklet and the Church press the story has been told. Compacted in the World Service volume each mission has its paragraph or its chapter. Happily, with greater fullness and precision than ever before each section of this round the world enterprise of the Church will live before you in the person and the words of the Bishop who, from his close contact with it, comes back to you with its needs and tasks burned into his very heart. The other form under which the work is viewed is expressed not by place but by type. Every field is cross sectioned with well-defined kinds of work which are common to all. The spirit of the Gospel in Korea, in Burma, in the Belgian Congo expresses and embodies itself in the very types of service which are so familiar to us here. It is of the very genius of the Gospel as it was in the very nature of our Lord, to preach, to teach, to heal, to cast out devils. The evangelism of the Apostles carried not only truth and power but churches, schools, hospitals, the organized ministries of Christianity. In the saddle bags of the Methodist pioneers was the seed corn from which have grown the agencies of help, the institutions of teaching, the permanent centers of spiritual power. It is the inevitable process in every mission field. The preacher is himself the demonstration of the message. The teacher is himself the truth. But there must be language. This means learning and teaching. Suffering must be relieved. The lancet and the hospital become essential. The logic of service is inexorable. Organized activities must be housed. They are the mandate for the Church and the school. The life expands not by formulas and buildings which can be constructed, but by men and women who are born from above. Come then personal needs, centers of domestic life, communities with customs, a religious system with its statement of truth, its manner of life, its conservation of forces of redemption. Children are to be trained, youth is to be inspired and directed, old age is to be comforted, the vigor of manhood and womanhood is to be sanctified. In the homeland these spiritual energies, these aspirations for service have expressed themselves in varied forms and are crystallized in our various organizations. Whether in outward form they are too many or too few, in essence they register the eager purpose of Christian hearts to find the way to the need of the world.

TYPES OF MISSIONARY SERVICE

Against this background we see the range of our work on the foreign field. There is difference in setting and in emphasis. Race, language, government, environment affect pro-

cedure and form. But invariably in these far lands the essential message of redemption embodies itself in organized church life, in measures for social service, in institutions for relief of suffering, in education. The progress of these four years is registered in concrete terms in the churches, the philanthropies, the hospitals and the schools, with their products in the more abundant life of the multitudes of every land to whom, by the grace of God and the good will of this great Church, they have been able to minister.

THE ORGANIZED CHURCH ON THE FOREIGN FIELD

The lift of the level of the organized church work as such and its expansion have been general throughout the whole world field. As the life of the church has deepened, it has also broadened. It has been a rising tide which has swept around the world. In other parts of this report, and in other statements, the details of growth will be found. Those who seek to set forward the Kingdom of God in these great mission lands realize the values in the specialized forms of missionary service, but they would despair of permanent success if it should appear that the individual and community life of the people did not show increasingly the power of the organized church as such. The Centenary contributions where designated for individual projects in the educational, medical or philanthropic field promptly command attention. It is significant that those developments which are not unique, but belong to the general movement of the Christian organization or community, have registered so important an advance. On the foreign field the Church finds itself at the end of the Centenary period so much stronger in membership and in other phases of the regular church life, that the workers often feel that they have been swept on by a Power outside of all human planning.

The goals in the preliminary surveys were set so high as to strain the faith of the days which preceded the Centenary. These goals were often early reached, and in many instances had to be set ahead in the very middle of the five-year period. There have been added to the staff during these years over 6,500 national workers. The gifts of money have been greatly increased and, while there has not been as large a development of self-support as has been desired, on the whole—measured by the amount of the indigenous resources disclosed—the advance has been exceedingly gratifying. Church membership has been increased by approximately 115,000. There has been an increase in Sunday Schools of over 1,700, and of Sunday School scholars of nearly 105,000. Property aid has been given to over 800 churches and schools. Many hundreds of the church buildings are new, and have schools and a pastor's home in connection with them. To house the missionaries and national workers and

those already on the field, who have never been properly housed, over 600 new residences or parsonages have been built. It is perfectly clear that the line has been advanced and extended, and that the result of the scouting and the choosing of positions has justified the conviction that the Church is now not only pioneering but occupying these lands. If the lines of communication with the base of supplies can be maintained, and resources and reinforcements can be brought steadily forward, an extraordinary advance should mark the next decade.

Of special work in the field of church organization and of evangelism, there are many illustrations which appeal for record:

There are: The new Mission in Costa Rica among a unique type of Western-Spanish population.

The extension of the work in the country districts of Panama.

The effort to establish definite work among the Indians of Bolivia, a work which is reported to have "grown beyond anything any of us dreamed possible."

The special advance among Moslem populations, as in North Africa and Malacca, the former being emphasized by Dr. Zwemer who has stated that it surpasses anything he has seen elsewhere.

Special development in North Sumatra.

The experiment in the Wannan District in Central China.

Remarkable evangelistic results in the districts of the Hingwa Conference, and in the mountain regions of the Yenping and the new South Fukien Conferences in spite of the perils from the bandit hordes.

Continual upward pressure by multitudes of the village folk of India, and the spread of the influence of the Gospel among the upper classes of India through the extraordinary work of our own missionary leaders.

Impressive results from evangelistic efforts in Central Europe, and the Karelian borders of Finland and Russia.

This is not an exhaustive record. It simply is an intimation of the vivid, vital, productive evangelism which moving from the church centers by its very life strengthens them, and reaches out to the untouched millions of the world. It is recorded of the past year that of the increase of membership in our Church, by far the greater proportion comes from the Foreign Field. At this one must rejoice with restraint, and if here were but a flash of light for a day or a year no record would be worth while. But it is not a flash, but a flame, and tells the story again of the burning heart which glows and brightens the dark places in every country of the world.

A HINT OF THE MEDICAL PROGRAM OF THE QUADRENNIUM

The broad medical program laid out by the Centenary surveys has been modified, partly by lack of Board funds, partly

by failure of government funds (Netherlands Indies) for co-operative enterprises; partly by changing ideas as to the wise procedure after a closer study of local needs and possibilities. In Eastern South America, for example, our workers are asking for nurses for health programs, rather than for doctors and hospitals. No doubt, lack of funds in amounts expected, helped to modify plans, but the quick success of nurses in stations without doctor or hospital has revealed a new medical service.

Netherlands Indies

Our missionary nurse in Palembang, South Sumatra, points out the fact that eighty per cent of the medical service in the United States is non-hospitalized. Her own pronounced success with non-hospitalized medical work in Palembang has led her to question whether that is not as fruitful, at least for the present, as the more expensive hospital service, though she would not, of course, think of abandoning *all* hospitals. Her non-hospitalized work has brought her into contact with the Moslem community in Palembang—into the homes—as hospital work could never have done. About one-eighth of the program has been carried out. The one hospital, at Tjisoroëa, is an unqualified success. The non-hospitalized work is equally so. Two dispensaries have been opened in North Sumatra. Borneo still waits. The value of medical work among the Moslems has had abundant demonstration by what has been done to date. When the Dutch Government and the Methodists of America are ready to make further contributions of money and men, the tested method of procedure is clear.

Mexico

In Mexico, the Mission has cooperated in the Puebla Hospital with the Baptists by furnishing a doctor and a nurse, and making a contribution to the current expenses. In Mexico City three dispensaries, one with twelve beds, making it a small hospital, are maintained. The pioneer medical work of the Board in Mexico is that at Guanajuato, where Dr. Levi P. Salmans has worked for a generation. He developed a hospital without expense to the Board for building. During the Centenary, for the first time, he received money for needed additions to the plant. Nurse-training has been carried on effectively and many of the graduates are in active service. The nurse who represents our Church in the Puebla Hospital is a graduate of this training school.

South America

In South America, exclusive of Lima, Peru, there are at least six dispensaries. In Chile, there is a fine cooperation be-

tween the Chilean doctors and the Mission in the management of the dispensaries, the doctors giving their services without remuneration when the nurse requests it. Supervision of the health of children in the Mission schools is a valuable result in Chile. The Lima Hospital is "booming" at last report. It has gained public confidence. Peruvian doctors are asking to send their own patients to the hospital. Nurse-training is well started; a small but promising class is in training. Since nursing is not on a professional basis in South America there is desperate need for help in creating a profession of nursing.

China

The China Medical Board has set the standard for medical instruction in China, and for hospital equipment and staff.

The Methodist contribution of men and funds enabled the Mission to take its part in the preliminary cooperation of the Missions which afforded the foundation for the Union Medical School in Peking; to meet the Medical Board's proposition for the Methodist Hospital at Wuhu, involving the expenditure of at least \$100,000 from missionary sources; to build the first unit of the hospital at Nanchang; to reinforce the staff and increase the equipment of every one of the other nine hospitals wholly dependent upon the Methodist Missions, including the reopening of the two large hospitals at Chungking and Chengtu, West China; and the assuming of the cost of a new one at Tzechow, and the manning of it.

The Yenping Conference medical unit (The Alden Speare Memorial Hospital and contributing dispensaries) has added two small hospitals into which went much local money. Additions to the staff (nurses) and new equipment are a substantial contribution and have increased the efficiency of the medical organization as a teaching unit for the training of nurses and assistants who care for the dispensaries.

The Hingwa Conference medical work has had the gift of a dispensary in the important industrial center at Ng Sauh—the Jakway Memorial.

Korea

The Methodist share in the Severance Union Medical School and Hospital in Seoul; reinforcement of the fine series of Methodist hospitals by two doctors and six nurses; advanced training for doctors during furlough; equipment for hospitals; buildings at the Haiju Hospital; are among the results in this great field.

India

The Centenary has given to India a doctor, equipment and money for repairs to the hospital at Bidar in South India, making the reopening of the hospital possible; a nurse to the hos-

pital at Nadiad; help in paying for the new wards; a doctor for the Crawford Memorial Hospital at Vikarabad; Reed Memorial Hospital, a small hospital at Lahore; provided medical supervision for the schools of the Central Provinces; supported a program of medical itineration and dispensaries in and about Calcutta. There are other dispensaries in the North India and the Indus River Conferences, which are so much a part of the routine of the Missions that they do not receive special mention in the reports.

Africa, Central and South

There is a fascination in the story of the development of our medical work in Bantu Africa, of which here only a hint can be given. The sacrificial work in Rhodesia under the British flag, the extraordinary ministry of medicine and surgery in Inhambane under the Portuguese flag, the two hospital centers in the Congo under the Belgian flag, are chapters in a book of thrilling service which, some day, must be written. One chapter will tell of the heroic life and tragic death of Dr. W. C. Berry, who only three months ago on duty, far away from wife and home, gave up his life as one who went with his Master to the end.

The medical work, to which these five years of planning and resources have given impulse and scope, will be an ever increasing factor in the program of the Board.

THE GOSPEL IN TERMS OF SOCIAL AND COMMUNITY SERVICE

The ready response to the social program on the foreign field may certainly be interpreted to mean that the program is sound. The World War left men in all lands bewildered, waiting for something, they knew not what, but a something they wanted and that they felt they would get from the people of the United States. The expression of this conviction on the part of the peoples of the world has been reported so often as to have become a commonplace.

The Macedonian cry is not a single voice, it is a chorus. It is as if a Macedonian man in the form of every continent, and every variety of every continent, stood in the manner of a suppliant, with eyes directed to us here. From the Bolivians, who ask for fruit peelers, and washing machines, and farm implements and basket balls, to the bandit king, who asked for a girls' school managed by the Mission, "because the fathers must know that it would be run right, or they would not permit their daughters to come to it," and the Battak sultans who ask for a preacher, because they must soon decide between Christ and Mohammed, and think they prefer Christ if they may have a preacher, it is the same—the same naïve faith, that the missionary has what they want, and that he is willing to share.

The universal appeal to the missionary—a sort of instinctive turning to him, as a child turns to his mother—is one of the beautiful things in the realm of Missions. Is it not a testimony to the validity and sincerity of the movement? The proposal of a man in Mexico, that the Methodist Mission develop a certain fishing industry from which a large number of the poor live, seems a bit fantastic to those who understand the limitations of missionary administration, but it indicates that he has got the point that the missionary is there to serve, and he comes asking in rather large faith. It is true that the social program in Mexico—not merely in the conspicuous enterprise at Aztecas—is a pronounced success. The young preachers from the Seminary have grasped the significance of it and are “putting it over” successfully in the country districts.

The Social Ministry as a Means

Aside from the fact that the social program is the incarnation of the spirit of Him who went about doing good, it makes contacts for the evangelistic program in ways that would be otherwise impossible. The sight of supervised play impresses a Chinese business man in Malacca, whom even a school has not attracted. In China, and in Japan, the reading room is at the top of the popularity list. All through the country districts of Mexico the men gather in club centers and discover that the Protestant is a real man and is safe for friendship. There is an intimate connection between these centers and the increase of church membership. Many of the centers are Centenary “unit” centers, too, and more than one such center has become a congregation and has built a church, sometimes with a school attached, all within the short period of the Centenary; often with a minimum of help from the States.

Types of Social Work—Clubs, Boy Scouts and Other Forms

In Hingwa City, China, there is a remarkable club work—a system of clubs for boys and girls—which takes in the whole region about Hingwa. It radiates from the high school as a center. Clubs are conducted in different parts of the city, and in the villages round about. In a celebration given by the clubs two thousand children marched in procession and took part in a program given in the church which seats two thousand five hundred. Imagine the chance to teach health, alone. Twenty-three boys from this school took the examinations for Fukien University; twenty-three boys passed!

The Boy Scouts of Bolivia have made a record for themselves. During their annual hikes (strange that it should be a matter of comment) they keep sober. This is a total abstinence demonstration of great value and almost national scope.

In India, summer camps, in which the best physical results accrue to boys normally underweight, and positive results in character development from team play and contact with camp leaders, are increasingly useful since more missionaries trained in boys' work have been sent out in accordance with the Centenary program. In Singapore, Methodist students have taken part in athletic contests with government schools with credit, and these same young people have attended Epworth League institutes in throngs.

Health Instruction

Health instruction for mothers, boys, girls and for the general community is in the year's calendar in South America, Mexico, China, Africa (Bantu and North), in parts of India.

The peripatetic service in Bengal, Calcutta's milk stations (in cooperation with the government), the memorial dispensaries, fall under this head. The health supervision for the schools of Central Provinces belongs also to the newer program.

In China, Methodist missionaries cooperate with the China Health Council, of which our own Dr. R. C. Beebe was long treasurer. This organization circulates in a year more than a million pages of health literature, and its health demonstrations, so organized that they take in every department of city life and reach the last man with some information, are apt and effective. Methodist missionaries are the largest users of the material prepared by the Council. For example, the use made of such material in the student summer campaigns of evangelism and health teaching in the villages, and in the cities in which William Nast College and the Anglo-Chinese Christian College are located, have been conspicuously successful.

The Social Center (Institutional Church)

The contrasting standards of life in all its phases which this sets up in most of the cities in the countries in which our missionaries work, must make a strong appeal to any imagination not hopelessly dull. There it stands, whether it is the large church with a numerous paid staff as in Chengtu, a large hive of activities, such as the settlement at Cerro de Pasco, Montevideo, an Arabic center in North Africa, a tiny center in the heights of Tehwa District in South Fukien Conference or a village in Africa's brush—there it stands proclaiming a fullness of life in this world, here and now—not to mention the next world—which it had never entered into the heart of the boys and girls and men and women to imagine.

For the men, reading rooms, discussion clubs, recreation. For the boys and girls, play, education, health, friendship. For the women, sympathy, baby bathing demonstrations, baby

feeding instruction, and in one enterprising center baby food for sale at cost. "In Christianity, woman has a name," said a Chinese woman. In a Christian center, then, the woman has her own part.

To the practical Chinese mind this form of service has appealed particularly, and has brought forth much local financial support. Not less than ten of these centers are in operation in the largest cities of the Methodist territory in China, besides others in market towns and in some rather small ones.

Commercial Training

Insistent demands from many institutions which serve commercial communities for commercial training—in the case of Lucknow Christian College, of college grade—have been made from the field at intervals during the Centenary period. The opportunity in Tientsin, for example, could not be passed by, and a missionary equipped for commercial education was sent out. Ward Commercial School, Buenos Aires, is another case in point. Enlarged plant and reinforced staff are the Centenary's contribution there. The commercial departments of the Bolivia schools and of Huancayo, Peru, long a substantial aid to the country's business life, have had consideration in plans for those two Missions.

Lucknow Christian College, it is well known, was a pioneer in the teaching of shorthand. A system of Hindustani shorthand was invented there years ago, and government clerks were trained on contract—so many clerks in so many months. The School of Commerce asked for has been made possible. It is ranked as a department of the National University—the University's School of Business.

Famine and Missions

Famine has driven the Missions—those who have not given attention to it before, for a few have—to think in terms of agriculture and industrial education. In China, India and in Africa, during the Centenary years, the Methodist Missions have been face to face with the necessity of saving large numbers of the Christian natives from starvation. The men on the field and the men responsible for administration at home are thinking seriously about the question of how to put the Christian community on a basis far enough above the hunger-line to insure a margin of safety in times of crop failure.

Africa's Unique Relation to Agricultural Training

In Africa the whole program of the Mission has its base in agriculture—industrial training based in agriculture. The Bantu tribes with whom we deal in Central and South Africa are agricultural nomads. They till the soil by the "worst

methods of agriculture in the world." With fertile soil at hand they use the less fertile, because the plants grow in it quickly and they are deceived thereby. Soon it is exhausted and they move on as the manner of the nomadic agriculturist is.

In Rhodesia a program of agricultural training has been growing through twenty years. About seven thousand persons are, as a result of that training, self-supporting agriculturists, living in Christian villages, able to give to the support of their churches and schools—men who had before lived in the squalor of smoky mud huts. These people are brought quickly through a degree of development which the race went through from the stone age up by slow stages. They have taken as long a step as can be taken to advantage in a score of years. It is a long one and they are ready for the next.

At Quessua, Angola, a new Centenary Missionary has begun to develop the agricultural department of the Central Training School for the Mission. He is improving the crops, introducing new varieties, and is toning up the cattle. A tractor (the native boys call it "the machine that hoes") has been sent out for the heavy work of road making and of plowing for the first time the virgin soil.

The transformation that has gone on in Rhodesia and in the other Angola station, Quiongua, is beginning here.

Agriculture here meets economic need, tends to ameliorate the pernicious elements of an imported industrialism unrelated to the normal life of the native, and hastens processes of civilization and evangelization.

The agricultural program for Africa is supported by all the implications of psychology and anthropology, has been tested by twenty years, or more, of experimentation, is well defined and well started. In each of the four Missions of Central and Southern Africa there is abundant land, cheaply bought or donated and there are missionaries trained in agriculture, and in the nature and need of the native.

Progress in development of policy and in the inauguration of the necessary processes of education for carrying it out has been steady during the Centenary. It is a really brilliant achievement.

The Kolar, India, School—A Generation Ahead of the Times

Before the Centenary, agricultural-industrial education in Methodist Missions had little place. Famine, combined with the presence of an unusually far-seeing missionary with a fine pedagogical sense, did occasionally produce an institution known for its industrial work—an institution which the missionary must perforce support either by his own genius for administration or by his persuasive powers in asking for money, or both.

Such an institution—a conspicuous success—was the Kolar, India, school, which the Kolar plow made famous both in India and the United States. There are other grounds for its excellent reputation. The first is that the veteran missionary here had pedagogical insight and knew the value of manual training for everybody, rich or poor. He advocated manual training for India's schools from primary through the college—as a means of grace and culture, as much as for economic independence.

In 1890 an English lady who had been conducting the school as a faith mission (famine had forced her into it to care for children left without relatives), gave it to the Methodist Mission. By 1921 the missionary in charge had added 200 acres of land, buildings, equipment, and had set out 2,300 tongray trees and 3,000 tamarind trees; this plantation will be an endowment in time. During all this time the Church has furnished no money outside of the missionary's salary and a few scholarships.

Its results are: a self-supporting congregation; a community, many of whom live in houses of masonry which they own; trains its own teachers; sends scores of young men to good positions; trains preachers for the district. In the first seven years, the school sold five plows; in the last ten years, 3,600; in the three months before the war checked sales, 3,600.

Increased Demand From the Field for Agricultural Instruction

The notable increase in the number of references to agricultural and industrial teaching in schools to be found in the Board Report for 1922, shows that missionaries, particularly in India and China (leaving Africa out of account, because it is in a class by itself), are giving thought to such training as an economic consideration. Some emphasize the pedagogical implications more than the economic. [It seems to be agreed that if the Church is to become self-sustaining in agricultural countries it will be through missionary aid to agriculture. Famine has forced the question.

India: In India the three schools, which had their inception in post-famine conditions, are flourishing as never before. At Bidar the making of Bidar ware has been begun; at Vikarabad, lime-making and brick-making. Many schools have added, or pushed more vigorously, school gardens. The three schools referred to are Aligarh, Kolar and Nadiad.

China: Agricultural instruction has been incorporated into the curriculum at the Universities of Nanking and Peking. Support is assured through the application of left-over famine funds—this is a famine-prevention measure.

In the high schools at Changli, North China, in Yenping, and at Ng Sauh, Hingwa Conference, agricultural instructors have been appointed during the Centenary period. At both

Yenping and Changli, fortunately, Chinese trained in the United States are in charge; the former from Iowa State College, which provides most of our workers in agriculture; the latter from Illinois University School of Agriculture.

Changli is in the midst of a fruit-raising country. The thousand trees set out by our agriculturist have all lived. The start made here is most encouraging. As always, a group of promising boys were eager to begin.

The Chinese district superintendent in Lanhsien, North China, during the famine, wished to begin industrial work to give support to boys in need. He presented his plan to Conference and said that he could do it on \$500 Mexican (\$250 gold). The preachers promptly subscribed to it. He began with 25 boys. He requires them to sign a contract to stay five years. In that time they get three grades of school work and a trade. They weave cloth and mosquito nets.

The Bunster Farm in Chile: This is in a class all by itself—the largest attempt to serve through agriculture, measured in terms at least—ever made by a Mission. Nobody but a seer of courage would have attempted it. To date it has accomplished these things: Inaugurated and conducted a farm school, from which six have already graduated; started a church; improved the workers' cottages (hovels they were), and caused social work to be organized among them; built summer cottages for missionaries; erected a tabernacle for summer meetings—a sort of Chautauqua is growing up in the Pine Grove at the Farm (there have been held in this tabernacle Epworth League Institutes, the Annual Conference, the interdenominational Christian Workers' Conference). At the National Exhibition of agricultural products, the fly which is the enemy of the wooly aphid which is playing havoc with the apple orchards of Chile, was put on exhibition and the offer was made to supply it free to all who applied. This act of brotherliness has introduced the Bunster Farm to all Chile.

Bishop Oldham may have foreseen the spiritual value of the farm. It is doubtful if anyone else did. It is proving to be the rallying place for all Christian forces in South America. A trained observer says of the Workers' Conference, "It is the best thing that has happened to Missions in South America."

For the Methodists themselves, it is helping to visualize to the scattered groups of believers, who are in the minority in their home communities, and are often persecuted, the unity of the great Church of which they are a part. This result has been definitely helpful among the Epworth Leaguers.

These paragraphs give but a glimpse of the varied social ministries through which by the aid of Centenary resources the

spiritual messages of the Gospel are being carried by our missionaries to the backward peoples of the world.

EDUCATION—ITS RANGE AND METHOD

The educational aspect of our missionary enterprise is both evangelistic and educational. The schools themselves reach young hearts with the Gospel message and build into young spirits the purposes and habits of life that go with allegiance to our Lord. It is in our schools also that workers in evangelism and education are trained—apostles, prophets, evangelists, pastors, and teachers—and by whose training the fruits of evangelism and education are made the greater. Moreover it is the extent and quality of our educational work that will determine whether the Church of the next generations will be literate or illiterate, ignorant or knowing, and able or impotent to bring to bear upon public opinion and political and economic actions the Christian convictions.

To meet this challenge requires an amazing variety of institutions and agencies. Day schools, boarding schools, hostels, elementary schools, secondary schools, colleges and universities, medical schools, theological and Bible training schools, night schools, English schools, village workers' training schools, kindergartens, schools for missionary children, language and missionary training schools, Sunday schools, schools of agriculture, of forestry, of dentistry, of commerce. Even the bulk of our elementary and secondary school work is carried on under the regulations of more than twenty-five different governments and in a dozen distinct types of systems.

Small wonder that to so widespread and varied an educational work the Church's increased investment in the past quadrennium has brought far reaching effects. Had it not been for this the depression in exchange would well-nigh have wrecked our educational system, for example, in China, developed so carefully through so many decades. To have been able to save this when, on all sides of our missions, others were closing schools and withdrawing staff, is to have gained a great victory for all the future. Yet there has been not only the holding of ground won but even genuine advance. In the last *five* years, the number of pupils in schools under our Church on the foreign field has increased sixty per cent. This represents a numerical increase in five years equivalent to that made in twenty-five of the years preceding the Centenary. In the schools supported in whole or in part by the Board of Foreign Missions there are now over a hundred thousand pupils, to which the work of the Woman's Foreign Missionary Society would add half as many more. Think of your own home town's school system and your own college and reckon the requirements, the responsibilities, the hopes that lie in seven universities and col-

leges, two score theological and Bible training schools, nearly seventy secondary schools, and over twenty-five hundred elementary schools. These and half a hundred special schools are the measure of the investment of the Church through the Board of Foreign Missions in education.

There are other ways of noting the progress of the quadrennium in education. In the period 227 new missionaries, including replacements, have been sent out specifically for educational work. To these must be added in any reckoning of our new investment of life in mission education the many other new general missionaries whose work inevitably involves some phase of education.

Fully as much, if not more than for missionary educators, is the field dependent upon the home base for aid in the construction of the physical elements of the educational plant. Rare indeed are the occasions when the mission and the Board can rejoice in the gifts of alumni, such as the \$150,000 college building Mr. Katsuda gave to Aoyama Gakuin, our Tokyo College. Alas that the devastation of the earthquake should require its rebuilding at even greater cost and without such exceptional aid! In India and Malaysia grants toward land or buildings are not infrequently made by the Government. A notable grant of this kind was that of \$103,000 to Lucknow Christian College for the construction of additional buildings. This, with the Centenary grants, has resulted in one of the finest college plants in India. Centenary giving has also made possible on the new campus of Peking University the administration and auditorium building, a memorial to Bishop James W. Bashford and the central building of the academic group. Other school projects made possible by the Centenary in the last four years may be illustrated by such varied items as these: new land for Fukien Christian University, buildings for the boys' and girls' schools and the Bible Institute in Peru, a new building at the Mexican Institute at Puebla, dormitories for the high schools at Tientsin and Taianfu, the new buildings for the high schools at Hinghwa, Chungking and other points, the Ninde Memorial Theological School building at Peking, model elementary plants in many places, new buildings for the theological and women's training school at Santiago, Chile, at Pauri in the Indian hills, a building for the Messmore High School reported to be "the finest in Garhwal," as well as scores of structures for elementary schools in every part of our work, and repairs and reconstruction of buildings generally. At another point a fuller list of these achievements and other achievements is given.

Yet with even these achievements we are far from insuring

even a literate church on our larger fields. In India hardly more than twenty per cent of the children of our Methodist Christian community are receiving any education whatever. On good authority, the present program of Christian education in China will not prevent half the church from being unable to read the Scriptures in their own tongue. The significant interdenominational studies of Christian education in Africa, China, and India made in the last four years have thrown so much new light on the whole task that the reshaping of many parts of our educational work in view of higher standards, new knowledge and changed government policy is made necessary. In India the transfer of education from British to national control through the provincial assemblies, together with the effects of the elaborate report of the Calcutta University Commission bid fair to have far-reaching effects on our policy. Already our Lucknow Christian College has had to reduce itself to the status of an intermediate (junior) college. In Malaysia, the government has adopted the policy of limiting future cooperation with mission schools in the interest of more government institutions.

All these and many other factors give us ground for great gratitude to God for the splendid foundations already laid for an educated church in our mission lands. Upon these foundations we must now build far more thoroughly and strongly, both in the work of the schools and in the religious educational work of the local church, if we are to do our full duty in making Christ Lord both of men and nations.

A SUMMARY OF ACHIEVEMENTS IN ALL FIELDS

In a special handbook of Centenary results which will be presented to every member of the Conference the statements here summarized will be found in more ample descriptive form.

Six hundred thirty-two missionaries were sent to the foreign field during the Centenary period (October 31, 1918, to January 1, 1924). Some of them replaced older missionaries who were worn out from years of service or had died at their posts; others were added to the hundreds of consecrated men and women who are giving themselves to Christ's cause in many lands. *This is the greatest single outstanding achievement of the Centenary and the greatest fact of the quadrennium, from the point of view of world-Methodism.*

(Of these 632 new missionaries, 19 are physicians, 54 are trained nurses, 16 are engaged in agricultural or industrial education, 20 are in specialized secretarial activities. One hundred seventy-one of the missionaries went to China; 157 to South America; 109 to India and Burma.)

As a result of the new enthusiasm for missions produced

by the Centenary enterprise, it has been possible to secure for our service afield young men and young women unusually well qualified for their tasks. We have drawn them from the best colleges, seminaries, hospitals, medical schools and agricultural schools.

New Converts

One of the immediate results of this increase in missionary staff is to be found in the rapidly increasing number of church members on every field. Reports in 1923 showed 114,694 more members in our foreign churches than there were in 1918. And that does not include the increase in constituents, and in the number outside the church vitally influenced by its precept and example.

Our missionaries are adding 551 Christian converts per week to the church roll, over and above all losses by death. Contrast that with the story of James M. Thoburn who preached two years before finding his first convert; or of William Carey who preached seven years before finding a convert; or of Henry Martyn who had only one convert at the end of his first year. In India, where these men labored, we are gaining converts at the rate of 216 per week.

Forty-five thousand of the 114,000 converts gained during the quadrennium were in India; China gained 27,000; Europe, 13,000; Africa, 6,000; the Philippines, 8,000. "Where we have the largest number of missionaries, we reach the largest number of people."

Thoburn and Carey and Martyn—and other pioneers in other lands—labored almost single-handed in India. Now our Indian missionaries are assisted by 7,757 native pastors and teachers and other workers. Our world mission staff is assisted by 20,000 such workers. Thirty per cent of these—in all 6,529—were added during the quadrennium.

New Buildings

Those who expect to see their Centenary contributions made visible in brick and stone and mortar and land, can find 837 new structures or properties used for schools or churches, besides 51 buildings or properties secured for medical purposes. These have all been erected or purchased during the Centenary period: (These include only building erections and property purchases reported for the Annual Report of the Board: the list must be considerably larger.) This means that we erected four new buildings or purchased four new properties each week of the quadrennium. In addition there is to be noted an increase of 616 in the number of parsonages and missionary homes owned on the foreign field by our church.

China has 188 of the new churches and schools; India and Burma, 162; Korea, 98; Latin-America, 94.

Think for a moment what 837 buildings and properties mean to missionaries who can write, "If we have only a mud hut it is of inestimable value to our village for it lets the village folks know that we have come to stay. Of how much greater value then is a well-constructed building adequately equipped to serve."

Schools

There are enrolled in our Methodist schools (all grades) 47,000 more pupils to-day than there were at the beginning of the quadrennium.

During the same period the number of Sunday schools was increased by 1,714, and the number of Sunday school pupils by 104,138. In other words we have opened new Sunday schools oftener than once per day; we have added 71 new Sunday school pupils (above graduation and other losses) each day of the quadrennium.

Eight hundred and seven of the new Sunday schools and 46,000 of the new pupils are to be found in India and Burma. China has 20,000 of the new pupils, and Japan 11,000.

A practical helpfulness to the needy peoples of the earth was the opening of agricultural training farms and schools during the quadrennium in India, China, Africa, Mexico and in South America; and the opening of industrial schools in these same countries. The 16 agricultural and industrial missionaries have been a valuable addition to the missionary forces.

Medical Work

We have noted that during the quadrennium the Methodist Episcopal Church sent 19 physicians and 54 trained nurses into foreign service; and that 51 new hospitals or dispensaries have been built or properties purchased for them during the same period.

What these 73 medical workers and 51 medical institutions mean to mankind can be realized only when one grasps the full significance of that other statement: "Two thirds of the earth's population is not within reach of competent medical aid."

China—where only one person in 100 can call upon a physician—secured during the quadrennium 9 new physicians and 13 nurses.

Something of the extent of Methodism's medical service may be gleaned from the fact that its staff during these years gave an average of 981 treatments per day, performed 26 operations per day, and that its hospitals cared for 231 new in-patients each week.

Finances

Our mission properties have greatly increased in value during the quadrennium—partly because of increased costs and values everywhere, but also partly because of new buildings erected and new properties acquired. Estimated values indicate that our foreign properties—exclusive of those in Europe—are worth \$8,000,000 more to-day than they were four years ago.

India's and Burma's properties are estimated to have increased \$2,275,000 during the four years; South and Central America's by \$1,500,000; China's by \$1,370,000; Korea's by \$945,000.

The giving of the peoples on the field has increased in every Conference during the same period. India gives \$95,000 more per year for all purposes than it gave before the Centenary thrilled it into new sacrifices; Korea gives \$110,000 more per year; Japan, \$86,000 more per year; Mexico \$39,000 more per year; South and Central America, \$35,000 more per year; Malaysia and the Netherlands Indies, \$19,000 per year; the Philippines, \$18,000 more per year; China, \$17,000 more per year; Africa, \$12,000 more per year. Elsewhere these and kindred facts have more extended notation.

The statements presented in this report are but hints and suggestions of the significance of the worldwide enterprise in which the Church of our love is engaged. The Board of Foreign Missions submits the work of the four years with the earnest desire that everywhere the facts may be known and justly interpreted, that enthusiasm may be stirred, that faith may be set aflame, that the new victories may not be far off, that in this Methodist Episcopal Church—the largest evangelical force in America, perhaps in the world—the Master may not be disappointed.

For the Board of Foreign Missions,
FRANK MASON NORTH,
TITUS LOWE,
Corresponding Secretaries.

FINANCIAL STATEMENT OF THE BOARD OF FOREIGN MISSIONS
For Quadrennium 1920-1923

I. RECEIPTS

	Designated	Undesignated	Total
	\$	\$	\$
1920	1,012,921.46	5,154,068.29	6,166,989.75
1921	898,008.17	4,511,904.04	5,409,912.21
1922	906,899.50	4,519,229.53	5,426,129.03
1923	996,729.45	4,353,744.07	5,350,473.52
Total Receipts	3,814,558.58	18,538,945.93	22,353,504.51

*Of this Total \$1,065,372.50 was received from non-Centenary sources, \$846,277.29 being undesignated and \$219,095.20 designated.

II. DISBURSEMENTS

I. DISBURSEMENTS TO MISSIONS INCLUDING DESIGNATED GIFTS AND RELIEF

A. DIRECT

	1920	1921	1922	1923	Total
EASTERN ASIA:					
CHINA:					
Central China.....	132,112 24	87,404 46	116,040 91	114,377 64	449,935 25
Foochow.....	176,420 72	147,709 10	133,971 65	133,907 03	592,008 50
Hinghwa.....	85,830 96	92,182 61	86,252 22	88,266 00	352,531 79
Kiangsi.....	101,376 20	64,724 32	77,571 80	112,238 66	355,910 98
North China.....	251,520 02	208,683 12	167,710 66	219,205 37	847,119 17
West China.....	100,744 37	87,681 66	117,598 37	118,331 22	424,355 62
Yenping.....	52,389 14	47,950 94	56,099 86	49,026 39	205,466 33
Centenary Cultivation.....	25,000 00				25,000 00
China General.....	108,905 58	102,840 81	105,097 86	87,054 56	403,898 81
Total.....	1,034,299 23	839,177 02	860,343 33	922,406 87	3,656,226 45
JAPAN AND KOREA:					
Japan.....	211,665 32	186,305 40	197,340 38	169,248 60	764,559 70
Korea.....	176,558 19	203,311 85	180,682 07	185,959 20	746,511 31
Manchuria.....			5,000 00	5,000 00	10,000 00
Total.....	388,223 51	389,617 25	383,022 45	360,207 80	1,521,071 01
Total Eastern Asia.....	1,422,522 74	1,228,794 27	1,243,365 78	1,282,614 67	5,177,297 46
SOUTHERN ASIA:					
Bengal.....	70,805 99	56,335 96	53,133 00	74,199 29	254,474 24
Bombay.....	105,941 07	131,154 74	51,213 79	61,585 75	349,895 35
Burma.....	46,094 35	48,870 15	45,487 24	48,709 78	189,161 52
Central Provinces.....	95,783 84	94,572 02	75,217 90	71,772 46	337,346 22
Gujarat*.....			88,765 29	90,916 42	179,681 71
Indus River*.....			23,742 96	62,104 01	85,846 97
Lucknow*.....		88,051 29	123,274 37	125,663 69	336,989 35
North India.....	290,543 77	178,478 45	140,419 28	140,815 96	750,257 46
Northwest India.....	183,396 53	173,915 52	141,493 03	122,423 22	621,228 30
South India.....	118,664 17	119,498 63	119,189 25	144,361 85	501,713 90
Centenary Cultivation.....	30,033 00				30,033 00
India General.....	68,528 85	32,575 53	25,291 37	59,085 45	185,481 20
Total Southern Asia.....	1,009,791 57	923,452 29	887,227 48	1,001,637 88	3,822,109 22
SOUTHEASTERN ASIA:					
Malaysia.....	126,965 69	104,128 57	73,972 16	77,818 36	382,884 78
Netherlands Indies.....	51,712 64	65,472 76	65,156 68	53,323 64	235,665 72
North Sumatra.....			8,254 63	19,338 45	27,593 08
Philippine Islands.....	104,670 62	89,699 84	66,698 21	83,813 72	344,882 39
Total Southeastern Asia.....	283,348 95	259,301 17	214,081 68	234,294 17	991,025 97
LATIN AMERICA:					
Bolivia.....	108,058 76	75,580 78	49,009 16	46,409 66	279,058 36
Central America.....	57,534 58	54,653 21	45,325 46	49,985 25	207,498 50
Chile.....	239,017 64	174,044 72	150,112 42	99,076 72	662,251 50
Eastern South America.....	208,991 91	131,675 50	154,198 49	95,253 67	590,119 57
Mexico.....	137,782 22	154,907 79	122,095 09	133,570 71	548,355 81
North Andes.....	95,350 17	56,576 26	49,382 46	55,202 34	256,511 23
South America General.....	19,349 95	41,286 17	25,623 29	32,615 46	118,874 87
Centenary Cultivation.....	15,000 00				15,000 00
Total Latin America.....	881,085 23	688,724 43	595,746 37	512,113 81	2,677,669 84

* Note readjustments and resulting new Conferences.

II. DISBURSEMENTS—(Continued)

	1920	1921	1922	1923	Total
	\$	\$	\$	\$	\$
AFRICA, CENTRAL AND SOUTH:					
Angola.....	40,252 25	41,576 10	48,217 91	40,275 41	170,321 67
Congo.....	44,605 83	49,151 41	39,119 83	39,706 91	172,583 98
Liberia.....	36,889 38	46,173 97	54,680 30	54,897 06	192,640 71
Rhodesia.....	58,583 63	60,026 25	55,856 75	60,198 66	234,665 29
Southeast Africa.....	52,171 74	49,013 04	53,910 37	47,551 33	202,646 48
Africa General.....	23,283 12	.....	2,122 00	.....	25,405 12
Total Africa.....	255,785 95	245,940 77	253,907 16	242,629 37	988,263 25
EUROPE AND NORTH AFRICA:					
COPENHAGEN AREA:					
Denmark.....	45,097 15	48,309 42	42,119 00	25,734 50	161,260 07
Finland.....	48,240 00	24,850 00	23,850 00	22,937 00	119,877 00
Norway.....	40,552 50	54,583 96	40,466 04	28,900 00	164,502 50
Sweden.....	29,904 26	50,832 85	45,686 71	31,255 67	157,679 49
Area General.....	.....	37,161 77	7,500 00	6,500 00	51,161 77
Total.....	163,793 91	215,738 00	159,621 75	115,327 17	654,480 83
PARIS AREA:					
Albania.....	.....	1,918 85	.....	.....	1,918 85
Bulgaria.....	18,055 63	33,557 50	22,362 00	14,225 50	88,200 63
France.....	46,217 13	181,237 67	175,388 43	123,315 34	526,158 57
Italy.....	162,728 75	266,906 80	199,505 04	200,900 03	830,040 62
Jugo-Slavia.....	4,800 00	36,180 80	21,601 17	23,786 03	86,368 00
Madeira Islands.....	.....	13,065 51	6,845 40	7,167 00	27,077 91
North Africa.....	133,883 90	127,138 06	83,140 72	77,505 72	421,668 40
Spain.....	24,519 00	8,448 00	7,530 17	8,740 83	49,238 00
Area General.....	.....	21,704 90	12,284 75	8,116 25	42,105 90
Total.....	390,204 41	690,158 09	528,657 68	463,756 70	2,072,776 88
ZURICH AREA:					
Austria.....	2,400 00	9,302 75	11,195 58	13,681 67	36,580 00
Frankfort Seminary.....	.....	4,250 00	7,625 00	8,625 00	20,500 00
Hungary.....	800 00	2,101 20	4,954 14	5,416 66	13,272 00
North Germany.....	22,000 00	63,517 75	33,957 25	37,843 49	157,318 49
Russia and Baltic Provinces.....	28,779 27	22,615 00	35,071 99	33,588 01	120,054 27
South Germany.....	22,010 03	23,007 75	34,450 50	32,166 72	111,635 00
Switzerland.....	16,023 20	18,209 75	18,971 55	19,500 00	72,704 50
Area General.....	.....	71,634 83	33,814 00	6,000 00	111,448 83
Germany.....	2,500 00	15,402 75	34,746 00	.....	52,648 75
Total.....	94,512 50	230,041 78	214,786 01	156,821 55	696 161 84
War Emergency and Recon- struction.....	1,153,656 81	.....	.....	.....	1,153,656 81
Total Europe and North Africa.....	802,167 63	1,135,937 87	903,065 44	735,905 42	4,577,076 36

II. DISBURSEMENTS—(Continued)

B. DISBURSEMENTS TO MISSIONS, INDIRECT.

	1920	1921	1922	1923	Total
	\$	\$	\$	\$	\$
Cooperation Fund.....	20,589 70	15,000 00	14,858 24	15,000 00	55,447 94
Retired Missionaries.....	45,000 00	45,000 00	57,158 64	61,130 71	208,289 35
Personnel Department.....	24,692 07	30,375 31	13,602 04	13,729 92	82,399 34
Medical Department.....	11,318 55	13,451 79	11,912 68	11,573 24	48,256 26
Personnel Preparation.....		100,000 00	80,883 00	80,000 00	260,883 00
Purchasing Shipping and Transportation (‡).....	18,250 63	18,033 41	17,118 42	16,074 92	69,477 38
Miscellaneous.....	26,383 71	22,867 13	14,534 72	16,888 45	80,674 01
Total Indirect Disbursements....	146,234 66	244,727 64	210,067 74	214,397 24	815,427 28
Total to Missions.....	5,800,936 73	4,726,878 44	4,307,461 65	4,223,592 56	19,058,869 38

2. GENERAL EXPENSE

A. ADMINISTRATION

	1920	1921	1922	1923	Total
	\$	\$	\$	\$	\$
Executive Officers.....	12,833 32	12,250 01	12,250 00	*18,460 25	55,793 58
Foreign Department.....	33,614 88	37,867 84	39,436 77	30,861 74	141,781 23
Records and Surveys.....	12,112 17	11,260 58	12,221 41	11,881 07	47,475 23
Education and Literature on the Foreign Field (‡).....	4,151 18	4,744 38	3,833 37	4,978 20	17,707 13
Office of the Treasurer.....	17,313 34	19,647 15	16,542 35	16,989 74	70,492 58
Accounting Department.....	27,321 08	33,916 39	31,587 33	27,364 40	120,189 20
Cashier's Department.....	12,725 83	16,058 89	14,106 53	10,421 11	53,312 36
Purchasing, Shipping and Transportation (‡).....	12,035 84	12,337 75	8,559 21	8,144 45	41,077 25
Stenographic Department.....	8,067 98	10,946 96	9,735 50	6,938 65	35,689 09
Filing Department.....	9,364 55	9,371 84	6,898 37	6,513 80	32,148 56
Board Meetings.....	9,438 02	8,148 46	8,714 50	7,110 79	33,411 77
Rent.....	11,404 33	19,594 22	29,302 44	39,062 44	99,363 43
General Office.....	8,818 69	11,519 64	11,000 18	17,704 27	49,042 78
Miscellaneous Administration.....	16,951 64	13,110 75	15,521 71	†.....	45,584 10
Total Administration.....	196,152 85	220,774 86	219,709 67	206,460 91	843,098 29

* Includes stenographic help and travel.

† Distributed in other Departments.

B. EDUCATION AND PROMOTION.

Designated Income Department....	25,523 69	26,668 25	24,016 44	23,105 53	99,313 91
Legal Department.....	10,985 68	8,583 73	10,062 49	9,935 60	39,567 50
Cultivation.....	26,593 52	32,288 27	27,731 32	30,323 38	116,936 49
Publications.....	6,093 10	19,837 70	13,740 67	13,750 39	53,421 86
Commission on Finance.....	9,480 57				9,480 57
Alterations.....		6,082 95	3,901 74		9,984 69
Miscellaneous Collection.....	28,783 78	21,408 71	9,008 10	†.....	59,200 59
Total Education and Promotion....	107,460 34	114,869 61	88,460 76	77,114 90	387,905 61
Total General Expense.....	303,613 19	335,644 47	808,170 43	283,575 81	1,231,003 90

‡ Distributed in other departments.

II. DISBURSEMENTS—(Continued)

3. BOARD OBLIGATIONS AND INTEREST

	1920	1921	1922	1923	Total
	\$	\$	\$	\$	\$
Interest.....	45,119 74	120,902 35	140,157 76	180,425 60	486,605 45
Columbus Celebration.....		227,276 39	140,000 00		367,276 39
Interchurch World Movement.....			100,000 00	650,000 00	750,000 00
Foreign Exchange.....	15,464 00		430,339 19		445,803 19
Benson Springs Inn.....				13,946 20	13,946 20
Total.....	60,583 74	348,178 74	810,496 95	844,371 80	2,063,631 23

4. RECAPITULATION OF DISBURSEMENTS

To Missions.....	5,800,936 73	4,726,878 44	4,307,461 65	4,223,592 56	19,058,869 38
General Expense.....	303,613 19	335,644 47	308,170 43	283,575 81	1,231,003 90
Boards of Obligations and Interest..	60,583 74	348,178 74	810,496 95	844,371 80	2,063,631 23
Total.....	6,165,133 66	5,410,701 65	5,426,129 03	5,351,540 17	22,353,504 61

III. SPECIAL COMPARATIVE TABLES

1. TOTAL PERMANENT FUNDS AND OUTSTANDING ANNUITY AGREEMENTS ON HAND AT CLOSE OF QUADRENNIUM INDICATED

	Permanent Fund	Annuity Agreements
	\$	\$
1907.....	104,971 40	102,806 07
1911.....	153,191 88	477,497 59
1915.....	490,055 14	695,128 93
1919.....	908,431 67	1,848,765 45
1923.....	1,388,402 79	2,492,211 45

2. RECEIPTS FROM LEGACIES AND ANNUITIES

	Legacies	Annuities
	\$	\$
1911.....	135,424 74	27,952 94
1915.....	193,367 02	61,665 08
1919.....	273,937 48	229,038 70
1923.....	395,338 86	648,285 57

III. SPECIAL COMPARATIVE TABLES—(Continued)

3. MEMBERS, RECEIPTS AND PER CAPITA SINCE ORGANIZATION

	Members and Probationers	Total Receipts	Per Capita
		\$	\$
1907.....	3,307,275	1,401,920 28	.423
1908.....	3,379,584	1,357,336 06	.401
1909.....	3,444,606	1,342,122 78	.389
1910.....	3,489,696	1,477,699 92	.423
1911.....	3,543,589	1,511,124 42	.426
1912.....	3,628,063	1,539,403 97	.424
1913.....	3,755,791	1,482,528 18	.392
1914.....	3,962,316	1,588,755 29	.401
1915.....	4,033,123	1,700,573 80	.422
1916.....	4,130,864	1,933,256 31	.468
1917.....	4,282,771	1,940,304 02	.453
1918.....	4,241,059	2,333,737 86	.550
1919.....	4,175,504	5,352,973 16	1.282
1920.....	4,393,988	6,166,989 75	1.403
1921.....	4,492,401	5,409,912 21	1.204
1922.....	4,566,146	5,426,129 03	1.188
1923.....	4,659,267	5,350,473 52	1.148

REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY

*To the Bishops and Members of the General Conference of
1924:*

We bring to you the record of another four years of the work of the Woman's Foreign Missionary Society. It is an account of plans brought to fruition, of labor receiving its reward, of souls and bodies saved from sin and disease, of darkened minds illumined. But there is no way to count the prayers of the saints, no register of the volume of power thus brought to bear upon the machinery we use, no measure of the joy which service brings. God knows, and knowing grants His blessing.

After a noble and distinguished service of thirteen years as president, our beloved Mrs. William Fraser McDowell asked to be relieved from the onerous duties of that office. It would scarcely be possible to place too high an estimate upon the greatness of her service during those years, or the power of her leadership. Retirement from office has marked no diminution of her interest or of her activity and her presence with us at all our meetings is a continual inspiration. Mrs. Thomas Nicholson was elected president. Mrs. Francis J. McConnell was made vice-president and chairman of the Foreign Department to succeed Mrs. Nicholson, and Mrs. McDowell became vice-president-at-large. In 1922 Mrs. Orville N. Townsend was also elected a vice-president-at-large.

Two official correspondents, Miss Ella M. Watson and Mrs. J. M. Avann, have made official visits to the field. Miss Watson gave more than two years to a close study of the work of the Society in Northern Europe and the Orient and Mrs. Avann to China, Korea and Japan.

AT THE HOME BASE

The last quadrennium closed with the Jubilee years, the fiftieth anniversary of the founding of the Society. "After the Jubilee, what?" was the question upon many lips as the five years' campaign came to a triumphant end. The response was a rallying call, "From Jubilee heights upward!" Therefore, at the beginning of this quadrennium, not knowing

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whether the women of Methodism would maintain the high standards just reached, the Society set still higher goals. The outcome has proven the sure foundation of its faith, as the following statistics show.

	Organizations			Membership		
	1919	1923	Increase %	1919	1923	Increase %
Auxiliaries	7,471	8,174	9.4	284,970	365,509	28.2
Young People's Societies	2,757	3,613	31.0	62,180	77,187	24.1
King's Heralds Bands	2,680	3,580	33.5	59,566	82,964	39.2
Little Light Bearers	2,205	3,283	48.8	52,782	84,270	59.6
	<u>15,113</u>	<u>18,650</u>	<u>23.4</u>	<u>459,498</u>	<u>609,930</u>	<u>32.7</u>

Subscriptions	1919	1923	Increase %
Woman's Missionary Friend	83,141	92,333	11.0
Junior Missionary Friend.....	69,543	62,162	-10.6
Frauen Missions Freund.....	4,243	3,199	-24.6
	<u>156,927</u>	<u>157,694</u>	<u>.49</u>

The literature of the Society maintains its record of fifty-four years of self-support. 61,650,000 pages were issued in 1923. Receipts have increased 54.6 per cent from 1919 to 1923.

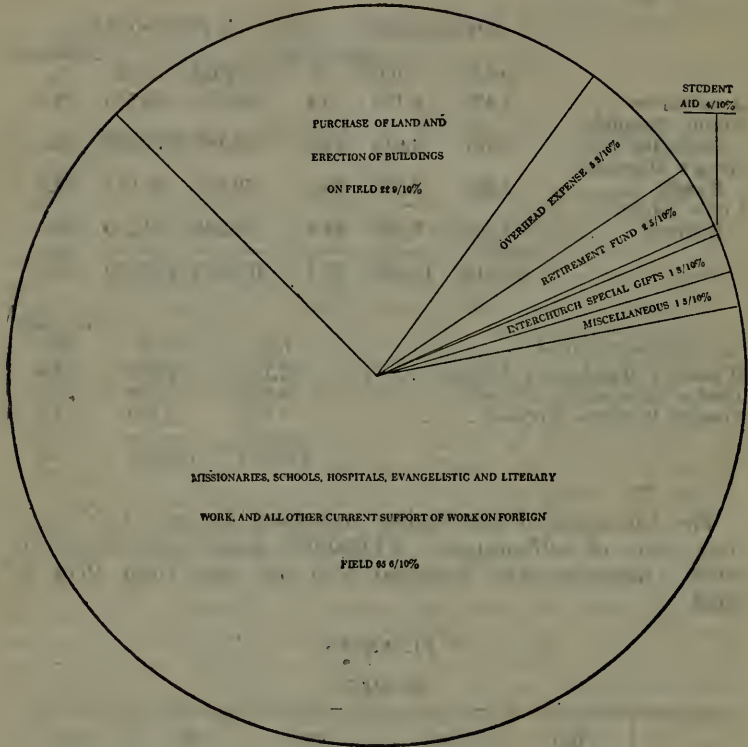
FINANCES

RECEIPTS

	1920	1921	1922	1923	TOTAL
Branches	\$1,986,687.71	\$2,229,037.05	\$2,221,973.29	\$2,278,837.06	\$8,716,535.11
Other than Branch sources	13,943.41	38,730.88	33,767.59	24,388.92	110,830.80
	<u>\$2,000,631.12</u>	<u>\$2,267,767.93</u>	<u>\$2,255,740.88</u>	<u>\$2,303,225.98</u>	<u>\$8,827,365.91</u>

Each fiscal year of the quadrennium shows an increase over the preceding year except 1922, when total collections were \$12,027.05 less than in 1921. The amount received in 1923 was more than \$300,000 greater than that received in 1920. The total collections for this quadrennium exceed those of the preceding quadrennium by \$3,267,535.67, or 58.77 per cent, and are more than one-fourth of the total receipts for fifty-four years. Each year increased appropriations have been met in full.

The disbursements have amounted to \$8,821,406.67. Those of 1923 (\$2,424,653.19) were typical of the period. They may be presented graphically as follows:



Note—Detail of miscellaneous items—Interest (earned on annuity investments) paid to annuitants, interest on money borrowed for work abroad, loans repaid, sums reserved for future expenditure abroad, etc. No overhead items included under "Miscellaneous."

Real estate was reported in 1920 as totalling \$4,495,623. In 1923 it totalled \$6,040,136, cost prices being used in almost all cases, although market values, in many of our stations, have enormously increased over original cost. Many new buildings have been erected for colleges, high schools, primary and model day schools, Bible training schools and workers' homes, two hospitals and homes for missionaries. The investment in land and buildings for the quadrennium has been \$1,660,225.60.

But the increase that counts for immediate returns and brings light and gladness to the faces of native women in for-

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eign lands as well as to our workers at the Home Base is shown by the following:

<i>Active Missionaries</i>		
<i>1919</i>	<i>1923</i>	<i>Increase %</i>
547	692	26.5

The Society has been able to increase the salaries of missionaries and indigenous workers so that they can live in somewhat greater comfort, and it has increased its Endowment Fund for their "sunset salaries" more than fifty per cent, from \$151,450 in 1919 to \$313,837 in 1923.

How has all this been brought to pass? Under the leadership of God, by education and a close contact with the foreign field, painstakingly maintained. The year 1919-20 was "Medical Year" and effort was centered upon the medical work on the field which, because of pressing calls in other directions, was in great need. A survey indicated that besides having hospitals closed for lack of physicians others were very imperfectly equipped. Some were without lighting systems, some without water supply, all were in need of medical supplies. For a year Medical Missions were studied by the women, the young women and the children. The results are shown as follows: The Society has now twenty hospitals in operation with more than twice as many foreign physicians as it had at the beginning of the campaign, a gain of 16; it has more than twice as many foreign nurses, a gain of 21; also an increase of 382 in the number of hospital beds, an increase of 4,700 in the number of patients treated in the hospitals in 1923 over 1919 and an increase of 110,570 in the number of patients treated at both hospitals and dispensaries. In addition to the rebuilding of two hospitals and the remodeling of others, four heating plants have been installed, four lighting plants, three water systems, two elevators and two X-Ray machines. Thousands of dollars' worth of hospital supplies have been sent each year to the field which have not been counted in the receipts of the Society, their value in one year alone being \$30,000.

Evangelistic Year followed. It was found by a survey that, although the need for evangelistic missionaries was appalling, there was a way to lessen that need by increasing the efficiency of the missionaries already on the field, giving them faster means of transportation and more and better trained native helpers. The year's campaign added two hundred Bible women to the evangelistic force, strengthened the Bible training schools and sent more than forty motor cars to treble the amount of work being accomplished. Where there were no roads new sedan chairs, wheelbarrows, ox-carts and motor boats were provided. Largely as a result of this campaign the quadrennium shows an increase of 32,303, or 19 per cent, in the number of

women uniting with the church and an addition of 280,000 women and children to the number of those under Christian instruction.

In the next year, 1921-22, began a three years' Educational Campaign which is not yet finished. The first year was devoted to the colleges for women on the field, of which three are supported by the Society and seven are carried on by the cooperation of Women's Boards. The Society cooperated in the Union College Campaign which was conducted interdenominationally and which raised for the Union Colleges \$2,917,740.84. It will be remembered that of this amount about one-third was given by the Laura Spelman Rockefeller Foundation. Our Society was instrumental in turning over to the Union Colleges \$482,088.03 and raised for our own Methodist women's colleges \$101,373.

The second year of the Educational Campaign, 1922-23, was devoted to strengthening primary education on the field and the "little red school house" of the far East received much attention, model day schools, lower and higher primary schools being built, equipped and staffed. The third year, now in progress, completes the cycle with emphasis upon normal and high school efficiency.

In the meantime, the women at the Home Base have been educating themselves. A course of study was prescribed, a yearly test given, and diplomas and seals issued to those who met the requirements. Another educational feature that is fast growing in popularity and effectiveness is the Summer School of Missions. Thirty-three were held last year, both Methodist and interdenominational, but this report is probably not complete as these schools, so broad in their scope and so inspiring in their outlook, are springing up spontaneously in many parts of the country so fast that it is impossible to keep a correct list of them.

The quadrennium has seen two great disasters on the foreign field which had to be met at the Home Base by urgent appeals for additional funds. These were the famine in North China in 1921 and the recent earthquake in Japan. On both occasions the Society did all in its power to help its missionaries to minister to those in distress. The losses of the last named disaster, despite the churchwide appeal, have not been met and the Society still faces a perplexing situation with regard to rebuilding in Tokyo and Yokohama.

A new feature of the work is Library Service through which the Society endeavors to supply its missionaries with the latest books and provide our schools with permanent libraries. To the lonely missionary in the distant station this book service is beginning to bring help and comfort and the shelves of the school libraries, before reported by travelers to be practically

empty, are being filled with the best. Most of this work is just another labor of love for which no credit is given in receipts.

The Life Service Commission, created at the last General Conference, working in close association with the Student Department, carries over one thousand names of prospective candidates on its lists and aids our Young People's and Student Departments through correspondence and college visitation.

The four years have seen a large increase in the number of women who are pledged to give themselves to intercession and also in the number who are acknowledging their faithful stewardship by the payment of the tithe to the work of the Church. In these two directions and in the increase in interest of the young girls and children lies much of our confidence for the future.

ON THE FIELD

Fields—India, Burma, Malaysia, Netherlands Indies, Philippine Islands, China, Japan, Korea, Latin America, Europe, Africa.

Types of work—Evangelistic, Educational, Medical, Industrial, Social.

Expansion on the field during the quadrennium has been found in intensive cultivation rather than in extensive growth. The three campaigns for education and promotion at the Home Base were reflected abroad in enlarged and improved medical facilities, in increased activity in evangelistic effort, as such, and in raising the standard of the school systems by new or enlarged buildings and better equipment. What has been done, however, is but a small fraction of what is urgently needed in all departments.

Gratifying evidences of self-help in the indigenous Christian community are seen in many lands. Alumnae have come forward with gifts and municipalities have contributed to building funds. Government grants-in-aid are important factors in maintenance of schools in British territory and self-support in the schools is increasing, receipts from all these sources in one year being \$350,000, not included in the regular receipts of the Society.

The missionary spirit is being cultivated widely among the women of indigenous churches. In the Japan Church the woman's missionary society has 150 auxiliaries with 2,000 members; the domestic missionary society in the Philippine Islands numbers 2,000. China reports more than 1,600 members of the woman's missionary society for foreign and home service. In Bulgaria and in Denmark there is an organization of the Woman's Foreign Missionary Society in every Methodist church. Sweden reports a membership of more than 5,000.

Finland has 800 members and is sending out a missionary. In Switzerland, Germany and Austria there are signs of recovery.

The educational work of the Woman's Foreign Missionary Society begins in the kindergarten and completes the training of the young woman in the college. Two Fellowships, the one founded by the Society in honor of Clotilda Lyon McDowell, the other by Edith Jackson Fisher, provide further study in the United States for young women who have already availed themselves of the most advanced courses in institutions in their own country and expect to continue work with the Society. About fifty high schools and a few normal schools train the teachers for the middle and primary schools. Missionaries have general supervision of the educational systems but teaching is done largely by nationals. Increased facilities seem to bring only increased demand and the Society finds it impossible to keep pace. Aoyama High School in Tokyo was in 1923 the largest school of the Society with a registration of 921. More and more, as the custom of very early marriage gives way before advancing education, is pressure brought to bear to erect high schools that girls may continue to study. Prejudice against Christian education for girls is retreating before the enlightenment of women trained from early childhood in mission schools.

The interdenominational campaign for Union Colleges resulted in adequate provision for women's Christian colleges in the Orient. This Society is closely identified with all of these. The Woman's College of South China (Hwa Nan), conducted by the Society, received a provisional charter from the Board of Regents of the State of New York and its graduates are granted the A.B. degree. Ewha Haktang in Seoul, Korea, and Kwassui Jo Gakko in Nagasaki, Japan, are developing college departments.

OUTSTANDING EVENTS

INDIA—We leave to others the discussion of influences, political, social and religious, which have profoundly affected the work of the Woman's Foreign Missionary Society in India. We have to deal with the results of those influences as they are found in the new freedom of women, leading to a new attitude toward education for girls; in reform movements affecting the status of women in home and society, and which have brought the teachings of Christ into the thinking of millions; and in the demand for a Christian literature for educated women. To the extent of its ability the Society has endeavored to meet the new demands. The missionary staff has been increased 37.3 per cent, indigenous workers 18.4 per cent, property values 46 per cent, and appropriations have been 64.4 per cent more than in the previous quadrennium.

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Miss Ella M. Watson, official correspondent for four Conferences in northern India, spent the year 1921 as official visitor for the Society to all its work in India. Miss Watson was a guest in every mission station, save one, in which the Society has workers, giving sympathetic hearing, advising, stimulating, encouraging. Under her leadership an All-India and Burma Council on Woman's Work was organized to survey the whole field of our activities.

The peril of the church in India is uninstructed converts. Teaching the way of the Christian to village women and children who have entered upon the Christian life, no less than reaching the non-Christians with the gospel, is the work of evangelism. Missionaries, accompanied by Bible women, visit thousands of villages, teaching shut-in women in zenanas, holding meetings in open spaces, pitching their tents beside the road and talking long into the night with earnest seekers after God, attending the great religious festivals, preaching and distributing the Scriptures, inspecting day schools, dispensing medicines, conducting training classes and institutes, all the time exemplifying preaching by practice. The training of children in Sunday school and Junior League constitutes no small part of their service to God and the church. Many of the wives of missionaries of the Board of Foreign Missions give much time to supervision of the work of the Bible women. The gift of many motor cars for evangelistic touring has greatly increased the ability of the workers to reach the waiting women. Baptisms of women and children have increased 22.2 per cent in 1923 over those of 1919 while the number of Bible women has increased 21.2 per cent. A new field among the Santali people in Bengal has been entered with a center at Pakaur.

Three Bible training schools and seven training schools for village workers give instruction to women preparing for special service. There are 2,201 Bible women connected with the Society, many of them as children having been orphaned by famine and disease and sheltered and trained in our schools.

There are 672 schools in India with a registration of 19,635. Of these 85.8 per cent are of lower primary grade, largely city and district day schools, affording the only training which most of their pupils will ever receive. These schools are taught by Indian women under the infrequent supervision of the district missionary. In Northwest Conference is a promising development in village education to which a missionary gives full time in the direction of the work in 71 schools with a model day school at the center. In the older conferences we find a well developed system of higher schools, providing the teachers for the day schools. There are fourteen high schools and high school departments. A modern normal school is well established at

Godhra and a normal department at Jubbulpore. Isabella Thoburn College crowns the educational work for women. "From day school to college is a long way in India and few go the length of the road. The day schools, whose importance is greatly stressed these days, show the least development. Village schools are for the most part taught by Bible women with little training. Even so, the village children are by them lifted above the level of the village. City day schools, with better equipment and teachers, do better work. Boarding schools provide for the intensive cultivation of selected children. The ideal of this is not education, *per se*—though government inspection and rule make that essential—but evangelism and training for service. An experienced observer says, "To my mind the greatest need to-day is trained Indian workers, but that is impossible without more missionaries, many more missionaries, double, triple, quadruple the present number." No accepted candidate is detained for lack of funds to send her out, for the money must be forthcoming.

The Gondia-Kampti school has been moved to Nagpur and new buildings provided. The Society accepted from the Board of Foreign Missions the responsibility for the school at Jagdalpur which brought with it money for a new building. Grants have been made for a building for the new Santali school and for buildings for the English self-supporting high school at Queen's Hill, Darjeeling.

In April, 1920, Isabella Thoburn College celebrated its Jubilee. It enters upon the next period of its history as the Woman's College of Lucknow University. In the reorganization an intermediate college was formed by uniting the two upper classes of the high school with the two lower classes of the college and on the 15th of August, 1923, the college formally opened the new buildings to which it has removed. On a new campus of thirty acres has been erected the first unit consisting of five buildings, made possible by the Union College Campaign.

Pressure for admission to our schools is everywhere. Shutting the door in the face of girls from Christian and non-Christian homes means sending them back to ignorance. Out of these schools through the grace of God and the infinite patience of the missionaries and teachers is coming the new womanhood of the Indian Church for the making of a better day.

There is very little Christian literature available in the vernaculars. The zenana paper, published in five languages by this Society, continues its work. *The Treasure Chest*, a magazine in English for young people, has passed from the experimental stage into a position of wide usefulness. So successful has Miss Ruth Robinson been in her editorship that there is a de-

mand for its publication in several vernaculars. A Marathi edition is authorized.]

Medical work of the Society in India centers in five hospitals, one tuberculosis sanatorium and five dispensaries. Ten missionary doctors and seven nurses, four native doctors and fifteen nurses, with fifty-four pupil nurses constitute the staff. As a result of the medical campaign two hospitals, at Brindaban and at Sironcha, were opened for full service with staffs of doctors and nurses; new buildings have been erected at Bareilly. The quadrennium opened with the ravages of influenza and famine still apparent and out of these have grown two baby folds in new buildings, one at Bareilly and one at Kolar. Health campaigns and "better babies" exhibits have been promoted. Cooperation in the new medical school at Vellore was authorized in 1922, to which have been appointed a doctor and a social worker. A large field for medical extension work is open to doctors and nurses who, in association with evangelistic missionaries, tour the villages. Inadequate staff makes entrance possible only to a very limited extent.

The following statistics give but a faint impression of the service rendered, since one cannot compress into figures loving devotion and varied ministry to body and soul.

	Beds	Patients	Out-Patients	Dispensary Treatments
1923	367	3,234	6,750	138,842
1919	204	1,002	1,099	84,338
Increase	163	2,232	5,651	54,504

BURMA—The quadrennium opened with twelve missionaries on the field and two on furlough. Since then six new missionaries have been sent out, but owing to retirements, resignations, and marriage our force has decreased and we close the quadrennium with ten missionaries on the field and two on furlough. The completion of the Burmese school building gives us one of the finest and best planned buildings in all India or Burma. Extensive repairs have been made at Thandaung; the Thongwa Bible training school building has been erected and property purchased for the large and important Chinese school.

Our five schools, three boarding and two day schools, are full and pupils had to be turned away in 1923. The life and work in these schools is emphatically Christian. Out of an enrollment of 275 in the Rangoon English school, 250 are active Christians. In a series of revival meetings last year every girl in the middle and high schools either made the surrender to Christ or reconsecrated her life to Him. The earnestness of the Christian girls in the Burmese school and their determination to win the non-Christian girls to Christ is the most im-

portant feature of the school life. This school has an enrollment of over 300.]

MALAYSIA—Educational work in English is the chief activity of the Woman's Foreign Missionary Society in Malaysia. The first and most insistent need is for more teachers. In every school the enrollment grows and the staff barely holds its own. Government grants and contributions on the field make the schools largely self-supporting, the greater part of the appropriations of the Society being used for salaries and buildings. Several building projects, notably the enlargement of Fairfield School for Chinese girls in Singapore, the improvement of Nind Home in Singapore and Lady Treacher School in Taipeng have been partly financed on the field. Winchell Home and the missionaries' residence in Penang have been rebuilt and a site acquired in Malacca for new buildings to house the Rebecca Cooper Suydam School.

Eveland Bible Training School has graduated a number of Bible Women who are working in the Tamil, Chinese and vernacular churches of the Conference.

NETHERLANDS EAST INDIES—So far as visible results and material development were concerned, the Training School for Christian Women was apparently little nearer the realization of its hopes four years ago than it had been during the former eight years of endeavor and trial. The past three years, however, have seen steady increase and blessing. Three new missionaries have gone out, and four classes have been graduated. The school began to appeal to those of superior educational advantages, so that the quality of the student body and the curriculum are considerably raised. Some exceptional young women have come to us from the Dutch Mission to which they are returning as the first Christian women teachers among their own people. As each year adds its class of graduates to the steadily increasing number of helpers there has been marked advance in the work of schools, churches and Sunday schools as the result of the efforts of these consecrated women. It does not need the substantial new building now in process of erection to assure us that educational and evangelistic work for Moslem women and girls in Netherlands East Indies is of God's own planting.

PHILIPPINE ISLANDS—School work is not a part of our missionary program in the Philippine Islands, the fine government school system making this unnecessary. Hostels are being established by the Society in connection with provincial high schools in which, under home influences, young girls may be cared for during their schooldays, their study supervised, habits formed, health safeguarded, social life directed and character established. In 1923 four of these homes were training 193 girls in Christian living.]

Two Bible training schools, Harris Memorial in Manila, and

one at Lingayen, have accommodations for one hundred students and many more are applying for admission. The standards for entrance and graduation are ever being raised and finely equipped young women sent out to district work. Second only in importance to living a blameless life emphasis is laid on work among children, of whom more than ten thousand are in junior training organizations of League and Church under the instruction of training school graduates. District work occupies a large place, in one district three thousand visits a month being made in homes. Institutes are frequently held in which instruction is given to women, numbering 600 in 1923, who gather for a two weeks' training course in Christian service.

More than nine hundred babies each year first see the light in the Mary J. Johnston Hospital in Manila, the only hospital for women in the Islands. Every day in the dispensary the waiting crowds hear the gospel and receive portions of Scripture. Fifty Filipina girls are in training as nurses and eight graduates went with the government relief ship to the aid of Japan. With the assistance of the government and a dairy products company a milk station is maintained in the city.

CHINA—New China through her Commissioner of Education declares that "the firmness of the foundation upon which the republic has been founded depends upon education. We must hereafter make our best effort to develop and encourage women's education as well as that for men." There are few girls, however, as yet being educated by the government. The missions have eight times as many in elementary schools, nine times as many in secondary schools, and ten times as many in higher institutions. And yet the missions are educating less than one-half as many girls as boys in elementary schools, a bit more than one-fifth as many in secondary schools, and only one-tenth as many in higher schools.

Educational Work—About one-fifth of all the girls in mission schools in China are in the schools of the Woman's Foreign Missionary Society. These grade from the four hundred lower primaries (the first four grades) through twenty-five higher primaries (the next three), fourteen doing middle school work from two to five years (ten of them doing not less than four years), to our own college, Hwa Nan, and cooperation in two union colleges of liberal arts.

Increased interest in the higher education of women is apparent in many ways: in the general tendency to hold girls in school longer; in the insistent demand for more middle schools; in the large per cent of increase in the enrollment of middle schools and colleges; in the increasing number of parents who are willing to pay partial or full fees; in the gifts of individuals and organized groups toward land and buildings and equipment. The alumnae of Hwa Nan College and High School,

Foochow, have raised \$10,000 of the \$50,000 gold needed for the Lydia Trimble Dormitory. The Alumnae Association of Gamewell, Peking, on the occasion of their fiftieth anniversary, undertook on their own initiative a campaign for \$40,000 Mex. for the land for a new plant. Dr. Chen Wei Ping gave them \$1,000 and the preachers of North China Conference took as the object of their China Jubilee gift \$10,000. The raising of this amount required an average of fifty cents per church member, and proved a means of splendid propaganda for Christian education as well as spiritual uplift to the church. The fund was completed long enough before the end of the year to accumulate sufficient interest to pay all expenses of the campaign.

Enrollment in the three Arts Colleges in which the Woman's Foreign Missionary Society is interested has just doubled in the quadrennium, and more than a hundred girls have been graduated. These colleges are giving all round training to Christian leaders. Yen-ching has just inaugurated a department of Home Economics; Ginling has a strong department of education with practice schools. The newest feature and one of great significance for the future of Chinese life is the Chair of Public Health and Welfare planned for Hwa Nan.

The spirit of the young women and its significance is well illustrated in their activities. Yen-ching's famine refugee camp a while ago was an unknown adventure in social service for Chinese women. Ginling cooperated with the Y. M. C. A. and South Eastern University in a health week program, giving demonstrations and exhibitions that were witnessed by an average of three thousand people daily. Hwa Nan is rendering a conspicuous service in twenty-one villages nearby in Sunday school work and patriotic work. Nearly a thousand children are by their efforts alone brought under Christian influences.

Four years ago the Woman's Foreign Missionary Society set apart Dr. Ida Belle Lewis as an associate to Dr. Frank D. Gamewell in his office as General Secretary of Education. A large part of the quadrennium has been given to a survey of our schools in all parts of China. In this completed and published work, in the practical help given to those engaged in this department, in the inspiration she has been to all of our missionaries, in the spiritual uplift to student bodies that has come from her life and work everywhere, as well as in the large place in general organizations that she has occupied, Dr. Lewis has rendered an invaluable service.

Literary Work—This field, representing one of the greatest needs of new Christian China and offering one of the most challenging opportunities in a land where the literati form the aristocracy and the printed page is revered, is one almost wholly unoccupied. Miss Laura White, a missionary of this

Society, and her small force of Chinese assistants, are editing the *Woman's Magazine* and translating and producing other literary material for the women and girls that is a marvel of accomplishment and very satisfying to their hungry minds so far as it goes.

Medical Work—Our *Woman's Union Medical College*, formerly in Peking, has been amalgamated with the Medical School of Shantung University. Funds from the Union College Campaign amounting to more than \$100,000, supplemented by the boards cooperating, and a gift of \$50,000 from the China Medical Board, are furnishing the school with the necessary buildings and equipment to accommodate the women students at Tsinanfu, the seat of the University. The school has graduated fifty-seven women, most of whom are now serving in women's hospitals throughout the country.

The capacity and the efficiency of our eleven hospitals have been largely increased during the quadrennium. We have a bed capacity of about 750 and property valued at nearly three-quarters of a million. Danforth Memorial at Kiukiang, having the largest bed capacity, has a Chinese doctor in charge, with three Chinese associates who do a large out-dispensary work and together with the nurses and evangelistic missionaries a splendid district itinerating work. The Military Governor of Kiangsi Province has recognized our work in Women's and Children's Hospital in Nanchang under Dr. Kahn by two gifts during the past year, last summer \$500 and this winter \$1,000. On the occasion of his birthday, instead of making a great feast to the officials, he announced that he was distributing four thousand dollars to charities, naming our hospital as one of three. This has given the hospital both prestige and publicity.

The Council on Health Education—This is a national organization having for its object the promotion of better physical conditions by means of an extensive program of education in schools, hospitals, churches, homes and communities. One of the half dozen specialists in medical and public health training now devoting full time to this great task is Dr. Iva Miller who is supported by the Society.

Miss Eva Gregg, one of our missionaries, is president of the China Nurses' Association and another, Miss Cora Simpson, is released from our work and supported by us as its executive secretary, devoting all her time to supervision and promotion.

Evangelism—The agencies for direct evangelism have increased along with distinctively educational and medical work. From the splendid Union Training School in Nanking to the station classes in the remote country districts training schools are aware of the new day that calls for a better trained leadership, an instructed constituency, and an application of the gospel to the whole of personal, community, national, political,

social and economic life. An increasing number of young Chinese women of high educational qualifications are choosing some form of work in this realm. The emphasis in all of our work is on deeper spirituality and an increased loyalty and devotion to Christ.

The Society has two hundred and twenty-nine missionaries in China, a gain of 38 per cent during the quadrennium, while the number of Chinese associates has increased about four hundred per cent. More than half a million dollars a year now pass through our central treasurer's office in Shanghai. Increase in the value of property, not counting the large investments in union institutions, is 95 per cent. —)

JAPAN—The event in the history of Japan which closed this quadrennium looms so large and imposes such a responsibility that it is difficult to see anything else. The material evidences of nearly fifty years of work in Tokyo and Yokohama were destroyed in a few moments by the earthquake which shook the region on September 1, 1923. These, however, can be replaced and courage comes as the Society recalls that these four years have been the best in the history of the mission.

A study of the educational work shows, first, strategic location, a strong center at Tokyo, two high schools in the hardy, progressive north, and two in the south, two of these having college departments; second, concentrated effort, specializing in kindergarten, high school and college courses since Government makes ample provision for grade schools; third, steady development of self-support; fourth, spiritual results as shown by profession of Christianity, 40 per cent more women and girls being baptized in 1923 than in 1919, and by consecration to Christian service. Graduates of Kwassui have gone to the Loo Choo Islands and to Korea as missionaries.

Owing to changing conditions one day school and two boarding schools have been closed, Aizawa, Nagoya and Sendai. In 1921 a social evangelistic center was opened in the school buildings at Sendai and another in Tokyo in 1923 which, since the earthquake, is still carrying on. A marked development is the Christian social service rendered to women and girls in factories and in business, nearly every mission home being a community center.

Building projects have been numerous. At Hiroasaki old buildings were remodeled and a new dormitory added. In Fukuoka four new buildings have been erected. The students are 100 per cent Christian and the community is in sympathy with the school which has grown large and influential. One new building for Aoyama High School on a new site, part of the plan for a new school to accommodate 1,000 girls, was completed and occupied and another in process of construction when the earthquake came, destroying both. A month later

the school reopened on the old site with 561 girls in attendance. The Union Training School for Christian Workers recently reopened, after extensive repairs, for enlarged usefulness, was entirely destroyed by the earthquake. The old buildings housing Kwassui Jo Gakko in Nagasaki were badly damaged by earthquake in December, 1922, and a new plant must be provided. Facing the necessity for expenditure of hundreds of thousands of dollars to rebuild in Tokyo, Yokohama and Nagasaki, there is no note of discouragement, because of the evidences of spiritual progress on every hand.

KOREA—Korea's social life and national spirit are changing very rapidly and the outstanding feature is the complete change of attitude toward the education of girls. All our schools are filled to overflowing and the turning away of hundreds, closing the door to their one chance to be trained in the principles of Jesus Christ, is the heart break of the missionaries. (The great problem is how to add the fifth and sixth grades now permitted by the government, calling, as it does, for additional rooms, teachers and equipment. The kindergarten work is the big opportunity. The Koreans want it and are calling for it from every part of the country. The only hindrance to the development of the school work, from the kindergarten to the college, is lack of money.)

Union of Christian forces has been emphasized in Korea by three different projects, the Union Methodist Woman's Bible Training School giving higher grade work, graduates of the higher common and primary schools being admitted; the Union Social Center in Seoul, an evangelistic agency carrying on all the work of the Young Women's Christian Association; the Pyengyang Union Christian Hospital.

To the Lillian Harris Memorial Hospital, which includes the out-work and nurses' training school, a contagious ward has been added; a pre-natal clinic, with a native girl in charge, and baby welfare work have been established.

[Great advance is seen in the evangelistic work. The country classes have doubled in attendance and show greatly increased interest in the home study course, many ending with a revival of great power.]

LATIN AMERICA—In South America this quadrennium has marked a steady growth in the work of our Society, with three outstanding achievements. First, the launching in 1922 of a Bible Training School in Buenos Aires, in cooperation with the United Christian Missionary Society. This school offers comprehensive courses in Spanish designed to thoroughly prepare young women for distinctively Christian work, the first institution of its kind on the South American continent. Second, the acquiring, through a bequest, of property in a needy section of Rosario and the development of Gleason Institute, a

Christian social center in which are carried on a kindergarten and Spanish elementary school, industrial classes, a modest dispensary with dental clinic, a Sunday school, preaching services, etc., and from which our missionary evangelist goes out into the surrounding homes. Already Gleason Institute is a powerful Christianizing agency.

Methodism may well be proud of our third achievement, the new building for Crandon Institute, Montevideo. That important school is now adequately housed. Over three hundred girls are enrolled in the various grades from kindergarten through two years of high school and normal department. The advanced course for 1924 is so shaped that students who desire may take the University examinations. A committee from the Department of Education of the City of Montevideo who visited the Keator Gymnasium exhibit were most enthusiastic over the value of the training the girls are receiving and expressed a desire to introduce a similar health program into the public schools. To meet their need for teachers, Crandon proposes to add a course of special training for physical culture teachers. To make the science of the kitchen as interesting as belles lettres, and as dignified, is perhaps the most important thing Crandon is attempting to do educationally through the Grary Domestic Science department. Twelve of our students last year united with the Methodist Church. Given up-to-date buildings and equipment our three other schools in Rosario, Buenos Aires, and Lima would make equally effective contributions to the life of the womanhood of their cities and republics.

Quiet, persistent growth has characterized the work of our schools in Mexico. The industrial school in Mexico City has strengthened its courses to meet the need of students coming from outlying sections and fit them to be self-supporting. Sarah L. Keen Colegio is full to capacity and has a long waiting list. Reaching as it does the children from the very upper class homes, it is increasingly exerting a pronounced evangelical influence on the life of the country. Within the past two years Bishop Thirkield has received forty of the Keen students into the Methodist Church. The Bible training school is carrying forward its program for the training of Christian workers, and one of our missionaries is actively at work in the Aztecas school settlement. Guanajuato, Pachuca and Puebla schools, our day schools in Amecameca, Atlixco and Tezontepec, the district evangelistic work—all are powerful influences in strengthening the growing Protestant population of Mexico and in lifting the whole country up to the heart of God.

EUROPE AND NORTH AFRICA—The past four years have witnessed the reopening of our American Girls' School in Lovetch, Bulgaria. Founded in 1884 and through the years training

more than five hundred young women for positions of usefulness, the school had been forced to close for a time, due to the war. It is noteworthy that three-fourths of the entering students are Greek Catholics and three-fourths of the graduates are Protestants. Our school, the city of Lovetch, and friends scattered throughout Bulgaria, united in celebrating the thirtieth anniversary of the arrival of Miss Kate B. Blackburn and in establishing the "Kate B. Blackburn Foundation" to aid worthy students. A similar expression of love for Miss Dora Davis and appreciation of her twenty years of service has taken the form of a fund toward the urgently needed new building and a request that the building bear her name. A Christian publication for women, the "Vestitel," met with instant favor several years ago. Three new missionaries went out in 1923, and the present enrollment is 111 students, with scores turned away.

It is with great joy that we record the decision of every girl in our Grenoble Orphanage to give her heart to Jesus Christ and lead a life of uprightness and of service to Him. Two of the older girls are taking nurse training in the hospital at Strassburg.

Crandon Institute, Rome, has a capacity enrollment, many nationalities being represented among the students. A gratifying interest is shown in the Sunday school conducted by the school.

Additions to staff and property have permitted the expansion of our work in Algiers. We now have nearly fifty children in the home. One missionary is living in a downtown apartment and conducting classes among the French women and girls; classes are held in the Arab quarter. Twenty-four girls are gathered in our Constantine home, where Bible study, physical training and industrial classes minister to their three-fold needs.

AFRICA—For the native negro women and children the Society has developed educational and agricultural stations in three provinces, Angola on the west coast and Rhodesia and Inhambane in the southeastern part of that great continent. Four years ago we were represented there by twelve missionaries while now eighteen are at work and this year two others expect to begin a life of service for the young women and children in Inhambane where a whole new plant, including school, dormitory and a good home for the missionaries, is promised for next year. At present a boarding school is being conducted with very inadequate facilities.

Our largest work is in Rhodesia where we are established in three centers, Old Umtali, Mutambara and Nyadiri, with some country evangelistic work also. At each station academic and agricultural training advance together. A farm at each place is a necessity, with mules, trucks, plows and garden tools con-

tinually in use. Some capable native leaders have been developed, the schools are growing and the whole outlook is more encouraging than ever before. Of our work at Mutambara the British Government Inspector recently wrote: "At no mission in Rhodesia have I seen such rapid and sound progress as has taken place here during the last two years. Not long ago there were forty or fifty pupils, while now I find two hundred and eighty-three girls and boys attending school fairly regularly and the organization throughout is sound."

On the west coast in Quessua, Angola, we have just completed a new plant consisting of school, a dormitory for two hundred girls and a home for the missionaries, thus housing our educational work in an adequate way. During the erection of these buildings more than two hundred workmen received the gospel message at evening services, many of them deciding to begin the Christian life and carry the good news back to their home towns.

The growing need for more commanding educational programs; the complicated problems of administration resulting from the world war; the ever more complex problems resulting from the multiplying and enlarging agencies upon the field; the demand for autonomy on the part of nationals on the various fields; the increasing costs of living and of operation of all our plants; the "divine discontent" of nations in commotion, very much of which is the result of the leaven of the gospel we have preached and taught; the new status and self-realization of women in oriental lands; and those ever-increasing demands which make many of our embarrassments the immediate results of our highest success—all these and others tax our consecration, our initiative, our resources, our ingenuity, and our spiritual illumination, but they have been our opportunities and we thank God that we have gone forward. We are on higher ground and still "the best is yet to be." With profound gratitude to God and to the host of women in our auxiliaries we make report for the quadrennium just closed and avow our purpose of greater achievement in the years just ahead.

EVELYN RILEY NICHOLSON,
President.

JENNIE BROWN SPAETH,
Recording Secretary.

Report of the Woman's Foreign Missionary Society 1259

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THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

To the General Conference of 1924:

DEAR FATHERS AND BRETHREN:

We record with sorrow that, during the quadrennium just completed, two members of the Board of Home Missions and Church Extension have died, Mr. William Nottingham, of Syracuse, New York, and Mr. Gilbert Gutterson, of Saint Paul, Minnesota. The loss of these two useful men has been keenly felt by the Board.

The Board of Home Missions and Church Extension is engaged in two main types of activities, namely, the building of churches, or *church extension*; and the doing of missionary work in the United States and its possessions, or *home missions*.

CHURCH EXTENSION

In the early spread of population over the United States the Church followed the settlers quite generally and immediately sought a home for itself. Those homes were usually crude affairs thrown up almost in a day and consisting chiefly of four walls and a roof with something in the way of a reading desk and seats to accommodate a congregation. The building of such churches was a matter of great importance. The needs of the moment had to be met. It is to the everlasting credit of the Christian Church that in thousands and thousands of communities over the country, as population extended itself, these crude little structures came into being. The unfortunate thing, however, is that, as the decades have passed, in many communities, the same little church has continued to minister in the same old way, while other community enterprises have far outstripped it.

The studies made at the beginning of the Centenary period revealed strange things. Thus we found the anomaly, in many towns, of schoolhouses valued at \$100,000 or \$200,000 and other public buildings of similar character standing side by side with churches valued at a few hundred dollars. The pioneer school has been able to make a better home for itself while the Church has in many cases been unable to do so. There are a number of reasons for this. New communities build schools by issuing long term bonds to be redeemed in later years. The Church is unable to adopt such methods. Then, too, when a school house is to be built, the entire resources of the community can

be taxed for the enterprise. Not so with the Church. There must be counted out first of all the resources of Catholics, Jews, Mormons, and other groups, who, in the very nature of the case, are not interested in the enterprise of a Protestant church. Unfortunately, too, Protestantism itself is divided, and, too frequently, the entire resources even of the Protestant group are not at the disposal of a given building enterprise.] When we remember that many individuals of the nominally Protestant groups are selfish, lack vision, or are relatively uninterested in the enterprise, it is clear that the resources which can be called upon for the erection of a satisfactory church building in a new town, even where the need is very great, are totally inadequate. These circumstances resulted in a curious situation. We discovered States, particularly in the West, where we maintain several hundred preaching points, but had adequate church plants at scarcely more than a score of those points.

[In the East the situation was equally distressing, and in the South it was almost too bad for description. Most of the Negro churches were one-room affairs, utterly unsuited to any sort of modern church program, and many of them were shacks of unbelievably crude and ancient construction and were almost bare of furnishings.]

It would be difficult to picture adequately the progress which has been made in church building during the last quadrennium. [The average number of building projects aided in the years preceding this quadrennium was less than 200 per year. During the last four years the number of projects aided has reached a total of 3,476.]

Those figures alone tell a remarkable story, but they do not give the full picture of the situation, for the type of buildings erected during the past four years shows a great advance over those built in previous years. The buildings formerly aided varied in cost from a few hundred to a few thousand dollars. Many of them were entirely devoid of adequate facilities for purposes of religious education and a seven-day-a-week ministry, and were out of date before they were completed. [The aid granted was always small and the product resulting was correspondingly unsatisfactory. The past quadrennium has witnessed the building of the most substantial and adequate home mission churches which we have ever erected.]

In terms of money we have actually paid on home mission building enterprises nearly 50 per cent more cash during the past four years than in the previous fifty years of church extension history. The total paid by the Board for the quadrennium on building enterprises is \$9,605,816.11. The total for the fifty years from 1869-1919 was approximately \$6,500,000.

Of the total number of building projects during the past four years 933 have been in cities, 2,195 in rural districts, 677

in Negro communities, 205 in foreign-speaking communities, and 9 in Indian communities.

PARSONAGES

An important feature of the building program is the providing of homes for ministers. In the past home mission work has been greatly handicapped through the lack of homes for the workers. Under those conditions large sums of money had to be spent for rent or else fields were necessarily left without workers. During the last four years the Board has assisted in providing more than six hundred parsonages for its missionaries and this has done much to increase the efficiency of the work all along the line.

EMERGENCY NEEDS

Unless one looks out over the entire field he can little realize how many churches meet with calamities from fire, wind, or flood. During the quadrennium aid has been granted to nearly three hundred churches in dire need from unexpected calamity. In many of these cases rebuilding would have been practically impossible without the aid granted by the Board. In other cases totally inadequate and unattractive buildings would have resulted had it not been for the encouragement made possible by these emergency appropriations.

THE LOAN FUND

The Loan Fund now totals \$3,043,561.47, the increase during the quadrennium being about \$600,000.00. About one-half of this fund is still subject to annuities, the balance being available for loans to churches. During the quadrennium about 200 churches have taken advantage of the loan fund—these loans totalling \$808,275.93. During the same period other churches which have received loans in previous years have been steadily repaying the same.

MUCH TO BE DONE

In spite of the large progress made in church building the need which remains unmet is still enormous and we must remain steadily at the task of church and parsonage building until our present unfit structures are replaced with worthy ones.

THE BUREAU OF ARCHITECTURE

Perhaps no greater contribution has been made during these years, however, than the influence of the Church Extension Department in raising the standard of the type of buildings erected by local societies. A Bureau of Architecture has been maintained; and many churches, which have not received missionary

aid for the building of their enterprises, have sought the aid of this department and have received suggestions, which have not only decreased the cost of the building enterprise as such, but also made the resulting structure far more useful to the church and to the community. We still have a considerable distance to go in this respect, for some churches are erecting new buildings without adequately considering the community needs for the years which are ahead.

About 3,000 local churches have availed themselves of the service of this bureau during the past quadrennium. In the case of those churches which have received missionary aid, effort has been made so to administer the aid bestowed that the architect's plans should be submitted, and after any necessary modification approved by the Bureau of Architecture, to the end that we might make sure that the money granted was wisely expended.

HOME MISSIONS

Under home missions, we include the entire program of activities in local missionary fields, which are not involved in direct building enterprises. There was a time when the main function of a home mission board seemed to be that of subsidizing the salaries of preachers, and the program of the church consisted of Sunday school and preaching on Sunday and, where conditions favored, a mid-week service. Home missions in those times was a relatively simple matter, and home mission agencies were chiefly collecting and dispensing bureaus. As the years have gone on, the functions of home mission boards have radically changed. It is expected today that these agencies will be far more than subsidizing bureaus, granting aid for a stereotyped program. Instead they have become leaders in developing methods for the meeting of new situations for which the older methods would not suffice.

As the needs of local fields have been studied, the necessity for the securing and training of new types of workers has become increasingly clear while at the same time the importance of training the workers already at the task has been emphasized. So we have during the quadrennium brought together between four and five thousand rural pastors in summer schools and have attempted to give them a glimpse of the broader function of the church in the community and to train them in the application of the program involved to their respective communities. So successful has been this work that literally hundreds of pastors have returned to their fields to remake their local program. As a result, they have found their grip upon their communities increasing and the effectiveness of their efforts greatly enhanced.

A similar method has been followed with the city pastor and a similarly striking result has been obtained. With the adop-

tion of a seven-day-a-week program, the demand for a staff of workers has appeared and the employment of such specialized workers has justified itself in the results achieved. In the foreign-speaking communities, where one man with the full responsibility of the situation upon his shoulders was finding the tide turning against him, the employment of specialized workers in the field of religious education, club work, home visitation, and other related endeavors has brought new life into the entire work and has produced results in character and church accessions which have been most gratifying. Thus far we have but made a beginning. There are still thousands of communities where special workers, particularly in the field of religious education, ought to be employed. The brief period of religious training in the Sunday schools on Sunday must be supplemented by a seven-day-a-week program of religious instruction and training in classes and club activities, and so coordinated with the public school program that it will not be possible for a committee of investigation again to say, as did a committee which studied the religious situation in our military camps, that the young men of America are ignorant of the principles of Christianity and of the things for which the Christian Church stands.

RESULTS

It is not so easy to tabulate the results of home mission endeavor because those results are to be found in the lives of redeemed individuals and of redeemed communities neither of which lend themselves to statistical tabulations. Gains in church membership and in enrollment in Sunday schools, clubs, and other church organizations have been most gratifying; but in numerous communities, where excellent work is being done, such numerical gains are slight. This is particularly true in foreign-speaking communities in our cities from which families are continually moving to better residential sections in America or returning to their native lands. The results of such work are not lost; instead they are multiplied by the very breadth of their outreach. Even among those who never join a Protestant church our efforts are not lost, for their influence is felt in their own circles, prejudice is broken down, and America is a better place in which to live as a result.

In Porto Rico, among our Spanish-speaking peoples in the Southwest, and in other fields we have been able for the first time to employ full-time instead of part-time workers with greatly increased efficiency in the work. All along the line we have been able to increase the compensation of missionaries, although it is still far below what it ought to be. Through co-operation with a number of our educational institutions, we have been enabled to train a substantial group of greatly needed

special workers for local fields. We are now employing more than six hundred such workers.

WEEK DAY RELIGIOUS INSTRUCTION

One of the striking developments of the quadrennium has been the remarkable growth of the Daily Vacation Bible School and week-day religious instruction in home mission fields. Thousands of children in foreign-speaking, Negro, and other communities are now being reached by these methods more effectively than they have been reached by other means. There is a vast opportunity for the extension of this work in all our home mission fields.

THE FIELD

To understand the outreach of our program we must endeavor to visualize the vast extent of the home mission field. Geographically, it extends from Alaska on the north, to Mexico and the gulf on the south, and from Porto Rico and San Domingo on the east, to the Hawaiian Islands on the west. Within these broad limits a great variety of life is found. More than three score of different languages are spoken, and the race of the peoples included varies from the whitest Anglo-Saxon to the darkest African, through all the various shades of brown and yellow and red. In general, however, we may say that the Board of Home Missions and Church Extension is at work in two types of fields—the rural field, including the small open country town and village centers, and the city field.

THE RURAL FIELD

When home missions began in America the rural field was practically the only field, or was the predominant factor, in the missionary enterprise. From the standpoint of people there is still approximately 48 per cent of the population to be found in rural regions and this in itself means a tremendous situation with which to deal. So far as Methodist work is concerned, however, this does not tell the whole story, since the census treats as rural only those places under 2,500 population, while Methodist work in communities under 10,000 population is classed as rural. For the last century there has been a steady decrease in the relative proportion of rural populations, and there are reasons for believing that the decrease will continue with a relative city increase. At present, and for many years to come, some of our most needy and some of our most difficult home missions situations will be found in the country.

It is impossible to give any very valuable generalizations concerning the situation to be found in our rural churches. As a matter of fact, rural communities differ so much among themselves that it is of first importance that we shall know the

particular type of community to which reference is made before any broad statements can be made relative to the work. In the distinctly farming sections the widest variation in conditions exists. In some sections the market value of the land which is being used for agricultural purposes does not exceed \$10 per acre, while in other sections the price for an equal area of land runs as high as \$500, or \$1,000, or even more. When we remember that the proceeds from the land vary almost in as great proportion as does its value, it is clear that we can think in only very general terms of the rural situation as a whole.

It is difficult to attempt any classification of rural agricultural life which is altogether satisfactory, but we may suggest some of the varying types. In sections of New York State and New England, there are extended farming areas where the land is rough and where the dependence is chiefly upon dairying and upon the raising of a great variety of vegetable and fruit crops designed, primarily, for the consumption of the families concerned, and, secondarily, for market. In these regions prosperity varies relatively with the price of milk, but, in general, the incomes are not large. Many of these farming areas are now being taken over by foreign-speaking families. -

When we move farther south we come into a mountainous section reaching from West Virginia on the north to Georgia and Alabama on the south, and involving the mountainous areas of eight States. Even here a great variety of conditions is to be found, but in general the land is rough and cheap, living conditions extremely poor, and the average income of many families, including the price of the materials raised and consumed on the farm, does not exceed \$200 per year. It can readily be seen that the outlook upon life of these people is limited and that the work of the Church is greatly affected by the conditions of agriculture.

Throughout the vast country areas of the South the farming has largely been done by the Negro. Within recent years the sweep of the boll weevil up through Texas, and now on through all the cotton-growing States, together with the demand for Negro labor, growing out of industrial prosperity, and the cutting off of the supply of immigrant labor, has resulted in widespread, chaotic rural conditions. Crops have been planted and then abandoned before the season for gathering the fruits of the planting has arrived. Communities which were prosperous in a small way have had their community life broken up and community institutions have decayed as a result. In some cases, the loss in Negro church membership owing to migration has been as high as 50 or 75 per cent of the total membership. Similar causes have brought about similar results in communi-

ties populated by rural white people in the South. These facts merely suggest the complexity of the situation in this cotton growing area.

Out through the Middle West, where some of our most valuable farm land is to be found, agriculture is distinctly a business enterprise. Large sums of money are needed for the purchasing of land and for the financing of a crop. There is little effort to produce a variety of fruits and vegetables for the support of the family as is found in the East. Instead the welfare of owner and tenant, if there be a tenant, is dependent upon the market value of the one or two crops produced. This fluctuates according to the law of supply and demand, and is greatly affected by freight rates and other economic considerations. In times of prosperity the farmers of this section are prosperous with plenty of money to use.

In the far West we find many different methods of extracting a living from the soil. In the extended grazing areas, the dry grass furnishes food for millions of cattle, sheep, and horses, all of which find a more or less ready market in the more congested centers of our country. Large numbers of people are engaged in these herding and grazing enterprises. In general, however, the population is scattered in the grazing regions, and many boys and girls grow up on ranch homes without having heard a Christian sermon or having the advantages of an ordinary Christian training at the hands of the Church.

Scattered among the ranches, and many times interfering to some extent with the wide sweep of ranging, are to be found the homesteaders. These people are usually possessed of small capital and are trying under difficult conditions to acquire title to land whose value is still undetermined, and, in the meantime, either by the products of their own homestead, or by the labor of their hands, to secure for themselves and their families the necessities of life. The homesteader welcomes the church, but often his support of it is of necessity limited.

In the irrigated sections of the great West, we find a situation different from anything already described. The great problem here is usually that of securing water and ordinarily large investments must be made before an adequate water supply can be established. This involves either courageous local initiative or the cooperation of the United States government. Large risks are taken by individual farmers, and oftentimes distressing calamities result. Particularly has this been the case recently in the irrigated sections of southern Idaho, and other neighboring States, where, a falling market and prohibitive freight rates have combined to make large production valueless and have resulted in the ruin of hundreds of courageous souls who had invested their all in high-priced and very productive land, whose products they were unable to sell. In other sections

a shortage in the water supply has brought about similar conditions. This has affected both the irrigation farmer and the dry-land farmer.

In Montana the failure of sufficient rainfall has, within recent years, created conditions which for their severity have rarely been equaled, and they have driven from the soil many who had not the resources to withstand the impact of repeated crop failures.

There are many irrigated sections throughout the West, but some of the outstanding regions are those reached by the Elephant Butte Dam in Southeastern New Mexico; the Grand Valley in Western Colorado; the Salt River Valley, extending out from Phoenix in Arizona; the Gila River Valley in southwestern Arizona; the Imperial Valley including a large section of southern California, as well as a section of old Mexico; the other great irrigated sections of California where enormous crops of fruit and grains and vegetables are produced; the Columbia River Basin in the State of Washington; the Snake River Valley in southern Idaho; and scores of other projects scattered throughout all of the western States. Each project brings quickly into being its own community or groups of communities, all of which are new and all of which need the ministry of the Church. Unfortunately local resources are often unable to supply such ministry unless the encouragement of outside help can be made possible.

RURAL INDUSTRY

Not all of the people who live in our rural sections are dependent directly upon the soil for a livelihood. There are hundreds of industrial rural communities of all sorts and descriptions with problems quite different from those to be found in agricultural communities. The number of such rural industrial enterprises seems to be steadily increasing. These include small factory towns where manufacturing costs can be kept at a minimum, mining camps, stone and marble quarries, saw-mill towns, logging camps, pine-tar enterprises, and other varieties of industries.

We are not likely to over-emphasize the importance of the ever-increasing manufacturing communities in rural regions. These communities demand labor, and while they secure much of it from the surrounding agricultural areas, they also bring in various groups of outside workers including many foreigners. Oftentimes, the establishment of a rural industrial community tends to demoralize the farming enterprises in the regions round about because of the higher wages which can be paid in the factories and the consequent dearth of farm labor thus created. The religious problems in these manufacturing centers

are more or less unique and often among the most difficult to be found in the rural regions.

MINING CAMPS

Another group of rural communities, which have their unique problem, is made up of the thousands of mining camps to be found over the country. The greatest number of these is in Pennsylvania, where many of these small communities are populated almost entirely by foreign-speaking groups. Centenary surveys of these sections, particularly in the bituminous coal regions of western Pennsylvania, have shown that scores of these villages are entirely without religious ministry either from the Catholic or Protestant Churches. Boys and girls in these communities are growing up in foreign-speaking homes entirely without contact with the Church. This is one of the most needy and most difficult of our rural situations. During the last quadrennium we have greatly extended our work in this field. There are large mining areas also in Ohio, West Virginia, Michigan, Illinois and Wisconsin.

The mining camp, however, is not limited to the East. These camps are scattered through the southern States, along through several of the middle western States, and in the Rocky Mountain regions, they are multiplied over and over. Nevada presents the saddest example of what dependence upon mining does to a State. Nevada has been one of our richest mineral producing States. As early as the sixties it played a very important part in our financial economy as a nation by supplying the necessary gold and silver for our national undertakings. In spite of that fact, and a more or less continuous development of mining in the State, the population has fluctuated, sometimes being up and sometimes down, and the wealth which has been created by the multitude of mining enterprises has, for the most part, been taken away so that the natural resources of the State have been exploited for the benefit of other regions. Here we find large numbers of abandoned or semi-abandoned mining camps, still with populations varying from a few score to several hundred people and many of them entirely or largely without religious ministry. Somewhat similar conditions are to be found in other western States. A Methodist home missionary recently took up work in a mining town in western Washington with a population of more than 1,000 which for nearly forty years had been almost without religious ministry and which in recent years had been entirely un-reached by the Church. A fine work has been developed and a community house erected.

LOGGING CAMPS

Our logging and sawmill communities extend from Maine

and New York State in the north, southward through most of the eastern States, and then north again to Michigan, Wisconsin, and Minnesota. Some of the middle western States are largely without logging enterprises, but in the far west are to be found the most numerous and most productive logging areas of the country. In these regions, many hundreds of camps with scores of thousands of population are to be found. The workers in these camps are, for the most part, migrants. A survey of the camps in western Washington has revealed the fact that the average time of a worker on a given job is not more than thirty days. Most of them work less, and a few for longer periods. In general, the logger in these regions works over one or two pay days, then takes a rest, and very often goes on to another camp. After working in several different camps he may again return to the camp from which he first came. This habit of migration makes it impossible to carry on in these camps effective religious work of the sort which is ordinarily done in rural communities, and a special type of ministry has to be provided. Because these people are homeless, landless, voteless, and womanless, they are among the most discontented groups which we have either in the country or in the city, yet they form a part of our rural problem and their needs must be met before the task in rural America can be completed.

We do not need to go into detail in regard to the stone quarry communities, many of which employ considerable groups of foreign-speaking workmen, the pine-tar areas of the southeast, or the variety of other enterprises of a more or less similar sort around which rural communities center. Each of these presents its own peculiar problems. Many of these enterprises involve large numbers of migrant laborers, such as harvesters, cannery workers, vegetable and berry pickers, oyster workers, and the like.

In Porto Rico much of our work is rural and in Hawaii it includes the laborers on the large sugar plantations and other agricultural enterprises of Hawaii. Even Alaska has her rural problems.

It will be seen, therefore, that the rural field is a most diverse one and that before we can make any comprehensive characterization of it, we must know just which phase of the rural field we are talking about. It is sufficient here to say that the problems created by these various conditions are such as, at times, to baffle the best thinking and the best efforts of the workers of the Church, as they attempt to build the kingdom of God in our rural communities.

PROGRESS

In spite of difficulties the quadrennium has marked great

advances in our work in rural fields. A vast amount of information concerning rural needs has been disseminated, and this in itself has helped to solve the problems involved.

Nearly five thousand rural ministers have been gathered in summer schools for specific training and standards of work have been greatly improved as a result.

Support for men in rural fields has been greatly increased although taking the field as a whole the rate of increase has not exceeded that of the rise in the high cost of living.

Among the most important results must be recorded the growth of a rural consciousness which has given a feeling of confidence among rural ministers in the worthwhileness of the task and the dignity of the positions which they occupy.

By organizing some fields into "larger parishes" with centralized responsibility new life has been brought into the work, while in other fields the division of a circuit into several stations has made possible a better support for two or three men than was formerly possible for one man. Intensive cultivation has in these cases yielded unexpectedly large results.

RURAL EXTENSION SERVICE

One of the newer ventures in the rural educational program has been that of cooperation with Methodist educational institutions in developing a program of rural extension service. Beginning with Iliff School of Theology in 1919, the plan of encouraging teaching of rural sociology in educational institutions and the establishment of rural extension departments has expanded until during the year 1923 the rural message was being given at six theological seminaries, three Wesley Foundations at agricultural colleges, sixteen Methodist colleges and six secondary schools. A total of thirty-one educational institutions have cooperated in this service.

The general plan has been for the joint representative of the Board and of the educational institution to teach a limited number of courses in the institution. The purpose of the teaching has been to give contact with the student body and to stimulate interest in rural life as a challenge for service to both laymen and prospective ministers. In the secondary schools and in connection with Wesley Foundations teaching has constituted the major portion of the work. Local conditions appeared to make emphasis on teaching necessary.

In addition to teaching, the rural leader is expected to have advisory relations to student pastorates. Many of our schools still have student supply charges near them to which are appointed students who must earn all or a part of their living while attending the institutions. The attempt has been made to increase the effectiveness of student pastoral service while at

the same time utilizing the student charge as a training station or laboratory for rural work.

The rural leaders have also been called upon to render a great variety of service in the fields to which they have been assigned. They have assisted in making field studies whereby, for a large part of the United States, maps have been prepared showing location of churches, pastoral residences, circuit systems, whether churches are in villages or the open country and other facts necessary for preliminary organization of district programs. The maps are in constant use by district superintendents and are consulted in the office in connection with proposed missionary grants. They are the basis for intensive organization of the field for the purpose of giving to every rural family adequate and definite pastoral care. They have been made the basis for district wide evangelistic campaigns. They have made more definite the knowledge of the service to be rendered by the Methodist Episcopal Church in the rural field.

The rural leaders have provided the major part of the teaching staff in our summer schools. They have given courses at Epworth League Institutes. Their services have been requested for camp meetings, district programs, state and national rural religious, social and educational conferences. They have been active, public spirited members of the communities in which they live and have done much to harmonize the religious and social forces in rural progress. They have conducted rural life institutes for country churches, thus bringing to the laymen for groups of churches an enlarged vision of the place of the Church in rural life.

CHANGES IN ATTITUDE TOWARD RURAL WORK

The effect of this program upon the attitude toward rural work in our educational institutions is illustrated by the large number of young men now interested in the rural ministry in our theological seminaries. At Garrett Biblical Institute over half of the young men recently giving their preference for the ministry indicated the rural work as their choice. Boston and Iliff School of Theology both rank high in the number of young men of exceptionally high grade who are preparing for the rural work. At Athens School of the University of Chattanooga, life service representatives were impressed with the interest of the young mountaineers in the rural work and with the intelligence displayed in asking about it. Real progress has been made in strengthening the interest in rural life in Methodist colleges. A new group of laymen as well as ministers are being sent out with a broadened vision of the task of the Church and with a sincere purpose to serve rural life through the Church more efficiently.

One of the most marked experiments now under way is the

Lake County Parish, Chicago Northern District, Rock River Conference. Realizing that it was impossible for one representative of the rural work to act in an advisory capacity to nearly one hundred student pastors attending Garrett Biblical Institute the plan was adopted of centralizing efforts on a limited group in one parish. Weekly conferences are held with the student pastors of the parish. Their problems are discussed and their plans criticized and perfected. The fullest cooperation of the district superintendent has been enjoyed. The results have been an enlarged program of service and increased local salaries, improvements in buildings and increased membership.

One result indicating the success of the work has been the bringing of student charges to a financial basis enabling them to support a regular pastor. This change is taking place generally in the environment of educational institutions where rural extension directors are stationed. The indications are that in the course of time provision should be made for assistance of students who wish to do laboratory work on rural charges under the supervision of trained ministers appointed as regular pastors.

The parish plan, which has had conspicuous success in Michigan, Nebraska, New Jersey, Ohio, Massachusetts and Oregon, should be studied and the lessons learned by the experience of these sections made available for the entire country.

RURAL DIRECTORS OF RELIGIOUS EDUCATION

The need for a better organization of rural religious educational and social and recreational activities calls for the expansion of the program of providing trained religious educational directors. The experiment in trained religious educational leadership on the Chicago Northern District of the Rock River Conference has demonstrated both the need for such leadership and the possibilities of improvement. During the coming year plans are under way for establishing directorships of religious education for groups of rural churches on seven additional districts throughout the United States. These leaders are expected to give attention to the regular Sunday school work and in addition to plan for vacation Bible schools and week-day religious education. The need for such leadership is recognized by pastors as well as by administrative officials of the Church. On charges where such leadership has been established local support is increasing in a satisfactory way. It is believed that the work will be self-supporting on many rural districts in a short time.

IN THE WEST

The opportunity for service throughout the West has not been confined to that of merely opening new work. The

frontier to-day is not in the initial stage of its development. It is well on its way, from many standpoints. It is true that church organizations are still to be formed in mining and logging camps, new and old, in sections opening for settlement through irrigation, and amidst special groups and rapid city developments. Aside from these exceptional situations, which of course vary from time to time and must have attention, the problem to a large extent is one of a second lift to struggling churches. The fact is Methodism is marvelously well represented in the West. The results that have been wrought out through the years are astonishing. Hardly a strategic center or a rural point of any significance is to be found that is without the organization of our Church in some form. The explanation of this lies in the fact that the Church through the Board of Home Missions and Church Extension has backed the men and women who have volunteered to serve as pioneers in this field.

A SECOND LIFT

The new vision that has come to us has stirred our people everywhere with a new sense of responsibility before newly discovered needs. The early type of building is seen to be inadequate to the larger service that now is felt to be necessary. At last we have seen that the entire life of the community has outrun the life of the Church in point of adaptability to new and changing conditions. The spirit of indifference so common in frontier life and the inferior leadership sometimes prevailing, coupled with unattractive and inadequate buildings, presented an almost hopeless situation. Except help had come from some outside source furnishing the opportune lift to many of the churches, the outlook would have been uncertain and dark. With a second and substantial lift by the Board, new leadership and equipment have been made possible in numerous places. The result is that Methodism, begun feebly and running weakly, has taken on new life. Sufficient points at least have been strengthened and such a quickening of interest secured as to promise a new day.

In the logging camps we have for the first time been able to employ full-time workers and to put on a constructive program of service.

Our Indian work has also responded in a very remarkable way to the increased attention given to it and we can for the first time speak without apology of the things which are being accomplished among our native red men.

CITIES

A century ago cities did not loom large in our national thinking. We were essentially a rural people, closely tied to the

soil, and the program of Methodism was a rural program. Francis Asbury touched the cities, but he spent his life on the frontiers, which then extended from New England to the southland and westward. Since our establishment as an independent nation, however, there has been a steady movement from the rural regions to the cities, and, in addition, the growth of cities aided by the excess of births over deaths and more particularly by the influx of immigration from Europe. Gradually the relative importance of cities has been increasing until the census of 1920 revealed the fact that for the first time in our history 52 per cent of our total population was to be found in our cities. Inasmuch as there seems to be no decrease of the cityward tendency, but rather an increase, as the number and size of cities increase, it seems likely that the importance of cities in our national life will increase greatly in the coming decades, and that we may possibly look for a situation such as has already developed in some European countries, where three-fourths or more of the people live under city conditions.

When we speak of city conditions, we must bear in mind that cities are not all alike. Although they have been built up in general around modern industry and transportation, they are as different in many respects as individuals are different from each other. There are cities which are predominantly residential. There are others which are tied up primarily with large factory enterprises; still others which have gained their importance because of their location on the seaboard; and others which have developed from other causes or a combination of the causes already mentioned.

More important, however, than the differences between cities are the differences to be found in the various communities within a given city. These communities are so different, and the problems which they face are so varied that it is almost impossible to apply lessons learned in one set of circumstances directly to another or to draw comparisons between institutions in different parts of the same city. In general, we have, particularly in our great cities, what is known as the downtown section. This is usually the section which was formerly inhabited by the older residents of the community and around which the original business center grew up. As time has gone on, private homes have been driven out by shops and stores of various sorts, by office buildings, and by huge tenements or apartment houses which have tended to increase and congest the population in these areas, even though the original settlers have been driven out and their places have been taken very often by people from across the ocean. So marked has been this movement that the latest census reveals the fact that now, taking all our cities as a whole, more than 50 per cent of the population is of foreign birth or foreign extraction. In many

places the proportion runs far higher than that, as in New York, where approximately four-fifths of the people are of foreign birth or foreign parentage. The downtown congested sections form a unique social phenomenon and their problems are of a sort not to be found in the same degree elsewhere.

With the coming in of foreign and other strange elements to the downtown sections, and the driving out of the older population into the suburbs, new situations develop in the suburbs. A downtown community is not transplanted entire and complete at any one given time to a suburb. The result is that the suburbs suffer from all of the growing pains which can well be imagined. The first pioneers who get into these suburbs are not able to pay for their homes and to build churches at the same time, and the problem of church support becomes a very difficult one. In other communities, where there is prospect of great growth, the present resources available have made necessary the erection of small, sometimes one-room churches, entirely unfitted to the needs of the community. As time has gone on the community has increased in size, but the church has not been able to build a satisfactory structure. One result is that the leadership is not what it should be, because of the lack of facilities, and the church becomes a drag on the community—the constituency always having to apologize for it or be more or less ashamed of it. All these problems of the church in the suburbs are very real and no figment of the imagination. They are repeated over and over again, and they tend to make missionary problems among people who ordinarily would not be considered as those who stood in need of missionary help.

In general, the rural program which was evolved in the decades of the past has proved to be unfitted to city needs, particularly of our downtown congested city centers with their changing populations. The proof of this lies in the fact that up until eight years ago downtown Methodist churches, along with the churches of other denominations, were steadily closing their doors and going out of business altogether, or moving into the suburbs from communities where the population was either steadily increasing, or, at least, remaining equal to what it had been in the past. One of the greatest home mission triumphs of the past eight years has been the fact that this retreat has now been checked, although the ground previously lost has not been regained. We have, however, in more than 130 city centers demonstrated that the city church, even in the congested areas, can still be a real factor in city life. Churches which were actually closed, or were on the point of being closed, are now rendering large service and ministering each week to crowds, varying from several hundred to several thousand, and are showing thereby that they have discovered the

secret of making themselves effective in our cities. So many different types of communities have been entered with this new program of work that we are practically in a position to guarantee that, if certain specific adjustments are made in the plan and program of now failing city churches, they can find again a great field of usefulness right in the communities in which they are standing. In general the shift is from a Sunday program with a mid-week prayer service, to a seven-day-a-week program involving education and recreation, and aimed, primarily, at the saving of the young life of the community.

LEADERSHIP

The general practice of our Church has been to appoint its best ministers and to employ its best qualified workers in the more prosperous and thriving churches. There was a more or less silent assumption that inferior leadership would do for home mission fields. That assumption has been proven to be false. Nothing but the very highest type of leadership can achieve ultimate success in the face of the complicated problems presented in our home mission fields.

Our greatest handicap in home missionary work is the shortage of qualified leadership. Where the problems are most acute, the salary has usually been less than a living wage. Inadequate leadership and equipment have been provided. Under such conditions it is impossible to make satisfactory progress. A shortage in leadership is always felt most in the smaller and weaker churches, which are the missionary churches. It is always the places with the poor equipment, the difficult problems, and the low salaries that are hardest to fill with capable workers. It is frequently stated that more than twenty-five per cent of our ministers are supply ministers. This body of supply ministers and part-time ministers in our Church is to be found very largely in missionary fields. This result is, in some measure, due to our policy and thought in the appointment of ministers. We tend to care for the men rather than the point of greatest need. As a result, a weak missionary charge is in danger of continuing as such.

Just as it is necessary to face the fact that we have, in many cases, inadequate buildings that need to be replaced with equipment commensurate with the responsibility, we need to recognize the fact that we have inadequate leadership with inadequate programs of work which need to be improved.

The present policy of the Board of Home Missions and Church Extension is to secure a thoroughly trained and able leadership.

This leadership program includes:

1. Further training of present leaders.

2. Selection and training of a sufficient number of new leaders to carry on the work of the program.

3. Placement of these workers.

At the completion of their training, many of these workers must go out to work with men who have not had special training, but who have had years of experience, and to work in churches which, because of years of habit, stand for the traditional program with inadequate standards. Difficulties have arisen, but churches are gradually coming to see the fundamental importance both of a broader program and a trained staff.

In order to carry out this program the Board, in cooperation with colleges, theological schools and special schools of religion, must provide a specialized training. A plan is already in operation whereby all special students under the Board are doing actual missionary work during the period of their training, thus rendering a very real service to the field, while they are preparing for still larger service in the future.

The training program includes the following items:

1. Scholarships for special training for home missionary work awarded on the basis of merit to students who are definitely preparing to work in the home field. In this work, the Board is cooperating closely with the schools and the nearby churches where laboratory work is done.
2. City and rural summer schools to which are invited pastors and special workers for short courses along the lines of their special interests.
3. City and rural institutes—two or three day conferences on program and methods.
4. Encouragement of training for home missionary work in educational institutions through the work of rural leadership men and special city workers.

FOREIGN LANGUAGE WORK

The definitely organized foreign-language work of the Methodist Episcopal Church includes more than 1,100 organized churches and missions with a total membership of nearly 100,000 and a Sunday-school membership considerably larger than that. Those figures, however, represent but a fraction of the work which is being done for foreign-speaking people, for they do not take into account the multitudes reached by local English-language and polyglot churches. Nor does it include those specialized forms of service such as immigrant port work; work among foreign students in American universities and colleges, of whom there were 7,944 in 1922; the preparation of foreign-language literature; and the work of lumber-camp mis-

sionaries, Goodwill Industries, and special evangelists who reach foreign-speaking groups.

THE AIM OF THE WORK

The aim of this work is not, first of all, to build up the Methodist Episcopal Church, or even the Protestant Church, but rather to make Christians. As a matter of fact so many of the foreign-speaking people of America have severed all active connection with the churches of their childhood that unless the Protestant Church does reach them, they tend to become permanently divorced from organized religion. This is worse for the second generation than for the first, because these young people lack the restraints which even the superstitious religion of their parents placed upon them. One by-product of this is that a considerable proportion of our youthful criminals are the children of immigrants. Our aim, then, is to make Christians, whether they chance to be Greek Orthodox Christians or Roman Catholic Christians; although many do join the Methodist Church. Among those who never join, prejudice is broken down, superstition loses its power, ideals are built up, communities are rendered more Christian, and America is a better place in which to live, as a result.

INTERNATIONAL IMPLICATIONS

To those who have an opportunity to watch the work with foreign-speaking groups, there are few things more interesting than its international aspects. One never knows just when the individual with whom he is dealing may become a power for good or evil across the water. Both Lenine and Trotzky were members of a foreign-speaking group in America at one time. Many other examples might be cited.

When the Treaty of Versailles established the Republic of Latvia it was discovered that more than one-half the Letts in the world were in the United States, and chiefly engaged in the coal and steel industries of Pennsylvania. When the Letts across the water set out to organize a government, they invited their brothers in the United States to vote for the officers of the first republican government. The result was that a Pittsburgh lawyer of Lettish stock was elected the first president of the new republic. Immediately he gave up his legal practice, sailed for Europe, and assumed the duties of his new office. Can you calculate the possible influence of such a man?

The school system established in Czecho-Slovakia, since the war, was set up by a boy who attended a Protestant Sunday school in America.

The new constitution drafted for Poland, after the war, declared that no one but a Roman Catholic could be president of Poland. The Poles in the United States said that that limita-

tion could not stand and the provision now is that the president of Poland must be a Christian. Protestantism had touched the Poles in America.

Thus in a great variety of ways our foreign-speaking work is making its contribution both to our life in America and to countries across the water. Remarkable stories of the achievements of local foreign-language churches and missions could be greatly multiplied. The quadrennium has seen a very striking advance in our foreign-language work in the matter of buildings and equipment, in the raising of the standards of leadership, and in the development of an educational and recreational program. The results of this work do not always appear in the communities where the work is done, as the work itself tends to encourage the families concerned to find their places in other neighborhoods. One such church recently sent more than one hundred members out into other communities. The results thus scattered are, however, not lost.

NEGRO WORK

At the beginning of the Centenary period there were very few church buildings for Negroes in all the South that in point of architecture reflected credit upon our denomination. Here and there in a few large centers were to be found substantial buildings—not one of them however more modern than would have been built by a congregation in 1850. Four wonderful years of enlarged church extension activity has made our Church one of the chief directing forces in practically every Southern city. Ill-appointed, poorly constructed, one-room buildings are giving way to modern brick churches equipped for programs of social service and religious education, and in many centers such programs are being carried forward with commendable zeal.

In many places where our denomination was not reckoned with at all in community affairs, we now rank with the leaders. Examples of this may be found in San Antonio, Waco, Austin, Fort Worth, Temple, Houston, Orange, Beaumont, Port Arthur and Galveston in the State of Texas; at Lake Charles, New Orleans; Baton Rouge, the seat of Southern University, and Monroe in the State of Louisiana; at Meridian, Jackson, Bay St. Louis, Brookhaven, Clarksdale, Greenwood, Starkville, Tupelo and New Albany in the State of Mississippi; at Birmingham, Tuscaloosa, Bessemer, Mobile and Lannett in the State of Georgia; at Greensboro, Reidsville, Laurinburg, Winston, and Lexington in the State of North Carolina; at Memphis and Nashville in the State of Tennessee; at Washington in the District of Columbia; at Baltimore, Annapolis and Frederick in the State of Maryland; at Philadelphia, Chester, Pittsburgh, Verona and Woodlawn in the State of Pennsylvania.

The Church Extension program in New York City has given our colored group leadership in Harlem among 150,000 Negroes, and in the Central West, Dayton, Youngstown, Columbus, Louisville, Chicago, St. Louis, Indianapolis and Kansas City are centers where Negro Methodist Episcopalians, because of the types of buildings they have been able to secure, are saving to the Kingdom thousands of migrants.

An enlarged church extension program in the South was probably the most timely agency for the keeping up of the morale of our Negro membership. The Methodist Episcopal Church in the South, however, is very largely a rural institution and the fact that the vast majority of our Negro population lives in the open country makes it imperative that our church extension program undergird the church life of these rural people in a very large and definite way. In most rural communities the church is built of the crudest material and in too many instances is a mere shack. Very generous aid has been given to churches of this type, and there is not a district in the entire South that has not benefited by donations from this Board, to remodel, build, or construct a church or parsonage. The following is an illustration of what happened in one rural community.

NEW ALBANY, MISSISSIPPI

A COMPARISON

1918—A Denominational Liability	1923—A Methodist Asset
A point on a circuit	A Station
Condemned frame building valued at \$1,000	Four-room brick church valued at \$12,000
73 members	203 members
49 in the Sunday school	109 in a graded Sunday school
Entire circuit paid pastor \$500	Pastor's salary \$840
Offerings for Benevolent Boards, \$24	Centenary offerings \$300
No social activities	Playgrounds and clubs

DONATIONS STIMULATE LARGE UNDERTAKINGS

A small donation to our Negro work is usually stimulus enough to prompt a local congregation to undertake a task large enough to tax their resources to the point of sacrifice and in almost every case where a donation has been made, this has been the result. For example, in the Upper Mississippi Conference the Board of Home Missions and Church Extension has authorized for church extension to date \$16,389.50. With this stimulus the Conference is undertaking a building program calling for an expenditure of \$255,000. Nor is this building program being carried on at the expense of the other interests of the Church, for this same Conference, which during the four years prior to the Centenary averaged \$4,265.33 for the benevo-

lent boards, has in addition to its budget for pastoral support, current expenses and building programs, paid to May 31, 1923, \$106,079.53 for the Centenary. This is generally true of all Negro Conferences, for at the rate of benevolent giving the year before the Centenary these Conferences would have given \$400,000, whereas under the impact of an enlarged missionary program they gave \$1,650,667.10 to May 31, 1923.

At Boynton, Texas, a small donation has made possible the building of a \$36,000 community house with swimming pool and all other facilities for a community program in the heart of dense population, entirely Negro. A paid worker is employed here.

The People's Church, New Orleans, has a community house with a staff of three workers.

Wesley Church, Greenwood, Mississippi, is equipped with a community house. A library has been installed, and systematic community work is being done.

A community program is carried on in St. Paul's, Birmingham, and a worker is kept at the Juvenile Court. A paid worker is employed at Central Avenue Church, Atlanta, Georgia, and a regular seven-day program is in operation.

Wesley Church, Charleston, South Carolina, is developing a social program under competent workers and is serving hundreds of people in a densely settled Negro community. Its Daily Vacation Bible School of 300 pupils was an outstanding feature of its summer work.

In Baltimore, Maryland, with support from the Board of Home Missions, the finest community house owned by Negroes has been in operation for its third year with a constructive program that reaches almost every phase of community life.

In Philadelphia, Pennsylvania, a paid worker is directing the social activities of Zoar Church. A part time worker is employed at Haven Church.

A worker has been employed at Chester, Pennsylvania, to take care of the hundreds of migrants who have gone to that city, and with a well-defined program relate them to the church.

At Mt. Zion Church, Baltimore, a social worker directs a program which is making anew the entire Negro community congested around the church.

In Chicago, the Hartzell Center, through its well-defined program, is not a mere social agency in that city, but a veritable life-saving station for hundreds of migrant girls. At St. Mark's Church, the working mother finds helpful service through the well-established Juanita Day Nursery.

Louisville has a seven-day church with a social director.

Cincinnati is one of the distributing centers of the exodus. Our Park Street Church has a community agency which not

only supports a worker to meet the trains, but keeps an open church and a ready hand for the hundreds who come to that city.

Annapolis, Maryland, has a community house, a feature of the work being the serving of Negro sailors and employees of the Naval Academy.

These are some of the centers where a program has been sufficiently developed to employ paid workers. It should be said, however, in this connection, that through the Conference of City Workers, which is directed by the Bureau of Negro Work and the Department of City Work, fully a hundred churches have caught the vision and are doing some type of community service which will eventually come to the point where a full-time worker will be employed.

IN GENERAL

Home Missions, as such, has become a greatly varied task. We must press on to the doing of far more of the type of work which we have already found to be effective in needy communities, and we must be ever alert to discover and adopt new methods of procedure as the study of situations reveals them to be necessary.

America can be made Christian, but it will never become so by chance. The most consecrated efforts of all of us will be required in the process, and, in it, home missions must play a leading part, for our greatest needs and our scantiest resources meet in our home mission fields.

DAVID D. FORSYTH,
Corresponding Secretary.

QUADRENNIAL REPORT OF TREASURER GENERAL FUND

RECEIPTS AND DISBURSEMENTS FROM NOVEMBER 1, 1919, TO OCTOBER 31, 1923

Balance October 31, 1919 Cash	\$ 1,115,675.70
United States Liberty Bonds	425,620.60
	\$ 1,541,296.30

RECEIPTS

<i>Regular Centenary Receipts</i>		
1920	\$ 5,828,001.05	
1921	5,053,624.24	
1922	5,012,040.25	
1923	4,497,035.90	
	\$20,390,701.44	
<i>Designated Centenary Receipts</i>		
1920	309,806.96	
1921	272,954.06	
1922	174,772.03	
1923	120,714.63	
	878,247.68	\$21,268,949.12
OTHER RECEIPTS		
<i>Income from Special Trusts, Etc.</i>		
1920	42,477.88	
1921	24,829.44	
1922	22,605.59	
1923	30,581.09	
	120,494.00	
<i>Bequests</i>		
1920	26,406.94	
1921	139,897.22	
1922	20,636.78	
1923	137,322.53	
	324,263.47	
<i>Donations Returned</i>		
1920	12,587.64	
1921	13,594.95	
1922	47,770.32	
1923	22,592.57	
	96,545.48	
<i>Interest on Liberty Bonds, Bank Balances</i>		
1920	30,556.11	
1921	30,862.89	
1922	34,301.30	
1923	16,551.32	
	112,271.62	
		653,574.57
		\$21,922,523.69
TOTAL		\$23,463,819.99

DISBURSEMENTS

HOME MISSIONS		
<i>Regular Maintenance</i>		
1920	\$ 1,945,044.34	
1921	2,057,862.52	
1922	2,066,031.85	
1923	1,883,480.91	
	\$ 7,952,419.62	
<i>Reconstruction Maintenance</i>		
1920	179,940.89	
1921	219,705.20	
1922	174,611.01	
1923	191,905.35	
	766,162.45	
<i>Contingent Fund</i>		
1920	6,013.00	
1921	5,340.00	
1922	9,271.00	
1923	4,090.00	
	24,714.00	

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<i>Other Maintenance Items</i>		
1920	\$18,581.47	
1921	12,916.44	
1922	9,296.00	
1923	5,882.24	
	\$46,676.15	
		\$ 8,789,972.22
CHURCH EXTENSION		
<i>Regular Donations</i>		
1920	1,898,831.78	
1921	1,930,651.22	
1922	1,510,708.66	
1923	1,254,197.45	
	\$ 6,594,389.11	
<i>Reconstruction Donations</i>		
1920	522,236.75	
1921	660,477.09	
1922	658,975.30	
1923	659,009.69	
	2,500,698.83	
<i>Emergency Fund Donations</i>		
1920	15,854.00	
1921	62,392.41	
1922	36,277.50	
1923	59,261.14	
	173,785.05	
<i>Opportunity Fund Donations</i>		
1920	30,500.00	
1921	92,120.00	
1922	40,500.00	
1923	48,000.00	
	211,120.00	
<i>Other Donations</i>		
1920	\$ 89,016.38	
1921	18,832.90	
1922	17,685.02	
1923	5,288.82	
	\$ 130,823.12	
		\$ 9,610,816.11
RECONSTRUCTION SPECIALS		
<i>Scholarships and Aid to Students</i>		
1920	251,474.87	
1921	201,202.17	
1922	45,909.11	
1923	30,722.24	
	529,308.39	
<i>Summer Training Conferences</i>		
1920	39,470.62	
1921	37,068.39	
1922	39,490.64	
1923	39,960.19	
	155,989.84	
<i>Co-operation with Theological Schools and Colleges</i>		
1920	39,875.00	
1921	73,172.10	
1922	88,772.48	
1923	77,266.64	
	279,086.22	
<i>Co-operation with War Camp Communities and Chaplains Fund.</i>		
1920	64,914.44	
1921	32,029.37	
1922	15,867.58	
1923	6,654.09	
	119,465.48	
<i>Joint Committee on Indian Work</i>		
1921	35,025.03	
1922	32,673.17	
1923	30,480.98	
	98,179.18	
		\$ 1,182,029.11
REGULAR FUND SPECIALS		
<i>Bureau of Architecture</i>		
1920	14,959.30	
1921	14,286.31	
1922	19,795.15	
1923	15,000.00	
	64,040.76	

<i>Foreign Language Commission</i>			
1922	.....	\$8,816.07	
1923	.....	9,257.57	
			\$18,073.64
<i>Commission on Finance</i>			
1920	.....	12,866.50	
			12,866.50
<i>Educational and Foreign Speaking Literature</i>			
1921	.....	7,777.56	
1922	.....	13,567.87	
1923	.....	12,278.01	
			33,623.44
<i>Interdenominational Work</i>			
1921	.....	10,021.02	
1922	.....	12,176.38	
1923	.....	5,350.37	
			27,547.77
<i>Joint Committee on State Schools</i>			
1920	.....	28,135.17	
1921	.....	46,000.00	
1922	.....	54,367.10	
1923	.....	47,020.20	
			175,522.47
<i>Moving Expense Missionaries</i>			
1920	.....	3,212.17	
1921	.....	4,335.46	
1922	.....	1,872.38	
1923	.....	2,124.15	
			11,544.16
<i>World's Service Survey Expense</i>			
1922	.....	2,135.02	
1923	.....	4,241.55	
			6,376.57
			\$ 349,595.31
ADMINISTRATION EXPENSE			
1920	.....	238,239.46	
1921	.....	232,521.27	
1922	.....	220,109.73	
1923	.....	201,388.65	
			892,259.11
MISCELLANEOUS			
<i>Balance Joint Centenary Expense</i>			402,226.18
<i>Interchurch Underwriting</i>			200,000.00
<i>Miscellaneous</i>			1,904.37
<i>Balance October 31, 1923—Cash</i>		\$ 1,627,517.58	
<i>United States Liberty Bonds</i>		407,500.00	
			2,035,017.58
TOTAL			\$23,463,819.99

PERMANENT FUND

RECEIPTS AND DISBURSEMENTS FROM NOVEMBER 1, 1919 TO
OCTOBER 31, 1923

Balance November 1, 1919..... \$ 101,533.93

RECEIPTS

CAPITAL ADDITIONS

Annuities

1920	.....	\$ 128,509.51	
1921	.....	127,059.35	
1922	.....	151,335.80	
1923	.....	216,969.50	
			\$ 623,874.16

Bequests

1920	.....	7,228.26	
1921	.....	1,891.95	
1922	.....	
1923	.....	5,776.62	
			14,896.83

Special Trusts

1920	41,890.76	
1921	9,312.20	
1922	13,686.56	
1923	15,874.65	
			80,764.17
			\$ 719,535.16

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CAPITAL RETURNED

Church Loans Collected

1920	\$263,272.56	
1921	140,135.90	
1922	185,541.66	
1923	171,020.12	\$759,970.24

Investments Sold or Collected

1920	65,759.05	
1921	203,470.76	
1922	483,010.38	
1923	217,126.38	969,366.57

Real Estate Sold

1920	91,440.00	
1921	20,075.00	
1922	43,918.29	
1923	9,168.41	170,601.70

\$1,899,938.51

INCOME ACCOUNT

Interest from Loans to Churches

1920	37,249.60	
1921	30,360.00	
1922	40,934.43	
1923	43,174.21	151,718.24

Interest from Bonds, Mortgages, Etc.

1920	60,225.47	
1921	77,947.20	
1922	71,034.70	
1923	61,259.72	270,467.09

Interest on Bank Balances

1920	2,674.68	
1921	822.27	
1922	535.62	
1923	388.67	4,421.24

Principal of Loans Previously Charged

Off		
1920	5,595.00	5,595.00

Wesley Building Income

1920	36,838.57	
1921	42,238.22	
1922	45,291.46	
1923	82,666.32	207,034.57

Other Rents Received

1920	12,391.24	
1921	10,040.10	
1922	10,980.72	
1923	31,678.46	65,090.52

Profit on Bonds Sold

1920	687.50	
1921	749.66	
1922	239.34	
1923	3,810.04	5,486.54

709,813.20

Income from Property held in Trust

1920	316.35	
1921	1,978.00	
1922	868.47	
1923	567.95	

3,730.77

\$ 3,333,017.64

\$ 3,434,551.57

DISBURSEMENTS

Loans to Churches

1920	\$ 118,155.48
1921	218,181.86
1922	265,694.78
1923	157,329.38

\$ 759,361.50

INVESTMENTS

<i>Bonds, Mortgages, Etc.</i>		
1920.....	\$514,383.55	
1921.....	191,826.42	
1922.....	98,900.00	
1923.....	82,374.10	
	<hr/>	\$ 887,484.07
<i>Real Estate</i>		
1920.....	22,708.00	
1921.....	153,750.00	
1922.....	504,660.28	
1923.....	405,373.21	
	<hr/>	1,086,491.49
		<hr/>
		\$1,973,975.56

CAPITAL RETURNED

<i>Transferred to Special Trusts</i>		
1920.....	17,000.00	
<i>Robinson Porto Rico Fund for Purchase of Property</i>		
1920.....	8,858.50	
	<hr/>	25,858.50
<i>Furniture and Office Equipment</i>		
1920.....	4,264.50	
1921.....	1,810.82	
1922.....	1,931.53	
1923.....	1,707.28	
	<hr/>	9,714.13
<i>Payment of Mortgage 1705 Arch Street</i>		
1923.....		50,000.00

DISBURSEMENTS FROM INCOME ACCOUNT

<i>Payments to Annuitants</i>		
1920.....	70,304.40	
1921.....	72,844.41	
1922.....	78,672.21	
1923.....	102,669.65	
	<hr/>	324,490.67
<i>Annuity Cultivation and Expense</i>		
1920.....	11,030.25	
1921.....	8,557.64	
1922.....	8,278.58	
1923.....	10,668.76	
	<hr/>	38,535.23
<i>Income Special Trusts</i>		
1920.....	3,236.22	
1921.....	7,604.82	
1922.....	8,881.64	
1923.....	16,134.28	
	<hr/>	35,856.96
<i>Interest Church Loans Charged Off</i>		
1920.....	1,448.82	
1921.....	1,967.18	
1922.....	983.16	
1923.....	3,122.46	
	<hr/>	7,521.62
<i>Principal Church Loans Charged Off</i>		
1920.....	1,003.80	
1921.....		
1922.....	9,000.00	
1923.....	226.94	
	<hr/>	10,230.74
<i>Taxes and Insurance</i>		
1920.....	212.54	
1921.....	698.23	
1922.....	520.99	
1923.....	485.19	
	<hr/>	1,916.95
<i>Sundry Charges</i>		
1920.....		
Smith Note Charged Off.....	400.00	
Repairs and Sundries 1026-1028 Arch Street.....	363.69	
Commission and Expense Sale 1026-1028 Arch Street.....	2,337.98	
	<hr/>	3,101.67

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WESLEY BUILDING OPERATING EXPENSE

<i>Salaries and Wages</i>			
1920.....	\$ 7,948.50		
1921.....	7,855.67		
1922.....	8,658.00		
1923.....	11,967.74		
		\$36,429.91	
<i>Heat, Light, Power and Water</i>			
1920.....	5,027.54		
1921.....	3,375.41		
1922.....	4,728.78		
1923.....	9,085.60		
		22,217.33	
<i>Repairs and Changes</i>			
1920.....	5,013.26		
1921.....	1,893.01		
1922.....	1,906.41		
1923.....	4,190.72		
		13,003.40	
<i>Taxes and Insurance</i>			
1920.....	4,625.80		
1921.....	6,662.03		
1922.....	7,150.34		
1923.....	23,697.26		
		42,135.43	
<i>Building Supplies and Sundries</i>			
1920.....	1,012.17		
1921.....	1,099.41		
1922.....	1,163.20		
1923.....	2,426.85		
		5,701.63	
			\$ 119,487.70
ADMINISTRATION EXPENSE			
1920.....	20,000.00		
1921.....	10,000.00		
1922.....	10,000.00		
		40,000.00	
			\$ 581,141.54
<i>Advances on Property Held in Trust</i>			
1920.....	1,212.65		
1922.....	493.10		
1923.....	1,436.57		
		3,142.32	
			\$ 3,403,193.55
Balance on hand October 31, 1923.....			31,358.02
			<u>\$ 3,434,551.57</u>

PERMANENT FUND BALANCE SHEET

Balance Sheet October 31, 1923

ASSETS		
<i>Cash on Hand</i>		\$31,358.02
<i>Loans Receivable:</i>		
Loans to Churches		880,794.43
<i>Securities:</i>		
Bonds:		
Railroad Bonds	\$594,735.00	
Public Utility and other Corporation Bonds	132,650.00	
Government and Municipal Bonds	2,700.00	
	\$730,085.00	
Stocks (donated)	45,777.50	
Mortgages and Notes	256,633.41	
		1,032,495.91
<i>Real Estate:</i>		
Wesley Building, Philadelphia, Pa.	\$1,137,100.00	
Business Block, Los Angeles, Cal.	200,000.00	
Apartment Houses, Chicago, Illinois.	141,000.00	
Farm and Res. Property, Ringgold Co., Iowa.	18,250.00	
Farm Property, Jo Davies County, Illinois.	14,500.00	
Residence Property, Madison, Wisconsin.	10,250.00	
Powell Street Lot, San Francisco, Cal.	10,000.00	
Farm Property, Linn County, Oregon.	7,500.00	
Farm and Res. Property, Whiteside Co., Ill.	7,500.00	
Sundry other Real Estate	15,121.55	
		1,561,221.55
<i>Furniture and Office Equipment</i>		17,860.25
Total		\$3,523,730.16

DISTRIBUTED AS FOLLOWS

<i>Loan Fund:</i>		
Subject to Annuities	\$1,504,194.93	
Not subject to Annuities	1,539,366.54	
		3,043,561.47
<i>Home Mission Permanent Fund</i>		131,035.36
<i>Church Extension Special Trusts</i>		56,308.47
<i>Surplus Account:</i>		
Surplus, November 1, 1922	\$261,593.31	
Excess of Income over Expenditures for the Year Ending October 31, 1923	31,231.55	292,824.86
Total		\$3,523,730.16

The Board of Home Missions and Church Extension 1291

TREASURER'S REPORT OF APPROPRIATIONS AND DONATIONS BY CONFERENCES FOR THE QUADRENNIUM

CONFERENCE	MAINTENANCE		CHURCH EXTENSION	
	Regular	Special	Regular	Special
Alabama..... F.	\$42,933.02	\$600.00	\$28,188.00	\$ 1,550.00
Atlanta..... C. F.	9,375.00	250.00	32,260.51	1,000.00
Baltimore..... S.	150,084.40	65.00	246,561.50	8,487.00
Blue Ridge Atlantic..... F.	42,833.30	1,125.00	45,989.54	1,139.00
California..... F.	127,748.92	150.00	208,810.00	25,393.26
California German..... F.	19,802.58	.....	5,938.00	1,675.00
Central Alabama..... C. F.	22,375.00	500.00	30,321.00	475.00
Central German..... F.	29,390.00	.....	47,625.00	2,000.00
Central Illinois..... F.	57,533.98	.....	71,141.29	2,000.00
Central Missouri..... C. S.	22,425.00	425.00	42,340.00	1,145.00
Central New York..... F.	60,513.42	662.50	76,044.00	7,500.00
Central Pennsylvania..... S.	98,495.74	62.00	89,806.02	1,925.00
Central Swedish..... F.	29,532.57	575.00	26,319.25	.....
Central Tennessee..... F.	31,733.75	450.00	13,801.75	600.00
Chicago German..... F.	12,602.15	10.00	10,222.00	1,000.00
Colorado..... F.	129,028.77	450.00	154,088.90	16,050.00
Columbia River..... F.	72,165.77	100.00	93,694.50	10,750.00
Dakota..... F.	72,465.15	20.00	51,217.00	6,681.01
Delaware..... C. S.	34,143.05	165.00	85,849.00	30,715.00
Des Moines..... F.	42,732.35	.....	53,104.50	2,828.93
Detroit..... F.	146,309.88	133.00	327,704.00	4,500.00
East German..... S.	13,825.00	.....	5,500.00	.....
East Tennessee..... C. F.	16,495.00	400.00	10,065.00	150.00
Eastern Swedish..... S.	30,856.25	75.00	12,416.25	.....
Erie..... F.	53,531.68	270.00	70,615.00	1,600.00
Florida..... C. S.	21,329.50	375.00	22,291.00	.....
Genesee..... F.	82,923.65	.....	172,980.00	7,300.00
Georgia..... F.	31,704.11	140.00	26,418.50	250.00
Gulf..... F.	58,178.50	375.00	25,647.50	600.00
Hawaii Mission..... S.	113,884.51	.....	101,448.00	3,855.99
Holston..... F.	115,611.23	2,385.00	113,849.04	3,300.00
Idaho..... F.	59,778.88	1,925.00	36,825.01	3,830.00
Illinois..... F.	89,310.35	5,412.50	103,072.61	16,540.00
Indiana..... F.	59,281.31	125.00	85,381.58	800.00
Iowa..... F.	34,687.97	.....	22,505.00	2,000.00
Kansas..... S.	55,640.15	.....	87,112.50	2,550.00
Kentucky..... F.	57,297.42	20.00	41,895.00	906.40
Latin American Mission..... F.	226,416.58	33.00	92,761.25	5,000.00
Lexington..... C. S.	73,747.66	175.00	124,369.81	368.00
Lincoln..... C. S.	33,287.50	750.00	24,867.50	1,025.00
Little Rock..... C. S.	24,177.50	645.00	32,891.75	5,525.00
Louisiana..... C. S.	28,285.00	1,985.00	53,951.50	3,200.00
Maine..... S.	75,457.16	300.00	24,316.84	3,759.66
Michigan..... F.	98,261.54	775.00	64,385.49	1,423.18
Minnesota..... F.	76,785.84	.....	88,829.50	9,050.00
Mississippi..... C. S.	24,780.00	590.00	34,803.25	3,737.67
Missouri..... F.	14,885.00	210.00	134,259.00	2,540.63
Montana..... F.	64,275.01	1,005.00	28,175.00	2,025.00
Nebraska..... F.	90,789.66	262.00	119,215.50	4,000.00
Newark..... S.	220,755.10	.....	243,150.00	3,100.00
New England..... S.	359,326.98	2,789.00	207,074.96	4,800.00
New England Southern..... S.	72,800.02	.....	57,065.50	500.00
New Hampshire..... S.	47,706.87	820.00	30,807.00	700.00
New Jersey..... S.	94,808.17	365.52	58,770.50	6,090.00
New Mexico English..... F.	41,678.33	2,544.50	37,975.00	9,300.00
New Mexico Spanish..... F.	89,802.07	150.00	61,737.50	18,466.00
New York..... S.	321,260.69	305.00	346,792.68	6,600.00
New York East..... S.	410,303.98	679.17	499,173.21	38,011.61
North Carolina..... C. F.	11,535.00	945.00	23,357.00	1,600.00
North Dakota..... F.	69,196.91	1,150.00	68,850.64	5,987.72
North Indiana..... S.	30,317.17	15.00	67,885.50	4,048.82
North Montana..... F.	75,912.11	2,065.00	28,959.38	5,170.67
North-East Ohio..... F.	188,482.06	2,900.00	206,827.30	1,150.00
Northern German..... F.	11,805.00	.....	8,000.00	.....
Northern Minnesota..... F.	101,616.02	.....	181,577.50	10,388.90
Northern New York..... S.	32,478.34	375.00	41,603.66	200.00

APPROPRIATIONS AND DONATIONS BY CONFERENCES FOR THE
QUADRENNIUM—Continued

CONFERENCE	MAINTENANCE		CHURCH EXTENSION	
	Regular	Special	Regular	Special
Northern Swedish F.	\$19,056.25	\$	\$16,745.00	\$1,300.00
Northwest German F.	4,555.00	. . . . .	3,600.00	. . . . .
Northwest Indiana F.	111,060.54	261.50	191,474.00	19,482.50
Northwest Iowa F.	45,633.33	. . . . .	38,107.00	1,950.00
Northwest Kansas S.	35,845.10	200.00	71,314.31	3,600.00
Northwest Nebraska F.	27,827.32	. . . . .	15,350.00	350.00
Norwegian and Danish F.	33,097.00	. . . . .	22,645.50	755.00
Ohio F.	57,221.83	1,075.00	92,635.00	4,140.00
Oklahoma F.	147,417.99	325.00	193,333.83	9,737.33
Oregon F.	103,940.45	1,512.50	109,341.64	13,600.00
Pacific Chinese Mission F.	48,900.82	. . . . .	4,000.00	. . . . .
Pacific German F.	15,026.06	. . . . .	3,700.00	. . . . .
Pacific Japanese Mission F.	72,702.75	630.00	7,485.83	1,325.00
Pacific Swedish Mission F.	22,612.50	. . . . .	10,962.50	. . . . .
Philadelphia S.	183,963.80	185.00	153,730.00	11,624.88
Pittsburgh F.	237,401.10	629.09	290,087.67	2,192.00
Porto Rico Mission S.	222,607.93	2,051.62	76,770.29	5,236.85
Puget Sound F.	177,651.66	1,200.00	160,993.33	3,742.41
Rock River F.	342,868.16	579.67	356,571.25	1,550.00
St. Johns River S.	35,502.94	. . . . .	41,793.04	5,450.00
St. Louis F.	147,257.97	176.00	188,050.50	1,475.00
St. Louis German F.	13,554.54	. . . . .	13,400.00	500.00
Savannah C. F.	14,830.00	400.00	25,925.00	5,050.00
South Carolina C. F.	14,890.00	450.00	40,601.43	4,262.50
South Florida Mission S.	18,480.00	100.00	25,110.00	950.00
Southern California F.	237,675.03	191.45	218,505.62	11,210.33
Southern German F.	13,975.00	200.00	35,872.50	. . . . .
Southern Illinois F.	61,570.36	300.00	60,068.75	1,400.00
Southern Swedish Mission S.	15,125.00	. . . . .	4,000.00	. . . . .
Southwest Kansas S.	49,922.36	. . . . .	26,875.80	1,982.10
Tennessee C. F.	14,153.50	355.00	15,660.00	300.00
Texas C. F.	15,995.00	2,671.00	30,347.00	2,200.00
Troy S.	89,565.96	1,166.66	73,015.00	8,130.00
Upper Iowa F.	46,820.72	. . . . .	10,432.25	. . . . .
Upper Mississippi C. S.	15,061.00	175.00	33,944.50	1,200.00
Utah Mission F.	70,533.50	225.00	52,374.00	1,200.00
Vermont S.	28,950.00	238.12	5,100.00	1,100.00
Washington C. S.	42,717.03	375.00	98,928.25	. . . . .
West German F.	14,193.47	. . . . .	10,848.00	500.00
West Ohio F.	119,638.03	230.00	124,812.00	9,467.50
West Texas C. F.	24,315.00	. . . . .	35,334.50	3,550.00
West Virginia F.	77,734.50	. . . . .	81,040.51	2,250.00
West Wisconsin F.	62,775.82	50.00	58,567.00	21,538.00
Western Norwegian and Danish F.	28,160.55	. . . . .	16,778.95	737.50
Western Swedish F.	21,481.75	. . . . .	8,660.00	. . . . .
Wilmington S.	42,643.75	350.00	44,490.00	9,350.00
Wisconsin F.	94,678.60	. . . . .	41,171.00	300.00
Wyoming S.	73,891.72	220.00	120,247.47	5,250.00
Wyoming State F.	41,023.47	50.00	45,356.25	3,000.00
Items Not Chargeable to Conferences	105,023.33	15,239.35	. . . . .	4,025.57
Canal Zone and Halifax . . . . .	. . . . .	. . . . .	17,500.00	. . . . .
Total	\$8,718,582.07	\$71,390.15	\$9,095,087.94	\$515,728.17

THE WOMAN'S HOME MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH

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To the Bishops and Members of the General Conference, assembled in Springfield, Massachusetts, May, 1924.

This report covers the four years between July 31, 1919, and July 31, 1923. It is with joy and thanksgiving to the God who has called us to serve Him that we record the service of four years.

ORGANIZATIONS

Auxiliaries	5,701
<i>Young People's Department</i>	
Young Woman's Auxiliaries	536
Queen Esther Circles	2,708
Wesleyan Service Guild Units	22
<i>Junior Department</i>	
Home Guard Companies	1,549
Mothers' Jewels Bands	2,235
Total	12,751

MEMBERSHIP

<i>Adult</i>	
Including Auxiliary, Honorary and Conference Members	259,162
<i>Young People's Department</i>	
Including Young Woman's Auxiliaries, Queen Esther Circles, Wesleyan Service Guild	66,629
<i>Junior Department</i>	
Home Guard Companies and Mothers' Jewels Bands....	122,485
Total	448,276
Total increase for the Quadrennium.....	162,180

In October, 1923, the Membership Campaign which had extended over a period of ten years was closed, as a special Campaign. This Campaign had brought to the Society an increase of 246,365 members (in all Departments) or nearly 123 per cent net gain. While the Membership Campaign has been closed, the campaign for members can never cease so long as the Woman's Home Missionary Society exists.

FINANCES

During the stress and strain of financial obligations of the past four years there has been a most healthful advance in income. Reviewing the Quadrennium we find the

Total income 1919-1920	\$2,405,029.90
Total income 1920-1921	2,765,249.79
Total income 1921-1922	2,893,277.10
Total income 1922-1923	3,212,562.90
Total income 1919-1923	\$11,276,119.69
Total income 1915-1919	4,992,550.86
Total increase for Quadrennium (1919- 1923)	\$6,283,568.83

It will be noted that the increase for the past Quadrennium is larger than the total income of the preceding Quadrennium.

Included in the total income are the special funds secured through Thank Offerings, Lenten Offerings, Mite-Boxes, Permanent Missionary and Permanent Deaconess Funds and bequests.

PERIODICALS—PUBLICATIONS—PUBLICITY

<p><i>Woman's Home Missions</i> <i>Junior Home Missions</i></p>	}	<p>Editor, Mrs. Levi Gilbert Publisher, Mrs. George W. Keen</p>	<p>420 Plum St., Cincinnati, Ohio</p>
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Subscription—*Woman's Home Missions*... 50 cents per year
 Subscription—*Junior Home Missions* ... 25 cents per year

Number of subscribers to *Woman's Home Missions*..... 80,143
 Number of subscribers to *Junior Home Missions*..... 34,362

Increase in subscribers for the Quadrennium..... 33,363

During 1922 all the editing and publishing interests were moved from New York to the Cincinnati Headquarters (420 Plum Street). With all these interests centered in one place, and greatly increased facilities, the Society is already reaping the increase of efficiency and economy.

Sales offices of the Society are located at 150 Fifth Avenue, New York City, N. Y.; 581 Boylston Street, Boston, Mass.; 77 West Washington Street, Chicago, Ill.; 3 City Hall Avenue, San Francisco, Cal.

Three Conference Woman's Home Missionary Societies also have Sales Offices: 1701 Arch Street, Philadelphia, Pa.; 2000 Fifth Avenue, Pittsburgh, Pa.; 1047 South Hill Street, Los Angeles, Cal.

DEPARTMENTS

Deaconess Department.—The largest Department has for its special activity the Deaconess Work of the Woman's Home Missionary Society.

The General Deaconess Board reports 922 Deaconesses in the United States. These Deaconesses serve under three Administrations of Deaconess Work (the Methodist Deaconess Association, the German Central Deaconess Board, and the Deaconess Department of The Woman's Home Missionary Society), which have been recognized by General Conference. To these Administrations the General Deaconess Board sustains an advisory relation.

May we call your attention to the responsibility of this Society in the development of, and provisions for, its Deaconess Work.

In all phases of its activities perhaps none has more local interest than that of the Deaconess Department of The Woman's Home Missionary Society. Except in a few instances, this department is dependent upon local support from the community which the institution serves. Every Deaconess Home does, however, have some support from the National Treasury, in that one half of the dues of all members of the Woman's Home Missionary Auxiliaries in the town or city in which the Deaconess Home is located is given to its support.

Beginning in the Auxiliaries and the organizations of the Young People's Department (Young Woman's Auxiliaries, Queen Esther Circles, and Wesleyan Service Guild Units), going on to the District and Conference organizations, there is constant appeal to young women and girls to prepare for this service. In order that this preparation can be made under the Society, the establishment and maintenance of Training Schools became a necessity. Seven such schools are in operation, and here those who desire to enter Deaconess service may have the necessary training. Many most worthy and consecrated young women cannot provide their scholarship (\$175) and other expenses of travel and personal necessities.

The next step, therefore, is for the women of The Woman's Home Missionary Society to raise money for these scholarships. Back to the Conference, the District, the Auxiliary, or Young People's organization is sent this responsibility, and right generously is it met—as thousands of dollars are gathered for what is called "Student Aid" or "Scholarship Funds." For three years of training-school work, students must have this aid, which is so gladly provided for those who otherwise could not have the training for Deaconess service.

After graduation the Deaconess who has accepted a scholarship is expected to give one year of service (for which she receives the regular Deaconess allowance and her living expenses) for each year of training.

Assignments of Deaconesses to fields of service make necessary a home in which they may live—hence The Woman's Home Missionary Society has established thirty-one Deaconess Homes which (together with Settlements, Rest Homes, and Hospitals under this department) have a total property valuation of \$1,631,359 (on which there is an indebtedness of \$293,914).

In the most recent publication of the General Deaconess Board there are reported 922 Deaconesses in the United States. Serving with the Woman's Home Missionary Society in its various activities, and residing in these institutions are 574 Deaconesses for whom this Society is responsible. For the current expenses of these Homes and institutions there was expended last year \$282,315.

As the General Conference of 1920 gave to each of the three forms of Deaconess administration the privilege of governing its work, The Woman's Home Missionary Society took the following action: "That Deaconesses serving with The Woman's Home Missionary Society wear the prescribed garb when on duty, and receive a uniform allowance. The Society to provide for its care in protracted illness."

The quiet, beautiful garb of the Methodist Deaconess is so well known that we do not need to describe it at this time. It

may not be so well known, however, that the allowance for "the Deaconess serving with The Woman's Home Missionary Society" has been fixed at \$30 per month (with living expenses and vacation allowance provided).

But this is not all the women of this Society are responsible for in this Deaconess Department. When these "servitors," as our Deaconesses have been called, can no longer serve because of age or physical limitations, they are numbered among our blessed "sunset members." Rest Homes are provided for recreation and vacation periods, as well as for those who need more or less permanent care. For this purpose Bancroft-Taylor Rest Home (Ocean Grove, N. J.) has ministered for many years. We would that every reader of these lines might look in on this family gathered in this home by the seaside. Here many a weary Deaconess and Missionary (both Home and Foreign) have found a "welcome home," rest, and recuperation or permanent care, as has been needed. Arrangements are now being made to occupy a Rest Home in Pasadena, California, the magnificent property given for this purpose by Mrs. George O. Robinson, to be named "Robincroft."

In addition to permanent Rest Homes there are Rest Homes open for the Summer months as follows: Fenton Rest Home for Deaconesses, Chautauqua, N. Y.; Methodist Missionary Home, Chautauqua, N. Y.; Thompson Rest Home, Mountain Lake Park, Md.; Elvira Olney Rest Home, Ludington, Mich.; Wing Rest Home, Huntington Beach, Cal.; Beulah Rest Home, Fruitvale, Cal.; and Ruth Skeer Rest Home, Newton, Pa.

Even this does not complete the story, for these women of The Woman's Home Missionary Society have provided a last resting place for those who enter life eternal, in the beautiful God's Acre at Ocean Grove, N. J., in sight of the rolling sea.

Surely this department of work of The Woman's Home Missionary Society must commend itself to all who are interested in the welfare of humanity. Were it possible to tell in this report of all the activities of the Deaconesses, the surprise and joy of our friends would be unlimited; but that would be another story.

The work of the Deaconess Department is administered by the General Secretary and six Bureaus—one of which is the Bureau for Hospitals.

Field Department.—This Department lists eighteen Field Secretaries. Whenever opportunity offers these Secretaries present the General Work of the Society. Securing members, subscribers to the periodicals, distributing leaflets, securing special gifts, and in every possible way promoting the interests of the Society in all departments of organization.

Department of Mission Supplies.—Not only does this De-

partment give aid to ministers and their families, but it also supplies many of the needs in our Homes and Schools. The work of this Department has steadily increased.

Department of Training Schools.—The need of trained workers for Christian service has never been more apparent than during the past Quadrennium. Seven Training Schools for Missionaries and Deaconesses have been in operation; with ever increasing facilities, which have made possible greater efficiency as graduates have gone into active service in both Home and Foreign Mission Fields.

Department of Homes and Schools.—A new feature in this Department is the appointment of a Secretary of Education and Personnel. This will make possible higher educational standards in the schools supported by the Society. The Department of Personnel will assist the Bureau Secretaries in securing the most efficient missionaries and teachers—while it will also make possible a more discriminating examination and selection of those making application for such positions. The office of this Department is in the Headquarters, 420 Plum Street, Cincinnati, Ohio.

Number of candidates approved during the Quadrennium. . . 210
 Number of candidates appointed during the Quadrennium. . . 155

During 1919–1920, there were 559 missionaries and teachers serving with the Society in National Homes and Schools. During 1920–1921, 550; 1921–1922, 550; 1922–1923; 669.

During the same periods there have been (1919–1920) Licensed Deaconesses serving with The Woman's Home Missionary Society, 435; 1920–1921, 419; 1921–1922, 468; 1922–1923, 443.

To these should be added those who have served as Probationers and Associate Deaconesses. Including these there has been an average force of Missionaries and Deaconesses of 1,100 annually in the various fields of Home Missionary activities.

Forty (40) consecrated, unsalaried women give their time and services as Bureau Secretaries caring for the interests of the Homes and Schools operated under the auspices of the Society.

Department of Methods.—Standing Committees, the Chairmen of which are appointed by the Board of Managers at the Annual Meeting of the Society, promote the interests of Christian Stewardship, Evangelism, Migrant Work, Mite-Boxes, Permanent Missionary and Deaconess Funds, Temperance, Prohibition, and Christian Citizenship; Thank Offering, and Lenten Offering. These Standing Committees have prosecuted the work assigned to them with ever increasing interest and results during the Quadrennium.

BUILDING PROGRAM

In 1920 a Building Program to extend over a period of five years, including the fiscal year 1925-1926, was adopted with financial appropriations approximating \$2,000,000. In carrying out these plans the following buildings have been rebuilt, or erected as new structures by the National organization:

Frances De Pauw Home (Spanish), Los Angeles, Cal.
Kansas Building, Kansas City National Training School, Kansas City, Mo.
School Building, Folts Mission Institute (Training School), Herkimer, N. Y.
Sager-Brown Orphanage for Negro Children, Baldwin, La.
Community House, Leisenring, Pa.—in connection with McCrum National Training School, Uniontown, Pa.
Spurlock Hall—Mothers' Jewels Home, York, Neb.
Campbell Settlement, Gary, Ind.
King Home (destroyed by fire), Marshall, Texas
Sunset Cottage, Bancroft-Taylor Rest Home, Ocean Grove, N. J.
Methodist Mission Home (purchased), Chautauqua, N. Y.
Iowa National Bible Training School, Des Moines, Iowa
Thayer Home, (rebuilt), Atlanta, Ga.
Susannah Wesley Home, Honolulu, T. H.
Maynard-Columbus Hospital, Nome, Alaska
Gertrude Orvis Hall, George O. Robinson Orphanage, San Juan, P. R.
Administration and School Building, Mitchell Home and School, Misenheimer, N. C.
Methodist Deaconess Hospital, Rapid City, S. Dak.
Nurses' Home, Deaconess Sanatorium, Albuquerque, N. M.
Epworth School (purchased new building), Webster Groves, Mo.
Day Nursery for Negro Children (Friendship Home), Cincinnati, O.

Other institutions are in process of reconstruction and erection which will complete this building program.

Conference organization of The Woman's Home Missionary Society have erected, purchased, or received by gift, the following:

Community House, Byesville, O. (North-East Ohio Conference)
Wyoming Conference Children's Home, Binghamton, N. Y.
Ruth M. Smith Children's Home, Sheffield, Pa. (Erie Conference)
Rock River Conference Friendship Home (for Negroes), Chicago, Ill.
Esther Home, Detroit, Mich. (Detroit Conference)
Esther Home, Birmingham, Ala. (Alabama Conference)
Jersey City Deaconess Home (purchased), Jersey City, N. J. (Newark Conference)
Fairmount Settlement House, Fairmount, W. Va. (West Virginia Conference)
Friendship Home (for Negroes), Philadelphia, Pa. (Philadelphia and Delaware Conferences)

Fifty-eight Conference organizations of The Woman's Home Missionary Society are raising funds for, and conducting Missionary Work (exclusive of Deaconess Homes) within the bounds of their respective Conferences (with the consent of

the Board of Trustees) to the number of 116 institutions, or centers of work.

INTERDENOMINATIONAL RELATIONS

With increasing activities, in which one Denomination cannot serve alone, Interdenominational Relations have grown in number and strength.

Affiliation with the Council of Women for Home Missions and the Home Missions Council, the Committee on Cooperation in Latin America, the Board of Christian Work in Santo Domingo, the Committee on Interracial Cooperation, have served to unite us with other Home Missionary Agencies in multiplied activities. With the Council of Women for Home Missions we have been very closely united in the use of the Home Missionary Text Books, Interdenominational Summer Schools of Missions, Work among Farm and Cannery Migrants, and the salaries of Christian workers in the Government Schools for Indians.

Because of membership in the Council of Women for Home Missions we with other Woman's Boards of Home and Foreign Missions and organizations of women for other than missionary service, are allied with the Woman's National Committee for Law Enforcement.

The Woman's Home Missionary Society has been honored by being privileged to furnish the salary for the *Protestant Chaplain* in the United States Marine Hospital No. 66 (for Lepers), Carville, La. The knowledge came as a surprise when it was learned that such need existed, but our women responded generously and gladly.

Work Among Chinese in San Francisco, Cal.—Three Trustees represented this Society on an Interdenominational Commission which met in San Francisco one year ago. The result of the study was the conviction that Protestant forces should unite in a program of Educational, Social, and Recreational activities as soon as practicable. That as far as it would not interfere with the continuance of Denominational religious activities there should be a program for union evangelistic and other lines of religious effort as might be deemed expedient.

The women of the Presbyterian and Methodist Home Missionary organizations have been prosecuting work for many years, in separate institutions for Chinese women and Children, and Rescue Work for Chinese girls. The work of the institutions will be so united that the Woman's Board of National Missions (of the Presbyterian Church in the United States of America) and the Woman's Home Missionary Society (of The Methodist Episcopal Church) will hereafter cooperate in all these activities on a fifty-fifty basis.

A new Home for Children is being erected in Oakland, which when completed will make possible the re-adjustment of work as now conducted under the two organizations.

With the passing of the years co-laborers have gone into the great beyond. Mrs. Fannie Ambrose Aiken, Recording Secretary Emeritus, served The Woman's Home Missionary Society for thirty years as Recording Secretary. As the pen fell from her hands, her record was: "My life has been ennobled by the toil and sacrifice, and joy, of the thirty years' service, and enriched by association and fellowship with the good women of our grand Society." In the fellowship of the Heavenly Home she and other National Conference, District, and Auxiliary officers, and members, Missionaries, and Deaconesses of this sisterhood doubtless join in praise for the opportunities of service here and there. In the spirit in which they served and wrought we record our pledge and earnest desire:

Lord, if we may
We'll serve another day.

Respectfully submitted

MRS. WILBUR P. THIRKIELD,
President.

MRS. MAY LEONARD WOODRUFF,
Corresponding Secretary.

REPORT OF THE BOARD OF EDUCATION FOR NEGROES

To the General Conference in Springfield, Mass., May, 1924.

DEAR FATHERS AND BRETHREN :

The most prosperous quadrennium in the entire fifty-eight years of The Board of Education for Negroes, of the Methodist Episcopal Church, successor to the Freedmen's Aid Society of the Methodist Episcopal Church, shows that in the nineteen schools there have been 468 teachers and 6,862 students enrolled, and that the numbers desiring admission to these schools have been larger than ever in the history of the Board. The facilities, although greatly enlarged, have not been adequate to accommodate the growing numbers and needs of the twenty Negro Conferences, having a lay and ministerial membership of 358,000. Practically all the ministers, Sunday-school teachers and other leaders of our Negro churches, are the products of these schools. Without the schools the Negro churches would be without leaders and helpless. It is coming to be more and more understood that the success of the Christian religion and the Church of the future in any race depend upon the training and education of the children. New and enlarged buildings, necessary equipment, extensive repairs and improvements, with increased salaries for teachers, have all been made possible by the magnificent response of the Church in the Centenary.

CHANGE OF NAME AND CHARTER

In accordance with the action of the General Conference of 1920, the name and charter of this Board were changed from the Freedmen's Aid Society of the Methodist Episcopal Church, to The Board of Education for Negroes, of the Methodist Episcopal Church, incorporated under the laws of the State of Ohio.

CHANGES IN MEMBERSHIP OF THE BOARD

Soon after the close of the General Conference Mr. E. R. Graham, publishing agent, and a valued member of the Board for many years, was removed by death.

Mr. Harlan C. West, finding it impossible to attend to the duties of membership on the Board, sent in his resignation which was regretfully accepted.

Mr. E. S. Sawtelle and Mr. S. A. Mullikin were elected by the Bishops to fill these two vacancies in the list of laymen.

In the last year of the quadrennium Mr. S. A. Mullikin was killed when his automobile collided with a railroad train at a dangerous crossing. Two of his daughters were killed at the same time, and one was severely injured. This unfortunate accident removed from the Board a valuable layman whose interest in the work was thorough and sincere.

DEATH OF THE RECORDING SECRETARY OF THE BOARD, REV.
D. LEE ALTMAN, D.D.

Rev. D. Lee Altman, D.D., for thirty years a member of the Board, and during nearly all of that time its Recording Secretary, was called home October 4, 1922. A sincere Christian gentleman, a loyal Methodist, and a true friend of the Negro people, has passed on. He was sincerely devoted to the cause for which this Board is organized, and gave unstintingly of his time and abilities toward the welfare of the schools.

Rev. E. S. Lewis, D.D., formerly a president in one of the White schools of the South, when they were connected with the Freedmen's Aid and Southern Education Society, and for many years the esteemed and successful Associate Editor of the Sunday School Publications of the Church, was elected by the Bishops to the vacancy caused by the decease of Dr. Altman. While the Board loses an old and true friend in Dr. Altman, it gains a tried and experienced one in Dr. Lewis.

CHANGES IN SCHOOLS AND PRESIDENCIES

Some of the most important changes in the history of our work have been made during the quadrennium. These have affected all the schools in their physical plants and in their management. The more important items of growth and development in each institution are given in the summary, which shows that tangible assets, such as real property, equipment and endowment, have increased from \$2,008,750.00 in 1920 to \$4,026,900.00 at this date. In other words, the assets of the Board have increased \$2,018,150.00 during the past four years, which is equal to the previous fifty-three years.

GAMMON THEOLOGICAL SEMINARY, ATLANTA, GA.

In very many ways this is our most important institution. Trained Negro ministers are most needed by the Negro race at this time. Much has been done to make for a larger output from Gammon in the future. With \$60,000.00 saved out of accumulated interest from the endowment, and \$60,000.00 additional furnished by the Board, a new administration building, with classrooms and auditorium, has been erected. The main building formerly used for administration, classrooms and stu-

dents' dormitory, has been remodeled and will be used entirely as a dormitory. A new central heating plant has been installed. The new administration building has been named Thirkield Hall in honor of the great and lasting services of Bishop and Mrs. W. P. Thirkield.

The Board has also approved of the naming of the new refectory Bowen Hall in honor of the long services of the senior professor, Dr. J. W. E. Bowen, who for thirty-one years has been a tower of strength to the institution and to his race.

Two new professors' cottages have been erected, costing nine and ten thousand dollars. One of these was paid for by the Stewart Missionary Foundation for Africa, and is to be the residence of the Professor of Missions.

The seminary has become a center of activities far-reaching in their influence for good on Negro life. Each year a Bible Conference is held for women of the Negro race on the campus of the seminary, under the auspices of the White Presbyterian Church of the South; also a summer school for rural pastors conducted by our Board of Home Missions and Church Extension.

An endowed lectureship of \$10,000.00 has been provided under the leadership of Bishop R. E. Jones, an alumnus of the seminary.

The institution has graduated women from its School of Missions for the first time during this quadrennium.

The improvements and additions have doubled the capacity for students, so that the seminary easily leads all others as the largest, the best equipped and best endowed theological seminary in the United States for the training of Negro ministers.

THE STEWART MISSIONARY FOUNDATION FOR AFRICA,
ATLANTA, GA.

The Foundation, now permanently located in Gammon Theological Seminary, was created by the Reverend William Fletcher Stewart, of the Rock River Conference, who gave \$100,000 for its endowment. The interest of the sons, the Reverend G. Grant Stewart and Mr. Edward L. Stewart, the trustees, in carrying out the will of their father, continues unabated.

The new building at Gammon provides adequate rooms for the Foundation and its School of Missions; and the residence erected at a cost of ten thousand dollars permanently houses the general secretary who is a member of the Gammon faculty.

The Foundation is now in the best possible position to prosecute its high mission. Many Negro young men and women have gone to Africa as missionaries, the direct result of the work of the Foundation; while missionary information about the dark continent has been broadcast everywhere in the South among Negroes through the Negro institutions of learning and

the Negro churches. The largest accomplishments for the Foundation are now ahead of it.

FLINT-GOODRIDGE HOSPITAL AND NURSE TRAINING SCHOOL,
NEW ORLEANS, LA.

This is the only hospital on the Gulf Coast where Negro physicians and surgeons can take their patients and treat them. It is the only hospital where self-respecting Negro people may engage a private room for their sick.

During the quadrennium they have enrolled 64 nurses, 8 mid-wives, 1 interne, 12 post-graduate Public Health nurses; and have graduated 21 nurses, 6 midwives, 1 interne and 12 post-graduate Public Health nurses.

The institution has increased its endowment from \$50,000 to \$78,000. It has been recognized as an accredited hospital by The American College of Surgeons. They have never had a nurse to fail in any State Board examination. Six of their nurses hold positions in the United States Veterans' Bureau Hospital at Tuskegee, Ala. They have rendered during the quadrennium free service amounting to \$34,939.19. Some of the best physicians and surgeons in New Orleans bring their work to the hospital, and many of them pronounce the case records to be kept better than those of any other hospital in the city. A member of the Louisiana State Board of Medical Examiners pronounced Flint-Goodridge Hospital the best managed hospital in New Orleans.

MEHARRY MEDICAL COLLEGE, NASHVILLE, TENN.

An outstanding accomplishment of the Board during the quadrennium has been the classification of Meharry Medical College in class "A" by the Council on Medical Education and Hospitals of The American Medical Association. The result is due to a combination of support by The Board of Education for Negroes, the General Education Board and Carnegie Corporation. The invested endowment of the institution is \$590,050. In addition to this, a yearly appropriation is made by The Board of Education for Negroes and the General Education Board, which brings the total income to \$50,000, exclusive of student fees. These appropriations cover a period of five years, pending the securing of an additional one-half million dollars, thus bringing the total endowment to a million dollars. On this second one-half million there is a subscription of \$200,000 already made by the Negro doctors who are graduates of the institution. Other appropriations have been made by the above Boards, the most significant one being \$89,000 by the General Education Board for the enlargement of the George W. Hubbard Hospital.

This appropriation made possible the addition of a fourth story to the hospital, and a full, modern equipment. The capacity of the hospital has been increased from 75 to 150 beds, and to an emergency service of 175. The American College of Surgeons now recognizes the George W. Hubbard Hospital as a class "A" institution, and has approved it for internships.

In order that Meharry might have ample grounds and buildings for expansion, a new site and buildings have been provided for Walden College, formerly Walden University. The entire grounds and buildings of the old Walden which joins the Meharry campus, have been transferred in fee simple to the Meharry Medical College. According to an appraisalment by competent real estate agents, this represents an outright gift to Meharry of \$100,000. This additional property enabled the institution adequately to house its Pharmaceutical Department and provide laboratories for research work, as well as additional classrooms so much needed.

The total contribution of our Board to the endowment and expansion of Meharry amounts to \$375,000. With increased funds and additional buildings there have followed the installation of modern equipment in all departments, and notable additions to the faculty.

The one man who was the genesis, as well as the promoter, of Meharry Medical College, Dr. George W. Hubbard, retired during the quadrennium and is now President Emeritus. The alumni, "his boys," as he calls them, provided a house for him costing \$10,000, on the grounds of the institution. In this comfortable home he is resting; but daily sees the institution grow into full fruition. This residence reverts to the college after the death of Dr. Hubbard.

He was succeeded by Dr. John J. MULLOWNEY, Philadelphia, Pa., formerly a professor in Girard College. Dr. MULLOWNEY took hold of the college with a vigorous mind, heart and hand. His zeal in no way has abated, and within three years after assuming administrative control he has seen the institution honored with the highest classification possible.

Meharry Medical College with a service unsurpassed, is at the dawn of its largest day of usefulness.

BENNETT COLLEGE, GREENSBORO, N. C.

[The State of North Carolina is now in the lead of all the Southern States in the development of its Negro public schools and colleges. The amount expended by the State for Negro schools in 1922-1923 was four millions of dollars. This amount was as much as was expended upon the entire school system for both races in 1900.] The educational standards in this State are the highest of any in the South, and every effort is being made to bring the denominational institutions to these stand-

ards. State conferences are constantly being held between presidents and principals of denominational institutions and the Department of Negro Education of the State, which checks up on the development and needs of all schools, both State and private.

A fire which destroyed Carolina Hall, a boys' dormitory at Bennett College, in which were located the auditorium and several classrooms, made necessary new buildings. In the erection and equipping of these buildings every effort is being made to meet State standards and requirements. The new buildings erected are a girls' dormitory, a refectory and classroom building, with special reference to housing the Science Department. A Carnegie Library upon the grounds to serve the city and school has also been erected; a residence for the dean has been completed. The institution continues to be one of the most popular in the State and its future is guaranteed. There are 38 acres with 8 buildings in the plant.

CLAFLIN COLLEGE, ORANGEBURG, S. C.

Claflin College continues to be an important factor in the education of the Negro in South Carolina and adjacent States. Dr. L. M. Dunton and Mrs. Dunton, who have done more than any others to develop Claflin College and place it among the best of the schools of the Board, felt it necessary during the quadrennium to retire from the leadership and responsibility of the institution. Dr. Dunton has served as President forty years. Mrs. Dunton, working by his side as teacher and financial agent, has taught, traveled, written, spoken and prayed thousands of dollars into the plant. Dr. Dunton has been equally industrious in cultivating friends for the institution, whose many gifts now form a part of that great heritage. When, therefore, these people determined to give up the active leadership of the college, there was a time of mourning among thousands of the people whom they had served. When President Dunton retired he was educating the fourth generation of Negroes in South Carolina. To few has been given the opportunity to see such fruits of their labors. Dr. Dunton was unanimously elected President Emeritus of Claflin College, and proper resolutions were passed and spread upon the records of the Board. Everyone wishes them peace and happiness the remainder of their lives. Claflin College is their monument.

In choosing a successor to Dr. Dunton, the policy of promoting those in the system who had shown ability and efficiency was adhered to. President J. B. Randolph, of Samuel Huston College, was transferred to the presidency of Claflin, thus assuring the continued success of the institution.

The Claflin endowment has been brought to \$128,969.14, and a large sum has been expended in improving and equipping

the plant. The student attendance is growing from year to year, and taxing the capacity of the college.

CLARK UNIVERSITY, ATLANTA, GA.

This institution located at Atlanta, Ga., is being developed as the university of the system. The plant comprises 370 acres and 13 buildings. The most notable addition to the buildings is Leete Hall, which cost \$250,000. This building takes care of administration and classrooms, with a commodious chapel and gymnasium. It is regarded as the best school building on the campus of any institution for the Negro race in the South.

The Woman's Home Missionary Society has remodeled and enlarged their Thayer Home, expending \$50,000, which makes one of the most finished and well-equipped home-economics buildings and model homes in the South for Negro girls.

Other improvements have been made in all the buildings, looking to the comfort of teachers and students.

Following the resignation of Dr. Harry Andrews King, the Reverend J. W. Simmons, A.M., Ph.D., Professor of Religious Education in Southwestern College, Winfield, Kan., was elected President.

Important changes and additions have been made in the faculty. There are now 25 professors, instructors and officers. The field agent for Clark University is also connected with the State Board of Education of Georgia, and is now working in the interest of the university. A law school is to be inaugurated as soon as funds will permit. Every effort is being made to have Clark a university in fact as in name.

SAMUEL HUSTON COLLEGE, AUSTIN, TEXAS

When President J. B. Randolph was transferred from this school to the presidency of Claflin, Reverend R. N. Brooks, A.M., B.D., then principal of Central Alabama Institute, Birmingham, Ala., was transferred to the presidency of Samuel Huston College. Under President Brooks the institution continues the growth begun under the former president.

There are 14 1/2 acres with 10 buildings in the plant. The amount of \$32,000 has been expended upon the school in complete renovation, installation of new furnishings and equipment, and a heating plant for each building. Additional land has been purchased, upon which was a residence now used for the Industrial Department. This made possible the remodeling of the Industrial Building into a Science Hall, which provides space for as large a science equipment as may be found at any of the schools of the system.

There is now in prospect a co-ordination and unification of the two schools for Negroes located in Austin, known as Tillotson College under the auspices of The American Missionary

Association, and Samuel Huston College, so that the two schools shall be operated as one under the probable name of Samuel Huston-Tillotson College. The expenses incident to operating the combined institutions under one management will be borne by the two Boards owning the property. In the combination, State requirements with reference to standards will be met, as well as increased efficiency, and avoidance of overlapping and wastage of funds.

MORGAN COLLEGE, BALTIMORE, MD.

This institution has made marked progress in its development during the quadrennium. It is now meeting the college standards of the State of Maryland. An exceptionally fine piece of property consisting of 85 acres has been purchased. The location is one of the most valuable school sites for a Negro institution anywhere in the United States, and is now within the City of Baltimore. Extensive city improvements are being made near it, which make the property more valuable. There are 20 buildings upon the campus. One of them is a newly erected stone structure known as Carnegie Hall, costing \$100,991, of which the Carnegie Corporation gave \$95,000, the balance being furnished by the two Negro patronizing Conferences, the Washington and Delaware, together with other friends of the institution. There is also a central heating plant.

The courses of study have been broadened in scope and considerably increased in number; also the faculty enlarged and special teachers are employed from the faculties of Johns Hopkins University and the Baltimore Teachers' College to give part-time courses in science and education.

The student attendance has rapidly grown. Students attend this institution from all over the United States, also from Central America, the British West Indies, Africa and Haiti.

This is the most northerly located college of any in the system, and therefore has a large number of students enrolled from Philadelphia, Boston, Providence and New York. The location of the school on the border meets the needs of and brings together Negro students coming from either North or South. The quadrennium registers for this institution an increasing service to the people, and its future is assured by reason of its advantageous location, strong faculty and large constituency.

NEW ORLEANS-GILBERT COLLEGE, NEW ORLEANS, LA.

This institution is located on St. Charles Avenue, New Orleans, La., with a campus of three acres and seven buildings, and is one of the most valuable properties of the Board. It is one of the few schools not having grounds adequate for expan-

sion. The Board has a committee with Resident Bishop Jones, chairman, seeking a new site. There need be no haste in the matter, as the present property is so environed that it yearly increases in value.

The large Methodist constituency in New Orleans among Negroes, and the larger Negro population of Louisiana, makes this institution one having great opportunity for service. A few years ago it was really a grade school with only a few students in high school and college work. Now, out of an enrollment of 556, more than 400 are taking work in high-school and college courses. The Louisiana Conference loyally supports the institution. Its valuable property, large attendance and vast constituency, assures its future.

GILBERT INDUSTRIAL INSTITUTE AND THE ORPHANS' HOME

It seemed best to transfer the work of Gilbert Industrial Institute to New Orleans, and locate it on the same grounds with New Orleans College, in order that its work might reach a large number of young people, and that after graduation from Gilbert they might find it easier to take the wider preparation of the college. This arrangement has been working admirably.

The Orphanage, which was located at Baldwin and carried on in connection with Gilbert Institute, in recent years has had but a feeble existence. Recently the Woman's Home Missionary Society determined to establish an orphanage among our Negro membership in the South. After investigation of various sites, it was decided to build the new orphanage on the foundation of the one established by Dr. W. D. Godman and Dr., afterwards Bishop J. P. Newman, years ago at Baldwin. The Board of Managers has transferred to the Woman's Home Missionary Society the 30 acres of land in Baldwin on which for many years Gilbert Institute and the Orphans' Home were operated. We have also paid over with the land and buildings, the Orphans' Home endowment amounting to \$14,000, held by the Board of Education for Negroes, and between six and seven thousand dollars held by the local Board of Trustees at New Orleans.

The Woman's Home Missionary Society has reconstructed the buildings and enlarged the facilities, so that it is a real orphanage, where the fatherless and motherless children of our Negro people in all that region may be taken in and cared for under the auspices of the Church of their parents.

RUST COLLEGE, HOLLY SPRINGS, MISS.

With 60 acres for a campus and 10 buildings this school is strategically located in North Mississippi, between Birmingham and Memphis, and has always served a large constituency. Improvements upon the plant have been made and equipment in-

stalled and new property purchased amounting to \$30,000. A new classroom building is one of the additions; and another building to house the Science Department will be ready for the next scholastic year. Five houses and lots opposite the campus have been purchased and are being prepared for residences of married teachers. The institution is in the day of its greatest prosperity in patronage and usefulness.

GEORGE R. SMITH COLLEGE, SEDALIA, MO.

This school is located so as to serve the constituents of the two Negro Conferences and Negroes generally in Missouri, Kansas and Oklahoma. It is one of the smallest of the system, but maintains an ever-increasing record. There are 24 acres and one large building in the plant which houses all of the activities of the school.

During 1921-1922 one of the students of George R. Smith won the American Legion medal for the best essay, and another a second prize for an essay on "Should the United States Prohibit Immigration for Five Years?" in a contest of all Negro colleges in Missouri.

The entire plant has been renovated and new equipment installed at a cost of \$16,618.02.

The lady whose benefaction made possible the institution still lives and continues her interest.

The future of the school is handicapped by the need of additional buildings, which will be provided as soon as funds are available.

PHILANDER SMITH COLLEGE, LITTLE ROCK, ARK.

Every effort is being made to get the schools now located in congested, downtown sections out upon new sites with ample grounds for expansion in the years to come. In line with this policy, a new site of 42 acres costing \$42,000 has been secured for Philander Smith College. The site is high, overlooking much of the city, two and one-half miles from the business section, and within two city blocks of two lines of street railway. When sale has been made of the old property and sufficient funds available from the Church, a group of buildings will be erected on the new site.

The Arkansas State Board of Education has given Philander Smith College a rating as the leading institution in the State for the education of the Negro. This school has supplied one-half of the Negro teachers of the State. In buildings, equipment and faculty, while it now leads all the rest, the new site provides a future for the school surpassing any in the State.

WALDEN COLLEGE, NASHVILLE, TENN.

In the paragraph upon Meharry Medical College reference

was made to the transfer of the old Walden property to Meharry and the purchase of a new location for Walden. This new site of 9 acres with two large brick and one cement block building, is another outstanding achievement of the quadrennium. The new property cost \$155,000 and is deeded to and entirely under the control of the Board. The old Walden property was jointly controlled by a local Board of Trustees and The Board of Education for Negroes, each having a deed to a part of the buildings and grounds of the school. This made difficult the handling of the institution. This joint control has been entirely eliminated, and the new Walden property sustains the same relation to The Board of Education for Negroes as does all other of our school property. Improvements have been made upon the new Walden and equipment installed amounting to \$42,492.33, making a total of \$197,492.33 expended in the location of the institution in its new home.

In line with the civil-service policy of the Board, a former professor of Philander Smith College, Thomas Russell Davis, a graduate of Howard University and Chicago University, was elected president, and the strongest faculty ever employed by the institution was secured.

The new Walden site overlooks the entire city of Nashville. Surrounding the site are many acres of vacant land which may be purchased for the future expansion of the school. This school never had a greater future than is now ahead of it. From the opening day it has had all the students that could be accommodated.

WILEY COLLEGE, MARSHALL, TEXAS

This school has the largest college student body of any in the system. The plant consists of 53 acres with 14 buildings. The growth in college students has been phenomenal. In 1920 there were 133 college students. The peak of college enrollment for the quadrennium reached 219 students.

In the enlargement of the Science Department and the library, together with other improvements, \$45,000 has been expended.

The Texas State Board of Education has certified this institution for a class "A" rating as a college. This school furnishes more trained teachers for college and high-school work than any other in the system, and is regarded as the leading college in Texas for the education of the Negro.

CENTRAL ALABAMA INSTITUTE, BIRMINGHAM, ALA.

During an electrical storm in the summer of 1923, the main building and contents at this institution were totally destroyed. The building was known as Brainerd Hall, made possible by a gift from Mrs. I. D. Brainerd, of Waterville, New York, in

memory of a deceased son. This building housed most of the activities of the institution, so that when it was destroyed there was nothing to do but to close the school until the plant can be rebuilt.

The school's patronizing territory is the State of Alabama. Its location, away from a car line or modern means of reaching same, has been its principal handicap. Adequate time is required to consult all the interests involved in the location of the school, so that this handicap to its growth may be removed, and that the re-established plant shall meet all the requirements of a first-class secondary school.

THE DAYTONA NORMAL AND INDUSTRIAL INSTITUTE,
DAYTONA, FLA.

One of the most romantic and thrilling stories in Negro educational life is the founding and development of this school. Seventeen years ago Mrs. Mary McLeod Bethune, then an humble Negro woman out of the cotton fields of South Carolina, but now one of the prominent women of the Negro race, had a vision of how to meet the needs of the Negro youth of Florida. She went over into Florida, as did Paul to Macedonia, and with this vision she secured five dollars which was paid as earnest money on a lot in Daytona, Florida. With the aid of friends, the Daytona school has developed until it now represents a property valued at \$250,000.

It was proposed that Cookman Institute, a small school located at Jacksonville, Florida, be merged with The Daytona Normal and Industrial Institute. After a conference with the principal and Board of Trustees of the Daytona Institute, and full consideration of the same by the Board of Managers of The Board of Education for Negroes, it was agreed to take over The Daytona Normal and Industrial Institute, sell the Cookman property, and use the funds accruing from the sale, with other appropriations, to further develop the Daytona school. The Board of Trustees of the Daytona Institute deeded to The Board of Education for Negroes their entire property estimated at \$250,000. Thus, over night, the plant of The Board of Education for Negroes in Florida leaped from that of a valuation of \$62,000 to one of \$312,000. From among the smallest, our educational plant now becomes the largest school for Negro youth in that State.

The institution is doing a valuable work in home economics and handcraft industries. There is a hospital which is training Negro nurses for both races in that section. With the merger, the school becomes co-educational, and the first year registers a student attendance of 325. Mrs. Bethune continues as president of the merged institution.

Its contributors and supporters include a large number of

the most representative people of both races in the nation. The merger was approved by the important educational agencies in the East, having funds at their disposal for school endowments. A real far-sighted and statesmanlike task has been accomplished in this merger.

HAVEN INSTITUTE AND CONSERVATORY OF MUSIC,
MERIDIAN, MISS.

Just at the opportune moment when the Board was considering the future of Haven Institute, that it might more effectively serve the black belt of Mississippi, which is its patronizing territory, there came an opportunity to purchase the grounds and buildings of the Meridian College and Conservatory, an institution for White people. The plant consisted of 100 acres, 75 being in a state of cultivation, with three large brick and stone buildings, a central heating plant and five professors' residences, the whole plant being situated three miles from the Meridian Union Station. The entire property, real estate, equipment and furnishings, was appraised by the owners at \$300,000. It was purchased by The Board of Education for Negroes for \$155,000. By this change Haven Institute, formerly a small school with property valued at \$32,000, becomes one of the most extensive secondary institutions in the South, with a minimum property valuation of \$210,000.

During the first year all elementary grades below the fifth were discontinued, yet the attendance doubled. With an attendance of four hundred thirty-five, the institution advanced from that of an insignificant local school to one of national importance, with students from a dozen States.

It is the purpose to develop this institution along musical lines, and thus furnish in the black belt of Mississippi a training school for developing the musical talent for which the Negro is so noted. The purchase of this great property and the marked success the school has had in all phases of school life has been the greatest single influence in the history of Meridian in promoting cordial race relations. The glee clubs of the Conservatory have sung before the Kiwanis Clubs of Meridian and of the State.

MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE, MORRISTOWN,
TENN.

During the quadrennium plans, specifications and contracts were let for three new buildings at Morristown Normal and Industrial College at Morristown, Tenn., to take the place of the main building destroyed by fire. This main building contained dormitories, classrooms, with dining-room and kitchen. A dormitory for boys, Wallace Hall, and a dormitory for girls, Cray Hall, with the dining-room and kitchen, Kenwood Hall,

located between these two buildings, far enough apart so that a fire originating in one may not necessarily destroy the other, and yet connected together by covered passageways, are about finished and will be used during the current school year. This whole outfit, including furnishings, cost \$175,000, \$100,000 of which is provided by the Board, \$25,000 from the fire insurance, and the balance collected by Dr. Hill from friends of the institution. The City of Morristown contributes \$10,000 towards these buildings, in view of the fact that the institution does the school work for the Negro children of that city. With these new buildings finished and occupied, this school has one of the most complete and up-to-date plants anywhere in the South. Land adjacent to our property has been purchased, so that, with the farm of 300 acres, there are 375 acres in our plant, with 8 buildings.

Great credit is due Dr. Judson S. Hill, the President, who was and is the first president of the institution, now closing more than forty-three years of service as President.

PRINCESS ANNE ACADEMY, PRINCESS ANNE, MD.

The work of Princess Anne Academy is being rapidly elevated to that of Junior College grade, to conform to the requirements of the Federal Government. The plant consists of 117 acres of campus with farm and forest land valued at \$11,000; with twelve buildings and three teachers' cottages worth \$85,000.

The courses of study are about equally divided between scholastic subjects and the industries. All the work of the place is done by the directors and students, excepting certain jobs demanding special skill. The addition of a director of horticulture and teacher of botany has aroused considerable interest among the students, and resulted in marked improvement in the appearance of the grounds and productivity of the orchards.

An annual farmers' conference, with county demonstration work, makes the teaching of the Academy of practical value to the community, and serves constantly to extend the influence of the school throughout the entire State.

STUDENT CHANGES IN ATTENDANCE AND GRADE

One of the most marked evidences of growth in the schools is in the attendance and grade of students. With but two exceptions in all the schools the elementary grades have been discontinued below the fifth, and this work turned over to the State. Model grade schools are maintained, only as a requirement of the State in the training of teachers. In the discontinuance of the grades each institution has been benefited, in that it is more largely doing the work of a college, or is giving secondary and industrial education, as intended in their founding. The State is more largely performing its duty to its Negro citizens

SUMMARY OF INSTITUTIONS OF LEARNING

AUDIT AS OF JUNE 30, 1923

	Teachers Past Year	Students Past Year	Total Value Buildings and Grounds	Chattels, Furniture, Equipment, and Library	Total— Buildings, Grounds, Equipment
THEOLOGICAL					
Gammon Theological Seminary, Atlanta, Ga.	7	97	\$130,000	\$15,000	\$145,000
MEDICAL					
Flint-Goodridge Hospital and Nurse Training School, New Orleans, La.	18	29	70,000	12,000	82,000
Meharry Medical College, Nashville, Tenn.	71	638	245,000	25,000	270,000
Total Professional	96	764	\$445,000	\$52,000	\$497,000
COLLEGIATE					
Bennett College, Greensboro, N. C.	19	312	145,000	10,000	155,000
Clafin College, Orangeburg, S. C.	36	600	279,000	20,000	299,900
Clark University, Atlanta, Ga.	23	521	545,000	25,000	570,000
Samuel Huston College, Austin, Tex.	26	308	117,000	10,000	127,000
Morgan College, Baltimore, Md.	24	450	497,000	25,500	522,500
New Orleans-Gilbert College, New Orleans, La.	26	556	155,000	16,000	171,000
Rust College, Holly Springs, Miss.	27	485	116,000	15,000	131,000
George R. Smith College, Sedalia, Mo.	14	109	62,000	4,000	66,000
Philander Smith College, Little Rock, Ark.	19	422	122,000	15,000	137,000
Walden College, Nashville, Tenn.	18	215	175,000	5,500	180,500
Wiley College, Marshall, Tex.	35	610	235,000	42,000	277,000
Total Collegiate	267	4,588	\$2,448,000	\$188,000	\$2,636,900
ACADEMIC					
Central Alabama Institute, Birmingham, Ala.	11	186	65,000	4,000	69,000
*The Daytona Normal and Industrial Institute, Daytona, Fla.	27	325	250,000	12,000	262,000
Haven Institute and Conservatory of Music, Meridian, Miss.	22	435	170,000	40,000	210,000
Morristown Normal and Industrial College, Morristown, Tenn.	29	375	140,000	18,000	158,000
Princess Anne Academy, Princess Anne, Md.	16	189	85,000	12,000	97,000
Total Academic	105	1,510	\$710,000	\$86,000	\$796,000
GRAND TOTAL	468	6,862	\$3,603,000	\$326,000	†\$3,929,900

* The figures for The Daytona Normal and Industrial Institute, Daytona, Fla., are inserted instead of Cookman Institute, as deeds to this property have been made since Mar. 6, 1924. This is therefore an addition to the auditor's report in order to bring the list down to date.

† New endowment secured during the quadrennium added to the total property valuation would bring the figure to over four million dollars, as stated in the paragraph "Changes in Schools and Presidencies."

†† The difference in figures given in the text and the above table is due to the time between auditor's report as of June 30, 1923, and date when this report is written in which we are also accounting for additions, as in Morristown and some other schools.

in the erection of new buildings and providing teachers for elementary and high-school education. The State is also raising the standards required by teachers. The 468 teachers and 6,862 students in our institutions is an advance over the last quadrennium, even though the elementary grades below the fifth have been discontinued. The growth in college enrollment may be seen as follows: In 1920 there were 332; in 1923 the enrollment was 632; an advance of 300 over the last quadrennium. The high-school enrollment in 1920 was 1,550; in 1923 the

enrollment was 2,417; an advance of 867 over the last quadrennium.

GRADUATES, AND WHAT BECOMES OF THEM

The work of the schools is mainly that of educating trained ministers for the pulpit, physicians for the sick room, dentists and pharmacists, teachers for the classroom, business men, artisans and home makers. In this field no system of schools has contributed more than ours. Some of the most representative positions now held by Negroes in the United States are filled by graduates of these institutions. In Atlanta, Ga., graduates of our schools include 48 physicians and dentists; 30 public school teachers; 10 ministers; one real estate dealer; 8 clerks in government and other services; 16 housewives; besides proprietors of drug stores and grocery stores, and chiefs of departments of insurance. This is but a suggestion of what has really been accomplished by the more than 31,560 graduates from our institutions and the 206,545 undergraduates enrolled in the history of the Board's work. One-half of all the Negro pharmacists, physicians and dentists, practicing in the United States graduated from Meharry Medical College.

STANDARDS OF EDUCATION

In the development of education for the Negro in the Southern States standards are now higher than at any time in the past. In most of the States two years of college work are required to secure a certificate to teach in the elementary schools, and four years of college work with an A.B. degree to teach in the high schools.

The classification of Meharry Medical College carries with it the requirement that a student to enter the Freshman Class of the Medical School without examination must have graduated from an institution of learning, accredited by some recognized standardizing agency acceptable to The American Medical Association. Every effort is being made, consistent with the funds available, to secure accredited rating of the schools by all standardizing agencies, including State Boards of Education.

An effort is being made in co-operation with other denominational boards, to secure a new investigation of the schools, to take the place of one made by the Phelps-Stokes Fund and the United States Bureau of Education in 1912. The greatest advance in the development of our schools has been made within the last twelve years. Much of this has been made possible by the Centenary.

RELIGIOUS LIFE

Our institutions put emphasis upon Christian training. The schools have regular religious services during the week and on

Sunday; while all religious organizations for young people, such as the Y. M. C. A. and Y. W. C. A., Epworth League, Bands of Africa, have organizations among the students. Revivals of religion are held in all the schools, and every attempt made to have the young people declare for Christ and join some religious denomination while securing their education.

In some of the schools during the quadrennium all the students became followers of Jesus Christ, and declared that their lives should be consecrated to Christian service. It is from these students we have been getting our Bishops, ministers, missionaries and teachers, and must get them in larger numbers in the future.

MINISTERS IN OUR NEGRO CONFERENCES FROM OUR SCHOOLS

In the report of the educational preparation of 1,183 ministers in the Negro Conferences, recently made in The Ministry of the Methodist Episcopal Church, issued by the Department of Life Service, 933 are reported as having something of a high school, college and theological training. It is safe to say that seventy-five per cent of these men got whatever training they possess above the eighth grade in our institutions.

Our two active Negro Bishops, and most of our District Superintendents and pastors of our largest churches in the Negro Conferences, are graduates and undergraduates of the institutions. The truthfulness of the statement made in the introductory paragraph, to wit, "without these schools the Negro churches would be without leaders and helpless," is readily seen.

Moreover, these schools have furnished in hundreds of cases wives for the preachers and thousands of loyal workers in the pews.

SUPPORT OF NEGRO CONFERENCES

While the education of the Negro is the work of the whole Church, it must nevertheless be gratifying to know that the Negro ministers and members are registering increasingly as benevolent givers. Once they were entirely objects of missionary and benevolent interest; now they are partners with others in their own uplift and that of the world. The giving of the Negro members for the benevolent activities of the Church, amounting to \$1,796,601.02 during the past four years, is remarkable. It is four times as much as they gave during the previous quadrennium.

This increased giving is one of the important expressions of the value of education which our institutions offer. The best and largest givers are those of the Negro members, whose progress, prosperity and ability to give, can be directly traced to their educational training and preparation for life's tasks. In

the future, more largely than in the past, our schools must look to these Conferences for special help in endowment, and to supplement the giving of the whole Church in meeting their growing needs.

ENDOWMENTS

But few of the schools have any endowment. Some have made a beginning. Only one has an amount exceeding \$100,000. The total amount held by this Board for endowments for the schools and for the general work amounts to \$404,704.81. This does not include the Meharry, Morgan College, nor the Gammon endowment, each being held by the Board of Trustees of the institution. As rapidly as possible endowments should be provided for each school in sufficient amount to take care of at least the salaries of the presidents and faculties, leaving only the upkeep and increase of equipment to be provided for by the annual offerings of the churches. During the Centenary period some additions to the endowments have been made, and it is possible in the near future to put this question before the constituencies in such manner as that they shall be willing to make an annual contribution for this purpose. Philanthropists and persons of means should be encouraged to give large sums toward the endowments of these institutions. Buildings and equipments are necessary, but in the long run a school must have an adequate endowment to insure its permanency.

Realizing that the growing needs of the schools make imperative an endowment campaign, the Board through the Secretaries has already organized the alumni of the institutions in many of the leading cities of the country. These organizations are inter-alumni including groups of graduates of each institution who will give and work along the same general line, it being understood that whatever each group raises, the same will go to their Alma Mater. There is this nucleus of organizations awaiting the expiration of the Centenary period, which will be put to work in a large way throughout the United States in the interest of endowment. The purpose is that the endowment campaigns shall be thus kept out of the churches and in no way interfere with the World Service Program.

SCHOLARSHIPS

It is very essential that a school should have fine buildings, adequate equipment and a well-trained and competent faculty, but no school can be a success without a very considerable number of the brightest and most promising young people from among the people whom it serves. While conditions among the Negro people of the South are continually improving, and more and more parents are able to pay the expenses of their children in these schools where leaders are prepared, there are still a

very large number of promising boys and girls who, through no fault of their own, are handicapped and prevented from taking the training necessary for their full usefulness. There should be provision to help all such young people. The race needs them, the Nation needs them, the Church needs them. In order, therefore, that such young people may be helped through school, scholarships ranging from fifty to one hundred fifty or two hundred dollars each should be provided in all of these schools. The Board already has a nucleus amounting to \$9,271.32, the interest of which has been of great service to a few of the students. This ought to be increased to at least a half million of dollars, in order that some of the most promising young people of the Negro race might be helped to an education and to a place of useful service among their people.

A SUMMARY OF ACHIEVEMENTS DUE TO CENTENARY HELP

1. Increase in the number and salaries of the teachers, so that the annual salary budget is now \$200,000 instead of \$100,000 five years ago. The increase is necessitated by the growth of the schools and the rising cost of living.

2. Over \$100,000 expended for repairs and improvements to the buildings and additions to the equipment.

3. Heating plants installed at all of the institutions. Not one smoky and dangerous stove or fireplace remains. Greater comfort and safety to life and property.

4. Very considerable additions to laboratories and libraries, with greatly improved provision for science departments.

5. An entire new school, appraised by the owners at \$300,000, and valued by us at \$210,000, purchased at Meridian, Miss., for Haven Institute and Conservatory of Music, making this one of the strongest institutions of the system.

6. A new site and buildings, with improvements and equipment, costing \$197,492.33, purchased at Nashville, Tenn., for Walden College. Former site and buildings of Walden turned over for expansion and growth of Meharry Medical College.

7. Two hundred thousand dollars paid toward a \$590,000 endowment for Meharry Medical College. Three hundred thousand dollars of this half million contributed by the General Education Board and the Carnegie Corporation, and in addition an annual appropriation of \$10,000 toward its budget, which ten thousand was to supplement an appropriation of \$15,000 for the same purpose by the General Education Board, making possible the listing of this school as an A-grade medical college, which has now been done.

8. In addition to above, the property of Walden College, valued at \$100,000, transferred to trustees of Meharry Medical College.

9. Administration and school building with refectory erected at Wiley College, Marshall, Texas, and several old buildings renovated and improved, at a cost of \$125,000.

10. Administration and school building constructed at Clark University, Atlanta, Ga., provided with modern furnishings and equipment, at a cost of \$250,000.

11. Girls' dormitory, refectory and classroom building, erected at Bennett College, Greensboro, N. C., together with equipment, at a cost of \$125,000.

12. Purchase of eighty-five acres for new site, and \$150,000 expended in erection of Carnegie Hall and other buildings on this new site for Morgan College, Baltimore, Md.

13. Model elementary school building erected at Rust College, Holly Springs, Miss., and other property for professors' residences purchased, costing \$30,000.

14. New administration and classroom building, with chapel and rooms for Department of Missions under the Stewart Missionary Foundation for Africa, at Gammon Theological Seminary, costing \$120,000, half of which comes from Centenary and half from Gammon funds.

15. New site of forty-two acres for Philander Smith College at Little Rock, Ark., costing \$42,000. Present location in cramped quarters, with no opportunity for expansion, to be sold.

16. Endowment of Claflin College, Orangeburg, S. C., increased to \$128,000.

17. Three new buildings, boys' dormitory, girls' dormitory and refectory, at Morristown Normal and Industrial College, to take the place of the main building destroyed by fire, the three buildings at a cost of \$175,000.

18. Cookman Institute, Jacksonville, Fla., merged with The Daytona Normal and Industrial Institute at Daytona, Fla., thereby adding to the value of the Board a quarter of a million dollars' worth of buildings, land and equipment, and giving to our educational work in Florida a secondary school of the highest grade, and in a more central location.

19. The enlargement of the Samuel Huston plant by the purchase of additional property and other improvements upon the plant and installation of equipment amounting to \$32,000.

20. The renovation of the George R. Smith College interior and exterior and new equipment and furnishings at a cost of \$16,618.02.

21. The repairing and equipping New Orleans-Gilbert College and increasing their endowment to \$99,279.97.

22. "Methodist Adventures in Negro Education," an up-to-date statement of the work of the Board, published and copies sent to all pastors, district superintendents, bishops and colleges.

THE NEGRO'S EDUCATIONAL NEEDS, THE EXODUS, AND THE
AWAKENED SOUTH)

One of the real evidences of progress by the Negro race, the direct result of the education of their leaders through our schools and those of others, is the awakened interest in the education of their children. The exodus of nearly a million to the North has back of it, as one important reason, the desire to secure better educational advantages for the youth. In the past and, too, largely in the present, the appropriations by city and county in the South for public education of the Negro, have been wholly inadequate and out of anything like right proportion.

In the seventeen Southern States, including the District of Columbia, there are 8,900,002 Negroes as against 24,132,205 Whites. The investment in school property for Whites is \$338,763,740, and for Negroes \$31,609,252. There was expended for the education of the Negro in these same States in 1919-1920, \$20,721,404, and for Whites \$170,154,205.

This unequal distribution of public funds in the past has been among the causes driving Negroes away, while causing those who stay to arouse themselves and petition for more equitable treatment through inter-racial committees; so that there is a general awakening in the South in public education for the Negro. The awakening, however, imposes more responsibility upon our schools to care for those who are now better prepared to enter, because of the increase of public high schools and more efficiently conducted elementary schools.

THE SCHOOLS AND HOMES OF THE WOMAN'S HOME MIS-
SIONARY SOCIETY

In connection with many of the schools of The Board of Education for Negroes, there are model homes carried on by The Woman's Home Missionary Society. These homes are valuable additions to the work of the schools, inasmuch as they furnish an opportunity for many of the young women in attendance at the schools to receive training in all the arts of home-making. The home life of the graduates of these schools constitutes one of the principal means by which the uplift of the Negro race in the South is to be accomplished.

THE PROMOTION OF GOOD WILL BETWEEN THE RACES

One of the most humane and profitable movements at work in the South where our institutions are located is the inter-racial conference between the leaders of the White and Negro races. One of these movements, known as the Southern Inter-Racial Commission, has headquarters in Atlanta, and the other is the Inter-Racial Relations Commission of the Federal Council of Churches of Christ in America. These movements have as their

definite objective the promotion of good will and helpful service between the two races by conference and action in knowing the mind of each other, arriving at conclusions that are just and fair, and putting these conclusions into action, that results may be obtained. By this spirit and work of co-operation good feeling has taken the place of ill-feeling, the Negro is receiving justice in the courts; fair dealing in the administration of the public funds for education, and is being benefited in countless other ways. Our institutions have contributed through the efforts of Presidents and Principals on the ground as members of the Commission, and our Board through a small appropriation. Our purpose has been to have this work succeed, which makes for proper understanding of our common task. Our Bishops resident in the South are in active touch with the movement.

No more helpful piece of educational work is going on than through these movements that make for peace and the feeling of mutual helpfulness and dependence. This finds expression in new school houses built, better teachers employed, lighted and paved streets in Negro quarters, cessation of anger and bad feeling, and the bringing in of the spirit of tolerance and service. Our schools have been directly benefited by these movements, as in one case where the four streets were paved surrounding the campus of one of our institutions, the city paying for much of the cost.

RETIRING ALLOWANCE

No greater sacrifice has been made by any servants in the Church than that of the officers and teachers long in the service of our Board and the schools. Many of these have been connected with the Board and schools for decades. One of the imperative duties facing us in the future is that of providing a fund sufficiently large to care for these servants of the Church. The Board hopes to be in position during the next quadrennium to develop a fund that will in some measure meet the needs.

LINCOLN DAY

Each year increases the value of the observance of Lincoln Day in the interest of the work of Negro uplift and education. The programs prepared by the Board are being used more extensively each year. As the years go by, undoubtedly this day will be observed more and more by the churches as a sacred memory, not only of the immortal Lincoln, but also as a reminder of the duty that still remains to finish the work of freedom, by the emancipation of the mind and heart and developing the latent energies and abilities of the Negro race.

The Christian Educator is also sent out four times annually, and is a source of information on the work of the Board, and

the general education of the Negro in Church and State. The effort is made to keep the Church informed upon the marvelous advance in the Southern States in the education of the Negro, for while one or two State Normal Schools for Negroes are located in each State, yet the large number of teachers to take charge of the new Public Schools must be furnished by the denominational schools.

If all of the publications of the individual Boards could be merged into one publication, and a part of the spaces be assigned to each Board, the putting of all the information under one cover and into the hands of the ministers from month to month in such compact and preservable form, would be more useful to the pastors and other leaders. Such a magazine would be available during the year as might be desired, and more likely to be kept for reference than a dozen or more smaller publications.

"METHODIST ADVENTURES IN NEGRO EDUCATION"

Mr. Jay S. Stowell, representing the Committee on Conservation and Advance, made a special trip to all of the schools, and as a result of his observations and studies wrote the book "Methodist Adventures in Negro Education," a copy of which has been sent to the Bishops, the District Superintendents and the Pastors, and has been kept on hand and sent out in answer to hundreds of requests from persons wishing information concerning the work of the Board.

ANNUITIES

The Board holds \$115,209.86 in annuities, the interest of which goes to the annuitant during lifetime. The interest on these annuities takes care of the payments that are made to the donor semi-annually, so that they are no burden upon other funds of the Board. At the decease of the annuitant, the principal amounts are turned into the general fund, or otherwise, as the annuitants direct. Many persons not able to do without the income of their funds during lifetime, turn them over to this Board, or one of the other Boards of the Church, and receive the income during lifetime, with the confidence that after their decease the principal amount will go on forever fulfilling a noble purpose, according to their desires.

NEW SYSTEM OF BOOKKEEPING

From the beginning of the work of these schools each institution worked out a business and bookkeeping system of its own. The Board has been unifying and standardizing these systems for several years past. A year or so ago a committee consisting of experienced administrators and expert bookkeepers and accountants was appointed to consider the system of bookkeeping used in all of the schools and in the office at Cincinnati, and so

to adjust these as to produce a new improved standard system both for the office at Cincinnati and for the schools. This has now been done. All of the bookkeepers were brought to Cincinnati and spent several days receiving instruction in the new system, and also familiarizing them with the workings of the business administrations of the Board and of the schools. A monthly, itemized report of all the business transactions of the schools is furnished to the office at Cincinnati, so that the entire business of each of the schools is recorded, audited and approved by the central office.

AUDITOR'S REPORT COVERING RECEIPTS AND EXPENDITURES FOR
THE QUADRENNIUM

The total income of the Board from all sources for the four years of the quadrennium amounted to \$3,283,743.40, which is an average of \$820,935.85 per year. This is the largest sum that has been at the disposal of the Board in any quadrennium since the beginning of the schools.

Complete and detailed reports of the receipts and expenditures, with a full statement of all trust funds held by the Board, are included in this report. This statement is the audit of the Committee on Conservation and Advance and represents their findings after carefully going over all of the receipts and expenditures of the Board for the entire quadrennium.

Chicago, Illinois,
August 22, 1923.

*The Board of Education for Negroes,
Cincinnati, Ohio.*

GENTLEMEN:

In accordance with your instructions I have made an examination of the books of the Freedmen's Aid Society and its successor, The Board of Education for Negroes, for the four years ended June 30, 1923, and now beg to submit the following report thereon.

Owing to the limited time at my disposal and the large amount of work to be covered, I found it necessary to content myself with tests as to the accuracy of the records relating to cash receipts and disbursements. The assets and liabilities of the Board were also examined, and are shown in the following statement, together with those at June 30, 1919, which are given for purposes of comparison.

Yours truly,
(Signed) H. K. WRIGHT,
Auditor, Committee on Conservation
and Advance.

FREDMEN'S AID SOCIETY AND BOARD OF EDUCATION FOR NEGROES

CASH RECEIPTS AND DISBURSEMENTS

JULY 1, 1919, TO JUNE 30, 1923

	YEAR ENDED		FOUR YEARS	
	June 30 1920	June 30 1923	June 30 1920	June 30 1923
CASH BALANCE AT BEGINNING OF YEAR.....	\$55,269 68	\$116,626 97	\$43,374 06	\$55,269 68
RECEIPTS				
Centenary Receipts—Regular:				
From Centenary Committee.....	\$280,255 74	\$313,872 29	\$348,821 39	\$1,290,685 30
From Local Treasurers.....	70,235 74	6,953 02	4,294 00	83,760 48
Total.....	\$350,491 00	\$320,825 31	\$353,115 48	\$1,374,445 78
Less—Share of Expenses of Centenary Committee.....	13,563 61	14,187 55	19,705 36	63,685 21
Net Centenary Receipts—Regular.....	\$336,927 39	\$306,637 76	\$333,410 12	\$1,310,760 57
Centenary Receipts—Special:				
Buildings, Ground, and Equipment Fund.....	36,885 53	62,283 28	62,500 00	256,688 81
Million Dollar Fund.....	25,000 00	355,000 00	158,333 33	758,333 33
Total Centenary Receipts.....	\$398,812 92	\$723,921 04	\$554,233 45	\$2,375,762 71
Gannon Theological Seminary Endowment Interest.....	11,158 35	12,949 74	14,533 12	52,341 01
Raised by Schools for Extra Improvements.....	11,357 12	5,636 88	9,729 30	31,391 24
Public Educational Collections.....	9,528 72	9,557 64	9,714 65	39,669 09
Bequests, Legacies, and Donations.....	1,833 05	8,748 43	15,906 85	37,777 29
Annuity Funds.....	1,650 00	2,500 00	8,282 60	20,850 60
Endowment Funds.....	62,105 69	26,810 52	13,801 11	114,092 02
Trust Funds.....	17,792 60	2,365 78	11,759 09	37,420 27
Interest:				
Bank Balances.....	583 29	669 09	715 60	2,975 67
New Building Funds Invested.....	.....	426 50	.....	802 33
Investments of Haven Institute Property and Mecharry Endowment Funds.....	.....	.....	.....	.....
Annuity Investments.....	5,828 81	5,821 06	10,886 20	10,886 20
Endowment Investments.....	6,671 25	5,399 94	5,209 95	25,539 44
Special Purpose Investments.....	15 08	4,352 38	10,113 68	25,433 59
Investments (Trust Accounts).....	30,036 57	30,765 13	7,734 30	7,101 76
Students Aid.....	497 50	318 00	33,169 80	130,148 69
Investments Converted into Cash:				
Surplus Funds.....	.....	3,100 00	.....	3,100 00
New Building Fund.....	.....	10,000 00	.....	45,000 00
Wiley Building Fund.....	9,433 30	.....	.....	9,433 30
Bennett College Insurance Fund.....	.....	12,500 00	.....	12,500 00
Mecharry Medical College Endowment.....	.....	200,000 00	.....	200,000 00
Haven Institute Property Fund.....	.....	10,000 00	.....	10,000 00
Walden College Property Fund.....	.....	.....	70,050 00	70,050 00
Miscellaneous.....	.....	.....	7,846 54	7,846 54
Miscellaneous:				
Insurance Collected—				
Morristown College.....	.....	25,000 00	.....	25,000 00
Wiley College.....	.....	500 00	.....	500 00
Bennett College.....	.....	12,500 00	.....	12,500 00
Printing Sales.....	.....	.....	8 00	11 25
Applied on Annuity Deficit—				
From General Fund.....	7,052 50	.....	.....	14,541 15
From Lapsed Annuities.....	.....	.....	.....	10,052 50
Total Receipts.....	\$574,326 75	\$883,383 28	\$775,945 93	\$3,283,743 40

	YEAR ENDED		FOUR YEARS ENDED	
	June 30	June 30	June 30	June 30
	1920	1922	1923	1923
Cash Balance Beginning of Year Brought Forward.....	\$55,269 68	\$91,818 12	\$43,374 06	\$55,269 68
Total Receipts Brought Forward.....	574,326 75	1,050,087 44	775,945 93	3,283,743 40
Total Brought Forward.....	\$629,596 43	\$1,141,905 56	\$819,319 99	\$3,339,013 08
DISBURSEMENTS				
For Schools:				
Salaries—Gammon Theological Seminary.....	\$11,158 35	\$12,949 74	\$14,533 12	\$52,341 01
Salaries—Other Schools.....	125,052 68	179,072 80	189,409 14	663,635 02
From Contingent Fund.....	30,013 06	16,198 15	15,209 46	93,665 58
From \$75,000 Centenary Fund.....	36,885 53	47,032 77	84,410 19	202,642 73
From Million Dollar Centenary Fund.....	96,799 97	236,082 43	185,233 69	826,757 84
From Public Educational Collections.....	30,898 97	9,344 97	3,850 28	26,820 58
From Funds Raised by Schools.....	6,605 76	20,885 16	8,414 02	68,466 97
Library and Apparatus.....	18,205 90	1,435 21	9,434 65	12,939 98
Insurance.....	24,545 41	9,693 08	24,571 38	73,679 25
Repairs.....	1,757 91	2,440 37	19,004 24	91,357 15
Taxes.....	23,636 47	1,511 56	2,513 05	8,222 89
From Interests on Investments.....		27,773 89	39,683 67	114,223 52
Total for Schools.....	\$400,204 08	\$565,459 56	\$596,357 79	\$2,234,752 52
Interest to Annuitants.....	6,480 87	5,937 70	6,244 80	24,554 20
Students Aid.....	350 00	235 00	115 00	1,169 37
Funds Invested:				
Walden College New Property Fund.....		20,000 00		70,050 00
New Building Funds.....				55,000 00
Bennett College Insurance Fund.....				78,378 99
Surplus Funds.....	100 00			12,500 00
Bequests, Legacies, and Donations.....				203,100 00
Trust Funds.....	43,681 39	31,105 47		9,356 17
Miscellaneous.....			11,611 73	114,798 59
Endowment Paid to Schools—				
Meharry Medical College.....		200,900 00		207,327 40
Clafin College.....			7,327 40	1,383 00
Insurance Fund Returned to Bennett College.....		12,500 00		12,500 00
Insurance Fund Returned to Morristown College.....		4,617 71		25,000 00
Bequests, Legacies, and Donations.....	41 25	237 50		7,828 75
Exhibit at Columbus.....	765 00			765 00
Applied on Annuity Deficit.....		14,541 15		14,541 15
From Trust Account:				
Endowments.....	5,530 52	36 75		5,567 27
Trusts.....	4,546 65	10,928 28		18,126 76
Annuities, Lapsed and Transferred to Endowments and Trusts.....			1,270 83	
to Bequests and Legacies.....	1,540 00			8,040 00
Annuities, Lapsed—Applied on Deficit.....	8,201 91			8,201 91
Endowment Turned Over to W. H. M. S.....	7,052 50			10,052 50
Total Forward.....	\$478,494 17	\$876,337 58	\$723,571 83	\$3,136,993 85

	YEAR ENDED		FOUR YEARS ENDED	
	June 30 1920	June 30 1921	June 30 1923	June 30 1923
Cash Balance Beginning of Year Brought Forward.....	\$55,269 68	\$116,626 97	\$91,818 12	\$55,269 68
Total Receipts Brought Forward.....	574,326 75	883,383 28	1,050,087 44	3,283,743 40
Total.....	\$629,596 43	\$1,000,010 25	\$1,141,905 56	\$3,339,013 08
DISBURSEMENTS—Continued				
Total Brought Forward.....	\$478,494 17	\$876,337 58	\$1,058,590 00	\$3,136,993 58
Administration Expense:				
Salaries—				
Secretaries and Educational Director.....	9,666 66	12,000 00	11,999 92	45,666 58
Office.....	5,611 31	6,102 00	6,596 48	25,041 63
Travel Expenses.....	4,086 32	4,324 60	5,802 69	19,777 26
Legal Expenses.....	600 00	750 00	975 00	3,225 00
Rent.....	1,024 99	1,166 69	1,500 00	5,191 68
Postage.....	891 43	1,738 74	248 50	3,056 30
Printing.....	5,154 80	4,110 13	10,625 44	25,068 95
Board of Managers.....	1,001 02	1,703 58	884 69	4,535 53
Commission on Finance.....	2,708 65	.....	.....	2,708 65
General Conference Expenses.....	1,111 91	.....	.....	1,111 91
Inter-Board Conference.....	860 00	.....	.....	1,860 00
Miscellaneous.....	1,758 20	958 81	1,308 78	9,276 11
Total Administrative Expenses.....	\$34,475 29	\$31,854 55	\$39,941 50	\$145,519 60
Total Disbursements.....	\$512,969 46	\$908,192 13	\$1,098,531 50	\$3,282,513 18
Cash Balance End of Year.....	\$116,626 97	\$91,818 12	\$43,374 06	\$56,499 90

Report of the Board of Education for Negroes 1329

THE BOARD OF EDUCATION FOR NEGROES

COMPARATIVE BALANCE SHEET
As at June 30, 1923, and June 30, 1919

	June 30, 1923	June 30, 1919	Increase *Decrease
ASSETS			
Cash at Bank.....	\$56,499 90	\$55,269 68	\$1,230 22
Investments—			
Real Estate Mortgages.....	477,873 12		
Notes Receivable Secured by Col- lateral.....	66,746 00	435,346 92	190,878 45
Notes Receivable Unsecured (M.B.C.)	45,144 61		
Liberty Bonds—Par Value.....	15,250 00		
Other Bonds and Stocks—Book Value	21,211 64		
Accounts Receivable.....		8,330 25	*8,330 25
Real Estate—Other than Schools.....	2,263 00	9,763 00	*7,500 00
Advances on New Buildings.....	68,424 51	.....	68,424 51
School Properties and Equipment (Contra).....	3,726,900 00	2,008,750 00	1,718,150 00
	<u>\$1,480,312 78</u>	<u>\$2,517,459 85</u>	<u>\$1,962,852 93</u>
LIABILITIES			
Notes Payable—Including Accrued Inter- est Thereon.....	\$67,840 00	\$.....	\$67,840 00
Special School Accounts.....	14,363 73	30,751 08	*16,387 35
Endowment Funds.....	404,704 81	314,516 06	90,188 75
Trust Funds.....	24,870 11	9,951 00	14,919 11
Annuity Funds.....	122,992 46	120,234 36	2,758 10
Students' Aid.....	53 52	206 14	*152 62
Collections to be Distributed to Schools—			
Donations.....	.....	406 03	*406 03
Interest.....	22,082 38	5,758 46	16,323 92
Public Educational Collection.....	3,636 72	.....	3,636 72
\$75,000 Centenary Fund.....	33,299 49	.....	33,299 49
School Properties and Equipment (Contra).....	3,726,900 00	2,008,750 00	1,718,150 00
Excess of Assets over Liabilities—			
General Fund.....	59,569 56	51,480 37	8,089 19
Annuity Deficit.....	.....	*24,593 65	24,593 65
	<u>\$4,480,312 78</u>	<u>\$2,517,459 85</u>	<u>\$1,962,852 93</u>

INVESTMENT OF TRUST FUNDS

The trust funds in the care of this Board, amounting to \$429,574.92, are all carefully invested in real estate mortgages and other high-grade securities. An Investment Committee passes on all these securities.

The endowment funds of Gammon Theological Seminary are in the care of The Union Trust Company of Cincinnati, one of the strongest financial institutions in any city in the country. No losses of any kind have been sustained in any of these funds, and the interest on them has been paid promptly.

ENDOWMENT AND TRUST FUNDS—JUNE 30, 1923

ENDOWMENTS—	Amount in Force
<i>For General Work:</i>	
Sarah E. Abbey Fund.....	\$1,562 10
John Baldwin Educational Fund.....	2,500 00
Mrs. Augusta E. Corbin Fund.....	25,327 78
Deborah M. Josselyn Fund.....	1,644 91
F. X. Kreidler Fund.....	500 00
Sisson Fund.....	356 76
	<u>\$31,891 55</u>
<i>For Schools:</i>	
Bennett College.....	\$248 50
Bennett College Student Aid.....	1,000 00
Nannie A. Foulkes Student Aid.....	1,000 00
	<u>2,248 50</u>

Clafin College.....	\$120,468 28	
Weber Scholarship Fund.....	8,500 86	\$128,969 14
Clark University.....	\$46,643 61	
Clark University Student Aid.....	225 00	46,868 61
Central Alabama.....	\$10 00	10 00
Cookman Institute Student Aid.....	\$700 00	700 00
Sarah Goodridge Nurse Training School and Hospital of New Orleans College.....	\$34,990 00	
J. D. Flint Medical School of New Orleans College...	26,373 16	
New Orleans Medical College Building.....	8,964 21	
Mrs. Milton Silsby Memorial Fund.....	9,175 79	79,503 16
Samuel Huston College.....	\$600 00	
Samuel Huston College Student Aid.....	100 00	700 00
Sarah McGirt Student Aid for Gammon.....	\$375 77	375 77
Morristown College.....	\$7,280 43	7,280 43
New Orleans—Gilbert College:		
New Orleans College.....	\$17,750 00	
Gilbert Industrial College.....	61,135 86	78,885 86
Rust College.....	\$16,363 55	16,363 55
Philander Smith College.....	\$200 00	200 00
Wallon Fund for Walden College.....	\$1,000 00	1,000 00
Wiley College.....	\$436 42	436 42
<i>For Student Aid:</i>		
Aunt Catherine Scholarship.....	\$5,000 00	
General Student Aid.....	650 00	
B. F. and Lorena Taylor Educational Fund.....	3,371 82	
Wakefield Student Aid.....	250 00	9,271 82
TOTAL ENDOWMENTS.....		\$404,704 81
SPECIAL TRUSTS—		
Cookman Institute for Building.....	\$1,087 15	
Sarah Goodridge Hospital Trust for Purchase of Prop- erty.....	4,346 60	
Samuel Huston College for Building.....	626 16	
Morristown College for Building.....	11,651 13	
Philander Smith College Insurance Fund.....	3,598 08	
Charles M. Melden Trust for New Orleans College...	77 75	
Walden College, raised by Lexington Conference for Building.....	3,483 24	
Total Special Trusts.....		24,870 11
		\$429,574 92
ANNUITY FUNDS—		
Special.....	\$29,099 00	
General.....	93,893 46	
Total Annuity Funds.....		122,992 46
Total Endowment, Trust, and Annuity Funds (held by the Treasurer).....		\$552,567 38
(Trust Funds invested, \$541,110.96)		
<i>School Endowments not held by the Treasurer of the Board of Education for Negroes:</i>		
Gammon Theological Seminary—(Union Savings Bank and Trust Company, Fiscal Agents).....	\$544,540 01	
Meharry Medical College (Nashville Trust Company, Fiscal Agents).....	590,000 00	
Morgan College.....	65,110 00	
Total School Endowments (not held by the Treasurer).....		1,199,650 01
GRAND TOTAL OF ALL ENDOWMENTS, TRUSTS, AND ANNUITY FUNDS.....		\$1,752,217 39

GAMMON THEOLOGICAL SEMINARY TRUST FUNDS

Gammon Theological Seminary is administered under a tripartite agreement whereby one half of the endowment is held in trust by the Board of Trustees of the Methodist Episcopal Church, and the other half by the Board of Trustees of the Seminary itself. The administration of the affairs of the school is under the combined direction of The Board of Education for Negroes and the Board of Trustees. Following is a report of the two trust funds:

Trust No. 1076
THE UNION TRUST COMPANY
 as Agent for
 John H. Race, Treasurer of Gammon
 Theological Seminary

Statement of condition of The Gammon Theological Seminary

ENDOWMENT FUND

December 31, 1923

Gammon Endowment Fund.....	\$245,536 93	
Sarah A. Woods Bequest.....	665 48	
Library Endowment Fund.....	500 00	
Total Principal Funds, December 31, 1923.....	\$246,702 41	
Accumulated Income.....	5,181 10	
Total Trust Funds, December 31, 1923.....	\$251,883 51	

Invested as follows:

Notes secured by Real Estate First Mortgages 6%.....	\$161,450 00	
Notes secured by Real Estate First Mortgages 6½%.....	6,250 00	
Notes secured by Real Estate First Mortgages 7%.....	34,350 00	
Notes secured by Real Estate First Mortgages 7½%.....	3,000 00	
Notes secured by Real Estate First Mortgages 8%.....	19,250 00	
	<u>\$224,300 00</u>	

Bonds

U. S. Second Liberty Loan 4½%.....	\$10,000 00	
U. S. Third Liberty Loan 4¼%.....	7,500 00	
	<u>17,500 00</u>	

Real Estate

"Upshaw Lot," Fulton County, Georgia...	\$1,800 00	
"Alston & Watts Lot," Fulton County, Georgia.....	650 45	
Lots in Englewood Subdivision, DeKalb County, Georgia.....	1,000 00	
College View Subdivision, DeKalb County, Georgia.....	5,700 47	
	<u>9,150 92</u>	

Cash on Hand..... 932 59

Total of Investments and Cash, December 31, 1923..... **\$251,883 51**

Cincinnati, Ohio, February 1, 1924.

Examined and Approved,
 By O. Baase,
 Bookkeeper.

The Union Trust Company,
 By E. J. Langhorst,
 Assistant Trust Officer.

THE UNION TRUST COMPANY

as Agent for

W. A. R. Bruehl, Treasurer of
The Trustees of The Methodist Episcopal Church

Cash Receipts and Disbursements for four years ending December 31, 1923

in

The Elijah H. Gammon Trust

INCOME ACCOUNT

Balance, December 31, 1919.....	Credit.....	\$10,050 94
<i>Receipts</i>		
Interest on Mortgage Loans and Bonds.....		61,731 50
		<u>\$71,782 44</u>
<i>Disbursements</i>		
Accrued Interest on loans purchased, year 1919.....	\$412 44	
Trustee's Commission.....	4,979 15	
Salaries of Professors of Gammon Theological Seminary.....	53,632 70	
		<u>59,024 29</u>
Balance, December 31, 1923.....	Credit.....	\$12,758 15

STATEMENT OF CONDITION

December 31, 1923

Endowment Fund.....	\$234,312 74
Accumulated Income.....	12,758 15
	<u>\$247,070 89</u>

Total Trust Funds, December 31, 1923.....

These funds are invested in Mortgage Notes and Bonds in the hands of the Trustees of The Methodist Episcopal Church, and 6% per annum on the principal and surplus income is credited semi-annually on June and December 15th.

Cincinnati, Ohio, January 24, 1924.

Examined and Approved,
By O. Basse,
Bookkeeper.

The Union Trust Company,
By Geo. Zachnitz,
for Trust Officer.

AUDITS OF SCHOOL ACCOUNTS

The books of the schools are audited regularly by the regular auditor of the Board. In the new system of bookkeeping and accounting for the schools, where duplicate records of all receipts and disbursements of the schools come to the office of the Board, an audit of the school accounts is made bi-monthly.

FIRE INSURANCE

Fire insurance is carried on all the buildings and their contents. The cost of this insurance for school buildings is high.

EDUCATIONAL DIRECTOR

Dr. John L. Seaton, as Educational Director, has given most valuable service during the quadrennium. The academic grade of the institutions has been raised, and there is marked improvement in the classroom work being done by the teachers. The work which has been accomplished by the Educational Director in co-operation with the Secretaries of the Board and the Presidents of the schools may be stated as follows:

1. Classification of teachers.

2. New courses of study for both secondary schools and colleges.
3. Card-record system.
4. Beginnings of effective library organizations.
5. Better organization of laboratories.

While these are outstanding results of the Director's work, he has also been of large service to the Presidents as he has gone from school to school. In the conferences with the teachers and visits to classrooms he has rendered a service which is telling in the results which follow.

FACING THE FUTURE

The Board faces the future with the brightest outlook in all its history. With no indebtedness upon any of its property, and with all of its schools in greater favor with the Church, patrons, alumni, students and the public, there is ahead of us the opportunity for the best work yet done in the education of our Negro youth.

The Board of Education for Negroes, of the Methodist Episcopal Church.

H. H. GARRISON, Recording Secretary.

By WILLIAM F. ANDERSON, President,

P. J. MAVEETY,

I. GARLAND PENN,

Corresponding Secretaries.

JOHN H. RACE, Treasurer.

REPORT OF THE BOARD OF EDUCATION

To the General Conference of the Methodist Episcopal Church:

FOREWORD

The Methodist Episcopal Church is committed to schools and colleges. If anyone doubts it, let him read the reports of the several Boards. The Epworth League has Institutes; the Board of Home Missions and Church Extension has special schools, and special students in the universities; the General Deaconess Board and the Woman's Home Missionary Society have their educational institutions of several types; the Board of Education for Negroes is wholly devoted to a system of schools, colleges and professional schools, and may justly boast of Meharry Medical School that has educated nearly one-half of the well-trained Negro medical and dental men of the United States; the Commission on Conference Courses of Study is rapidly developing as a school. Our Sunday Schools are steadily becoming more and more truly schools. Our universities are building up schools of religious education. Two of our Boards are following Methodist boys and girls into the State universities. Not only our rich men but our people generally are endowing colleges. Theological schools dare to make their wants known without apology, and no one prevents them. Once only a few rich men supported them; now they appeal to every one. Those who know foreign missions as they are, read with a thrill the long, long list of schools, colleges and universities. The Church has made the school its method.

An interest in education goes back to our very beginnings. Notwithstanding misgivings, the early American Methodists founded schools. Against very great difficulties the schools held on, and worked ahead.

Hardly realizing what she did, the Church followed an impulse characteristic of Wesleyanism. It has been said that the controlling impulse of Methodism may be thus put: "It needs to be done. Let us do it. Let us do it now." It is recorded somewhere that Wesley urged Methodists not to neglect "the means." He did not neglect them. Indeed, when suitable means were not at hand he used what he could get or invented new ones. If preconceived opinions got in his way, he amputated his opinions. He was prejudiced in favor of preaching indoors, but finding church doors were shut upon him, he refused to be silent and preached in a church yard from his father's tomb. A man of learning himself, he knew how to use

unlearned men as preachers when others were not to be had. His life is full of inventions.

American Methodists used his inventions, and made inventions of their own. Without churches, they preached in school houses, in kitchens, in barns, and when these were not large enough, they worshiped in groves and lived in tented fields. Prejudiced mildly against schools, nevertheless they founded them; prejudiced enthusiastically against theological schools, they founded them, under the disinfected name of Biblical Institutes. If we smile at their inconsistency, we would do well to look to our own day and our own doings. And this leads us to the end for which this is written. The college has been a great force in the progress of the Church.

The schools related to the Board of Education include institutions of all types, from secondary schools to universities and professional schools of the highest grade. With the years they have grown in size and service. They are the sources from which the Church has drawn leaders and contributed a great company of trained servants of the public. They are fountains of sound thinking and inspiration.

Our colleges are in purpose, methods and character, the development of a few educational centers, which in early days laid foundations for the widespread educational work of to-day. To New England the Church owes a great debt. At Middletown, Connecticut, in earliest days were laid down solid foundations and from that center have gone out a multitude of leaders in every department of the Church. Scholars at Boston have had a preeminent influence upon the thinking of our ministry. Sons of Wesleyan and of Yale created at Evanston another center of influence of a distinct character. This statement is little more than a suggestion, for wherever the Church provides the scholar's chair, it sets up a throne of influence. Were we to count over the names of those who now carry the heavy responsibilities of the Church, the graduates of our colleges would answer again and again. Were such instances few, they might be accounted for on the ground of unusual ability or chance. But the instances are not few, but very many, and no explanation of this fact that leaves out the school can be accepted as sufficient. Education and schooling are not the same, but they are closely related. The school is the usual and surest method of preparation for leadership.

The attitude of the Church to its schools has been generous and trustful; the attitude of the schools to the Church has been generous and loyal. The Church has not attempted to control the teaching of the schools—it has not dictated in the choice of teachers or in the matter of their teaching. Nor have the schools been less generous in their attitude to the Church.

In general, the schools of the Church, though feeling the pressure of demands upon them heavy in view of their means, are yet in wholesome condition, and well equipped to serve well both the State and the Church.

It is a sad duty to report the sudden death of Mr. Charles Scott, Jr., who served as a Trustee, and as a member of the Finance Committee for years. Mr. James A. Develin, appointed to fill Mr. Scott's place, died suddenly before he was able to serve. Mr. John D. Slayback, once one of the most useful Trustees, for many years retired, died in March, 1924. How can words justly acknowledge the worth of these faithful servants?

To the Trustees of the Board, and particularly to the members of the Administrative and Finance Committees, to the Treasurer, and to the Legal Counsel, all of whom have served without pay, the Church is indebted for services highly efficient, rendered at the cost of much time. The Trustees have been faithful to their duties, constant in attendance at the meetings of the Board, fully informed upon all its affairs, and determining in its policy and acts. Their share in the work of the Board has not been perfunctory, but very real.

The administrative staff, of the Board is not larger in number than four years ago, or eight years ago. The total of salaries is about twenty per cent higher than eight years ago, but not greater than four years ago. The number of clerical and accounting force has not been increased nor the cost increased during the quadrennium. Without exception, these servants deserve the approval of the Church.

A. W. HARRIS,
Corresponding Secretary.

PREFACE

The Quadrennial Report to General Conference usually has taken a traditional form. A short historical statement and an account of specific developments during the four years occupied the larger part of the report. The remainder consisted mostly of statistical tables placed at intervals in the text or assembled at the end. In a few cases useful hortatory materials were added.

When the General Conference of 1924 drew near the Corresponding Secretary called a meeting of the staff to consider the content and form of this report. Since a great period is coming to a close and portentous changes may be in prospect, it was thought best to tell in brief and somewhat informal manner not merely the achievements of the Board of Education, but the thrilling story of Methodist education in the new world.

This decision has governed the arrangement of chapters and

to a large extent the selection of materials. A glance at the beginnings is followed by a longer look at the processes by which many institutions with indifferent or conflicting elements have become a unified system. Attention is given also to methods that have proved necessary, to goals that have been gained, and to possible future victories that challenge the church.

In preparing this report I have been guided by the advice of the Corresponding Secretary and generously aided by all of my colleagues. To a degree that cannot readily be indicated I am indebted to them for suggestions concerning the materials here presented and the form in which they appear.

JOHN L. SEATON.

A GLIMPSE THROUGH THE YEARS

ROMANCE

The story of education is alive with human interest. How far has the race come? How well does maturity discharge its eternal debt to youth? Does it transmit with increasing effectiveness knowledge, the power to think, and the wisdom to act?

To an extraordinary degree the Methodist Episcopal Church is concerned with these questions. More than twenty millions of people in this country are less than twenty-one years of age. At least two millions of these belong by choice or affiliation to our own Church. As a rule the youth of the day find in the schools and other educational organizations the preparation that for better or for worse must serve the world of the morrow. It is vitally important that education be so organized and conducted as to result in good citizenship and Christian life.

Cokesbury College. The first venture of American Methodism in higher education was Cokesbury College, named for Bishops Coke and Asbury. The idea of a college, rather than a school, originated with Bishop Coke, a college man, and was reluctantly accepted by Bishop Asbury, a self-educated man. An agreement was reached by them and other leaders of the church before the famous Christmas Conference of 1784—the year after the close of the Revolution. With great enthusiasm the Conference heard the report, voted to found a college, and to locate it at Abingdon, Maryland. Thus began a romantic chapter in the history of education by the church.

The corner stone was laid in 1785. The building was speedily completed at a cost of about \$20,000. That meant an average gift of more than one dollar for each member of the church in America. Translated into terms of labor it meant more than a day's wage—a long day at that—for the average working man.

A preparatory school was opened almost as soon as the roof was on the building, and the college department began work

in 1787. Bishop Coke feared that the curriculum would hardly warrant the name "college." He said, however, in humorous explanation, "We give high names to things in America." Conflicts in administration and financial difficulties hampered the work. It came to a sudden end in December, 1795, when fire destroyed the building and its contents; "a sacrifice," wrote Bishop Asbury, "of £10,000 in about ten years. If any man should give me £10,000 to do and suffer again what I have done for that house I would not do it."

Cokesbury College had a brief and troubled existence. The elements fought against it. The people having recently passed through a long and destructive war had little to give, nor had they been trained to large benevolence. Perhaps, too, the college was founded in advance of sufficient demand; it never enrolled more than seventy students at one time. But in that pioneer period it offered to Methodist young people what then was regarded as a college education, uniting "the two greater ornaments of human beings, deep learning and genuine piety." It trained a few men for the ministry. It lifted high an ideal for future generations. The Cokesbury bell has gone to Goucher College. The Cokesbury spirit has gone everywhere.

Wesleyan University. Thirty-six years passed before Methodism had a permanent college. Wesleyan University was founded in 1831. It acquired the buildings and grounds vacated by "The American Literary, Scientific, and Military Academy." The property was valued at \$30,000, and an endowment of \$40,000 was raised. With this modest amount, a work of the greatest significance to the church was begun. It is worth noting that the endowment exceeded the value of the plant.

Westward Ho! From that day, Methodism continued to found institutions of higher learning as the pioneers moved westward. The great work of DePauw University (known at first as Indiana Asbury University) began in 1837 and of Ohio Wesleyan in 1842, while civilization west of the Alleghanies was young. Iowa, now the home of a strong and progressive Methodism, had a Methodist college four years before it became a State, and thirteen years before it had a State University. Baker University, to which Abraham Lincoln subscribed \$100, was three years old when Kansas was admitted to the Union. The University of Denver, founded by John Evans, who previously had been the moving spirit in the establishment of Northwestern University, was an outpost of Christian civilization in the mountain region twelve years before Colorado became a State. Willamette University, founded in 1844, fifteen years in advance of the admission of Oregon, was the first institution of higher learning west of the Rocky Mountains. The College of the Pacific, formerly known as the University of the Pacific, founded in 1851, two years after the discovery

of gold, and eighteen years before the establishment of the State university, had the first college of liberal arts and first medical school in California. A small company of men—two missionaries and six laymen—met in San José, January 6, 1851, and voted to establish a college under the name of California Wesleyan College. They were poor men; the times were troubled; orderly government was slow to come; prices were fantastically high. But in September, 1851, the College opened in the old "What Cheer House." From that day its doors have not been closed, though changes in name and organization have taken place, and during this year it is moving from San José to Stockton.

A Living Bond. These young and isolated colleges had few bonds of union with each other, and no center for the exchange of ideas and the unifying of effort. Something was needed, but no one knew precisely what. Then came a series of suggestive events. In 1860 a committee prepared a plan for an educational Board; in 1865 the General Centenary Committee proposed the raising of a connectional educational fund and of a "Sunday School Children's Fund"; in 1868 the same Committee recommended that a collection be taken annually on a given day for the Children's Fund. The necessity of administering these funds and of promoting education throughout the church led the General Conference to constitute a Board of Education which was chartered in 1869 by the State of New York.

A distinguished layman of New York, Mr. Charles C. North, who had been very active in organizing the Board, was chosen as Corresponding Secretary. The office was regarded as requiring only part time service of a somewhat occasional and incidental character. The records show that Mr. North did much important work, especially in tactful negotiations with the early Annual Conference educational societies.

The General Conference met in Brooklyn in 1872. Then the city was small. No bridge spanned the East River. Means of rapid transit were not in existence. The delegates traveled by ferries and cabs to the old Academy of Music where the sessions of the General Conference were held.

The Conference of 1872 was notable on account of several enactments. Probably the most important and constructive related to education. The Committee on Education presented the celebrated Report No. 6 which recommended the election of a Corresponding Secretary to give his full time to our educational interests. In a spirited debate the recommendation was denounced as "the craziest scheme yet offered." But it had valiant supporters, among them William Fairfield Warren, and was adopted almost unanimously. Dr. E. O. Haven was elected to the position, and to the perplexing task of bringing order out of chaos, and unity out of separation not unmixed with hos-

tility. Thus began in the quiet little city of Brooklyn a new era for the church.

REALITIES OLD AND NEW

Much from Little. Education has grown large in the Methodist Episcopal Church. From one struggling school that never had more than 70 students, it has expanded into a great system with 32 secondary schools, 45 colleges and universities, and 41 professional schools—most of them connected with the universities. These schools have properties worth \$40,000,000 and endowment to the amount of \$47,000,000. Their annual budgets aggregate more than \$12,000,000. They have 70,733 students, of whom 6,615 are in the secondary schools, 44,015 in the colleges and universities, and 20,103 in the professional schools. They have 3,608 teachers, highly educated and nobly inspired, who seek to train heart and hand for the work these students ought to do in the next generation.

The schools of the Board of Education for Negroes, the training schools of the General Deaconess Board, and the school systems maintained by the Missionary Boards and Societies, though not included in the summary, also belong to the great expansion of Methodist education. Nor do they complete the list. The schools of the Methodist Episcopal Church, South, and of the other branches of Methodism must be added.

Auxiliaries. The church early recognized that not all the educational work it ought to do can be accomplished within its own schools. It therefore authorized educational "auxiliaries." Various forms of work are now carried on by Wesley Foundations and similar organizations for the benefit of Methodist young people in tax-supported and private schools. The Conference Courses of Study for preachers who have not been trained in the theological schools also are of great historical and present consequence. A "Commission" selects the books and appoints an Educational Director to unify this form of ministerial training throughout the church. The work is being converted into an extension school, whose benefits will go each year to more than three thousand preachers, and from them to vast numbers in church and community.

An Active Partnership. The Board of Education is an active partner in the big work of education. It began with very small resources, \$65,829.71, the returns from the "General Educational Fund" and the "Children's Offering for Education" taken in the Centenary celebration of 1866. Last year it had permanent funds amounting to \$3,489,834, of which \$1,889,383 were in outstanding student loans. In 1873 the total amount disbursed by the Board was \$15,485; last year it was \$1,561,463. At first, the Board had a Corresponding Secretary for only part time service and apparently no office secretary. In the first

report of Dr. Haven, he argued that an office force would be necessary to enable the Board to do the work for which it was created. Action was slow to come and departmentalization was long delayed. But now the Board has an organized staff with definite assignment of major responsibilities as follows:

Abram W. Harris, Corresponding Secretary—Executive
John W. Hancher, Counsellor in Finance—College Finance Developments
John L. Seaton, Assistant Secretary—College and School Policies
Warren F. Sheldon, Assistant Secretary—Student and Church Relations
J. P. MacMillan, Assistant Secretary—General Administration
Dwight R. Furness, Director of Publicity—Publications, and News Letters.

The office also requires twenty-three women, a utility man and additional temporary helpers in rush times to carry on the work under the direction of the staff.

In 1873 the Administrative cost of the Board of Education was 39 per cent of the total disbursements; last year it was 6.6 per cent. Of course in the early stages of any business the administrative or overhead expenses necessarily are high. The records disclose the interesting item that the Corresponding Secretary's salary then was fixed at \$5,000. In subsequent administrations it was reduced during a period of low prices, and then advanced as times improved. In fifty years the salary has increased to \$6,000.

The Question of Profits. Does this big educational enterprise, including the schools and the Board with its auxiliaries, pay? Let it be judged by results. It produces nearly all the trained leaders of the church, and their most effective supporters in the ranks. The graduates of 1923 numbered 7,503. Who can compute the worth of their service during the next generation? Every year an increasing host, willing and fitted to serve, goes forth from our schools. Fully three-fourths of these splendid companies will be active in the church.

There is another fact of great importance. The educational dream of the fathers had practical results probably not foreseen by them. Intolerance and doctrinal dissension have been rare in Methodism. This is not wholly or even largely due to our preference for evangelism and action. It is due to our irresistible urge to education. We maintain preparatory schools, colleges, universities, professional schools, and training schools. We encourage and support great teachers who kindle a flame of intellectual and spiritual life in generations of students. Who can measure the effects in the fertile mind of youth of instruction by such men as Borden P. Bowne, Caleb T. Winchester, and Robert William Rogers? We send a very large proportion of our young people to institutions of higher learning. In some of the middle western states the Methodists, who number only 8 per cent of the total population, furnish 21 per cent of the

students in the higher institutions of learning, both denominational and state. Our methods of aiding students to remain in school until they have finished their course are unsurpassed. Because of these measures education is widely diffused among our people and they are extraordinarily receptive of the facts established by scholarship as well as those validated by experience.

Education and Evangelism. The schools and educational auxiliaries of the Board interpret faith anew to each generation of students. As a natural consequence, the air of intellectual and spiritual freedom blows refreshingly through the church. The Methodists "think and let think." As long as education maintains its place in the thought and program of the church there will be numerous successors in spirit and method to John Wesley, a graduate of Oxford and a Fellow of the University. "He turned his culture into power until at length under his preaching the tears began to make white streaks down the sooty faces of the British colliers. He moved on until the world caught the warmth of his spirit, and the evangelism of his brain and heart started out to climb the last mountain and to cross the last sea until it had reached the last man and brought him back to the Father's house. He married zeal and knowledge in his own life. He made dead doctrines leap to their feet and praise God. He conducted a service around the mourners' bench and then went to his room to read a philosophic treatise in German, a novel in French, and the New Testament in Greek. He inspired his poor followers with such a passion for learning that they gave richly out of their poverty to found schools and colleges. He started learning and love down through the years and bade them walk together forevermore."

Bishop Edwin Holt Hughes, Phi Beta Kappa Address.

AN INTERNATIONAL AFFAIR

Education by the Methodist Episcopal Church was at first local in support and control. It never was local in results. The pioneering spirit was upon the fathers. They took the learning and zeal for education acquired in the early eastern colleges and bore them westward, often in advance of the march of empire. In turn, the schools of the west became sources from which educational life flowed in fructifying streams. Harvard, the first college in the new world, was founded that the church might not lack an educated ministry. In the nature of things, the laity also quickly seized the opportunity for education. The colleges of Methodism likewise were founded with the primary purpose of providing an educated leadership for the church. But they soon became sources of leadership of varied types. From them were graduated ministers, teachers, lawyers,

physicians, statesmen, writers, and other men of affairs. Education as conducted by the church inevitably had and continues to have momentous results in social and political life.

Peaceful Penetration. The educational institutions of the church also have profoundly affected all nations. "There is no speech nor language where their voice is not heard." First and most obvious is the fact that the great majority of the missionaries have been and are the product of denominational colleges. The religious impulse transmitted to the tax-supported institutions has brought additional recruits through the active work of church "auxiliary agencies" such as the Wesley Foundations. The proportion from this source doubtless will increase.

A recent tabulation of the educational record of the 693 college graduates in active service under the Board of Foreign Missions yields very interesting and suggestive results. Of the 693 missionaries 455 took their degrees in Methodist Colleges and Universities. Other denominational colleges trained 109, and of course Methodist schools made a like contribution to the mission forces of other denominations. From independent colleges came 67. State institutions of higher learning educated the remaining 62. Reduced to percentages the figures are as follows: Methodist colleges and universities 65.65 per cent; other denominational institutions 15.72 per cent; independent institutions 9.67 per cent; tax-supported institutions 8.95 per cent. Denominational institutions account for 81.37 per cent of the college graduates on the present working force of the Board of Foreign Missions.

Patterns and Products. It is a familiar saying that commerce follows the missionary. Trade relations, especially with belated or dependent peoples, are heavily indebted to the denominational schools that trained and inspired the missionaries. There is another and greater debt. The extension of education in mission fields has been due mainly to the denominational schools in the homeland. They furnished the patterns to which the foreign schools were shaped. They trained the teachers, gave them the vision of service, and commissioned them to "go and teach" the nations. By resistless forces of logic and life the mission schools speedily begin to promote benevolences, to stimulate reform, to humanize industry and, indirectly but surely, to set up political governments on the foundation of intelligence and freedom. The church may rightly rejoice that in India alone more than 50,000 people ask for Christian baptism in one year, that

"Sinners now confessing,
The Gospel call obey,
And seek the Saviour's blessing,
A nation in a day."

But to conserve the results of "mass movements" and great revivals, they must be organized, informed, and directed by educated men who think and act in accord with the Christian ideals most effectively taught first in our schools at home, then in the missionary schools, and eventually in schools conducted by the Christianized natives. In this logical and orderly development of Christian education is the hope of India, China, and the "islands of the sea."

Concrete illustration appears in a recent book "By Camel and Car to The Peacock Throne." The author, Major E. Alexander Powell, certainly would be regarded as an unprejudiced observer. He says that the American University at Beirut has been "the most powerful factor in the upbuilding of the Syrian federation through inculcating the Syrians with high ideals of government and citizenship," and that its graduates "are to-day occupying positions of responsibility all the way from the edges of the Sahara to the borders of India." He speaks with appreciation of a school in Teheran developed from a mission school established fifty years ago, as "one of the most important factors in the awakening of Persia and the establishment of constitutional government." The Persians themselves describe the school as "an American factory for making men." In repeated and glowing tributes, Major Powell shows that out of the mission schools have come in natural sequence democracy, social ideals, and new civilizations pregnant with hope and power.

GROWING INTO ONE

Education within the Church has been referred to in the previous chapter as a system. It might better be described as an organism in which many different elements and stages of life are united. No one planned that it should be as it is. No one foresaw or directed its development into the form it now has taken. It grew as forces within and without determined.

THE SCHOOLS

Many of the schools were born of the vision and daring of individuals or of small groups. They were the big ideas of big men. Sometimes Mission Conferences or Annual Conferences felt the need of a school to give permanence to the work they were doing and to produce an indigenous leadership. In general, it may be said that the schools came into existence and have been supported because the church believed them to be essential to its own future, and to the work it would do for the world. After 140 years of experience, the church remains steadfast in that faith.

Varieties. Methodist educational institutions are varied in type. There are secondary schools exclusively for boys or girls, coeducational schools, and two semi-military academies. There are coeducational colleges and colleges exclusively for men or for women; colleges with a selectively limited program and restricted attendance; and colleges with an expansive program, a strong emphasis upon fine arts, and an open door to all who come. There are universities as yet somewhat local in character and service, and others genuinely cosmopolitan, large institutions in large centers of thought and action. There are schools for all of the established professions, and for some of the recent specializations.

Northern Schools. The colleges and universities of the north have had a steady and solid growth. With few exceptions they are wisely located. They are providentially close to the people. Once thought to be too numerous and therefore certain to be poorly attended, they now are crowded to the doors and many candidates are unable to gain admission. High school enrollments practically double every ten years. College enrollments increase almost as fast. There is no doubt that if our schools are to meet the demands upon them and do their share in American education their capacity will need to be doubled during the next ten years.

The rapid increase in the per capita cost of education has created additional and serious difficulties. In part they were relieved by the great Educational Jubilee. The Centenary also helped at a time when difficulties were multiplying for every educational institution. It guaranteed for five years a fixed income from the Public Educational Collection and it taught the church to think in big figures. There is no doubt that the timely help given by the Centenary is larger than any present measurement can reveal. But urgent demands are still to be met. Education now is developing very rapidly and with each year it becomes more costly. States and communities are multiplying the appropriations for public institutions of learning. There is a danger that our schools will not obtain money as rapidly and in as large amount as their conditions require. Thus while continuing to do good work, they will do proportionately less and less of it. A growing church will suffer a constant shrinkage in educational service and in all the benefits normally resulting from that service. The most serious loss will be in the proportion of leaders trained in Methodist schools for Methodist work.

These northern schools are alert and active. They mean to lose no opportunity to extend and perpetuate their service. Large financial developments within their respective fields have been completed during the last four years and others are now in process. The schools are seeking also a closer federation with

one another, with the Board of Education, and with other educational agencies. In unity is strength. In the "connectionalizing" of Methodist education is the promise of a work growing with the needs and assured of permanence.

Frontier Schools. Much of the Rocky Mountain area may properly be regarded as a frontier. Though settlements were made and organized church work was begun there many years ago, progress has been slow. Large accumulations of wealth have been few. The Protestant churches have a very small membership. Methodism has about 2 per cent of the total population compared with about 8 per cent in the Middle West. The schools founded in heroism and faith as necessary to the future of the church have been maintained by incredible sacrifices. These sacrifices have been made, and are being made this year, by men and women in and near the schools. The general church has shared very little in the gallant fight there waged for the future of the church and of Christian civilization.

The life and vigorous growth of these schools can be assured by reasonable support from the church at large. Money raised in sections where the church is strong and prosperous must freely flow to the frontier. The Board of Education has made as large appropriations for these schools as the law governing the distribution of its funds would permit. But larger appropriations should be made and continued for many years. Here is an opportunity for connectional investments that will yield sure returns to the frontier and eventually to the whole church.

Strange as it may seem much of New England has now become racially a frontier. Foreigners have possessed the land. The Methodists who remain are neither numerous nor rich. To maintain their churches and to do a constructive work among the peoples of strange religions and no religion who surround them requires heroic living and giving. They cannot support adequately the old and famous secondary schools needed now more than ever before as recruiting and training centers for the church. Here, too, connectional aid must be given until these new generations of foreign blood have been taught and won, and have become in their turn the grateful patrons and supporters of school and church.

Southern Schools. The southern schools for white people, mainly mountaineers, are worthy of separate consideration as a special service by the church and a special responsibility of the church. Most of them now in existence, and others, were founded by zealous men of missionary spirit. They wished to give a strong and neglected people, who in sympathy and ideals belonged to the North, the benefits of education so long denied them. In time, the schools came under the care of the Freedmen's Aid and Southern Education Society. By the General

Conference of 1908 they were assigned to the Board of Education.

The mistake had been made of founding too many schools. The heroic men who at first were responsible for them had difficulty in raising sufficient funds to maintain them. They could make little provision for the future. The Boards to which the schools were later assigned were in the same condition. The small amount available each year was divided among the many schools, and it was barely enough to keep them alive. Meanwhile, public education was rapidly developing and our schools that once had been the best schools in the mountains were becoming inferior in equipment and appearance.

A few years ago the Board of Education adopted a new policy. Wherever possible, the institutions that gave little promise of being more than local schools were turned over to the Public School authorities. Elsewhere, the Board gave ample notice that in the near future it would withdraw from elementary education and support only the college preparatory and special courses. Nine of the schools are likely to be maintained. Five of the best of them, where permanence is reasonably sure, were selected for enlarged appropriations sufficient to develop suitable plants and adequate teaching forces. Within another quadrennium, unless the work is halted by lack of funds, these five schools—Union College, Murphy Collegiate Institute, John H. Snead Seminary, The Athens School, and Washington Collegiate Institute—will be equal to any denominational schools in the South, and far superior to most of the public High Schools. Then the church can look to them with greater pride, and it will draw from them an increasing number of ardent gifted young people to serve in the ministry and in other places of responsibility.

Schools of Theology. The relation of the schools of theology to the church is peculiar. They serve the entire church but neither the church as a whole nor any conference accepts responsibility for their support. The older theological schools were actively opposed at first. The opposition has vanished but indifference remains. This may be largely due to the fact that the schools have rarely made appeals to the church and have been over-modest in stating their service to the church. But it seriously affects the present situation for the ten schools of theology.

Nearly all that the schools of theology possess has been given by a few individuals of rare vision and generosity. The church as a whole has not sacrificed for them. Until recently the schools have been able with private aid to meet fairly well the demands made upon them. Now they are overcrowded, and the burden of current support rests too heavily upon them. We

have but one theological student in training for every five thousand members of the church. The ratio is much too small. In the order of their establishment, three of the largest schools are Boston University School of Theology, Garrett Biblical Institute and Drew Theological Seminary. They enroll about 1,000 students each year. They are modern schools, well organized, wisely administered, constructive in scholarship, and evangelistic in spirit. Their contribution to the church is priceless. But neither they nor the other schools of theology can take a larger number of students until they have more buildings, and endowment, or an increased and regular support from the general church. They are operated economically and the maximum return is secured on every dollar. In this respect no schools in the land excel them. But *there is a point where economy in expenditure becomes waste of opportunity.* Our schools now are at that point. Just at the time when the church most needs all the trained men it can get, the schools of theology are obliged to refuse admission to consecrated young people who are eager to be trained.

Within the last few months the schools of theology have adopted plans for uniting their forces and making common cause throughout the church. In cooperation with the Board of Education they will place the facts which in themselves are eloquent before the whole church. There is every reason to believe that when the church understands the facts, such support will be given that the schools of theology can throw wide their doors to all the eager young men and women who seek that higher training for service.

Graduate Schools of Religious Education. A recent development is the graduate school of religious education. Its primary work is the training of laymen, especially teachers of religion and leaders of community service.

The larger churches with complex organization, the Wesley Foundations, the religious day schools—about 900 are now in operation—and the mission fields, both home and foreign, demand increasing numbers of highly specialized workers. A general education will not suffice. Until our universities saw the need and courageously undertook to meet it there was no place where laymen could receive the training.

The Board of Foreign Missions and the Board of Home Missions and Church Extension aided these schools as much as their obligations to other work would allow. Private gifts and appropriations from the general funds of the universities were added. The total funds available were much too small, but a creditable work was begun. The venture was new and constantly hampered by insufficient support, but increasingly satisfactory results have been obtained.

In one of these schools the graduate students enrolled in a

single semester represented five foreign countries, eighteen different states, and forty-five colleges. One of the foreign students, a Ph.D. from Leipsic, will spend a year in this school and then return to Germany to set up a program of religious education under the Board of Sunday Schools of the Methodist Episcopal Church.

It is necessary now to find the means for continuing and expanding these graduate schools of religious education. The demand for highly trained workers at home and abroad will steadily increase. The sons and daughters of Methodism will volunteer for service. If the church will provide for their training it will insure the success and perpetuity of its specialized work throughout the world.

In Chapter V of this report is given a complete classified list of the schools of the Methodist Episcopal Church with their administrative officers, faculties, students, and financial resources. For comparative purposes a statement of conditions four years ago also is presented.

Wesley Foundations. A comparatively recent development is the work in tax-supported and independent institutions of higher learning. It exists in several forms: Wesley Foundation corporations; affiliated schools; cooperative pastorates in which several denominations join; and reinforcements of denominational pastoral service through local churches.

The original intent was to provide the students with specialized and efficient pastoral care. This soon demonstrated at several places the need of more extensive class room facilities and social center buildings. Within a few years calls were made for courses in religious education worthy of curriculum credit. Several state institutions not only are ready to grant credit, but are developing departments of Religious Education, both by coordinating courses already being given and by adding new courses as need requires. Professors provided by different denominations are welcomed as additions to the teaching staffs, especially for courses the universities can not give. In some places affiliated schools of religion may grow out of these newly organized departments. Administrators of the state schools have an increasing appreciation of religious opportunities and responsibilities in education and the churches now have a favorable chance to make a vital contribution to the ideals and atmosphere of these public institutions of higher learning, without contravening the separation of church and state or compromising their own convictions.

It is noteworthy that the very decade during which the church has been giving increasing attention to Methodist students at non-Methodist institutions has been marked by the most rapid development of our own institutions both in funds

and in students. During the last ten or twelve years the financial resources of our own colleges have been multiplied and enrollments have been rising at an unprecedented rate. It is evident that these two developments, Church Colleges and Wesley Foundations, are really not two but one. They are supplementary elements in the growing devotion of the church to the ideals of Christian education, character, and life for our young people.

It is natural that the Church Colleges, desperately in need of every dollar that Methodism gave to education, should at the beginning of the Wesley Foundation movement have been alarmed. New educational enterprises seemed to threaten a division of funds and a diversion of interest if not of loyalty. But the fears soon passed and the conviction grew that the church must follow and minister to its young people wherever they go. Methodist college presidents became advocates of the cause, whatever it might cost. A few with prophetic vision saw that the interest created by seriously undertaking a long-neglected task might be so utilized as greatly to increase the total gifts for education. About fourteen years ago the Board of Education that previously had confined its service to Methodist schools, began to encourage and help the new work by appropriations and counsel. It welcomed the action of the General Conference of 1916, which created a Joint Committee of the Board of Education and of the Board of Home Missions and Church Extension to supervise and direct the many activities begun and planned for the religious training of students in non-Methodist schools.

The growth of the work has been rapid and sound. From two or three items of \$500 a year the appropriations gradually increased in number as the work extended until now there are sixty-six points of work organized in thirty-seven states, and the total appropriation of the Board of Education and the Board of Home Missions and Church Extension is \$105,000. Twelve years ago there were four or five full-time Methodist workers among these students. This year there are forty-one such workers. The response of the students themselves has been very gratifying. "Like their elders, students may become indifferent to the church but they are never hostile." A total of at least 10,000 Methodist students are voluntarily attending church service and about 6,000 of these are active in the Sunday School or Epworth League or both.

The first concern of this movement has been for the rapidly increasing numbers of students who as a rule are engaged in technical courses of study. The great majority are destined to be laymen, otherwise they would be pursuing different lines of preparation. For these young laymen a Wesley Foundation church becomes a laboratory for training and experience in

church activities in which each can perform his full share, and learn church work by doing it as he learns football by playing it.

As a "by-product" of this work mainly for laymen a surprising number of recruits for the ministry at home and abroad have been enlisted. Eighteen men from this department entered the ministry in the fall of 1923 and a total of sixty last year sailed for service in foreign missionary fields.

The University of Nebraska this year sends eight young men and women into full time Christian service callings and the University of Wisconsin sends twelve. Fifty-two men from the state universities are reported as in theological seminaries. Of the class of thirteen received on trial by the Illinois Conference this year seven came from the University of Illinois at Urbana. The University of Michigan has a record of twenty-six in the ministry and fifty-five in missionary fields:

These gratifying facts indicate the responsiveness of our youth to the appeal of Christian service, and suggest that larger possibilities await the more careful cultivation of these fields. The great hope is that the teeming student communities which come from Christian homes and churches shall return in due time to life-long devotion to the church which during their student years has not been unmindful of them.

THE BOARD OF EDUCATION

At the heart of this system of schools and auxiliary agencies is the Board of Education. It began with no prestige and little authority. The declaration of purpose was broad and the charter provided for expanding service. But the government and support of educational institutions were mainly local. The schools determined for themselves the scope of their work and the courses of study they would offer. They recognized neither obligation to each other nor responsibility to a central body. Education had not been "connectionalized." As late as 1892 the Corresponding Secretary of the Board said, with reference to the founding of new institutions, that "not only has the Board very little if any authority in regard to these interests of unparalleled importance, but there is no connectional authority lodged anywhere in our system to determine these grave questions. They are left entirely to merely local decision. And as a result, the history of too many educational enterprises inaugurated in the name of Methodism can be given in a very few plain words; a big educational scheme, a big building, a big debt, a big failure—failure at least so far as relates to the realization of early hopes in having a well-equipped college or university, with a commanding influence and a record of excellent work done that shall be a credit to the whole church. It is

certainly not unreasonable for the church to require that any proposed new college or university for which connectional recognition and patronage are to be asked, should first have connectional approval, and that some connectional authority should be properly empowered to supervise this work." It is not unreasonable also to require the consent of some central authority to changes in educational institutions, as from preparatory schools to colleges, that greatly increase the liabilities of the church.

Activity and Growth. At first there was opposition to the Board. Its work was practically confined to administering the Student Loan Fund and planning for the enlargement of the Fund. But now, the Board is a highly organized body with legal authority which, however, it seldom needs to use. The opposition has vanished. The separateness of educational institutions has given place to unity. The Board is recognized as essential. The schools seek its advice and aid in academic, administrative, and financial affairs—two secretaries giving practically all of their time to this work. It has taken the lead in standardization through the organization of the University Senate in 1892, the first denominational standardizing body in the United States. It is increasingly active in many forms of investigation necessary to the progress of education.

The first distinctive service of the Board remains in some respects its most significant service: It handles the largest loan fund held by any denomination. No educational fund has been more wisely conceived or administered. In 1868 the Centenary Committee said to the General Conference, "It is not improbable that there are members of your noble body who will live to see one thousand recruits to the ministry through this fund." Twenty-two years later Corresponding Secretary C. H. Payne reported that more than twice that number had been helped to prepare for the ministry. "It may reasonably be doubted," he said, "whether any equal sum of money contributed to any department of church benevolence or work has borne so much fruit in manifold forms of good to the entire church." What would he say now when 3,081 students, of whom more than 1,000 are candidates for the ministry and for missionary service, are helped in a single year. The total number aided has increased to 31,383 and the invested fund from returned loans has grown to \$835,328. As the Children's Day collections come from the Sunday Schools it goes immediately into young life; then it is collected and reinvested in perpetual cycles to train the world's "best hope and stay." It attains directly and indirectly an immortal productivity.

A recent tribute to church Boards of Education appears in a government bulletin written by Professor Jesse Brun-

dage Sears, Leland Stanford, Junior, University. "These organizations have meant much to the growth of higher education in this country. . . . Undoubtedly thousands of young men and women have received secondary or collegiate training who would otherwise have received little or no schooling. The ministry has brought many into its service by this means. These societies have saved colleges which were virtually bankrupt. By small gifts they have stimulated much larger ones. They have exercised supervision over colleges under their patronage by refusing aid to those which show no promise. They have by these and other means attempted standardization, and it should be added that the Methodist Board began to exercise this influence very early. They have, through church pulpits and Sunday Schools, brought the problems of college education to the attention of a large percentage of our population. More recently coordination of the efforts of these many Boards through the work of the Council of Church Boards of Education, is resulting in a more intelligent placement of new foundations."

Bureau of Education, Bulletin, 1922, No. 26, p. 77, *Philanthropy in the History of American Higher Education*.

The Board of Education has a vital relation to all the schools and educational agencies. Success attends its administration of the Southern schools. It gives timely aid, advisory and financial, to frontier schools and to other schools in emergencies. Often in this way it has saved to the church useful institutions and opened to them the gates of a larger life. It helps in many ways the strong and firmly established schools. The forms and scope of its service steadily increase. It accepts and effectively obeys the mandate of the church to "promote ministerial and general education, seeking to diffuse the blessings of education and Christianity throughout the United States."

Methodist education now is a unit, an organic whole, the result of life rather than of law. The church believes that it has not three educational tasks assigned to three separate agencies, but one educational task to be accomplished by the schools, the Wesley Foundations, and the Board of Education. These three are one in desire and in the fixed purpose to minister to all Methodist young people in all educational institutions.

BRANCHING OUT

Division of labor is an effective means of multiplying achievement in big enterprises. The larger an organization, the more completely it must be departmentalized. With the growth of

the Board of Education, activities that do not belong together have been separated, and responsibility has been fixed in departmental heads. The process is not complete, but it has gone as far as the resources of the Board will permit.

The method by which the Board does its work is not generally understood. To answer questions often asked and to facilitate our educational service a brief survey is here presented of the departments and their activities. It omits a great many things of minor importance and special services that cannot be classified. It discloses however the wide range and essential nature of the work.

EXECUTIVE

The organization of departments with definite assignment of duties relieves the Executive of many details. He is of course responsible for general direction of all the work, for policies relating the Board to the other denominational enterprises, and for representative engagements in the field and many personal conferences at the office by which useful contacts are maintained within and without the church.

The departments are coordinated by staff meetings in addition to well defined programs. Consultations of the Executive with the heads of departments also are necessary. In the course of a day they may number a score. By these methods mutual understanding is obtained and the work of the Board develops as a unit.

The Benevolent Boards of the Methodist Episcopal Church bear a complex relation to one another and education is essential to all their projects. It is the source of knowledge adequate to the age, of training by which native powers are adapted to specific tasks, and frequently of the inspiration and will to serve. The work of the Boards can advance only in proportion to the progress made in education. Inter-Board conferences therefore are necessary to secure full cooperation, the most profitable use of the money now available, and the best means of developing men for service at home and abroad. The time thus required of the Executive is considerable but it cannot be lessened without loss to the church.

The Council of Church Boards of Education is a product of the vision and foresight of Bishop Thomas Nicholson, a former Corresponding Secretary of the Board. At his suggestion an informal meeting of the secretaries of seven church Boards of Education was called in New York City, February 18, 1911. At a second meeting the Council formally organized and announced its purpose of seeking more intelligent cooperation among the churches in supporting colleges, and more effective religious work at the state university centers. The Council has won great prestige and is growing in usefulness. It has made

invaluable studies of educational conditions in various states. It has effectively discouraged the unwise establishment of new schools and aided in the unifying of existing schools. It is the clearing house of Church Boards of Education, the medium by which they most readily cooperate in the work entrusted to them by their respective denominations. The Board is active in the work of the Council, contributes to its support, and gives to it the time and attention that its technical problems and important undertakings deserve. For this service the Executive is mainly responsible.

Among the numerous Methodist educational institutions, inaugurations of new presidents, dedication of buildings, and other formal celebrations are frequent. Denominational, regional and national educational associations also have occasional meetings which during a year may occupy several weeks. It is important in the development of Methodist education that the Board be represented at these gatherings. An extensive correspondence with many organizations and persons also is necessary. Through the Corresponding Secretary active touch is maintained with educational groups and institutions throughout the United States, and with related agencies for the development of citizenship and the Christian life.

COLLEGE FINANCE

The Board of Education maintains a "Department of Finance" to assist the schools in raising money for buildings and endowments. The multiplied demands upon the schools in recent years made a service of that kind very useful and in some places indispensable.

The Educational-Jubilee Movement was in progress for nearly two quadrenniums. Reports submitted at the close of the period indicated that the assets of Methodist schools for buildings, equipment, and endowment had been increased by \$35,000,000. A part of this was given by the General Education Board, but far the larger part was contributed in the supporting territory of the schools. The Jubilee Movement saved many of the colleges from disaster in the period of high costs during and after the war.

Studies submitted to the General Conference of 1920 showed that the schools had urgent needs that demanded the continuance of campaigns for permanent funds. Some changes in the organization of the department were made in order to establish closer connection with the office of the Board. New methods also have had to be used in the field, to meet changed conditions. The work has gone on through difficult times with a large measure of success.

The head of the department reports for the quadrennium up to July, 1923, the following results:

<i>Development</i>	<i>Asking</i>	<i>Subscription</i>
Allegheny College.....	\$1,250,000	\$1,512,000
Asbury College (Independent).....	500,000	500,000
Baldwin-Wallace College.....	1,500,000	1,025,000
Beaver College.....	1,150,000	(Failed)
Bloomington Loyal Legion.....		150,000
College of the Pacific.....	1,500,000	1,532,400
College of Puget Sound.....	1,000,000	1,127,000
Coll. Puget Sound 3rd Half-Million (over all)	500,000	705,000
Dickinson-Pennington Movement.....	1,600,000	1,375,000
East Maine Conference Educational Advance	200,000	194,000
Flower Hospital.....	500,000	515,000
Illinois Bi-Conference Movement.....	*1,250,000	1,250,000
Illinois Wesleyan University.....	600,000	716,000
Iowa Conference Educational Advance.....	1,000,000	802,000
Kansas Wesleyan University.....	1,000,000	1,107,057
McKendree College.....	1,500,000	902,600
Methodist Educational Advance, Michigan..	2,000,000	2,250,000
Nebraska Wesleyan University.....	1,337,500	1,455,000
Oklahoma City College.....	1,500,000	1,675,000
Shady Side Academy.....	1,000,000	1,010,000
Simpson-Wesley Development.....	2,000,000	2,075,000
Methodist Episcopal Hospital, Sioux City..	†500,000	300,000
Southwestern College.....	100,000	100,000
Union College.....	375,000	456,500
University of Chattanooga.....	850,000	862,500
Washington Collegiate Institute.....	150,000	150,000
Wesley Foundation at State Normal School (at Hays, Kansas).....	250,000	256,000
West Virginia Wesleyan College.....	500,000	500,000
Wilbraham Academy.....	250,000	250,000
Willamette University Forward Movement..	1,250,000	1,375,000
Total.....	\$27,212,500	\$26,128,157

*Sub-unit.

†To date.

COLLEGE AND SCHOOL POLICIES

In accord with the rapid development of education and the increasing attention given to organization and administration, the Board has established a department to deal with College and School Policies. It exercises an advisory relation to all the schools of Methodism.

The business management of educational institutions is more scientific than it used to be. The General Conference of 1920 ordered a budget system to be applied to all the schools. Contrary to a statement sometimes made, they do not recklessly incur expense; they try to live within their budget. When that is impossible, they call a conference, usually including the college officers, trustees, some of the professors, and a staff officer of the Board. Every measure by which better work can be done for the same money or the same work for less money is

taken into account. Whatever additional funds the church is asked to give are proved requirements for the established work or necessary developments of the college. The service of the Board in these conferences and in others due to emergencies created by fires, drouths, hard times, or other calamities is very extensive. Within a year, the secretary in charge of the department was thus occupied for more than four weeks in a single state.

The biennial statistical reports and the annual budget reports from the schools are classified, interpreted and reported by the department of College and School Policies. The varied types of institutions, the different methods of accounting still in vogue, and the inevitable misunderstanding of questionnaires make the work very intricate and difficult. But the gains in four years are numerous and significant. With few exceptions, the facts now are known and set in their proper relations. Increasing confidence in the accuracy of reports and published statements reacts favorably upon the schools in both their financial support and their educational rating.

During the last four years the General Education Board (Rockefeller) has contributed to Methodist colleges and universities \$6,434,999 on endowment funds and \$968,000 on current expenses. These gifts have helped to bring to the colleges other funds three to four times as large. The recognition also has meant additional prestige which cannot be measured. The appointments of Presidents and Principals with the officers of the General Education Board generally are made through the department of College and School Policies. After preliminary investigations have been completed and formal documents have been filed, a staff officer of the Board goes in person to support the applications, answer questions, and add judgments reached from direct knowledge of the institutions. The same procedure is used in dealing with the Carnegie Corporation, the Carnegie Foundation for The Advancement of Teaching, and similar organizations.

This department supervises the extensive building program that has been going on among the Southern schools during the quadrennium; recommends their courses of study, aids in the selection of teachers, and advises in other matters of school management. By special arrangement with the Board of Education for Negroes it serves in a similar way the nineteen institutions of that Board, rating the teachers, and advising the presidents on organization, courses of study, libraries, laboratories, and other academic matters. It also takes an active part in the work of standardizing agencies, of regional and national associations, and of other bodies concerned with the organization and administration of schools. The head of the department represents the Council of Church Boards of Education on the

Standardizing Committee of the American Council on Education, and thus to a large extent is the spokesman in that influential body of the Protestant institutions of higher learning.

STUDENT AND CHURCH RELATIONS

Methodist schools are conceived and dedicated in loyalty to the church. It is natural therefore that religious activities within them should be conducted mainly by the faculties and neighboring pastors. Nevertheless the Board of Education has aided in several ways. It has encouraged the establishment of departments of English Bible and Religious Education; it has issued attractive folders and booklets for use on the Day of Prayer and Easter, and has sought to unite the schools in appropriate observance of such days; it has helped to secure for these occasions and for evangelistic meetings the service of pastors especially gifted for work among students; and whenever possible it has given the personal counsel and cooperation of a member of its staff.

Increasing attention now is given to programs of religious activity extending through the school year. They allow ample scope for evangelistic seasons and a great deal more. This work is so much a part of the nature and atmosphere of the church college ideal that it hardly can be departmentalized so distinctly as is required at a state institution where the approach is from the church rather than from the administration of the institution.

For many years the rapidly increasing number of Methodist students attending state and independent colleges and universities has attracted the consideration of the Board as well as of local churches and Annual Conferences, all concerned being embarrassed and almost baffled by the lack of financial resources, tested methods of procedure, and skilled leadership. The appointment in 1916 of a Joint Committee of the Board of Education and the Board of Home Missions and Church Extension was a definite recognition of responsibility and partial provision for meeting it.

During the next quadrennium the work rapidly developed although it had little supervision. One Assistant Secretary of the Board of Education gave to it such time as he could spare from other duties. The Centenary increased the resources of the Board of Education and of the Board of Home Missions and Church Extension, and enabled them to make larger appropriations for the religious work in tax-supported and independent institutions of higher learning. This led to the appointment of an Assistant Secretary of the Board of Education to give practically all his time to student and church relations. He aids in such ways as are possible the specialized religious work in Methodist schools. He serves also as Administrative Secretary of

the Joint Committee, visits the Wesley Foundations and advises in the entire range of their activities, administers the appropriations made by the Board of Education and the Board of Home Missions and Church Extension to the Joint Committee; and represents Methodism on the University Committee of the Council of Church Boards of Education and in other interdenominational councils on religious work in the schools.

GENERAL ADMINISTRATION

The usual duties of office management, the payment of appropriations to schools, the distribution of the Public Educational Collection, the loaning of the Children's Day Fund, and the collection of loans are assigned to the department of general administration. The work is extremely varied and requires an increasing force.

The Public Educational Collection formerly was distributed at its sources, the Annual Conferences. The General Conference of 1920 ordered that the entire Collection be sent to the Board of Education and distributed according to need as revealed by budget reports, with, however, the proviso that no school should receive less during the Centenary period than it was entitled to receive under the legislation of 1916. It was a step toward greater efficiency and security for all the schools though continuing for the quadrennium practically the same ratio of distribution as previously existed. When the next step is taken the Board will be able to mass resources at opportune times and places, and use the money given by the church for the best interests of the whole church in accord with the recommendations of the Council of Boards of Benevolence. Though many delicate adjustments had to be made during these four years, the results have been satisfactory, both to the schools and to the Board.

The Student Loan Fund has become in itself a big business. An enormous amount of correspondence and detailed work is required to make annually more than 3,000 new loans with an approximate total of \$270,000. That is particularly true in these later years when the applications for loans far exceed the available funds, and great care must be exercised to put the money to the best possible use. Since many of the borrowers are very young the Board feels an obligation also to imbue them with the idea that the loan is from a trust fund and is to be returned at the earliest possible date.

The collection of loans necessarily is slow and difficult. Some of the borrowers continue in school from eight to ten years after receiving the first loan and negotiate additional loans through all that period. Nearly all of them are slow in getting a financial start after leaving school and a few always remain poor. It is inevitable therefore that repayments should be delayed.

For this reason an enlarging Children's Day collection must be the main source of increase in the fund which is needed now as never before.

The collection department has grown within a few years from a force of two clerks, who gave part time to the work, to six, who give full time. The amount annually collected has doubled since 1916. Last year the department wrote 38,643 letters. It keeps a record on more than 15,000 notes. With each year the work increases, but the growing and far-reaching service to the church by collecting funds and loaning them over and over again to Methodist students abundantly justifies whatever expansion of force may be necessary. No work is more important to the youth of today and the church of the future.

PUBLICITY

Modern organizations of all kinds recognize the value of publicity. Public support depends upon knowledge and appreciation. From the beginning of its work the Board has issued folders, pamphlets and programs. In recent years a department of publicity has taken form and has grown with the enlarging work of the Board.

Probably the best known productions of the Publicity Department are the Children's Day Programs and the accompanying literature for the use of the Sunday Schools, both of them seeking to feature the go-to-college idea. The great value of Children's Day is not in the collection, though that is very important, but in the inspiration given to many boys and girls to prepare themselves by higher education for a life of service. Various kinds of programs have been tried in the last decade. Some were regarded by patrons as too "classic" and others as too "popular." The "happy medium" has not been easy to find. The program of 1923 was received with general enthusiasm, and was used by 5,407 Sunday Schools. This was a gain of 119 Sunday Schools over the previous year, and a gain of 3,705 Sunday Schools over the year 1919. The collections taken on Children's Day amounted in 1919 to \$99,680.34, in 1922 to \$160,038.23, and in 1923 to \$177,235. There is a steady but not large increase in this most significant collection taken in the church.

The Christian Student, issued quarterly, is a compendium of information concerning education, particularly education under the auspices of the church. In the last quadrennium it has taken a more popular form, using picture covers, numerous illustrations, and graphic headings. The changes have been greeted with many letters and other expressions of commendation.

The News Letter issued weekly in mimeograph form carries to school men, ministers, a large number of laymen, church pub-

lications, and secular papers a brief digest of educational events. It is an inexpensive means of securing wide publicity. Occasional folders and reports on special subjects also are prepared and sent out by the department.

A recent venture is the College Service division. It undertakes to furnish parents with information as to the schools best suited to their sons and daughters. Wherever possible the service is given in cooperation with the nearest Methodist educational institutions of the type desired.

TOMORROW AND THE DAY AFTER

Thoughtful students of the present age tremble for the future. Humanity is said to be in a "perilous quandary." It stands where the ways part to Dark Ages or to a Renaissance. (See 1923 Report of President Nicholas Murray Butler of Columbia University.) Knowledge, ingenuity, and material resources sufficient to make a better world are at hand but they are not used for that purpose. The external conditions of life have changed. The stone mug has been replaced by a golden goblet. But life tastes worse rather than better. Ugly passions flame hot between labor and capital. Political inefficiency and corruption pile increasing loads of taxation on a staggering society. National arrogance and greed joined with race animosity daily threaten the world with a new war, and complete ruin.

"Would but some winged Angel ere too late
Arrest the yet unfolded Roll of Fate,
And make the stern Recorder otherwise
Enregister, or quite obliterate!"

What must the world do to be saved? The resort to force has settled nothing. They who live by the sword continue to perish by the sword. Diplomacy, whether frocked or in shirt-sleeves, quite obviously has failed. Science lessens the peril of life at one point only to increase it at another. At best it finds no remedy for the lust that corrupts, the hatred that inflames, and the strife that destroys. "What we need first is a change of heart and a chastened mood which will permit an ever increasing number of people to see things as they are, in the light of what they have been and what they might be. We have to create an unprecedented attitude of mind to cope with unprecedented conditions, and to utilize unprecedented knowledge." What is this but a turning to the "new and living way which Jesus has consecrated for us," but which we have not had sufficient courage or wisdom to pursue?

How shall the multitudes be led into that way and kept within it? Loyal Methodists never will disparage evangelism or cease to be thankful for great preachers like Francis Asbury. But

in these days crowds seldom throng revival meetings. Only a remnant can be saved by the old methods. The church must find a way to weave religion into the common life, beginning with childhood. Religious education must penetrate or parallel public education from the kindergarten through the college.

A great company of men and women gifted and trained to teach religion by a method and in a form suited to the age is necessary. Their service will be required in the pulpit, in the Sunday school, in the day school, and in every institution that touches young life. They will be the most effective missionaries to non-Christian lands and will prepare the natives in turn to teach their own people. By the "foolishness of preaching" lives will continue to "be born from above." The world will never outgrow that experience. But, by the wisdom of Christian teaching, mind and heart will be developed to their best and made most useful to society.

Whence will come these gifted Christians with the training and will to teach Christ and him crucified? Increasing numbers may be expected from the Wesley Foundations. No means of developing that source should be neglected.

But at present—and there is no prospect of an early change—the denominational schools of all ranks are the largest and surest sources. "Providentially it seems, institutions of Christian education, planted long ago in the day of small things, are well distributed throughout the country within easy reach of aspiring youth. From little mountain schools all the way up the list to the universities like Syracuse, Northwestern, Boston, and the University of Southern California the educational forces for which Methodism has made immense sacrifices of life and money are silently turning year by year into the common life of the nation nearly eight thousand young men and women with lamps in their hands." (Editorial, *The Christian Advocate*, June 28, 1923.) Many will go to the ministry to teach and preach or will become directors of religious education. Others will go to the mission fields and in various ways give their lives to the cause. Others will serve in the schools and prepare new generations to receive and teach the gospel. Others engaged in business and the professions will help to make the Lord's message effective in their communities. The hope of the world in these days is to multiply the number of people whose education in spirit, in ideal, and in fundamental philosophy is Christian.

Shall Methodism undertake its share or more than its share of the task? It has schools and other educational agencies for childhood and youth. It has a far-flung line of colleges with skilled teachers under whose instruction young men and women grow into scholarship, and at the same time feel the inspiration of divine ideals and the lift of divine power. It has great uni-

versities with graduate schools for the preparation of Christian teachers, and schools of religious education in which the specialized training now necessary for many forms of religious and philanthropic work may be obtained. To supply a professionally trained ministry it has theological schools, but too few and too meagerly supported. The number of graduates each year is less than two hundred for a church whose parish is the world. On the average nineteen years are required to bring a student from the first grade to graduation from a theological school. More young men and women in training and greatly increased funds for theological schools are necessary if the supply of educated ministers is to equal the demand. The church also has "auxiliary" educational agencies such as the Wesley Foundations to make religion effective among the students in state and independent schools. As the active and coordinating center of these various institutions and agencies it has the Board of Education.

Methodism has a system of education nobly fitted to do whatever needs to be done. It can reach all stages of life with the right method and message. By enlarging the support and widening the scope of Methodist schools, Wesley Foundations or other auxiliaries, and the Board of Education, the church will guarantee to herself the leadership she will need in the future and a ministry increasingly effective among all men.

"There never was an hour when the problem of Christian education was as acute as it is now; never an hour when our institutions had such meaning for the Master of the World as they have today; never an hour when going to college was so like going to Jerusalem to meet the Lord, when class rooms had such a relation to the Upper Room as this day; never an hour when the Christian Education that centers in the Methodist Episcopal Church called for such wisdom, such consecration, such devotion as at this hour. . . . May God help us, for the world's sake, not to miss Christ's expectation of us."

Bishop William F. McDowell, address to Board of Education, December, 1920.

FOLKS AND FIGURES

The trustees and officers of the Board, and the members and officers of the University Senate are listed in the following pages. For convenience in reference the names of administrative officers in our schools are given in connection with the statistical tables.

THE BOARD OF EDUCATION

The Discipline directs that "the management . . . shall vest in a Board of Trustees consisting of thirty-six members, of whom

one half shall be Laymen and at least three shall be Bishops, with at least one member resident in each General Conference District." Attention is directed to the lay and clerical representation in the classes of 1928 and 1932 and to District I, which has no representative in these classes.

The appointments of J. I. Conklin and William Boyd, class of 1932, were made ad interim by the Bishops. According to the law these appointments expire with the close of the quadrennium. Two men should be elected on nomination of the Bishops to serve the remaining eight years of the term.

TRUSTEES OF THE BOARD

TERM EXPIRES IN 1924

	DISTRICT
The Rev. Bishop Edwin H. Hughes.....	Malden, Mass. I
The Rev. President Ezra S. Tipple.....	Madison, N. J. II
Judge Robert F. Raymond.....	Newton Center, Mass. I
The Rev. Marcus D. Buell.....	Boston, Mass. I
Mr. Charles W. Laycock.....	Wilkes Barre, Pa. III
The Rev. James C. Nicholson.....	Washington, D. C. IV
President Joseph R. Harker.....	Jacksonville, Ill. X
Mr. Edward L. Blaine.....	Seattle, Wash. XV
The Rev. James C. Baker.....	Urbana, Ill. X
Dean James A. James.....	Evanston, Ill. X
The Rev. James E. Baker.....	Gooding, Idaho. XV
Mr. Edward Rynearson.....	Pittsburgh, Pa. IV

TERM EXPIRES IN 1928

The Rev. Bishop William F. McDowell....	Washington, D. C. IV
The Rev. William V. Kelley.....	Brooklyn, N. Y. II
Mr. Henry N. Curtis.....	New York, N. Y. II
Mr. Leonard D. Baldwin.....	New York, N. Y. II
The Rev. President Albert E. Smith.....	Ada, Ohio. V
The Rev. President M. W. Dogan.....	Marshall, Texas. VII
Mr. Albert L. Johnson.....	Crete, Nebr. IX
Mr. Samuel Dickie.....	Albion, Mich. XI
The Rev. George H. Bridgman.....	Minneapolis, Minn. XII
The Rev. President Otto E. Kriege.....	Warrenton, Mo. XIII
Mr. Carl H. Fowler.....	New York, N. Y. II
The Rev. President Tully C. Knoles.....	San José, Calif. XIV

TERM EXPIRES IN 1932.

The Rev. Bishop William F. Anderson.....	Cincinnati, Ohio. V
The Rev. Bishop Theo. S. Henderson.....	Detroit, Mich. XI
The Rev. Bishop Thomas Nicholson.....	Chicago, Ill. X
The Rev. Harold O. Perry.....	Moscow, Idaho. XV
The Rev. John H. Race.....	Cincinnati, Ohio. III
The Rev. Robert S. Ingraham.....	Green Lake, Wis. XII
Mr. Omar Powell.....	New York City, N. Y. II
Dean Albert H. King.....	Salina, Kan. VIII
The Rev. President F. E. Mossman.....	Sioux City, Iowa. IX
President Jacob L. Neu.....	Brenham, Texas. XIII
Mr. J. I. Conklin.....	Miami, Fla. VI
Mr. William Boyd.....	Philadelphia, Pa. IV

OFFICERS OF THE BOARD OF TRUSTEES

GENERAL

The Rev. Bishop William F. McDowell.....	<i>President</i>
The Rev. Bishop William F. Anderson.....	<i>First Vice-President</i>
The Rev. W. V. Kelley.....	<i>Second Vice-President</i>
The Rev. George H. Bridgman.....	<i>Third Vice-President</i>
Mr. Henry N. Curtis.....	<i>Fourth Vice-President</i>
The Rev. President E. S. Tipple.....	<i>Recording Secretary</i>
Mr. Omar Powell.....	<i>Treasurer</i>
Mr. Leonard D. Baldwin.....	<i>Legal Counsel</i>

EXECUTIVE OFFICERS OF THE BOARD

Abram W. Harris.....	<i>Corresponding Secretary</i>
John W. Hancher.....	<i>Counsellor in Finance</i>
John L. Seaton.....	<i>Assistant Secretary</i>
Warren F. Sheldon.....	<i>Assistant Secretary</i>
Joseph P. MacMillan.....	<i>Assistant Secretary</i>
Dwight R. Furness.....	<i>Director of Publicity</i>

OFFICERS OF THE BOARD FROM THE BEGINNING

PRESIDENTS

The Rev. Bishop Edmund S. Janes.....	1869-1876
The Rev. Bishop Matthew Simpson.....	1876-1884
The Rev. Bishop W. L. Harris.....	1884-1887
The Rev. Bishop E. G. Andrews.....	1887-1908
The Rev. Bishop D. A. Goodsell.....	1908-1909
The Rev. Bishop W. F. McDowell.....	1909-

VICE-PRESIDENTS

Mr. H. C. M. Ingraham.....	1908-1910
The Rev. W. V. Kelley.....	1909-
The Rev. Bishop W. F. Anderson.....	1911-
The Rev. William F. King.....	1914-1920
Mr. H. N. Curtis.....	1919-

CORRESPONDING SECRETARIES

C. C. North (appointed by the Board).....	1869-1872
The Rev. E. O. Haven.....	1872-1876
No Secretary.....	1876-1880
The Rev. D. P. Kidder (appointed by the Board).....	1880-1887
The Rev. D. A. Goodsell (appointed by the Board).....	1887-1888
The Rev. C. H. Payne.....	1888-1889
The Rev. W. F. McDowell.....	1889-1904
The Rev. W. F. Anderson.....	1904-1908
The Rev. Thomas Nicholson.....	1908-1916
Dr. Abram W. Harris.....	1916-

RECORDING SECRETARIES

The Rev. W. L. Harris.....	1868-1872
The Rev. C. A. Holmes.....	1872-1883
The Rev. J. W. Lindsay.....	1883-1888
The Rev. A. S. Hunt.....	1888-1898
The Rev. W. F. Anderson.....	1898-1904
The Rev. E. S. Tipple.....	1904-

TREASURERS

Mr. Oliver Hoyt.....	1869-1887
Mr. Joseph S. Stout.....	1887-1904
Mr. J. Edgar Leaycraft.....	1904-1916
Mr. Omar Powell.....	1918-

MEMOIRS

Three members of the Board of Education have died during this quadrennium. Mr. Charles Scott, Jr., who had been a member of the Board for ten years, died August 21, 1922. Mr. Scott came from one of the great Methodist families of this country. His father, Charles Scott, was an intimate friend of the leaders of the Church and a generous supporter of its enterprises. Charles Scott, Jr., succeeded to his father's large business in financial responsibilities and very early came to a high place in business circles. To his good judgment and sound information is due in no small part the present fortunate condition of the investments of the Board of Education.

Mr. James W. Kinnear died September 8, 1922. He was one of the younger members of the Board in point of service, having been elected by the General Conference of 1916. From the first he took a lively interest in all the work of the Board. His keen intelligence, sound judgment and devotion promised a service of increasing worth. His modesty, courtesy, and kindly spirit endeared him to his associates on the Board.

Mr. James A. Develin was appointed by the Board of Bishops to fill the vacancy on the Board and Finance Committee caused by the death of Mr. Charles Scott. In accepting this appointment Mr. Develin expressed great interest in the work of the Board of Education. Pressing duties prevented his attending any of the meetings of the Finance Committee and before he had opportunity to become acquainted with the Board, his death occurred on January 23, 1923.

UNIVERSITY SENATE

MEMBERS OF THE SENATE

Gen. Conf.
Dist.

President L. H. Murlin.....	Boston University.....	I
Prof. W. A. Elliott.....	Allegheny College.....	II
President William W. Guth.....	Goucher College.....	IV
President William H. McMaster.....	Mount Union College.....	V
President Arlo Ayres Brown.....	University of Chattanooga.....	VI
President James M. Cox.....	Philander Smith College.....	VII
President Albert E. Kirk.....	Southwestern College.....	VIII
President John L. Hillman.....	Simpson College.....	IX
Prof. Frederick C. Eiselen.....	Garrett Biblical Institute.....	X
President George R. Grose.....	DePauw University.....	XI
President Samuel Plantz.....	Lawrence College.....	XII
Dean Frederic Cramer.....	Nast Theological Seminary.....	XIII
President Rufus B. von KleinSmid.....	Univ. of Southern California.....	XIV
President Carl G. Doney.....	Willamette University.....	XV

At large—Chancellor C. W. Flint, Syracuse University; President C. E. Hamilton, Cazenovia Seminary; President W. B. Fleming, Baker University; President J. H. Morgan, Dickinson College; President J. W. Hoffman, Ohio Wesleyan University.

OFFICERS OF THE SENATE

President..... L. H. Murlin
Recording Secretary..... John L. Seaton

OFFICERS OF THE SENATE FROM THE BEGINNING

PRESIDENTS

W. F. Warren, Boston University..... 1893-1900
B. P. Raymond, Wesleyan University..... 1900-1906
James R. Day, Syracuse University..... 1906-1920

SECRETARIES

T. P. Marsh, Mount Union College..... 1893-1896
H. A. Gobin, DePauw University..... 1896-1900
J. W. Bashford, Ohio Wesleyan University..... 1900-1904
E. H. Hughes, DePauw University..... 1906-1908
Thomas Nicholson..... 1909-1911
Samuel Plantz, Lawrence College..... 1911-1920

FEATURES FOR THE FOUR YEARS WORK

The brief summary here given omits many important matters too specialized or technical to be of general interest. It takes no account of funds distributed according to disciplinary requirements to the various schools. However, the list will partially reveal the variety and extent of the service of the Board of Education.

1. Purchase of a new campus and erection of three new buildings at Murphy Collegiate Institute, Sevierville, Tenn. Total value \$169,000. Contribution from Board \$78,000.

2. Assistance at John H. Snead Seminary, Boaz, Alabama, in erection of Administration Building. Value \$125,000. Contribution from Board \$45,000.

3. Appropriation of \$32,000 toward campus and dormitory at Washington Collegiate Institute, N. C. The improvements are valued at \$155,000.

4. Appropriation of \$12,000 to the Athens School, Athens, Tenn., toward the cost of additional property, a practice school and a gymnasium.

5. Appropriation of \$4,600 for improvement of the property of Baxter Seminary, Baxter, Tenn.

6. Appropriation of \$15,000 toward the development campaign of Union College, Barbourville, Kentucky.

7. Current expense appropriations to the Southern Schools amounting to \$169,590.

8. Appropriations to frontier schools, Intermountain Union College (Montana Wesleyan), \$31,500, Gooding College, \$34,000, other frontier schools, \$40,850. Total, \$106,350. Without these substantial sums the frontier schools could not have continued their work.

9. Appropriations amounting to \$34,500 for schools in New England where changes in the population have created home missionary fields.

10. Emergency appropriations to other schools in various sections of the United States. Total \$17,000.

11. Creation of an invested fund of \$1,000,000 to meet in part the increased instructional and maintenance costs in the southern and frontier schools.

12. Assistance in the religious training of students in tax supported and independent institutions. The twenty points at which work had been undertaken four years ago have increased to sixty, of which fifty are receiving appropriations from the Board. The annual contribution of the Board of Education now is \$65,000. The Board of Home Missions and Church Ex-

tension also contributes \$45,000 annually to the current expense of this work and additional amounts in aid of building developments.

13. Leadership in campaigns that had added in cash and pledges \$26,128,157 to the assets of our schools at the time when this report went to press.

14. Aid in securing from the General Education Board \$6,134,999 on the endowments of our schools and \$968,000 on current expense.

15. Increase in the contributions to the Children's Day Fund of \$257,979 and in the returned loans of \$91,714.

16. Increase in the loans made to students from \$390,979 to \$936,674.

17. Improvement of accounting, business methods, and academic organization in our schools.

18. Active service in educational associations, on commissions in 14 different states, and on boards both denominational and interdenominational.

19. Development of a keener sense of unity among Methodist educational interests. They recognize more fully their mutual obligations and try to render mutual service. Throughout the system "one increasing purpose runs."

LEARNING has come into the world not merely to clear men's eyes and give them mastery over nature and human circumstances, but also to keep them young, never staled, always new like the stars and the hills and the sea and the vagrant winds, which make nothing of times or occasions but live always in serene freedom from any touch of decay, the sources of their being some high law which we cannot disturb.

WOODROW WILSON.

FUNDS OF THE BOARD
RECEIPTS AND DISBURSEMENTS
 DURING THE QUADRENNIUM
 NOVEMBER 30, 1919, TO DECEMBER 1, 1923

	1920	1921	1922	1923*
RECEIPTS—				
1. Receipts from collections, investments, etc.:				
a. Children's Day Collection.....	\$148,611 56	\$164,778 05	160,639 23	\$177,235 58
b. Student Loans Repaid.....	129,458 25	113,760 02	119,224 55	134,034 78
c. Interest on Investments.....	76,598 29	70,268 35	89,002 04	104,321 41
d. Gifts and Trusts.....	6,831 77	8,584 95	615 00	1,992 23
e. Educational Jubilee.....	3,246 03	1,692 29	3,093 80	734 00
f. College Legion.....	587 50			
g. Miscellaneous Bequests, etc.....		2,200 00	2,900 00	2,900 00
	365,333 40	361,283 66	374,475 52	421,218 00
2. Receipts from Centenary.....	822,250 97	1,066,336 79	913,224 46	894,268 66
Total Receipts.....	\$1,187,584 37	\$1,427,620 45	\$1,287,699 98	\$1,315,486 66
DISBURSEMENTS—				
1 Appropriations:				
a. Religious Work in Methodist and tax-supported institutions.....	\$15,178 42	\$55,461 86	\$55,848 35	\$60,000 00
b. Southern Schools.....	87,945 51	**105,727 00	99,900 00	100,000 00
c. Educational Institutions and Auxiliaries.....	608,195 17	**663,965 04	573,343 26	558,056 80
d. Student Loans.....	166,691 00	249,907 19	248,353 50	271,722 47
e. Interest Paid on Trust and Annuity Funds.....	5,942 97	3,080 96	2,645 00	3,338 27
f. Investments.....	160,675 61	225,905 05	184,658 62	203,443 65
g. Interdenominational Work.....	2,016 80	3,098 80	3,000 00	3,000 00
h. Miscellaneous Bequests, etc.....	47,572 56			
	\$1,094,218 04	\$1,307,145 90	\$1,167,748 73	\$1,199,561 19
Publicity and Promotion:				
a. Christian Student.....	\$3,939 90	\$3,494 92	\$7,781 80	\$7,111 68
b. Children's Day Program.....	7,511 64	14,370 30	19,330 49	20,873 99
c. Publicity.....	2,949 77	1,913 37	3,441 12	3,087 57
d. General Conference Expense.....	4,357 98			
e. Student Disarmament Convocation.....		2,000 00		
f. Commission on Religious Day Schools.....				220 90
	\$18,759 29	\$21,778 59	\$30,553 41	\$31,294 14
3. Administration:				
a. Salaries.....	\$49,510 63	\$55,179 30	\$55,427 50	\$55,251 18
b. Travel.....	4,735 30	8,188 32	6,274 96	5,263 14
c. General Office Expense.....	9,528 00	13,436 33	11,071 69	9,234 87
d. Rent.....	3,190 00	5,841 64	9,019 98	9,020 00
e. Equipment.....	3,025 90	12,725 73	2,522 27	1,797 12
f. Board Meetings.....	4,040 21	3,324 64	3,683 03	3,515 02
g. Contingent Fund.....	577 00		1,399 31	550 00
	\$74,607 04	\$98,695 96	\$89,397 74	\$84,631 33
Appropriations.....	1,094,218 04	1,037,145 90	1,167,748 73	1,199,561 19
Publicity and Promotion.....	18,759 29	21,778 59	30,553 41	31,294 14
Total Disbursements.....	\$1,187,584 37	\$1,427,620 45	\$1,287,699 98	\$1,315,486 66

* Since the books were closed June 30, 1923, certain figures from July 1 to November 30 had to be estimated.
 * Large amount due to overlapping of years and advance payments.

PERCENTAGES OF TOTAL DISBURSEMENTS

	1920	1921	1922	1923
1. Appropriations.....	92.14	91.56	90.68	91.18
2. Education and Promotion.....	1.58	1.52	2.37	2.37
3. Administration.....	6.28	6.91	6.94	6.43
	100.00	100.00	100.00	100.00

GENERAL SUMMARY OF PRINCIPAL ACCOUNTS
FOR THE QUADRENNIUM

Accounts of Principal	Balance November 30, 1919	Receipts or other Increases	Disburse- ments or other Decreases	Balance November 30, 1923
Annuitants Fund.....	\$28,246 21	\$4,447 56		\$32,693 77
Endowment Funds held in Trust.....	62,987 67		38,529 17	24,458 50
Educational Jubilee Fund.....	6,856 39	8,776 12		15,622 51
General Service Trust Fund.....	9,011 36	8,838 00		17,849 36
Centenary Educational Fund.....	125,065 92	8,608 00		133,673 92
Centenary Jubilee Fund.....		869,770 22		869,770 22
Sunday School Children's Fund of 1866 (Loan Fund for Students.).....	2,178,808 10	531,914 74		2,710,722 88
	\$2,410,975 65	\$1,432,344 64	\$38,529 17	\$3,804,791 16

For details, see the following statements.

ANNUITANTS FUND

	1920	1921	1922	1923
Interest paid on Principal.....	\$2,114 65	\$1,856 45	\$1,945 95	\$1,993 07
Interest earned on Investments.....	1,679 15	1,572 39	1,781 02	*1,715 73
Balance transferred to Principal of Annuity Fund..	\$435 50	\$284 06	\$164 93	\$277 34
Balance in Fund beginning of year.....	\$28,246 21	\$28,810 71	\$32,136 04	\$32,471 11
Increase in Fund.....	1,000 00	5,500 00	500 00	500 00
	\$29,246 21	\$34,310 71	\$32,636 04	\$32,971 11
Interest paid in excess of earnings.....	435 50	284 06	164 93	277 34
Principal of Annuities transferred to Board Funds..		1,890 61		
Balance in Fund end of year.....	\$28,810 71	\$32,136 04	\$32,471 11	\$32,693 77

* As the last Audit Report was taken at June 30, 1923, interest earned is estimated from July 1st through to November 30, 1923.
(\$1,029.15 this June).
(\$686.58 from July through November @ 5%).

RATES FOR ONE ANNUITANT

Age	%	Age	%	Age	%	Age	%
40	4	50	5	60	6	70	7
41	4.1	51	5.1	61	6.1	71	7.1
42	4.2	52	5.2	62	6.2	72	7.2
43	4.3	53	5.3	63	6.3	73	7.3
44	4.4	54	5.4	64	6.4	74	7.4
45	4.5	55	5.5	65	6.5	75	7.5
46	4.6	56	5.6	66	6.6	76	7.6
47	4.7	57	5.7	67	6.7	77	7.7
48	4.8	58	5.8	68	6.8	78	7.8
49	4.9	59	5.9	69	6.9	79	7.9

For eighty and over the rate is 8%.
Survivorship Annuity Rates will gladly be furnished by the office.

EDUCATIONAL JUBILEE FUND

	1920	1921	1922	1923
Balance beginning of year.....	\$6,856 39	\$10,102 42	\$11,794 71	\$14,888 51
Subscriptions paid.....	3,246 03	1,692 29	3,093 80	734 00
Balance end of year.....	\$10,102 42	\$11,794 71	\$14,888 51	\$15,622 51

ENDOWMENT FUNDS HELD IN TRUST

	1920	1921	1922	1923
RECEIPTS				
Balance beginning of year.....	\$62,987 67	\$24,343 50	\$24,343 50	\$24,458 50
Albuquerque Account.....	288 65	.....	115 00	70 00
	\$63,276 32	\$24,343 50	\$24,458 50	\$24,528 50
DISBURSEMENTS				
Oklahoma City College—Endowment Released..	\$28,932 82	.....	.....	.....
Arkansas Conference College—Endowment transferred to accounts of Board.....	10,000 00	.....	.....	.....
	\$38,932 82	.....	.....	.....
Balance in Fund end of year.....	24,243 50	\$24,343 50	\$24,458 50	\$24,528 50
	\$63,276 32	\$24,343 50	\$24,458 50	\$24,528 50

GENERAL SERVICE TRUST FUND

	1920	1921	1922	1923
Balance in fund beginning of year.....	\$9,011 36	\$11,950 57	\$16,856 13	\$16,856 13
Unrestricted Gifts.....	2,939 21	98 00	.....	.....
Bequests.....	.....	2,916 95	.....	932 73
Transferred from Annuity Fund.....	.....	1,890 61	.....	.....
Balance end of year.....	\$11,950 57	\$16,856 13	\$16,856 13	\$17,848 86

CENTENARY EDUCATIONAL FUND

	1920	1921	1922	1923
Balance in fund beginning of year.....	\$133,548 92	\$133,673 92	\$133,673 92	\$133,673 92
Transferred from Interest.....	125 00	.....	.....	.....
	\$133,673 92	\$133,673 92	\$133,673 92	\$133,673 92

CENTENARY JUBILEE FUND

	1920	1921	1922	1923
RECEIPTS				
Balance beginning of year.....	.....	\$ 89,249 33	\$455,915 99	\$671,124 63
Committee on Conservation and Advance.....	\$100,000 00	366,666 66	216,666 67	200,000 00
	\$100,000 00	\$455,915 99	\$672,582 66	\$871,124 63
DISBURSEMENTS				
Expenses incidental to receipt of Fund.....	10,750 67	.....	.....	.....
Expense Committee on Conservation and Advance.....	.....	.....	1,458 03	1,354 41
Balance end of year.....	\$ 89,249 33	\$455,915 99	\$671,124 63	\$869,770 22

SUNDAY SCHOOL CHILDREN'S FUND OF 1866
(LOAN FUND FOR STUDENTS)

CURRENT ACCOUNT

	1920	1921	1922	1923
RECEIPTS				
Children's Day Collections.....	\$148,611 56	\$164,778 05	\$160,639 23	\$177,235 58
Gifts.....	466 23	1,534 74	66 00	102 57
Interest on Returned Loans.....	19,933 74	16,453 28	9,810 13	14,208 25
Loans Repaid.....	129,458 25	113,760 02	119,224 55	134,034 78
	\$298,469 78	\$296,526 09	\$289,739 91	\$325,581 18
DISBURSEMENTS				
Children's Day Program.....	\$7,511 64	\$14,370 30	\$19,330 49	\$20,873 99
Christian Student.....	3,939 90	3,494 92	7,781 80	7,111 68
Loans to Students and Refunds.....	166,691 00	249,907 19	248,353 50	271,722 47
Cost of Collecting Loans.....	11,634 02	13,043 99	9,258 59	9,345 56
Cost of General Administration.....	14,359 47	18,739 40	7,853 26	*5,511 60
	\$204,136 03	\$299,555 80	\$292,577 64	\$314,565 30
Transfers to and from Principal Account.....	+94,333 75	-3,029 71	-2,837 73	+11,015 88
	\$298,469 78	\$296,526 09	\$289,739 91	\$325,581 18

* Estimated for five months.

PRINCIPAL ACCOUNT

	1920	1921	1922	1923
Securities at beginning of year.....	\$746,861 89	\$841,195 64	\$838,165 93	\$835,328 20
Transfers to and from Principal Account.....	+94,333 75	-3,029 71	-2,837 73	+11,015 88
Total Securities.....	\$841,195 64	\$838,165 93	\$835,328 20	\$846,344 08
Amount in Student Loans at beginning of year....	\$1,431,946 21	\$1,462,180 90	\$1,598,101 38	\$1,727,151 33
Increase in Loans less Cancellations.....	30,234 69	135,920 48	129,049 95	137,227 47
Total in Loans at End of Year.....	\$1,462,180 90	\$1,598,101 38	\$1,727,151 33	\$1,864,378 80
Securities.....	841,195 64	838,165 93	835,328 20	846,344 08
Total in Sunday School Children's Fund of 1866, November 30th.....	\$2,303,376 54	\$2,436,267 31	\$2,562,479 53	\$2,710,722 88

NUMBER OF STUDENTS AIDED AND AMOUNTS LOANED

DURING THE QUADRENNIUM

	Students Aided	Amounts Loaned
December 1, 1919—November 30, 1920.....	1,671	\$166,691 00
December 1, 1920—November 30, 1921.....	2,176	249,907 19
December 1, 1921—November 30, 1922.....	3,088	248,353 50
December 1, 1922—November 30, 1923.....	2,902	271,722 47
Total.....	9,837	\$936,674 16

LOANS REPAID BY STUDENT BORROWERS
DURING THE QUADRENNIUM.

	Principal	Interest	Suspended Loans	Total
1920.....	\$129,458 25	\$19,933 74	\$593 00	\$149,984 99
1921.....	113,760 02	16,453 28	68 00	130,281 30
1922.....	119,224 55	9,810 13	286 00	129,320 68
1923.....	134,034 78	14,208 25	129 00	148,372 03
Total.....	\$496,477 60	\$60,405 40	\$1,076 00	\$557,959 00

LOANS MADE TO STUDENTS AND LOANS REPAID BY STUDENTS
BY QUADRENNIUMS

	Loans Made	Loans Repaid
December 1, 1895—November 30, 1899.....	\$310,485 95	\$58,636 62
December 1, 1899—November 30, 1903.....	335,680 02	111,198 53
December 1, 1903—November 30, 1907.....	436,713 22	166,205 82
December 1, 1907—November 30, 1911.....	468,414 54	190,900 09
December 1, 1911—November 30, 1915.....	494,158 84	207,967 50
December 1, 1915—November 30, 1919*	390,979 22	466,245 54
December 1, 1919—November 30, 1923.....	936,674 16	557,959 00
	\$3,373,105 95	\$1,759,113 19

Total number of students aided from the beginning 31,382.

Total amount loaned \$3,950,269.48.

*Quadrennium of World War.

RECEIPTS FROM CONFERENCES FOR CHILDREN'S LOAN FUND
FOR QUADRENNIUM ENDING NOVEMBER 30, 1923

NAME OF CONFERENCE	1916-20	1920-24	NAME OF CONFERENCE	1916-20	1920-24
Alabama.....	\$441 04	\$509 92	New York.....	\$10,166 52	\$18,503 08
Alaska Mission.....	24 00	13 00	New York East.....	13,665 57	23,336 34
Arizona Mission.....	348 33	121 86	Newark.....	10,070 86	19,376 68
Arkansas.....	220 87	212 60	North Africa Mission.....		10 00
Atlanta.....	189 00	259 50	North Andes.....	10 34	
Baltimore.....	9,938 19	16,090 59	North Carolina.....	697 00	1,288 29
Bengal.....		5 00	North Dakota.....	1,342 20	1,494 01
Blue Ridge-Atlantic.....	114 29	326 15	North India.....		5 00
Bombay.....		10 00	North Indiana.....	10,275 16	12,856 72
Burma Mission.....	9 01		North Montana.....	1,266 06	824 17
California.....	2,224 40	4,016 03	North-East Ohio.....	19,477 95	31,555 32
California German.....	133 00	215 50	Northern German.....	508 79	531 24
Central Alabama.....	413,23	232,20	Northern Minnesota.....	2,818 37	4,311 46
Central America Mission.....		21 11	Northern New York.....	8,309 15	12,398 51
Central China.....		20 00	Northern Swedish.....	193 40	243 15
Central German.....	867 99	2,003 78	Norway.....	812 41	1,149 26
Central Illinois.....	6,517 67	8,342 98	Norwegian and Danish.....	9,306 40	1,149 38
Central Missouri.....	769 44	764 50	Northwest German.....	236 00	436 65
Central New York.....	9,771 80	15,367 86	Northwest Indiana.....	5,352 91	8,695 64
Central Pennsylvania.....	9,665 40	15,532 59	Northwest Iowa.....	4,262 81	6,527 13
Central Swedish.....	396 39	658 11	Northwest Kansas.....	3,439 58	5,039 86
Central Tennessee.....	113,00	248 97	Northwest Nebraska.....	553 56	851 84
Cherokee Indian Mission.....		1 00	Ohio.....	6,591 57	12,642 21
Chicago German.....	448 00	1,176 09	Oklahoma.....	3,093 01	6,006 46
Colorado.....	2,691 92	4,852 22	Oregon.....	2,083 70	3,724 28
Columbia River.....	1,848 09	2,987 78	Pacific Chinese Mission.....		80 90
Congo Mission.....		20 00	Pacific German.....	212 20	176 65
Dakota.....	3,283 24	4,837 39	Pacific Japanese Mission.....	49 10	79 50
Delaware.....	991 41	1,349 96	Pacific Swedish Mission.....	68 00	175 80
Denmark.....	261 92	32 50	Panama Mission.....		21 22
Des Moines.....	6,552 86	9,099 40	Philadelphia.....	13,094 68	22,232 52
Detroit.....	9,070 00	17,923 19	Pittsburgh.....	16,848 45	26,945 84
East German.....	280 00	656 25	Puget Sound.....	2,586 66	4,959 86
East Maine.....	1,152 94	1,674 14	Porto Rico Mission.....		24 00
East Tennessee.....	330 00	801 70	Rock River.....	8,321 80	15,662 19
Eastern Swedish.....	172 00	235 55	St. Johns River.....	576 16	2,028 67
Erie.....	10,987 36	16,975 79	St. Louis.....	3,340 30	5,342 07
Finland.....	60 51	38 70	St. Louis German.....	551 58	1,290 47
Florida.....	415 00	312 25	Savannah.....	182 00	481 58
Foochow.....		5 00	South Carolina.....	793 76	881 73
Genesee.....	8,301 80	16,465 60	South Florida Mission.....	106 50	132 69
Georgia.....	152 40	319 78	Southern California.....	5,246 81	18,667 65
Gulf.....	216 19	604 19	Southern German.....	161 60	517 50
Hawaii Mission.....	80 00	128 10	Southern Illinois.....	2,397 85	4,235 84
Hingbwa.....		5 00	Southern Swedish Mission.....	55 00	131 00
Holston.....	1,177 15	1,349 88	Southwest Kansas.....	5,469 76	9,467 50
Idaho.....	807 68	1,658 31	Sweden.....	1,068 35	469 84
Illinois.....	9,893 92	13,592 29	Switzerland.....	50 75	
Indiana.....	7,822 54	13,595 83	Tennessee.....	401 00	456 21
Iowa.....	4,285 45	6,119 00	Texas.....	191 56	224 71
Italian Mission.....	3 50		Troy.....	7,561 91	13,611 01
Kansas.....	8,511 21	12,623 03	Upper Iowa.....	5,853 47	8,105 30
Kentucky.....	790 39	1,608 50	Upper Mississippi.....	711 00	275 00
Korea.....		15 00	Utah Mission.....	227 40	374 86
Lexington.....	821 60	946 71	Vermont.....	1,682 49	2,529 15
Liberia.....	22 00	83 00	Virginia.....		14 50
Lincoln.....	178 30	180 60	Washington.....	2,331 38	4,046 94
Little Rock.....	425 00	519 00	West China.....		5 00
Louisiana.....	306 00	477 95	West German.....	954 05	1,579 85
Maine.....	2,553 78	3,283 81	West Ohio.....	12,881 67	19,705 66
Michigan.....	7,558 39	13,882 53	West Texas.....	243 67	315 54
Minnesota.....	2,458 25	4,296 01	West Virginia.....	4,102 30	7,526 56
Mississippi.....	747 43	813 40	West Wisconsin.....	2,028 63	4,114 09
Missouri.....	2,676 80	4,088 03	Western Norwegian-Danish.....	95 00	220 00
Montana.....	825 28	1,126 02	Western Swedish.....	396 80	558 63
Nebraska.....	8,902 34	12,665 01	Wilmington.....	3,222 45	5,190 58
Nevada Mission.....	46 68	25 99	Wisconsin.....	3,875 01	5,754 84
New England.....	5,587 61	9,228 67	Wyoming.....	8,406 81	16,153 11
New England Southern.....	4,109 60	6,456 53	Wyoming State.....	497 55	1,006 02
New Hampshire.....	1,849 49	2,760 86	Gifts.....	525 75	62 17
New Jersey.....	8,842 27	14,944 02			
New Mexico.....	224 09	659 18			
				\$394,383 97	\$651,264 42

INVESTMENTS

AS AT JUNE 30, 1923

DESCRIPTION	DUE	RATE	PAR VALUE	COST
American Smelting and Refining Series "A".....	1947	5	\$20,000 00	\$17,930 00
American Telegraph and Telephone Company Collateral Trust.....	1929	4	15,000 00	13,771 25
Anaconda Copper Mining Co. Series "A".....	1929	6	20,000 00	19,243 75
Argentine Republic.....	1945	5	20,000 00	12,930 00
Atchison, Topeka & Santa Fe Ry. Co.....	1958	4	20,000 00	16,830 00
Atchison, Topeka & Santa Fe Ry. Co.....	1995	4	20,000 00	18,255 00
Atlantic Coast Line R. R. Co. I.....	1952	4	20,000 00	16,612 50
Baltimore & Ohio R. R. Co.....	1929	6	20,000 00	19,750 00
Bell Telephone Co. of Pa.....	1948	5	20,000 00	19,650 00
Brooklyn Union Elevated R. R. Co.....	1950	5	20,000 00	17,009 50
Burlington, Cedar Rapids & Northern R. R. Co.....	1934	5	20,000 00	19,410 00
Canadian Northern R. R. Co. Equipment.....	1928	6	5,000 00	4,915 70
Canadian Pacific Ry. Co. Deb. Stk.....	1924	4	20,000 00	15,600 00
Canadian Pacific Ry. Co.....	1924	6	10,000 00	9,856 25
Central Pacific R. R. Co.....	1949	4	20,000 00	15,797 50
Central Union Gas Co. of N. Y. I.....	1927	5	1,000 00	1,035 00
Chesapeake & Ohio Ry. Co.....	1939	5	20,000 00	20,157 50
Chicago, Burlington & Quincy R. R. Co.....	1958	4	20,000 00	15,621 25
Chicago Gas, Light & Coke Co.....	1937	5	23,000 00	20,886 75
Chicago, Indianapolis & Louisville R. R. Co.....	1947	6	20,000 00	19,339 00
Chicago, Milwaukee & St. Paul R. R. Co.....	2014	4 1/2	10,000 00	9,600 00
Chicago & Northwestern Ry. Co.....	1987	4	20,000 00	17,780 00
Chicago, St. Paul, Minnesota & Omaha R. R. Co.....	1930	6	20,000 00	20,737 50
Chicago Union Station Series "A".....	1963	4 1/2	20,000 00	17,002 50
City of Copenhagen (Denmark).....	1944	5 1/2	20,000 00	16,927 50
Cleveland, Cincinnati, Chicago & St. Louis R. R. Co.....	1939	4	20,000 00	15,034 75
Erie R. R. Co., Erie & Jersey R. R. Co.....	1955	6	10,000 00	9,612 50
Erie R. R. Co. General Lien.....	1996	4	10,000 00	8,816 25
Georgia & Alabama R. R. Co.....	1945	5	20,000 00	18,067 50
Illinois Central R. R. Co. Equipment.....	1932	7	4,000 00	4,110 00
Illinois Central R. R. Co. Equipment.....	1933	7	3,000 00	3,090 00
Illinois Central R. R. Co.....	1934	5 1/2	10,000 00	9,600 00
Illinois Central R. R. Co. Gold Bond.....	1953	4	20,000 00	14,830 00
Illinois Central R. R. Co. Refunding.....	1955	4	10,000 00	8,487 50
Imperial Japanese Government Loan.....	1931	4	20,000 00	11,865 00
Kansas City Terminal R. R. Co.....	1960	4	20,000 00	15,620 00
Kennecott Copper Corporation.....	1930	7	20,000 00	18,600 00
Kingdom of Norway.....	1940	8	20,000 00	20,230 00
Kingdom of Sweden.....	1939	6	20,000 00	20,190 00
Kings County Lighting Co.....	1954	5	3,000 00	3,000 00
Michigan Central R. R. Co. Equipment.....	1929	6	10,000 00	10,075 00
Michigan Central R. R. Co. Equipment.....	1932	6	10,000 00	10,223 62
Missouri, Kansas & Texas R. R. Co. Series "A".....	1967	5	27,400 00	17,391 25
Missouri, Kansas & Texas R. R. Co. Series "A" Scrip.....			27 50	
N. Y. Central R. R. Co. Equipment.....	1924	7	10,000 00	9,950 00
N. Y. Central R. R. Co. Equipment.....	1930	4 1/2	10,000 00	8,912 50
N. Y. Central R. R. Ref. & Imp.....	2013	5	20,000 00	18,850 00
N. Y. Central R. R. Co. Mich. Cent. Coll.....	1998	3 1/2	20,000 00	12,830 00
N. Y. Chicago & St. Louis R. R. I.....	1937	4	20,000 00	18,740 00
N. Y. & East River Gas Co.....	1944	5	5,000 00	4,707 50
N. Y. Edison Co.....	1941	6 1/2	20,000 00	21,926 25
N. Y., New Haven & Hartford R. R. Deb.....	1925	7	9,000 00	8,200 00
N. Y., Penn. and Ohio R. R. Co.....	1935	4 1/2	20,000 00	15,800 00
N. Y. and Queens Gas Co. Ist.....	1934	5	4,000 00	3,980 00
N. Y. Telephone Co. Series "A".....	1941	6	20,000 00	20,700 00
Northern Pacific R. R. Co. L. & L. Gt.....	1997	4	20,000 00	15,415 00
Northern Pacific Ry. Co. Series "B".....	2047	6	20,000 00	19,915 00
Northern Union Gas Co. Ist.....	1927	5	1,000 00	1,030 00
Northwestern Bell Tel. Co. Ist.....	1941	7	20,000 00	20,917 50
Oregon R. R. & Navigation Co.....	1946	4	20,000 00	16,230 00
Oregon Short Line R. R.....	1929	4	20,000 00	15,762 50
Pacific Fruit & Express Co. "A".....	1932	7	10,000 00	10,062 50
Pacific Fruit & Express Co. Equip.....	1935	7	10,000 00	10,075 00
Pacific R. R. of Missouri.....	1938	4	13,000 00	11,314 50
Pennsylvania R. R. Co. Gen. Mfg.....	1965	4 1/2	20,000 00	17,315 00
Reading Co. & Philadelphia & Reading Coal & Iron Co.....	1997	4	30,000 00	25,982 81
Rio Grande Western Ry. Co.....	1939	4	20,000 00	15,830 00
St. Joseph, Grand Island R. R. Co.....	1947	4	6,000 00	7,210 18
St. Louis, Iron Mt. & Southern Ry. Co.....	1929	4	16,000 00	14,333 33
St. Louis, Iron Mt. & Southern R. R. Co.....	1931	5	20,000 00	17,581 25
St. Louis, San Francisco Ry. Co.....	1931	5	20,000 00	18,297 50
St. Louis, Southwestern Ry. Co.....	1989	4	20,000 00	15,782 50
South Carolina & Georgia R. R. Co.....	1929	5 1/2	20,000 00	18,712 50

DESCRIPTION	DUE	RATE	PAR VALUE	COST
Southern Pacific Co.....	1949	4	\$54,500 00	\$41,521 25
Southern Ry. Co.....	1994	5	20,000 00	19,127 50
Trinity Building Corp. 1st.....	1939	5½	20,000 00	19,000 00
Union Pacific R. R. Co.....	1928	6	10,000 00	9,800 00
United Kingdom of Great Britain.....	1937	5½	20,000 00	18,537 50
United States of Brazil.....	1941	8	20,000 00	19,650 00
U. S. Rubber Co. 1st and Refd.....	1947	5	20,000 00	16,325 00
U. S. Steel Corp. Sinking Fund.....	1963	5	11,000 00	11,020 25
Virginia R. R. Co. 1st Series A.....	1962	5	20,000 00	18,062 50
Wabash R. R. Co. 1st Mtge.....	1939	5	20,000 00	17,813 00
Wabash Railway Co. Equip.....	1934	6	20,000 00	20,539 42
Western Pacific R. R. Co. Series "A".....	1946	5	20,000 00	15,927 50
Western Union Telegraph Co.....	1938	5	18,000 00	18,332 50
N. Y. Central R. R. Co. Equip.....	1929	4½	8,000 00	7,708 57
N. Y. Central R. R. Co. Equip.....	1930	4½	2,000 00	1,930 00
U. S. Steel.....	1963	5	9,000 00	9,171 00
Illinois Central R. R. Co.....	1934	5½	10,000 00	10,152 50
Illinois Central R. R. Co.....	1955	4	10,000 00	8,590 00
Illinois Bell Telephone Co.....	1956	5	20,000 00	18,830 00
Cleveland Union Terminal.....	1973	5	20,000 00	19,020 00
Union Pacific Refdg.....	2008	5	20,000 00	19,850 00
Anaconda Copper Mining Co.....	1929	6	10,000 00	10,165 00
N. Y. & East River Gas Co.....	1944	5	15,000 00	14,054 50
Cleveland, Cincinnati, Chicago & St. Louis R. R., St. Louis Lines.....	1990	4	20,000 00	15,830 00
Delaware & Hudson.....	1943	4	20,000 00	16,830 00
Rutland Railway Co.....	1931	4½	2,000 00	1,583 00
Pacific R. R. of Missouri.....	1938	5	5,000 00	4,332 50
U. S. GOVERNMENT BONDS:				
First Liberty Loan.....	1947	3½	5,050 00	5,050 00
First Liberty Loan.....	1947	4¼	7,050 00	7,050 00
Second Liberty Loan.....	1942	4¼	63,200 00	63,200 00
Third Liberty Loan.....	1928	4¼	47,600 00	47,513 33
Fourth Liberty Loan.....	1938	4¼	86,850 00	86,816 31
				\$209,629 64
U. S. Treasury Note Series "B".....	1927	4¾	.....	\$5,000 00
War Saving Stamps.....	.....	.....	.....	\$175 00
STOCKS:				
American Telegraph Cable Co.....	194	.....	19,400 00	\$19,318 25
Chicago, Rock Island & Pacific R. R. Co. Common.....	10	.....	1,000 00	} 1,257 75 600 00
Chicago, Rock Island & Pacific R. R. Co. Preferred.....	4	7	400 00	
Missouri, Kansas & Texas Ry Co. Preferred Series "A".....	14	7	1,400 00	
Missouri, Kansas & Texas Ry Co. Preferred Scrip.....	.....	.....	75 68	
				\$21,176 00
Total of Investments at June 30, 1923.....				\$1,671,591 27

STATISTICS OF SCHOOLS

The tables in the following pages have been prepared with care to secure completeness, accuracy, and clearness. Since the last General Conference the schools have made great progress in scientific budgeting and accounting. Among them still are differences in method which make comparison difficult, and in a few instances not fully dependable. But the essential facts in sufficient detail to answer any inquiries likely to be made are given in the following pages compiled from itemized reports in the office of the Board of Education.

It should be noted that the figures for universities usually include the colleges of liberal arts and whatever graduate or professional schools the universities have. Although most of these professional schools have neither distinct plant nor endowment of their own they are again listed with the independent professional schools. Whenever figures are repeated, clear indication is given and deduction is made so as to avoid inflated totals.

At the bottom of each page will be found the comparative figures for two quadrenniums. They show few losses, and many substantial gains—in some instances almost incredible gains. The value of plants and equipments has increased \$10,251,490 (a minor part of this is due to new appraisals) and \$9,049,724 has been added to endowments. Other assets, such as subscriptions, estate notes, etc., are larger by \$13,209,102. Allowing for shrinkage the last item ought to yield nearly \$11,000,000. A grand total of about \$30,000,000 has been added to holdings of our schools. Against this must be set an increase of \$1,337,274 in debts. At the worst the net gain for the quadrennium hardly can be less than \$28,000,000.

Enrollments have increased in a ratio even more remarkable. Four years ago our schools registered 41,633 students. These reports show a total of 70,733, a gain of 29,100, or 69 per cent. To instruct these new hosts only 368 teachers, or a little more than 11 per cent, have been added to the 3,240 on the lists. Four years ago our schools had about one teacher to 13 students—an approved ratio though near the danger line; now they have one teacher to 19 students. In any circumstances this change in ratio would be regrettable. It is very unfortunate in view of the enormous increase in the number of students in the professional schools where teaching requirements are most exacting.

This loss in the proportion of teachers and the increase in debts indicate that our schools have large needs for which the church must soon provide. They confirm also the report made to the last General Conference that an addition of \$2,000,000 to the annual support of our schools was then urgent.

INTERMOUNTAIN UNION COLLEGE

Attention is called to the merging of Montana Wesleyan College with the College of Montana, which belonged to the Presbyterian Church, but had ceased to operate. After long negotiations the Montana Conference and the Presbyterian Synod together with the trustees of the two institutions and representatives of the two church Boards of Education came to an adjustment which ought to work effectively and permanently. The old boards of trustees turn over the properties and funds of the two institutions to a new board of trustees, four elected by the Montana Conference, four by the Presbyterian Synod, and five by the new corporation. To avoid legal entanglements concerning bequests or other gifts the old corporations continue their existence for ten years, but the new corporation holds the property and operates the college. The new institution is chartered under the name, "Intermountain Union College."

This change will not lessen the financial responsibility of Methodism to Christian education in Montana. It makes possible, however, the development of a standard college where no Protestant denomination had sufficient resources to meet the increased and increasing requirements of an accredited institution of higher learning.

TABLE I.—COLLEGES AND

INSTITUTION	LOCATION	PRESIDENT	Date of Charter	CAMPUS	
				Acres	Value
Institutions meeting the requirements of the University Senate					
1 Albion College	Albion, Mich.	F. S. Goodrich*	1861	34	\$36,411
2 Allegheny College	Meadville, Pa.	Fred W. Hixson	1817	52	142,700
3 Baker University	Baldwin, Kan.	Wallace B. Fleming	1858	26	42,132
4 Baldwin-Wallace College	Berea, Ohio	Albert B. Storms	1845	30	115,000
5 Boston University ²	Boston, Mass.	L. H. Murlin	1869	.....	.....
6 Central Wesleyan College	Warrenton, Mo.	Otto E. Kriege	1864	23	50,000
7 College of Puget Sound	Tacoma, Wash.	Edward H. Todd	1903	48	152,500
8 College of the Pacific	San Jose, Cal.	Tully C. Knoles	1851	16	20,000
9 Cornell College	Mount Vernon, Iowa	Harlan Updegraff	1853	60	70,269
10 Dakota Wesleyan University	Mitchell, S. Dak.	E. D. Kohlstedt	1833	60	41,903
11 Da Pauw University	Greencastle, Ind.	George R. Grose	1837	60	81,035
12 Dickinson College	Carlisle, Pa.	James H. Morgan	1783	17	94,320
13 Goucher College†	Baltimore, Md.	W. W. Guth	.....	.....	.....
14 Hamline University	Saint Paul, Minn.	Samuel F. Kerfoot	1854	35	57,000
15 Illinois Wesleyan University	Bloomington, Ill.	William J. Davidson	1853	15	98,000
16 Illinois Woman's College	Jacksonville, Ill.	Joseph R. Harker	1947	6	60,228
17 Iowa Wesleyan College	Mount Pleasant, Iowa	U. S. Smith	1842	20	80,000
18 Kansas Wesleyan University	Salina, Kan.	L. B. Bowers	1866	70	41,500
19 Lawrence College	Appleton, Wis.	Samuel Plants	1847	15	107,457
20 McKendree College	Lebanon, Ill.	Cameron Harmon	1834	29	15,000
21 Missouri Wesleyan College	Cameron, Mo.	E. F. Buck	1863	14	75,000
22 Morningside College	Sioux City, Iowa	Frank E. Mossman	1894	27	175,000
23 Mount Union College	Alliance, Ohio	William H. McMaster	1858	46	200,000
24 Nebraska Wesleyan University	University Place, Neb.	I. B. Schreckengast†	1887	44	115,000
25 Northwestern University	Evanston, Ill.	Walter Dill Scott	1851	125	\$442,855
26 Ohio Wesleyan University	Delaware, Ohio	John W. Hoffman	1842	48	150,000
27 Simpson College	Indianola, Iowa	John L. Hillman	1867	16	75,000
28 Southwestern College	Winfield, Kan.	Albert E. Kirk	1885	30	22,000
29 Syracuse University	Syracuse, N. Y.	Charles W. Flint‡	1870	100	307,719
30 University of Chattanooga	Chattanooga, Tenn.	Arlo A. Brown	1899	13	268,345
31 University of Denver	Denver, Colo.	Heber R. Harper	1864	30	80,000
32 University of Southern California	Los Angeles, Cal.	Rufus B. von Kleinsmid	1890	16	600,000
33 Upper Iowa University	Fayette, Iowa	J. P. Van Horn	1862	10	25,000
34 Wesleyan University	Middletown, Conn.	Leroy H. Howland*	1831	43	146,743
35 West Virginia Wesleyan College	Buckhannon, W. Va.	E. Guy Cutsball	1890	55	75,000
36 Willamette University	Salem, Ore.	Carl G. Doney	1853	18	250,000
Institutions not meeting some of the requirements of the University Senate					
37 Beaver College	Beaver, Pa.	Lynn H. Harris	1853	2	22,000
38 Evansville College	Evansville, Ind.	Alfred F. Hughes	1919	70	107,557
39 Gooding College	Gooding, Idaho	Charles W. Tenney	1913	40	10,000
40 Hedding College ³	Abingdon, Ill.	.....	.....	.....	.....
41 Montana Wesleyan College ⁴	Helena, Mont.	Allan C. Lemon*	1890	23	10,500
42 Ohio Northern University	Ada, Ohio	Albert E. Smith	1871	96	77,600
43 Oklahoma City College	Oklahoma City, Okla.	Eugene M. Antrim	1919	22	45,000
44 Union College	Barbourville, Ky.	E. T. Franklin	1880	25	50,000
Affiliated Schools					
1 Wesley College (affiliated with State University)	Grand Forks, N. Dak.	E. P. Robertson	1892	10	30,000
Total	.....	.....	.....	1,539	4,675,772
Total 1918-1919	.....	.....	.....	2,186	4,214,200
Increase ⁵	.....	.....	.....	.....	361,572
Decrease	.....	.....	.....	647	.....

* Includes scientific apparatus and museum.

** Furniture included in valuation of buildings.

† Report refused.

‡ Chancellor.

* Figures taken from report made in 1921.

* Closed pending further action by Trustees.

* Acting President.

UNIVERSITIES—PLANT, 1922-1923

BUILDINGS		Value of Real Property	EQUIPMENT					Value of Equipment	Total Value of Plant		
No.	Value		LIBRARY		Apparatus	Museum	Furniture and Fixtures				
			Volumes	Value							
1	11	\$392,208	\$428,619	20,409	\$51,788	\$31,279	\$.....	\$39,793	\$122,860	\$551,479	1
2	15	1,352,000	1,494,700	60,000	60,000	40,000	100,000	50,000	250,000	1,744,700	2
3	7	256,491	298,623	67,500	65,837	15,105	26,253	24,698	121,893	420,516	3
4	13	877,700	992,700	37,250	30,272	30,681	6,606	88,406	155,965	1,148,665	4
5	4	786,500	786,500	23,991	15,427	.....	.....	*29,642	45,089	831,569	5
6	8	187,000	217,000	12,000	15,000	12,000	2,500	18,000	47,500	264,500	6
7	7	62,000	204,500	9,102	7,318	9,814	.....	6,209	23,341	227,841	7
8	9	240,700	270,700	13,000	10,000	12,000	.....	30,000	52,000	322,700	8
9	15	385,124	455,393	60,000	31,500	17,442	8,500	46,730	104,172	559,565	9
10	7	410,031	451,934	17,580	19,699	9,098	.....	16,894	45,491	497,425	10
11	18	924,500	1,005,535	56,130	75,000	33,099	.....	**37,500	145,599	1,151,134	11
12	11	473,483	567,808	50,000	50,000	16,000	1,000	3,000	70,000	637,808	12
13	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	13
14	9	610,934	567,934	23,101	23,101	19,294	5,000	34,041	81,436	649,370	14
16	10	533,300	631,300	13,000	12,500	18,000	25,000	21,500	75,000	706,300	15
16	5	384,878	445,104	11,000	10,375	9,229	.....	41,283	60,887	505,991	16
17	6	350,000	430,000	18,000	45,000	5,000	20,000	25,000	95,000	525,000	17
18	5	252,000	293,500	15,000	21,000	8,075	6,000	38,248	72,323	365,823	18
19	12	898,321	1,005,778	42,138	62,642	33,823	10,406	80,524	187,395	1,193,173	19
20	9	191,900	206,900	8,000	8,000	6,000	.....	5,200	19,200	226,100	20
21	8	182,000	257,000	10,929	15,000	5,600	.....	12,200	32,800	289,800	21
22	8	431,000	606,000	21,500	32,100	11,835	5,293	19,725	68,953	674,953	22
23	9	580,000	780,000	35,000	35,000	27,430	85,000	35,580	183,060	963,060	23
24	7	342,000	457,000	16,000	20,000	25,000	1,000	20,000	66,000	523,000	24
25	24	1,462,176	1,905,031	200,000	365,698	.....	6,000	*415,969	787,667	2,692,698	25
26	14	1,009,000	1,159,000	94,979	100,000	36,500	15,000	66,500	218,000	1,377,000	26
27	14	408,992	483,992	15,600	12,000	25,000	.....	24,000	61,000	544,992	27
28	9	314,000	336,000	10,000	10,000	14,300	3,000	20,000	47,300	383,300	28
29	20	3,618,319	3,924,038	145,375	204,093	.....	.....	*443,412	647,505	4,571,643	29
30	8	330,004	598,349	11,055	15,000	20,000	10,000	27,067	72,067	670,416	30
31	8	490,000	570,000	55,000	75,000	90,000	.....	50,000	215,000	785,000	31
32	8	867,312	1,467,312	34,127	61,998	.....	30,863	125,109	216,970	1,684,282	32
33	7	259,000	284,000	9,925	17,020	10,700	3,200	8,700	39,620	323,620	33
34	12	1,208,820	1,355,563	138,000	60,000	66,550	75,000	38,334	239,884	1,595,447	34
35	7	210,197	285,197	10,000	14,972	19,403	123	30,531	65,029	350,226	35
36	6	304,000	554,000	17,000	16,110	11,450	7,500	27,500	62,560	616,560	36
37	4	151,000	173,000	5,000	3,500	1,000	2,000	1,500	8,000	181,000	37
38	5	397,712	505,269	10,000	17,692	13,768	2,000	40,041	78,501	578,770	38
39	2	122,500	132,500	2,750	2,750	2,000	.....	8,000	12,750	145,250	39
40	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	40
41	3	190,000	200,500	7,000	7,500	1,330	.....	18,055	26,885	227,385	41
42	13	630,000	707,600	11,000	25,000	78,050	5,575	27,875	136,500	844,100	42
43	2	290,000	335,000	4,400	4,500	4,683	100	15,000	24,283	359,283	43
44	6	222,000	272,000	3,500	2,500	3,300	200	11,000	17,000	289,000	44
1	7	162,000	192,000	600	1,200	.....	.....	12,000	13,200	205,200	1
392	23,619,107	28,294,879	1,405,941	1,713,092	791,888	471,119	2,134,566	5,110,665	33,405,644	.....	.....
898	20,690,673	25,004,873	1,242,970	1,589,999	1,116,505	591,452	1,143,637	4,441,593	29,446,466	.....	.....
.....	2,928,434	3,290,006	162,971	123,093	.....	.....	990,929	669,072	3,959,078	.....	.....
6	.....	.....	.....	.....	324,617	120,333	.....	.....	.....	.....	.....

*Includes apparatus.

† Four additional buildings producing income are included in Endowment.

‡ This figure represents book value. Present value estimated at \$3,040,000.

§ Merged with Presbyterian College. Now known as Intermountain Union College.

¶ For College of Liberal Arts only.

** Real increase more than apparent increase since the figures for Goucher College were included in 1918-19 report.

TABLE II.—COLLEGES AND UNIVERSITIES—

INSTITUTION	PRODUCTIVE ENDOWMENT						Total
	UNENCUMBERED					ENCUMBERED	
	General Maintenance	Professorships	Scholarships	Library	Other Purposes			Subject to Annuity, Etc.
Institutions meeting the requirements of the University Senate							
1 Albion College.....	\$399,778	\$.....	\$.....	\$.....	\$.....	\$61,337	\$461,115
2 Allegheny College.....	1,000,359	.....	.....	.....	*164,950	.....	1,165,309
3 Baker University.....	557,956	40,050	65,112	20,085	33,668	28,125	744,994
4 Baldwin-Wallace College.....	406,850	130,000	33,932	6,500	5,407	151,990	734,679
5 Boston University ²	983,762	170,000	242,760	58,829	3,545	244,500	1,703,386
6 Central Wesleyan College.....	154,985	.....	38,767	.....	.....	37,000	230,752
7 College of Puget Sound.....	283,836	19,000	3,500	.....	.....	3,200	309,536
8 College of the Pacific.....	317,220	.....	.....	.....	.....	.....	317,220
9 Cornell College.....	498,321	496,500	128,538	42,941	164,303	223,422	1,554,025
10 Dakota Wesleyan University.....	325,933	.....	9,957	4,560	.....	11,000	351,440
11 De Pauw University.....	461,811	1,149,592	604,600	59,462	.....	336,647	2,611,002
12 Dickinson College.....	229,410	.....	.....	.....	.....	42,000	462,821
13 Goucher College**.....	.....	.....	.....	.....	.....	.....	.....
14 Hamline University.....	736,074	25,155	17,491	31,489	200,000	.....	1,010,209
15 Illinois Wesleyan University.....	311,376	31,180	272,500	100,000	.....	26,400	741,436
16 Illinois Woman's College.....	*301,050	.....	.....	.....	.....	.....	301,050
17 Iowa Wesleyan College.....	374,203	.....	.....	.....	.....	.....	374,203
18 Kansas Wesleyan University.....	177,183	.....	.....	.....	.....	30,600	207,783
19 Lawrence College.....	645,243	402,000	46,335	20,217	32,699	204,871	1,351,365
20 McKendree College.....	147,087	.....	.....	.....	.....	.....	147,087
21 Missouri Wesleyan College.....	148,000	45,000	67,000	.....	42,500	95,700	398,200
22 Morningside College.....	547,522	.....	38,700	4,000	.....	3,000	593,222
23 Mount Union College.....	165,163	302,001	5,856	2,343	1,155	120,560	597,078
24 Nebraska Wesleyan University.....	291,709	.....	10,000	.....	.....	61,800	363,509
25 Northwestern University.....	1,199,575	419,450	123,838	150,800	3,242,544	643,278	5,779,485
26 Ohio Wesleyan University.....	277,627	879,790	117,737	12,809	364,362	.....	1,652,325
27 Simpson College.....	347,638	.....	70,500	3,000	12,752	38,037	471,927
28 Southwestern College.....	317,006	.....	.....	.....	.....	.....	317,006
29 Syracuse University.....	454,574	758,465	258,715	250,000	682,867	84,000	2,468,624
30 University of Chattanooga.....	603,757	.....	.....	.....	.....	.....	603,757
31 University of Denver.....	591,541	.....	12,599	30,763	.....	7,805	642,708
32 University of Southern California.....	237,680	.....	.....	.....	.....	91,791	329,471
33 Upper Iowa University.....	234,880	72,200	5,156	1,000	1,000	73,277	387,513
34 Wesleyan University.....	2,781,917	755,209	336,432	227,317	293,409	.....	4,394,284
35 West Virginia Wesleyan College.....	288,641	.....	26,500	.....	.....	28,500	343,641
36 Willamette University.....	551,302	.....	8,286	.....	.....	30,000	689,588
Institutions not meeting some of the requirements of the University Senate							
37 Beaver College.....	10,350	.....	.....	.....	.....	.....	10,350
38 Evansville College.....	55,279	.....	16,100	1,000	.....	15,051	87,430
39 Gooding College.....	.....	.....	.....	.....	.....	.....	.....
40 Hedding College†.....	.....	.....	.....	.....	.....	.....	.....
41 Montana Wesleyan College ¹	35,278	.....	.....	.....	.....	.....	35,278
42 Ohio Northern University.....	162,240	.....	18,500	60,000	105,000	13,500	359,240
43 Oklahoma City College.....	750	.....	5,675	.....	.....	.....	6,425
44 Union College.....	209,206	.....	3,075	.....	.....	.....	212,281
Affiliated Schools							
1 Wesley College (affiliated with University of North Dakota).....	.....	5,000	.....	.....	1,000	5,000	11,000
Total.....	17,823,872	5,700,572	2,588,164	1,087,095	5,522,670	2,712,391	35,434,654
Total 1918-1919.....	19,173,439	5,104,757	1,655,917	447,769	927,329	1,592,078	28,901,789
Increase ⁴.....	.....	595,815	932,237	639,326	4,594,741	1,120,313	6,532,865
Decrease.....	1,349,567	.....	.....	.....	.....	.....	.....

* Includes Library and Scholarships.

** Report not received.

† Closed pending further action by trustees.

¹ Merged with Presbyterian College. Now known as Intermountain Union College.² Represents total productive endowment which has not been distributed.³ For College of Liberal Arts only.⁴ Real increase is greater than apparent increase since figures for Goucher College were included in 1918-19 report.

TABLE III.—COLLEGES AND UNIVERSITIES—

INSTITUTION	INCOME								
	FROM STUDENTS				From Endowment Including Annuities	From Public Educational Collection	Special Gifts	Miscellaneous	
	From Tuition	Other Fees	Profit Dining Hall and Dormitory	Total					
Institutions Meeting the Requirements of the University Senate.									
1 Albion College.....	\$57,814	\$22,092	\$684	\$80,590	\$23,000	\$19,863	\$15,174	\$10,879	
2 Allegheny College.....	105,681	4,521	24,547	134,749	61,695	7,379	4,355	1,625	
3 Baker University.....	45,435	7,169	280	52,884	46,458	11,271	.....	1,327	
4 Baldwin-Wallace College.....	47,143	3,268	9,424	59,835	52,191	4,917	3,471	1,243	
5 Boston University*.....	177,911	23,832	.....	201,803	27,567	.....	20,482	15,999	
6 Central Wesleyan College.....	19,479	2,596	1,098	23,173	8,540	1,624	1,250	10,227	
7 College of Puget Sound.....	20,786	1,670	276	22,732	24,373	8,159	8,500	1,780	
8 College of the Pacific.....	64,761	8,228	2,468	70,457	16,579	11,983	4,000	16,441	
9 Cornell College.....	80,200	39,771	11,315	131,286	74,553	4,365	18,698	7,430	
10 Dakota Wesleyan University.....	37,514	7,793	6,032	50,339	19,762	11,557	15,978	1,635	
11 DePauw University.....	115,498	20,916	4,000	140,414	87,834	24,034	16,363	38,041	
12 Dickinson College.....	77,960	3,882	18,426	100,268	28,220	8,480	5,580	4,136	
13 Goucher College†.....	.....	.....	.....	.....	.....	.....	.....	.....
14 Hamline University.....	85,251	6,206	5,946	97,403	66,121	9,399	12,500	.....
15 Illinois Wesleyan University.....	75,760	7,152	.....	82,912	84,836	7,856	15,000	16,132	
16 Illinois Woman's College.....	68,711	.....	.....	68,711	16,191	5,153	6,154	15,467	
17 Iowa Wesleyan College.....	21,742	6,671	.....	28,413	10,736	20,251	0,091	22,383	
18 Kansas Wesleyan University.....	38,255	4,673	1,898	44,826	7,916	5,574	6,500	8,032	
19 Lawrence College.....	128,841	16,479	24,522	169,842	76,425	8,472	10,452	8,160	
20 McKendree College.....	7,925	4,575	.....	12,500	9,532	6,094	7,000	24,146	
21 Missouri Wesleyan College.....	20,088	6,216	1,140	27,444	13,564	4,262	2,285	.....
22 Morningside College.....	98,613	11,769	.....	110,387	14,811	6,878	9,223	778	
23 Mount Union College.....	58,606	4,807	2,075	63,388	39,180	12,000	2,989	3,526	
24 Nebraska Wesleyan University.....	48,615	9,263	.....	57,878	41,320	32,500	12,888	11,227	
25 Northwestern University.....	1,221,635	156,327	955	1,378,917	225,918	.....	97,833	111,038	
26 Ohio Wesleyan University.....	268,789	16,531	5,135	290,455	144,662	25,847	17,743	7,294	
27 Simpson College.....	52,635	.....	.....	52,635	27,309	27,518	11,480	13,846	
28 Southwestern College.....	53,410	6,411	.....	59,821	19,858	7,419	12,768	15,621	
29 Syracuse University.....	1,001,728	22,857	24,771	1,049,356	121,955	4,040	412	13,660	
30 University of Chattanooga.....	38,171	2,924	.....	41,095	35,805	.....	6,000	17,706	
31 University of Denver†.....	163,839	4,466	276	168,581	33,762	6,289	.....	9,470	
32 University of Southern California.....	575,801	109,616	2,832	688,249	18,428	15,033	596	31,076	
33 Upper Iowa University.....	21,083	8,921	765	30,769	17,102	4,365	1,565	12,636	
34 Wesleyan University.....	97,768	4,374	24,077	126,219	209,045	.....	23,086	4,826	
35 West Virginia Wesleyan College.....	32,860	11,082	1,307	45,249	14,507	8,874	6,000	8,631	
36 Willamette University.....	28,391	2,638	4,365	35,294	26,075	3,860	20,010	2,691	
Institutions not meeting some of the requirements of the University Senate.									
37 Beaver College.....	19,179	.....	10,331	29,510	635	10,240	.....	1,727	
38 Evansville College.....	37,636	4,350	.....	41,986	4,722	6,234	10,963	513	
39 Gooding College.....	9,833	.....	.....	9,833	.....	4,190	15,881	4,843	
40 Hedding College ¹.....	.....	.....	.....	.....	.....	.....	.....	.....
41 Montana Wesleyan College ²	14,057	1,897	688	16,642	2,178	3,994	4,869	8,500	
42 Ohio Northern University.....	115,278	8,877	976	125,131	1,026	.....	170	9,282	
43 Oklahoma City College.....	19,869	3,966	.....	23,835	6,264	6,583	552	41,789	
44 Union College.....	10,484	3,511	4,693	18,688	10,415	1,580	4,000	.....
Affiliated Schools									
1 Wesley College (affiliated with State University).....	24,739	.....	3,415	28,154	2,814	3,337	11,837	600	
Total.....	5,305,679	687,257	197,717	6,090,653	1,729,784	370,474	449,798	529,813	
Total 1918-1919.....	2,022,658	439,048	165,931	2,627,637	1,248,520	199,337	142,499	768,106	
Increase ³	3,283,021	148,209	31,786	3,463,016	481,264	171,137	307,299	.....
Decrease.....	.....	.....	.....	.....	.....	.....	.....	238,293	

* Includes Graduate School and Teachers College.

† Refused to report.

‡ Includes summer school

¹ Closed pending further action of Trustees.

² Merged with Presbyterian College. Now known as Intermountain Union College.

³ Real increase more than apparent since the figures for Goucher College were included in 1918-19 report.

⁴ Gross income.

⁵ Net income

TABLE IV.—COLLEGES AND UNIVERSITIES—

INSTITUTIONS	FACULTY												STUDENTS												
	Col. of L. A.		Special and Prof. Schools		Academy		Summer School		Ext. School		Total Excluding Duplicates			COLLEGE OF LIBERAL ARTS											
														Regular			Special		Graduate		Total				
	M	W	M	W	M	W	M	W	M	W	M	W	T	M	W	M	W	M	W	T					
1 Albion College.....	23	9	2	4	25	13	38	350	250	3	3	353	253	606			
2 Allegheny College.....	29	7	11	30	7	37	331	216	3	5	...	1	339	219	558			
3 Baker University.....	20	11	3	2	...	3	1	...	...	23	13	36	214	236	4	4	...	...	218	240	458
4 Baldwin-Wallace Coll.....	33	7	32	4	43	7	50	170	111	14	8	184	119	303			
5 Boston University.....	41	13	267	58	...	50	3	34	2	327	80	407	500	133	80	26	250	77	830	236	1066				
6 Central Wesleyan Coll.....	16	5	4	...	5	8	7	3	17	12	29	85	71	85	71	156			
7 Coll. of Puget Sound.....	12	10	3	2	...	6	3	4	2	15	12	27	134	163	10	18	...	...	144	181	325		
8 College of the Pacific.....	23	9	6	12	2	4	29	21	50	169	113	5	2	174	115	289			
9 Cornell College.....	34	18	3	5	...	9	4	...	...	37	23	60	342	343	...	4	2	346	345	691			
10 Dakota Wesleyan Univ.....	14	10	1	4	2	1	8	5	20	18	38	129	159	5	27	134	186	320			
11 De Pauw University.....	39	20	...	...	...	...	...	...	...	...	39	20	59	767	579	...	5	1	768	585	1353
12 Dickinson College.....	27	4	8	...	...	...	...	...	...	...	35	4	39	330	178	...	...	...	330	178	508
13 Goucher College.....	31	7	...	...	...	...	...	...	...	...	31	7	38	360	247	...	...	...	360	247	607
14 Hamline University.....	19	11	16	7	...	...	...	...	...	...	35	18	53	254	198	17	7	...	271	205	476
15 Illinois Wesleyan Univ.....	3	24	1	9	...	...	...	...	...	...	4	33	37	...	275	...	...	...	...	288	288
16 Illinois Woman's Coll.....	17	6	1	2	...	2	9	7	...	...	18	10	28	121	165	3	13	...	124	183	307		
17 Iowa Wesleyan College.....	17	12	12	7	...	11	3	...	...	19	19	38	166	212	2	5	...	168	217	385			
18 Kansas Wesleyan Univ.....	88	16	7	13	...	...	...	...	...	...	47	29	76	457	420	...	...	...	457	420	877
19 Lawrence College.....	13	7	...	...	...	...	...	...	...	...	13	7	20	70	46	...	...	...	70	46	116
20 McKendree College.....	10	8	3	5	2	3	5	2	...	...	20	16	36	145	177	...	...	...	145	177	322
21 Missouri Wesleyan Coll.....	22	12	5	5	...	2	14	9	...	...	29	25	54	291	293	11	45	...	302	338	640		
22 Morningside College.....	24	7	...	...	...	14	2	...	...	25	9	34	230	147	33	57	...	263	204	467	
23 Mount Union College.....	20	23	4	3	1	11	11	...	...	25	28	53	260	395	...	8	...	1	260	404	664		
24 Nebraska Wesleyan Univ.....	124	11	296	23	320	34	354	868	1099	17	89	194	125	1079	1313	2392			
25 Northwestern Univ.....	73	26	9	8	82	34	116	772	902	20	21	7	4	799	927	1726			
26 Ohio Wesleyan Univ.....	16	8	5	4	1	2	7	3	...	...	23	16	39	256	316	...	6	...	256	322	578		
27 Simpson College.....	14	9	4	10	...	5	3	1	...	...	18	19	37	301	373	9	43	...	310	416	726		
28 Southwestern College.....	120	20	176	64	...	...	...	...	...	...	296	84	380	725	772	...	52	55	777	827	1604
29 Syracuse University.....	15	5	2	15	7	22	159	116	6	10	...	165	126	291			
30 Univ. of Chattanooga.....	37	12	107	3	...	21	6	16	7	146	18	164	346	539	31	40	23	26	400	605	1005				
31 University of Denver.....	105	38	17	22	...	67	21	37	2	122	60	182	789	774	186	147	117	140	1092	1061	2153				
32 Univ. of So. California.....	9	9	4	5	2	1	13	6	11	5	13	15	28	89	116	4	7	...	93	123	216				
33 Upper Iowa University.....	55	...	...	...	...	...	...	...	...	...	55	...	55	520	...	...	15	...	535	...	535
34 Wesleyan University.....	16	7	3	1	...	8	2	...	...	27	10	37	173	178	6	2	2	4	181	184	365		
35 W. Va. Wesleyan Coll.....	19	5	22	5	27	205	278	19	9	2	1	226	288	514			
36 Willamette University.....	Institutions not meeting the requirements of the University Senate																								
37 Beaver College.....	3	4	3	11	6	15	21	...	28	...	10	...	4	...	42	42			
38 Evansville College.....	24	15	...	...	...	17	8	4	1	26	18	44	166	265	...	3	...	166	268	434		
39 Gooding College.....	7	3	4	...	...	...	...	...	...	...	11	3	14	57	92	...	...	...	57	92	149
40 Hedding College ¹			
41 Montana Wesleyan Coll ²	7	6	2	...	1	3	...	...	...	...	10	9	19	60	63	3	4	...	63	67	130
42 Ohio Northern Univ.....	17	4	57	9	3	2	18	3	...	...	65	20	85	98	39	33	15	...	131	54	185		
43 Oklahoma City College.....	11	8	4	2	...	9	2	6	1	16	10	26	152	189	...	...	...	152	189	341		
44 Union College.....	7	6	1	2	...	3	1	...	...	11	9	20	28	24	1	1	...	29	25	54			
Affiliated Schools																									
Wesley Coll. (affiliated with University of North Dakota).....																									
1	4	...	4	9	...	...	...	...	...	...	8	9	17	70	97	...	1	1	71	98	169
Total.....	1203	452	1077	315	19	29	326	108	113	22	2198	826	3024	11709	11387	525	650	673	447	12907	12484	25391			
Total 1918-1919.....	2096	698	2794	10893	9682	20575			
Increase†.....	102	128	230	2014	2802	4816			
Decrease.....			

† Real increase is greater than apparent increase since figures for Goucher College were included in 1918-19 report.

** Figures incomplete. * Report not received.

¹ Merged with Presbyterian College. Now known as Intermountain Union College.

ACADEMIC DATA, 1922-1923

STUDENTS																													
Academy		SPECIAL SCHOOLS																					Prof. Schools Total	Summer School Total	Extension School Total	Grand Total Excluding Duplicates			ALUMNI
		Art		Commerce		Education		Music		Others		Total																	
		M	W	T	M	W	M	W	M	W	M	W	M	W	T	T	T	T	M	W	T	T							
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444	406	850	350	998	597	158	274	950	1184	3814	1133	1385	3538	7805	10843	19075	6795	5711	34166	28924	63090	119379	72208	47171	136	1			
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	7496	..	..	..	..	..	35173	72208	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	11679	..	..	..	..	..	27017	47171	..	..	..	..

‡ Included in College of Liberal Arts.

¹ School discontinued pending further action by Trustees

TABLE V.—PROFESSIONAL AND GRADUATE SCHOOLS,

INSTITUTION AND LOCATION	PLANT				
	Date of Charter	Acres	No. of Buildings	Value	Value of Real Property
GRADUATE SCHOOLS					
1 American University, The, Washington, D. C.	1893	90	8	\$1,110,184	\$1,570,184
2 Boston University Graduate School, Boston, Mass.* .....	.....	.....	.....	.....	.....
3 Northwestern University Graduate School, Evanston, Ill.* .....	.....	.....	.....	.....	.....
COMMERCE					
1 Boston University College of Business Administration, Boston, Mass. ....	.....	.....	.....	.....	.....
2 Boston University College of Secretarial Science, Boston, Mass. ....	.....	.....	3	432,071	432,071
3 Kansas Wesleyan College of Commerce, Salina, Kansas.....	.....	.....	1/2	30,000	30,000
4 Northwestern University School of Commerce, Chicago, Ill.† .....	.....	.....	.....	.....	.....
5 Ohio Northern University School of Commerce, Ada, Ohio.....	.....	.....	.....	.....	.....
6 Syracuse Univ. School of Business Administration, Syracuse, N. Y. ....	.....	.....	.....	.....	.....
7 University of Denver School of Commerce, Denver, Colo.	1908	.....	1	79,500	79,500
DENTISTRY					
1 Northwestern University Dental School, Chicago, Ill.† .....	.....	.....	.....	.....	.....
2 University of Denver School of Dental Surgery, Denver, Colo. ....	.....	.....	1	45,000	45,000
3 University of Southern California Dental School, Los Angeles, Cal.† .....	.....	.....	2	70,000	70,000
ENGINEERING					
1 Northwestern University College of Engineering, Evanston, Ill.† .....	.....	.....	1	.....	101,175
2 Ohio Northern University College of Engineering, Ada, Ohio.....	.....	.....	.....	.....	.....
3 Syracuse College of Applied Science, Syracuse, N. Y.	1901	.....	2	125,000	125,000
LAW					
1 Bloomington Law School of Illinois Wesleyan Univ., Bloomington, Ill. ....	.....	.....	.....	.....	.....
2 Boston University School of Law, Boston, Mass. ....	.....	.....	2	252,927	252,927
3 Cleveland Law School (Baldwin-Wallace), Cleveland, Ohio.	1898	.....	.....	.....	.....
4 Dickinson College of Law, Carlisle, Pa.†	1890	.....	1	80,000	80,000
5 Northwestern University Law School, Chicago, Ill.† .....	.....	.....	.....	.....	.....
6 Ohio Northern University College of Law, Ada, Ohio.....	.....	.....	.....	.....	.....
7 Syracuse College of Law, Syracuse, N. Y. ....	.....	.....	1	.....	50,000
8 University of Denver Law School, Denver, Colo.	1892	.....	.....	.....	.....
9 University of Southern California School of Law, Los Angeles, Cal. ....	.....	.....	1	†150,000	150,000
10 Willamette University School of Law, Salem, Ore. ....	.....	.....	.....	.....	.....
MEDICINE					
1 Boston University School of Medicine, Boston, Mass. ....	.....	.....	1	145,000	145,000
2 Northwestern University Medical School, Chicago, Ill.† .....	.....	.....	3	180,667	212,172
3 Syracuse College of Medicine, Syracuse, N. Y. ....	.....	.....	2	181,819	181,819
THEOLOGY					
1 Boston University School of Theology, Boston, Mass. ....	.....	.....	3	308,880	308,880
2 Central Wesleyan Theological Seminary, Warrenton, Mo. ....	.....	.....	.....	.....	.....
3 Drew Theological Seminary, Madison, N. J.	1866	100	10	1,266,800	1,416,800
4 Garrett Biblical Institute, Evanston, Ill.	1855	6	5	360,447	360,447
5 Iliff School of Theology, Denver, Colo.	1903	10	3	144,500	194,500
6 Kimball School of Theology, Salem, Ore.	1907	.....	1	.....	.....
7 Maclay School of Religion, Univ. of So. California, Los Angeles, Cal. ....	.....	.....	.....	.....	.....
8 East Theological Seminary (Baldwin-Wallace) Berea, Ohio .....	.....	.....	.....	.....	.....
9 Norwegian-Danish Theological Seminary, Evanston, Ill.	1875	.....	1	20,000	20,000
10 Swedish Theological Seminary, Evanston, Ill.	1870	1	1	75,000	150,000
MISCELLANEOUS					
1 Boston University School of Education, Boston, Mass. ....	.....	.....	1	25,000	25,000
2 Boston University School of Religious Education and Social Science, Boston, Mass. ....	.....	.....	1	16,560	16,560
Total .....	.....	207	54 1/2	5,099,355	6,017,035
Total 1918-1919 .....	.....	202	25	.....	2,447,947
Increase .....	.....	5	29 1/2	.....	3,569,088
Decrease .....	.....	.....	.....	.....	.....

* Included in general university report.

† Figures taken from report made in 1921.

PLANT AND PERMANENT FUNDS, 1922-1923

	EQUIPMENT				Total Value of Plant	PERMANENT FUNDS			Other Assets	Indebtedness	Additions to Capital 1921-23	
	LIBRARY		Apparatus	Other Equipment		Productive Endowment	Unproductive Endowment	Total Endowment				
	Vols.	Value										
1	\$50,000	\$35,716	\$.....	\$5,000	\$1,610,900	\$661,498	\$111,500	\$772,998	\$10,000	\$13,000	\$45,000	1
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3
1	10,400	14,452	1,776	28,831	45,059	500	.....	500	.....	.....	10,379	1
2	1,425	3,027	.....	43,507	478,605	500	.....	500	.....	124,000	53,622	2
3	200	250	.....	18,000	48,250	.....	.....	.....	8,000	.....	.....	3
4	.....	10,950	.....	9,422	20,372	.....	.....	.....	.....	.....	.....	4
5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5
6	.....	.....	.....	10,085	10,085	.....	.....	.....	.....	.....	.....	6
7	1,185	2,785	.....	12,223	94,508	.....	.....	.....	.....	44,322	.....	7
1	.....	7,000	46,715	6,285	60,000	.....	.....	.....	.....	.....	.....	1
2	.....	12,000	.....	25,000	72,000	.....	.....	.....	.....	.....	.....	2
3	1,500	3,000	15,000	.....	88,000	.....	.....	.....	.....	.....	.....	3
1	.....	.....	33,157	5,569	139,901	252,593	.....	252,593	.....	.....	.....	1
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2
3	.....	.....	.....	86,042	211,042	.....	.....	.....	.....	.....	.....	3
1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1
2	15,000	18,363	.....	8,784	280,074	15,660	.....	15,660	.....	.....	21,672	2
3	600	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3
4	6,000	14,000	.....	1,000	95,000	.....	.....	.....	.....	.....	.....	4
5	.....	102,714	54,496	23,963	181,173	.....	.....	.....	.....	.....	.....	5
6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6
7	5,975	.....	.....	1,028	51,028	.....	.....	.....	.....	.....	.....	7
8	13,000	30,000	.....	3,000	33,000	700	.....	700	.....	.....	.....	8
9	12,000	17,909	.....	.....	167,909	.....	.....	.....	.....	.....	.....	9
10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10
1	7,500	3,291	.....	19,056	167,347	246,046	.....	246,046	.....	38,000	25,473	1
2	.....	19,850	82,842	3,255	318,119	229,650	.....	229,650	.....	.....	.....	2
3	11,894	.....	.....	34,281	216,100	.....	.....	.....	.....	.....	.....	3
1	17,000	8,728	.....	6,894	324,502	715,692	.....	715,692	.....	40,000	31,854	1
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2
3	138,000	138,000	.....	90,000	1,844,800	852,400	48,600	901,000	42,400	34,400	45,000	3
4	98,000	12,016	.....	16,662	389,125	2,827,044	.....	2,827,044	.....	756,651	139,406	4
5	10,000	10,000	.....	10,404	1214,904	272,227	.....	272,227	.....	.....	15,000	5
6	6,000	5,000	.....	750	5,750	34,335	.....	34,335	5,000	.....	.....	6
7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	7
8	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	8
9	2,600	3,000	500	2,000	25,500	10,100	.....	10,100	.....	.....	.....	9
10	1,000	1,500	.....	4,000	155,500	30,585	.....	30,585	.....	.....	.....	10
1	626	1,628	.....	2,651	29,279	1,000	.....	1,000	.....	.....	27,019	1
2	5,000	3,395	.....	6,251	26,206	699	.....	699	.....	.....	491	2
	412,905	468,574	234,486	483,943	7,204,038	6,151,229	160,100	6,311,329	65,400	1,050,374	414,916	
	252,000	194,516	.....	.....	2,699,476	2,452,968	340,572	2,640,140	2,745	829,679	.....
	160,905	274,058	.....	.....	4,504,562	3,698,261	180,472	3,671,189	62,655	220,695	.....

† No figures reported.

‡ Included in report of Willamette University.

TABLE VI.—PROFESSIONAL AND GRADUATE SCHOOLS—

INSTITUTION AND CHIEF OFFICER		INCOME				
		FROM STUDENTS			From Endowment	From Public Educational Collections
		Tuition and Other Fees	Profit Dormitory	Total		
GRADUATE						
1	The American University, Lucius C. Clark, Chancellor ¹	\$16,791	\$.....	\$16,791	\$35,552	\$.....
2	Boston University Graduate School, Arthur W. Weyss, Dean.....	.....	.....	.....	.....	.....
3	Northwestern University Graduate School, James A. James, Dean.....	.....	.....	.....	.....	.....
COMMERCE						
1	Boston Univ. College of Business Administration, Everett W. Lord, Dean..	415,200	.....	415,200	25	.....
2	Boston University College of Secretarial Science, Lawrence Davis, Dean..	174,640	3,683	178,323	25	.....
3	Kansas Wesleyan College of Commerce, C. W. Folts, Dean.....	.....	.....	.....	.....	.....
4	Northwestern University School of Commerce, Ralph E. Heilman, Dean..	.....	.....	.....	.....	.....
5	Ohio Northern University School of Commerce, Emmett E. Long, Director.	.....	.....	.....	.....	.....
6	Syracuse Univ. School of Business Administration, Charles L. Raper, Dean.	.....	.....	.....	.....	.....
7	University of Denver School of Commerce, George A. Warfield, Dean....	118,994	.....	118,994	.....	.....
DENTISTRY						
1	Northwestern University Dental School, Arthur D. Black, Dean.....	.....	.....	.....	.....	.....
2	University of Denver School of Dental Surgery, M. S. Fraser, Dean.....	36,497	.....	36,497	.....	.....
3	University of Southern California Dental School, Lewis E. Ford, Dean....	.....	.....	.....	.....	.....
ENGINEERING						
1	Northwestern University College of Engineering, John F. Hayford, Director.....	.....	.....	.....	.....	.....
2	Ohio Northern University College of Engineering, Carroll R. Alden, Dean..	.....	.....	.....	.....	.....
3	Syracuse College of Applied Science, William P. Graham, Dean.....	.....	.....	.....	.....	.....
LAW						
1	Bloomington Law School of Illinois Wesleyan Univ., Charles L. Capen, Dean.....	5,409	.....	5,409	.....	.....
2	Boston University School of Law, Homer Albers, Dean.....	168,031	.....	168,031	778	.....
3	Cleveland Law School (Baldwin-Wallace), Willia Vickery, Dean.....	.....	.....	.....	.....	.....
4	Dickinson College of Law, William Trickett, Dean.....	22,905	.....	22,905	.....	.....
5	Northwestern University Law School, John H. Wigmore, Dean.....	.....	.....	.....	.....	.....
6	Ohio Northern University College of Law, William P. Henderson, Dean..	.....	.....	.....	.....	.....
7	Syracuse College of Law, Frank R. Walker, Dean.....	.....	.....	.....	.....	.....
8	University of Denver Law School, George C. Manly, Dean.....	17,685	.....	17,685	.....	.....
9	University of Southern California School of Law, Frank M. Porter, Dean..	49,940	.....	49,940	.....	.....
10	Willamette University School of Law, I. H. Van Winkle, Dean.....	.....	.....	.....	.....	.....
MEDICINE						
1	Boston University School of Medicine, John P. Sutherland, Dean.....	48,493	.....	48,493	12,252	.....
2	Northwestern University Medical School, Arthur L. Kendall, Dean.....	.....	.....	.....	.....	.....
3	Syracuse College of Medicine, Herman G. Weiskotten, Acting Dean.....	.....	.....	.....	.....	.....
THEOLOGY						
1	Boston University School of Theology, James A. Beebe, Dean.....	8,128	.....	8,128	29,026	.....
2	Central Wesleyan Theological Seminary, E. S. Havighurst, Dean.....	.....	.....	.....	.....	.....
3	Drew Theological Seminary, Ezra S. Tipple, President ¹	7,740	.....	7,740	46,122	7,894
4	Garrett Biblical Institute, C. M. Stuart, President ¹	7,221	.....	7,221	165,392	.....
5	Hliff School of Theology, Edwin W. Dunlavy, President ¹	671	.....	671	16,595	341
6	Kimball School of Theology, E. C. Hickman, President ¹	769	800	1,569	1,538	1,657
7	Madlay School of Religion, John F. Fisher, Dean ¹.....	.....	.....	.....	.....	.....
8	Nast Theological Seminary, Frederic Cramer, Dean.....	.....	.....	.....	.....	.....
9	Norwegian-Danish Theological Seminary, T. O. Firing, Principal ¹.....	.....	561	561	612	650
10	Swedish Theological Seminary, F. A. Lundberg, President ¹.....	.....	.....	.....	2,297	1,040
MISCELLANEOUS						
1	Boston University School of Education, A. W. Wilde, Dean.....	49,007	.....	49,007	50	.....
2	Boston University School of Religious Education and Social Science, W. S. Athearn, Dean.....	74,153	.....	74,153	35	.....
Total.....		1222274	5,044	1227318	310,799	11,482
Total, 1918-1919.....		.....	.....	573,789	291,058	16,911
Increase.....		.....	.....	653,529	19,741	.....
Decrease.....		.....	.....	.....	.....	6,429

* No report. ** Figures taken from report made two years ago. † No record.
 ‡ Included in general university report.
¹Independent. ²Increase in independent professional schools 644.

TABLE VII.—SECONDARY

INSTITUTION	LOCATION	CHIEF OFFICER	Date of Charter	CAMPUS	
				Acres	Value
Institutions meeting the requirements of the University Senate					
1 Athens School, The	Athens, Tenn.	J. L. Robb	1886	10	\$28,000
2 Blinn Memorial College	Brenham, Tex.	Jacob L. Neu	1884	7	10,000
3 Cazenovia Seminary	Cazenovia, N. Y.	Charles E. Hamilton	1825	9	12,550
4 Centenary Collegiate Institute	Hackettstown, N. J.	Robert J. Trevorrow	1866	50	12,672
5 Drew Seminary for Young Women	Carmel, N. Y.	Clarence P. McClelland	1866	11	12,000
6 East Greenwich Academy	East Greenwich, R. I.	J. Francis Cooper	1803	5	10,000
7 East Maine Conference Seminary	Bucksport, Me.	Ralph E. Peck	1850	120	1,200
8 Epworth Military Academy	Epworth, Iowa	F. Q. Brown	1857	15	5,000
9 Genesee Wesleyan Seminary	Lima, N. Y.	Frank MacDaniel	1832	100	10,000
10 Grand Prairie Seminary	Onarga, Ill.	J. E. Bittinger	1882	18	10,000
11 Jennings Seminary	Aurora, Ill.	Bertha Barber	1869	4	35,000
12 Kent's Hill Seminary	Kents Hill, Me.	Thomas W. Watkins	1821	500	12,000
13 Montpelier Seminary	Montpelier, Vt.	John W. Hatch	1833	6 $\frac{1}{2}$	35,000
14 Murphy Collegiate Institute	Sevierville, Tenn.	E. A. Bishop	1802	5 $\frac{1}{2}$	8,500
15 Ozark Wesleyan College	Marionville, Mo.	L. T. Reser †	1871	15	18,500
16 Pennington Seminary	Pennington, N. J.	Francis H. Green	1830	34	54,362
17 Snead, John H., Seminary	Boaz, Ala.	William Fielder	1893	7	8,000
18 Tilton School	Tilton, N. H.	George L. Plimpton	1852	8	20,000
19 Troy Conference Academy	Poultney, Vt.	R. L. Thompson	1834	50	38,500
20 Washington Collegiate Institute	Washington, N. C.	Maynard O. Fletcher	1920	80	55,000
21 Wesley Collegiate Institute	Dover, Del.	Henry G. Budd	1918	6	50,000
22 Wilbraham Academy	Wilbraham, Mass.	Gaylord W. Douglass	1824	243	33,624
23 Williamsport-Dickinson Seminary	Williamsport, Pa.	John W. Long	1849	6	39,057
24 Wyoming Seminary	Kingston, Pa.	L. L. Sprague	1844	9 $\frac{1}{2}$	100,000
Institutions not meeting some of the requirements of the University Senate					
25 Baxter Seminary	Baxter, Tenn.	Harry L. Upperman	1910	12	2,000
26 Epworth Seminary	Epworth, Ga.	W. H. Patton	1908	13	1,500
27 Harwood Boys' School	Albuquerque, N. M.	H. A. Bassett	1887	68	5,000
28 McLemoresville Collegiate Institute	McLemoresville, Tenn.	E. H. Harrell	1886	8	800
29 Mount Zion Seminary	Mount Zion, Ga.	Herbert N. Howard	1907	22	3,500
30 Parker College	Winnebago, Minn.	E. C. Reineke	1888	33	10,000
31 Port Arthur College	Port Arthur, Tex.	Leonard Power	1911	14 $\frac{1}{2}$	65,000
32 Texas Wesleyan College	Austin, Tex.	O. E. Olander	1911	21 $\frac{1}{2}$	50,000
Total				1,511 $\frac{1}{2}$	756,765
Total, 1918-1919				1,528	.....
Increase				.....	.....
Decrease				16 $\frac{1}{2}$	.....

* Includes apparatus and museum.

† No valuation given. Estimate made.

** Figures taken from report made in 1921.

‡ Acting President.

TABLE VIII.—SECONDARY

INSTITUTION	PRODUCTIVE ENDOWMENT				
	UNENCUMBERED				
	General Main- tenance	Professor- ships	Scholar- ships	Library	Other Purposes
Institutions meeting the requirements of the University Senate					
1 Athens School, The*	\$	\$	\$	\$	\$
2 Blinn Memorial College	73,039	.....	.....	.....	.....
3 Cazenovia Seminary	63,049	.....	42,103	.....	.....
4 Centenary Collegiate Institute	10,461	.....	6,495	100	500
5 Drew Seminary for Young Women	14,600	.....	.....	.....	.....
6 East Greenwich Academy	22,400	.....	19,650	.....	.....
7 East Maine Conference Seminary	25,308	.....	20,600	.....	.....
8 Epworth Military Academy	22,000	.....	.....	.....	.....
9 Genesee Wesleyan Academy	70,502	14,388	14,485	.....	600
10 Grand Prairie Seminary . . . . .	.....	.....	.....	.....	27,500
11 Jennings Seminary	18,041	.....	.....	.....	.....
12 Kent's Hill Seminary	263,746	.....	22,961	6,500	5,638
13 Montpelier Seminary	111,655	.....	.....	.....	.....
14 Murphy Collegiate Institute . . . . .	.....	.....	.....	.....	.....
15 Osark Wesleyan College . . . . .	.....	.....	6,000	.....	.....
16 Pennington Seminary	9,900	.....	.....	.....	.....
17 Seead, John H., Seminary . . . . .	.....	.....	.....	.....	.....
18 Tilton School	223,800	108,500	63,945	3,512	5,350
19 Troy Conference Academy	26,400	.....	13,600	.....	.....
20 Washington Collegiate Institute . . . . .	.....	.....	.....	.....	.....
21 Wesley Collegiate Institute	192,860	10,000	.....	.....	.....
22 Wilbraham Academy	140,402	.....	41,762	.....	53,914
23 Williamsport-Dickinson Seminary	247,885	.....	.....	.....	.....
24 Wyoming Seminary	525,000	.....	.....	.....	.....
Institutions not meeting some of the requirements of the University Senate					
25 Baxter Seminary	520	.....	.....	.....	.....
26 Epworth Seminary . . . . .	.....	.....	.....	.....	.....
27 Harwood Boys School	1,600	.....	.....	.....	.....
28 McLemoresville Collegiate Institute . . . . .	.....	.....	.....	.....	.....
29 Mount Zion Seminary . . . . .	.....	.....	.....	.....	.....
30 Parker College	60,000	.....	1,000	.....	.....
31 Port Arthur College	36,059	.....	.....	.....	.....
32 Texas Wesleyan College . . . . .	.....	.....	.....	.....	.....
Total	2,149,227	132,888	254,601	10,112	93,502
Total 1918-1919 . . . . .	.....	.....	.....	.....	.....
Increase . . . . .	.....	.....	.....	.....	.....
Decrease . . . . .	.....	.....	.....	.....	.....

* Included in University of Chattanooga report.

† Paid after these tables were compiled.

SCHOOLS, 1922-23, PERMANENT FUNDS

		UNPRODUCTIVE ENDOWMENT			Grand Total Endowment	Annual Income from Endowment	OTHER ASSETS, PLEDGES, ESTATE NOTES, ETC.		Indebtedness	Additions to Capital, 1921-1923, Including Pledges
ENCUMBERED	Total	ENCUMBERED	Miscellaneous	Total			Interest-Bearing	Non-Interest-Bearing		
1	\$.....	\$.....	\$.....	\$.....	\$.....	\$.....	\$.....	\$.....	\$.....	1
2	73,039	15,000		15,000	88,039	5,888	10,293	11,715		2
3	22,800				117,952	4,884	32,715	111,849	4,999	3
4	17,556				17,556	826		20,000	26,565	4
5	14,600				14,600	1,276		51,761	8,250	5
6	42,050				42,050	2,250		39,950	3,000	6
7	32,000				77,908	3,146			2,098	7
8	350				22,350	1,430	44,000		11,000	8
9	5,300		1,150	1,150	106,425			100,000		9
10	95,000	120,000		120,000	242,500	4,850				10
11		8,000		8,000	28,041					11
12		298,845			298,845	15,383	1,000	37,317	19,400	12
13	1,600	113,255			113,255	4,536		60,000	43,604	13
14									16,400	14
15		8,000			8,000	480			23,300	15
16		9,900			9,900	683				16
17									1,351	17
18		405,107			405,107	20,265			32,600	18
19		40,000			40,000	2,611			20,000	19
20									53,500	20
21		202,860			202,860	8,027		48,000	53,959	21
22		236,078			236,078	11,197		112,503	15,181	22
23		247,885	26,540	37,540	285,425	14,499			20,000	23
24		525,000			525,000	22,846				24
25		520	5	5	625				1,265	25
26										26
27		1,600			1,600	80			800	27
28										28
29										29
30		61,000			61,000	2,250	10,000		23,000	30
31		36,059			36,059	1,802	701			31
32									2,120	32
	157,050	2,797,380	154,000	27,695	181,695	2,979,075	128,199	519,912	426,052	765,092
		1,989,907			328,463	2,318,370	91,127	802,673	601,325	
		807,473				660,705	37,072	217,239		
				146,768					175,273	

TABLE IX.—SECONDARY

INSTITUTION	CURRENT			
	INCOME			
	From Students	From Endowment, Including Annuities	From Public Educational Collection	From Special Gifts
Institutions meeting the requirements of the University Senate				
1 Athens School, The.....	\$12,745	\$.....	\$.....	\$6,687
2 Blinn Memorial College.....	7,870	5,887	183	.....
3 Casenovia Seminary.....	34,748	8,600	7,237	.....
4 Centenary Collegiate Institute.....	86,178	507	5,236	.....
5 Drew Seminary for Young Women**.....	105,736	579	2,000	.....
6 East Greenwich Academy.....	29,816	2,250	4,650	4,000
7 East Maine Conference Seminary†.....	11,791	564	1,913	45
8 Epworth Military Academy.....	4,505	1,675	2,153	1,000
9 Genesee Wesleyan Seminary**.....	68,200	6,240	7,490	.....
10 Grand Prairie Seminary.....	27,610	.....	785	.....
11 Jennings Seminary.....	32,940	.....	8,732	270
12 Kent's Hill Seminary.....	15,185	6,902	2,147	8,338
13 Montpelier Seminary.....	32,758	4,536	1,986	2,355
14 Murphy Collegiate Institute.....	5,044	.....	.....	2,481
15 Ozark Wesleyan College.....	3,800	.....	7,992	1,746
16 Pennington Seminary.....	45,960	683	9,238	12,195
17 Snead, John H., Seminary.....	13,095	.....	249	2,100
18 Tilton School†.....	75,101	14,056	2,524	.....
19 Troy Conference Academy.....	29,693	10,028	8,649	10,839
20 Washington Collegiate Institute.....	12,647	.....	348	6,500
21 Wesley Collegiate Institute.....	14,480	8,027	5,461	.....
22 Wilbraham Academy**.....	46,148	7,204	4,590	.....
23 Williamsport-Dickinson Seminary.....	51,183	14,489	5,822	.....
24 Wyoming Seminary.....	84,233	22,846	9,242	1,000
Institutions not meeting some of the requirements of the University Senate.				
25 Baxter Seminary.....	1,698	.....	90	5,500
26 Epworth Seminary.....	197	.....	93	.....
27 Harwood Boys School.....	5,413	80	168	11,367
28 McLemoresville Collegiate Institute.....	4,610	.....	209	4,000
29 Mount Zion Seminary.....	1,066	.....	84	2,975
30 Parker College.....	7,496	.....	1,576	2,851
31 Port Arthur College.....	15,623	2,603	433	.....
32 Texas Wesleyan College.....	2,937	.....	75	1,333
Total.....	890,306	117,756	101,265	87,582
Total 1918-1919.....	551,158	77,535	46,138	16,102
Increase.....	339,148	40,221	55,127	71,480
Decrease.....	.....	.....	.....	.....

*Includes operating expense.

**Gross income and expense reported. Dining Hall and Dormitory figures not eliminated as suggested.

SCHOOLS—ANNUAL BUDGET, 1922-1923

BUDGET									Surplus or Deficit	
		EXPENSE						Total		
From Other Sources	Total	Adm. and Instr.	Books and Equip- ment	Business	Operating	Other Charges				
1	\$7,125	\$26,557	\$18,494	\$2,115	\$5,762	\$7,035	\$9,628	\$43,034	D. \$16,477	1
2	993	14,933	12,800	387	778	.....	*5,759	19,724	D. 4,791	2
3	391	50,976	24,571	127	6,252	11,428	5,668	48,046	S. 2,930	3
4	2,890	94,811	34,117	784	11,165	30,393	9,984	86,443	S. 8,368	4
5	.....	108,315	28,840	2,840	4,712	15,465	54,051	105,908	S. 2,407	5
6	2,560	43,076	21,680	750	3,445	14,395	8,996	49,266	D. 6,190	6
7	5,484	19,797	12,716	1,609	1,697	2,081	2,025	20,128	D. 331	7
8	780	10,113	9,275	125	695	3,051	161	13,307	D. 3,194	8
9	.....	81,840	25,000	1,750	.....	24,000	27,500	78,250	S. 3,590	9
10	4,337	32,732	15,790	2,924	7,399	3,258	2,233	31,604	S. 1,128	10
11	600	42,542	8,350	257	1,133	14,582	22,533	46,855	D. 4,313	11
12	.....	32,572	19,280	1,063	2,047	3,415	7,084	32,889	D. 317	12
13	1,671	43,306	19,944	767	5,160	4,791	11,792	42,454	S. 852	13
14	5,000	12,525	10,813	319	1,531	235	2,166	15,064	D. 2,539	14
15	700	14,238	17,955	92	873	2,739	960	22,619	D. 8,381	15
16	920	68,996	28,908	2,173	6,279	23,062	14,909	75,391	D. 6,335	16
17	.....	15,444	16,603	978	479	2,405	2,841	23,106	D. 7,662	17
18	1,583	93,264	.....	4,384	21,859	28,752	7,526	62,521	S. 30,743	18
19	3,091	62,300	23,620	15,377	4,699	27,398	7,665	78,759	D. 16,459	19
20	5,888	25,383	16,040	.....	1,578	7,765	.....	25,383	.....	20
21	4,000	31,968	21,000	.....	1,188	6,367	3,487	32,042	D. 74	21
22	963	58,905	14,865	1,295	9,239	10,383	18,336	54,118	S. 4,787	22
23	.....	71,494	34,130	828	5,195	7,435	14,542	62,130	S. 9,364	23
24	4,034	121,355	70,084	5,431	10,202	31,367	8,487	125,571	D. 4,216	24
25	.....	7,288	6,697	265	441	746	521	8,670	D. 1,382	25
26	4,380	4,670	4,202	.....	200	759	.....	5,161	D. 491	26
27	191	17,219	8,520	150	150	7,197	1,202	17,219	.....	27
28	2,000	10,819	7,670	500	100	315	2,234	10,819	.....	28
29	6,713	10,838	6,210	200	200	984	4,499	12,093	D. 1,255	29
30	9,521	21,444	15,250	1,309	1,628	3,257	.....	21,444	.....	30
31	415	19,074	13,565	848	4,626	3,261	.....	22,300	D. 3,226	31
32	626	4,971	3,350	52	18	1,066	440	4,926	S. 45	32
	76,856	1,273,765	570,339	49,699	120,730	299,387	257,029	1,297,184	.....
	109,468	800,401	337,589	.....	.....	230,829	170,522	738,940	.....
	.....	473,364	232,750	.....	.....	68,558	86,507	558,244	.....
	32,612	.....	.....	.....	.....	.....	.....	.....	.....

† Figures from report for school year 1921-22.

‡ Included in business expense.

TABLE X. —SECONDARY

INSTITUTION	FACULTY			STUDENTS				
	All Depts., Excluding Duplicates			Academy			Sub-Academy	
	M	W	T	M	W	T	M	W
Institutions meeting the requirements of the University Senate								
1 Athens School, The.....	10	10	20	83	124	207	7	11
2 Blinn Memorial College.....	8	2	10	45	24	69	9	5
3 Cazenovia Seminary.....	6	10	16	106	89	195	9	7
4 Centenary Collegiate Institute.....	4	24	28	...	119	119	...	4
5 Drew Seminary for Young Women.....	1	15	16	...	96	96	...	28
6 East Greenwich Academy.....	7	10	17	89	68	157	12	2
7 East Maine Conference Seminary.....	3	6	9	37	30	67	...	...
8 Epworth Military Academy.....	4	4	8	21	29	50	...	...
9 Genesee Wesleyan Seminary.....	10	12	22	107	90	197	...	...
10 Grand Prairie Seminary.....	8	...	8	52	...	52	16	...
11 Jennings Seminary.....	...	16	16	...	72	72	...	...
12 Kent's Hill Seminary.....	5	9	14	108	83	191	4	2
13 Montpelier Seminary.....	4	11	15	91	90	181	...	...
14 Murphy Collegiate Institute.....	5	5	10	72	74	146	40	26
15 Ozark Wesleyan College.....	8	5	13	15	16	31	...	...
16 Pennington Seminary.....	15	3	18	152	...	152	17	...
17 Snead, John H., Seminary.....	4	21	25	169	244	413	143	183
18 Tilton School.....	11	14	25	176	142	318	54	2
19 Troy Conference Academy.....	6	13	19	87	102	189	24	6
20 Washington Collegiate Institute.....	6	7	13	54	41	95	26	23
21 Wesley Collegiate Institute.....	7	10	17	51	23	74	...	...
22 Wilbraham Academy.....	7	...	7	56	...	56	...	...
23 Williamsport-Dickinson Seminary.....	9	13	22	119	62	181	29	27
24 Wyoming Seminary.....	19	12	31	239	133	372	...	...
Institutions not meeting some of the requirements of the University Senate								
25 Baxter Seminary.....	5	4	9	41	44	85	31	42
26 Epworth Seminary.....	3	3	6	7	8	15	06	59
27 Harwood Boys' School.....	4	4	8	29	...	29	77	...
28 McLemoresville Collegiate Institute.....	3	2	5	19	37	56	...	...
29 Mount Zion Seminary.....	2	6	8	33	23	56	76	70
30 Parker College.....	6	4	10	44	8	52	...	...
31 Port Arthur College.....	2	3	5	23	25	48	...	...
32 Texas Wesleyan College.....	9	1	10	10	19	29	2	1
Total.....	201	259	460	2,135	1,915	4,050	642	498
Total 1918-1919.....	154	234	388	1,450	1,640	3,090	619	811
Increase.....	47	25	72	685	275	960	23	...
Decrease.....	...	...	...	...	...	...	...	313

* Record incomplete.

** No record.

SCHOOLS, 1922-23, ACADEMIC DATA

STUDENTS														Total Excluding Duplicates			Graduates
SPECIAL SCHOOLS																	
Art		Com-merce		Music		Normal		Junior College		Others		M	W	T	T		
M	W	M	W	M	W	M	W	M	W	M	W						
1	6	8	7	62	11	35	...	...	...	102	109	211	320	*71	1
2	33	22	...	...	10	7	...	...	...	3	81	56	137	500	2
3	...	3	2	3	7	2	11	...	...	...	...	2	115	106	221	1,839	3
4	20	...	52	...	...	...	...	...	32	...	151	151	1,351	4
5	124	124	...	5
6	101	70	171	1,500	6
7	11	18	10	15	...	...	...	...	...	2	58	65	123	2,275	7
8	21	29	50	2,831	8
9	107	90	197	...	9
10	4	12	...	...	...	...	...	...	72	12	84	...	10
11	72	72	233	11
12	1	2	...	...	...	...	...	...	113	87	200	...	12
13	1	5	...	18	...	...	...	...	92	113	205	*1,425	13
14	2	5	...	...	...	...	114	105	219	1,824	14
15	18	17	120	...	153	45	198	535	15
16	169	...	169	...	16
17	35	69	...	...	...	...	...	14	312	430	742	335	17
18	230	144	374	1,821	18
19	6	9	12	19	...	...	...	...	...	1	118	117	235	1,296	19
20	80	64	144	39	20
21	12	4	9	9	24	51	...	...	...	...	...	...	68	71	139	736	21
22	56	...	56	*126	22
23	10	25	23	31	17	219	...	...	...	...	...	9	207	394	601	1,762	23
24	100	66	63	100	...	...	...	...	...	...	402	299	701	6,106	24
25	72	86	158	53	25
26	73	67	140	...	26
27	106	...	106	5	27
28	19	37	56	143	28
29	109	93	202	90	29
30	9	8	18	44	...	...	15	9	...	...	73	46	119	...	30
31	68	101	...	...	...	...	...	...	...	...	68	101	169	319	31
32	12	20	32	59	32
	25	31	268	299	194	661	23	65	33	26	149	326	3,310	3,305	6,615	25,632	
	.9	.30	222	615	138	599	.23	41	15	30	39	153	2,401	3,675	6,076	.....
	.16	1	46	...	56	62	...	24	18	...	110	173	909	...	539	.....
	316	...	...	...	...	...	4	...	...	...	370	...	.....

TABLE XI.—INSTITUTIONS FOR

INSTITUTIONS	Date of Charter	PLANT					PERMANENT FUNDS		
		Acres	No. of Buildings	Value of Real Property	Value of Library	Value of Other Equipment	Total Value of Plant	Productive Endowment	Grand Total Endowment
PROFESSIONAL SCHOOLS									
1 Flint-Goodridge Hospital and Nurse Training School, New Orleans, La. President, T. Restin Heath, M.D.	1916	..	4	\$140,000	\$....	\$12,000	\$152,000	\$79,503	\$79,503
2 Gammon Theological Seminary, Atlanta, Ga. President, Philip M. Watters	1888	18	19	130,000	11,500	3,500	145,000	481,015	481,015
3 Meharry Medical College, Nashville, Tenn. President, John J. Mullowney, M.D.	1915	22	12	304,000	15,000	65,000	384,000	590,000	590,000
COLLEGES									
1 Claflin University, Orangeburg, S. C. President, J. B. Randolph	1869	10	13	279,900	2,000	18,000	299,900	128,969	128,969
2 Clark University, Atlanta, Ga. President, John W. Simmons	1870	370	14	600,000	15,000	20,000	625,000	46,869	46,869
3 Morgan College, Baltimore, Md. President, John O. Spencer	1867	97	26	527,146	5,000	6,500	578,646	65,110	65,110
4 Morristown Normal and Industrial College, Morristown, Tenn. President, Judson S. Hill	1923	350	11	299,200	6,000	21,500	326,700	7,280†	7,280
5 New Orleans College, New Orleans, La. President, Charles M. Melden	1873	2	7	155,000	2,000	14,000	171,000	78,885	78,885
6 Philander Smith College, Little Rock, Ark. President, James M. Cox	1883	42	4	136,000	3,000	12,000	151,000	.....	.....
7 Rust College, Holly Springs, Miss. President, M. S. Davage	1868	60	10	116,000	....	15,000	131,000	16,000	16,000
8 Samuel Huston College, Austin, Tex. President, R. N. Brooks	1900	14	7	117,000	500	9,500	127,000	.....	.....
9 Wiley College, Marshall, Tex. President, M. W. Dogan	1882	53	18	245,000	6,000	36,000	287,000	.....	.....
SECONDARY SCHOOLS									
1 Bennett College, Greensboro, N. C. President, Frank Trigg	1889	19	6	145,000	900	9,100	155,000	.....	.....
2 Central Alabama Inst., Birmingham, Ala. President, H. H. Sutton*	1872	41	3	65,000	500	3,500	69,000	.....	.....
3 Cookman Institute, Jacksonville, Fla. Principal, I. H. Miller	.....	8	3	85,000	500	3,500	89,000	.....	.....
4 George R. Smith College, Sedalia, Mo. President, R. B. Hayes	1903	28	1	62,000	1,200	2,800	66,000	.....	.....
5 Haven Institute, Meridian, Miss. President, J. B. F. Shaw	.....	101	14	170,000	1,500	38,500	210,000	.....	.....
6 Princess Anne Academy, Baltimore, Md. Principal, Thomas H. Kiah	.....	..	11	96,000	....	34,000	130,000	.....	.....
7 Walden College, Nashville, Tenn. Principal, T. R. Davis	.....	8	3	180,000	500	5,000	185,500	1,000	1,000
Total . . . . .	.....	1243	186	3,852,246	61,100	369,400	4,282,746	1,494,631	1,494,631
Total 1918-1919 . . . . .	.....	1176	139	2,347,700	....	.....	2,490,750	876,685	876,685
Increase . . . . .	.....	67	47	1,504,546	....	.....	1,791,996	617,946	617,946
Decrease . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....

* Closed this year.

** Merged with Daytona Normal and Industrial Institute, Daytona, Fla. Mary M. Bethune, President. Total value of plant, \$294,884.

† Figures taken from report made in 1921.

TABLE XII—INSTITUTIONS FOR

INSTITUTIONS	FACULTY (All Departments)			STUDENTS			
				College of L. A.		Professional	
	M	W	T	M	W	M	W
PROFESSIONAL SCHOOLS							
1 Flint-Goodridge Hospital and Nurse Training School.....	14	4	18	...	...	1	26
2 Gammon Theological Seminary.....	7	...	7	...	...	23	4
3 Meharry Medical College.....	88	8	96	...	...	597	33
COLLEGES							
1 Claflin University.....	16	21	37	34	15	...	...
2 Clark University.....	10	15	25	25	95	...	...
3 Morgan College.....	23	6	29	94	109	...	...
4 Morristown Normal and Industrial College ¹	11	12	23	...	...	...	...
5 New Orleans College.....	7	21	28	19	66	...	...
6 Philander Smith College.....	10	7	17	28	23	...	...
7 Rust College.....	14	15	29	16	12	...	...
8 Samuel Huston College.....	8	14	22	36	25	...	...
9 Wiley College.....	17	6	23	91	128	...	...
SECONDARY SCHOOLS							
1 Bennett College.....	6	13	19	...	...	...	...
2 Central Alabama Institute**.....	8	3	11	...	...	...	...
3 Cookman Institute†.....	3	16	19	...	...	...	...
4 George R. Smith College.....	5	9	14	13	8	...	...
5 Haven Institute.....	12	13	25	...	...	...	...
6 Princess Anne Academy.....	9	5	14	...	...	...	...
7 Walden College.....	5	13	18	11	7	...	...
Total.....	273	201	474	367	488	621	63
Total 1918-1919.....	148	174	322	138	198	468	80
Increase.....	125	27	152	229	290	153	...
Decrease.....	...	...	...	...	...	...	17

* No report.

** Closed 1923-24.

† Now merged with Daytona Normal and Industrial Institute.

‡ Returns incomplete.

¹ Added college work 1923-24.

NEGROES—ACADEMIC DATA, 1922-23

STUDENTS																	GRADUATES	
Academy		Sub-Academy		Business		Music		Normal		Others		TOTAL (Excluding Duplicates)			M	W		T
M	W	M	W	M	W	M	W	M	W	M	W	M	W	T				
1	...	...	...	...	...	...	...	...	...	...	...	1	26	27	278	1	
2	...	...	...	...	...	...	...	...	...	...	...	23	4	27	*...	2	
3	...	...	...	...	...	...	...	...	...	...	...	597	33	630	3,400	3	
1	103	143	153	136	...	...	10	61	...	...	40	21	298	302	600	*...	1
2	115	215	...	...	...	...	...	...	...	...	...	...	140	310	450	596	2
3	57	44	...	...	...	...	...	...	...	...	27	119	178	272	450	570	3
4	30	38	113	200	...	...	...	...	13	25	...	4	156	263	419	493	4
5	162	195	6	6	...	...	2	23	...	...	...	...	187	367	554	*...	5
6	136	216	...	...	...	...	...	...	...	...	123	144	287	383	670	618	6
7	192	265	...	...	...	...	...	...	...	...	...	...	208	277	485	*...	7
8	75	110	...	...	...	...	...	...	...	...	43	47	154	182	336	*...	8
9	88	132	10	78	5	16	...	...	...	...	7	87	201	441	642	983	9
1	52	128	39	88	...	...	...	...	...	...	...	...	91	216	307	*...	1
2	30	25	40	63	1	1	...	...	18	48	...	...	89	134	223	*...	2
3	38	47	106	104	...	...	4	23	...	2	...	152	144	153	297	185	3
4	30	30	...	...	2	6	15	18	...	...	1	22	53	56	109	394	4
5	73	60	91	94	...	...	...	...	6	74	11	26	181	254	435	326	5
6	61	83	16	29	...	...	...	...	...	...	...	...	77	112	189	385	6
7	39	88	15	32	...	...	...	27	...	...	...	4	65	150	215	3,000	7
	1,281	1,819	589	830	8	23	31	152	37	149	252	626	3,130	3,935	7,065	11,228		
	528	967	989	1,692	25	43	27	137	45	182	291	575	2,490	3,214	5,704	†...		
	753	852	...	...	...	...	4	15	...	...	...	51	640	721	1,361	...	
	...	...	400	862	17	20	...	...	8	33	39	...	...	...	...	...

TABLE XIII.—GENERAL

INSTITUTIONS	Number of Schools	VALUE OF PLANT		PERMANENT FUNDS		
		Value of Real Property	Equip-ment	Prodn- tive Endow- ment	Unpro- ductive Endow- ment	Other Assets, Etc.
1 Colleges, Universities, and Affiliated Schools.....	45	\$28,294,879	\$5,110,665	\$35,434,654	\$2,545,791	\$19,643,062
2 Professional Schools*.....	41	6,017,035	1,187,003	6,151,229	160,100	65,400
3 Secondary Schools.....	32	5,657,864	636,775	2,797,380	181,695	608,328
Net totals for schools under the Board of Education year ending June, 1923.....	118	\$39,969,778	\$6,934,443	\$44,383,263	\$2,887,586	\$20,316,790
1 Schools of Board of Education for Negroes.....	19	3,852,246	430,500	1,494,631	.....	.....
2 General Deaconess Board Schools†.....	6	1,507,323	1.....	122,127	.....	.....
3 Woman's Home Missionary Society Homes and Schools.....	53	.....	1.....	.....	.....	.....
Total.....	78	\$5,359,569	\$430,500	\$1,616,758	\$.....	\$.....
Grand Total, Schools in U. S.....	196	\$45,329,347	\$7,364,943	\$46,000,021	\$2,887,586	\$20,316,790
FOREIGN SCHOOLS						
1 Universities and Colleges.....	15	\$.....	\$.....	\$.....	\$.....	\$.....
2 Medical Schools.....	2	.....	.....	.....	.....	.....
3 Theological Schools.....	18	.....	.....	.....	.....	.....
4 Bible Schools.....	51	.....	.....	.....	.....	.....
5 Secondary Schools.....	103	.....	.....	.....	.....	.....
6 Elementary Schools.....	3,554	.....	.....	.....	.....	.....
7 Kindergartens.....	35	.....	.....	.....	.....	.....
8 Other Schools.....	71	.....	.....	.....	.....	.....
Total.....	3,849	\$.....	\$.....	\$.....	\$.....	\$.....

* Figures only partially complete, since some schools did not file separate reports. Statistics except enrolment and faculty figures are included under "1" unless the professional schools have independent financial organizations. Seven of these professional schools operate as independent institutions.

** Excluding duplicates reported in enrolment of Negro and Southern schools.

SUMMARY, 1922-1923

	Indebtedness	Annual Income	Annual Expenditures	Additions to Capital Account 1921-23	FACULTY			STUDENTS		Alumni and Graduates
					M	W	T	Academic Year	Summer School	
1	\$5,949,025	\$9,170,522	\$9,644,283	\$8,851,447	1,349	742	2,091	44,015	6,795	119,379
2	1,050,374	1,763,350	1,728,301	414,916	965	92	1,057	20,103	.....	130,543
3	426,052	1,273,765	1,297,184	765,092	201	259	460	6,615	.....	25,632
	\$7,425,451	\$12,207,637	\$12,669,768	\$10,031,455	2,515	1,093	3,608	70,733	6,795	175,554
1	121,750	1,027,187	1,036,317	162,000	273	201	474	7,065	.....	11,228
2	¹	300,577	112,025	¹	57	....	57	316	.....	¹
3	¹	¹	870,824	¹.....	....	302	302	**4,182	.....	¹
	\$121,750	\$1,327,764	\$2,019,166	\$162,000	330	503	833	11,563	.....	11,228
	\$7,547,201	\$13,535,401	\$14,688,934	\$10,193,455	2,845	1,596	4,441	82,296	6,795	186,782
1	\$.....	\$.....	\$.....	\$.....	....	....	505	2,562	.....	.....
2	.....	.....	.....	.....	....	....	17	63	.....	.....
3	.....	.....	.....	.....	....	....	87	643	.....	.....
4	.....	.....	.....	.....	....	....	222	1,594	.....	.....
5	.....	.....	.....	.....	....	....	1,478	8,861	.....	.....
6	.....	.....	.....	.....	....	....	6,045	139,086	.....	.....
7	.....	.....	.....	.....	....	....	91	3,682	.....	.....
8	.....	.....	.....	.....	....	....	275	5,499	.....	.....
	\$.....	\$.....	\$.....	\$.....	....	....	8,675	161,990	.....	.....

† Excluding Jennings Seminary reported under the Secondary Schools of the Board of Education and those institutions also reported by the Woman's Home Missionary Society.

‡ Probably duplications and omissions are involved in this total.

¹ No report.

² In addition to this there are approximately 2,000 students not reported in the above classifications.

EDUCATIONAL INSTITUTIONS IN THE FOREIGN FIELD

Institutions in Roman type of those of the Board of Foreign Missions; in *italic type*, those of the Woman's Foreign Missionary Society. The classification of some institutions is necessarily inaccurate because the educational system in the different foreign fields does not correspond with that in the United States, and because some institutions are doing more than one type of work. This table was prepared by the Board of Foreign Missions' Department of Education on the Foreign Field.

UNIVERSITIES, COLLEGES; MEDICAL SCHOOLS

CHINA

CENTRAL CHINA CONFERENCE

University of Nanking, Nanking, Kiangsu. Conducted by Missionary Boards of the Christian (Disciples), Methodist Episcopal, Northern Presbyterian, and Southern Presbyterian Churches. Maintains College of Liberal Arts, College of Agriculture and Forestry (in which the Board of Northern Baptist Church cooperates), Junior College, School of Education, Department of Missionary Training and University Hospital.

Ginling College, Nanking, Kiangsu. Conducted by the Woman's Foreign Missionary Societies of the Northern Baptist, Christian (Disciples), and Methodist Episcopal Churches, and by the Missionary Boards of the Methodist Episcopal South and the Northern Presbyterian Churches.

FOOCHOW CONFERENCE

Fukien Christian University, Foochow; Fukien. Conducted by Missionary Boards of the Congregational, Methodist Episcopal, and Dutch Reformed Churches, and the Church Missionary Society (British).

Hua Nang College, Foochow, Fukien.

NORTH CHINA CONFERENCE

Peking University, Peking, China. Conducted by Missionary Boards of the Congregational, Methodist Episcopal, and Northern Presbyterian Churches and the London Missionary Society. Maintains the College of Arts and Sciences and Theological School.

Yenching College, Peking, China. Affiliated with Peking University. Conducted by Missionary Boards of the Congregational (Women's Auxiliary), Northern Presbyterian Churches, the London Missionary Society, and the Woman's Foreign Missionary Society, Methodist Episcopal Church.

Shantung Christian University Medical School, Tsinanfu, Shantung. Conducted by Missionary Boards of the Baptist Missionary Society (British), the Presbyterian Church in Canada, the Northern Presbyterian, the Southern Presbyterian, the Methodist Episcopal, the Wesleyan Methodist (British), the English Presbyterian, the United Lutheran Churches, the London Missionary Society, the Society for the Propagation of the Gospel, the China Medical Board, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Peking Union Medical College, Peking, China. Conducted by the China Medical Board which carries all costs and has preponderance of

control and with which are associated the Missionary Boards of the Congregational, Methodist Episcopal, Northern Presbyterian Churches, the London Missionary Society, the Society for the Propagation of the Gospel (British), the London Medical Missionary Association.

WEST CHINA CONFERENCE

West China Union University, Chengtu, Szechuan. Conducted by Missionary Boards of the Northern Baptist, Methodist Episcopal, and the Canadian Methodist Churches, the British Church Missionary Society, and Friends Foreign Mission Association. Maintains the School of Arts and Sciences, School of Religion, School of Medicine, and School of Education.

INDIA

NORTH INDIA CONFERENCE

Lucknow Christian College, Lucknow, India.

Isabella Thoburn College, Lucknow, India. Conducted by the Woman's Foreign Missionary Society of the Methodist Episcopal Church and the Northern Presbyterian Board of Missions.

SOUTH INDIA CONFERENCE

Madras Christian College for Women, Madras, India. Conducted by Missionary Boards of the Northern Baptist and Congregational (Women's Auxiliary) Churches, the British Church Missionary Society, the Church of England Zenana Society, the Church of Scotland Women's Association, the General Synod of the Evangelical Lutheran Church, the London Missionary Society, Canadian Presbyterian Church (Women's Auxiliary), Dutch Reformed Church (Women's Auxiliary), United Free Church of Scotland (Women's Auxiliary), the British Wesleyan Methodist Society (Women's Auxiliary), and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

JAPAN

JAPAN

Kwassui Jo Gakko, Nagasaki.

Aoyama Gakuin, Tokyo.

Women's Christian College of Japan, Tokyo. Conducted by the Missionary Boards of the Northern Baptist, Northern Presbyterian, and Dutch Reformed (Women's Auxiliary) Churches, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the Christian Woman's Board of Missions (Disciples), and the Canadian Methodist Church.

KOREA

KOREA CONFERENCE

Chosen Christian College, Seoul, Korea. Conducted by Missionary Boards of the Methodist Episcopal, Northern Presbyterian, Southern Presbyterian Churches, and the General Assembly of the Presbyterian Church of Australia.

Ewha Haktang, Seoul, Korea.

Severance Union Medical College, Seoul, Korea. Conducted by Missionary Boards of the General Assembly of the Presbyterian Church of Australia, the Methodist Episcopal Church, the Methodist Episcopal South, Northern Presbyterian, Canadian Presbyterian Churches, and the Society for the Propagation of the Gospel in Foreign Parts (British).

THEOLOGICAL SCHOOLS

CHINA

CENTRAL CHINA CONFERENCE

Nanking School of Theology, Nanking, Kiangsu. Conducted by Missionary Boards of the Methodist Episcopal Church, Methodist Episcopal South, Northern Presbyterian, Southern Presbyterian, and the Christian (Disciples) Churches.

FOOCHOW CONFERENCE

Union Theological School, Foochow, Fukien. Conducted by Missionary Boards of the Congregational and the Methodist Episcopal Churches, and the British Church Missionary Society.

NORTH CHINA CONFERENCE

School of Theology of Peking University, Peking, Chihli. Conducted by Missionary Boards of the Congregational, Methodist Episcopal, Northern Presbyterian Churches, the London Missionary Society, and the British United Methodist Church Missionary Society.

WEST CHINA CONFERENCE

School of Religion of West China Union University, Chengtu, Szechuan. Conducted by Missionary Boards of the Northern Baptist and Methodist Episcopal Churches, the British Church Missionary Society, the Friends Foreign Mission Association (British), and the Canadian Methodist Church.

EUROPE

DENMARK CONFERENCE

Theological Seminary, Copenhagen, Denmark.

FINLAND CONFERENCE

Theological Seminary, Helsingfors, Finland.

SOUTH GERMANY CONFERENCE

Martin Missions Institute, Frankfort-on-Main, Germany.

ITALY CONFERENCE

Reeder Theological Seminary, Rome, Italy.

NORWAY CONFERENCE

Theological School, Christiania, Norway.

SWEDEN CONFERENCE

Theological School, Upsala, Sweden.

INDIA

BOMBAY CONFERENCE

Florence B. Nicholson School of Theology, Baroda.

NORTH INDIA CONFERENCE

Bareilly Theological Seminary, Bareilly.
India Methodist Theological College, Jubbulpore.

JAPAN

JAPAN

Theological School of Aoyama Gakuin, Tokyo, Japan. Conducted by Missionary Boards of the Methodist Episcopal Church and the Evangelical Association.

KOREA

KOREA CONFERENCE

Union Theological Seminary, Seoul, Korea. Conducted by Missionary Boards of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

LATIN-AMERICA

EASTERN SOUTH AMERICAN CONFERENCE

Theological School, Montevideo, Uruguay.

CHILE CONFERENCE

Union Theological Seminary, Santiago, Chile. Conducted by Missionary Boards of the Methodist Episcopal and the Northern Presbyterian Churches.

MEXICO CONFERENCE

Evangelical Seminary, Mexico City, Mexico. Conducted by Missionary Boards of the Congregational, Christian (Disciples), Methodist Episcopal, Methodist Episcopal South, Northern Presbyterian, Southern Presbyterian Churches, the American Friends and the International Committee of the Young Men's Christian Association.

PHILIPPINE ISLANDS

PHILIPPINE ISLANDS CONFERENCE

Union Theological Seminary, Manila, P. I. Conducted by Missionary Boards of the Congregational, Northern Baptist, Christian (Disciples), Methodist Episcopal and Northern Presbyterian Churches, and the United Brethren in Christ.

SUMMARY OF EDUCATIONAL STATISTICS

1923

This summary is based on statistics given on pages following. It is inaccurate inasmuch as the statistics for some schools were not received in time for tabulation. Figures for last year's report for such schools were used in making the summary.

The figures for elementary schools of the Board of Foreign Missions include the village or district day schools of the Woman's Foreign Missionary Society when they are reported without differentiation. The figures for elementary schools of the Woman's Foreign Missionary Society therefore include only such schools as are specifically reported on as such.

Classification of schools and pupils as elementary and secondary is necessarily arbitrary as the classification "middle schools" may consist of secondary as well as elementary pupils. It should be noted that it is extremely difficult to combine the statistics for school systems organized on different national educational systems. The total number of schools approximates 3,900; of teachers, 8,800; of pupils, 162,000.

NUMBER OF SCHOOLS

Universities and Colleges (Board, 7; <i>Society</i> , 8).....	15
*Medical Schools (Board, 2).....	2
Theological Schools, Board.....	18
Bible Schools (Board, 24; <i>Society</i> , 27).....	51
Secondary Schools (Board, 68; <i>Society</i> , 35).....	103
Elementary Schools (Board, 2,587; <i>Society</i> , 967).....	3,554
Kindergartens (Board, 8; <i>Society</i> , 27).....	35
Other Schools, including Agricultural, Industrial, Night, Romanized, Nurses' Training, Normal, Kindergarten Normal, Missionary Training Schools, Schools for Missionary Children, and other institutions not classified according to the divisions into Elementary, Secondary, and the like. (Board, 50; <i>Society</i> , 21).....	71

NUMBER OF TEACHERS

Universities and Colleges (for all grades of work in the one institution) (Board, 300; <i>Society</i> , 205).....	505
*Medical Schools, Board.....	17
Theological Schools, Board.....	87
Bible Training Schools (for all grades) (Board, 72; <i>Society</i> , 150).....	222
Secondary Schools (for all grades) (Board, 959; <i>Society</i> , 519)....	1,478
Elementary Schools (Board, 3,989; <i>Society</i> , 2,056).....	6,045
Kindergarten (Board, 21; <i>Society</i> , 70).....	91
Other Schools (See above) (Board, 210; <i>Society</i> , 65).....	275

NUMBER OF PUPILS

University and College grade (Board, 1,896; <i>Society</i> , 666).....	2,562
*Medical Schools, Board.....	63
Theological Schools, Board.....	643
Bible Training Schools (Board, 616; <i>Society</i> , 978).....	1,594
Secondary School grade (Board, 7,197; <i>Society</i> , 1,664).....	8,861
Elementary School grade (Board, 96,202; <i>Society</i> , 42,884).....	139,086
Kindergarten (Board, 936; <i>Society</i> , 2,746).....	3,682
Other Pupils (See above) (Board, 3,833; <i>Society</i> , 1,666).....	5,499

* Peking Union Medical College not included.

STATISTICS OF METHODIST EPISCOPAL EDUCATIONAL INSTITUTIONS ON THE FOREIGN FIELD

The statistics here given are not complete. The first section includes institutions of higher learning; the second, institutions of secondary or lower grade. Institutions of the Woman's Foreign Missionary Society are in *italics*, except in the case of district elementary schools and a few other instances where schools are reported in groups. In the case of institutions starred the figures given are those for the previous year.

UNIVERSITIES, COLLEGES, MEDICAL SCHOOLS, THEOLOGICAL SEMINARIES

Name	Place	Conference	District	Number of Schools	Sex of Pupils	No. of Teachers		Pupils (Day and Boarding)							
						Foreign	Native	Kindergarten	Primary	Middle	High	College	Graduate Courses	Other	Total
CHINA															
Univ. of Nanking (Union)	Nanking	Central China	Nanking	5	M	31	48	293	245	317	1	3	11		
Graduate Work													16		
School of Education		Central China	Nanking										49		
College of Agri. and Forestry		Central China	Nanking										30		
School of Nursing		Central China	Nanking										96		
Dept. of Missionary Training		Central China	Nanking										52		
Business School		Central China	Nanking										70		
Summer School		Central China	Nanking										96		
Girling College, Nanking		Central China	Nanking	1	F	19	4						9		
Nanking School of Theology (Union)		Central China	Nanking	1									130		
Fukien Christian University (Union), Foochow		Foochow	Foochow	1	M	15	3			110			1		
Hua Nang College, Foochow		Foochow	Foochow	1	F	11	7		218	63			28		
Union Theological Seminary, Foochow		Foochow	Foochow	1	M	2	7		33	37			7		
Peking University, Peking		North China	Peking	1	M	28	16			300	2		36		
Theological Sch. (Union) Peking		North China	Peking	1	M	5	3						24		
Yenching College (Union) Peking		North China	Peking	1	F	14	7			94			9		
North China Union Language School Peking*		North China	Peking	1	M F	28	120						236		
Shantung Christian University Medical School, Tsinanfu		North China	Peking	1	M F										
Peking Union Medical College, Peking		North China	Peking	1	M F	43	15						72		
Nurses' Training School, Peking*		North China	Peking		F	3							3		
West China Union Univ., Chengtu*		West China	Chengtu	1	M	1	4			32			4		
School of Education		West China	Chengtu												
School of Religion		West China	Chengtu			1							5		
Missionary Training School		West China	Chengtu												
Medical School		West China	Chengtu			1	1						6		
Dental School		West China	Chengtu										1		
EUROPE															
Theological Seminary, Copenhagen		Denmark		1	M		4						6		
Theological Seminary, Helsingfors		Finland		1	M		7						9		
Martin Mission Institute, Frankfort		South Germany		1	M		5						80		
Theological School, Kristiania		Norway		1	M		5						9		
Reeder Theological Seminary, Rome*		Italy		1									9		
Theological School, Upsala		Sweden	Eastern	1	M		4						29		
INDIA															
India Methodist Theological College, Jubbulpore		Central Provinces	Jubbulpore	1	M	3							22		
Nicholson Theological School, Baroda Camp		Gujarat	Baroda	1	M F		6						51		
Isabella Thoburn College, Lucknow		Lucknow	Lucknow	1	F	14	6			125			12		
Lucknow Christian College, Lucknow		Lucknow	Lucknow	1	M	8	53			104	421		52		
Bareilly Theological Sem., Bareilly*		North India	Bareilly	1	M F	2	4						70		
Madras Christian College for Women, Madras		South India	Madras	1	F										
JAPAN															
Kwasui Jo Gakko, Nagasaki		West Japan	North Kyushu	1	F	6	32	35		291	54		4		
Music													9		
Kindergarten, Normal													15		
Industrial													63		
Biblical													11		
Aoyama Gakuin, Tokyo		East Japan	Tokyo	1	M	10	83			899	571		148		
Theological Sch., (Union) Tokyo		East Japan	Tokyo										53		
Woman's Christian College of Japan, Tokyo		East Japan	Tokyo	1	F	5	46				218		2		

† Statistics are for Methodist students only.

Name	Place	Conference	District	Number of Schools		No. of Teachers		Pupils (Day and Boarding)					
				Total	Sex of Pupils	Foreign	Native	Kindergarten	Lower Primary	Higher Primary	Middle	Other	Total Pupils
CHINA													
Mary E. Crook Memorial Orphanage, Foochow	Foochow	Foochow	Foochow	1	F	1	1						27
Foochow Kindergarten	Foochow	Foochow	Foochow	1	M F	5	106						106
Lower Primary Schools	Foochow	Futsing	Futsing	10	M F	6							221
Lower Primary Schools	Foochow	Futsing	Futsing	3	M F	10							100
Girls' Boarding School, Futsing	Foochow	Futsing	Futsing	1	F	7				43			43
Bible Training School, Futsing	Foochow	Futsing	Futsing	1	F	4							20
Lower Primary Schools	Foochow	Kutien	Kutien	19	M F	23							504
Lower Primary Schools	Foochow	Kutien	Kutien	24	M F	24							458
Girls' Boarding School, Kutien	Foochow	Kutien	Kutien	1	F	1	7						90
Schell-Cooper Academy	Foochow	Kutien	Kutien	1	M	7				124			124
Boys' Middle School, Kutien	Foochow	Kutien	Kutien	1	M	3 1/2					30		30
Woman's Bible Training Sch., Kutien	Foochow	Kutien	Kutien	1	F	5							71
Kindergarten and Model Day School, Kutien	Foochow	Kutien	Kutien	1	M F	1	8	20	54				15
Deaf and Dumb School, Kutien	Foochow	Kutien	Kutien	1	F	3 1/2			3	1			4
Lower Primary Schools	Foochow	Lungtien	Lungtien	6	M	8				177			177
Lower Primary Schools	Foochow	Lungtien	Lungtien	9	F	7				119			119
Lungtien Girls' Boarding School	Foochow	Lungtien	Lungtien	1	F	7				16			16
Carolyn Johnson Memorial Institute, Lungtien	Foochow	Lungtien	Lungtien	1	M	7			15	61			76
Woman's Training School, Lungtien	Foochow	Lungtien	Lungtien	1	F	7							25
Romanized School*	Foochow	Lungtien	Lungtien	1	F	2							7
Lower Primary Schools	Foochow	Ming-au	Ming-au	32	M F	45				921	9		930
Lower Primary Schools	Foochow	Ming-au	Ming-au	8	M F	12				120			120
Lower Primary Schools	Foochow	Nguka	Nguka	10	M	12				280			280
Lower Primary Schools	Foochow	Nguka	Nguka	1	F	6				70			70
Lower Primary Schools	Foochow	North Mintzing	North Mintzing	15	M	18				356			356
Lower Primary Schools	Foochow	North Mintzing	North Mintzing	5	F	7				123			123
Boys' Higher Primary Boarding School	Foochow	South Mintzing	South Mintzing	1	M	1	7			92	8		100
Lower Primary Schools	Foochow	South Mintzing	South Mintzing	31	M	40				856	16		872
Lower Primary Schools	Foochow	South Mintzing	South Mintzing	16	F	19				355			355
Girls' Boarding School	Foochow	South Mintzing	South Mintzing	1	F	1	3 1/2			25	60		85
Woman's Training School	Foochow	South Mintzing	South Mintzing	1	F	4	1/4						43
Lower Primary Schools	Hinghwa	Binghai	Binghai	13	M F	13				339			339
Higher Primary School, Haising**	Hinghwa	Binghai	Binghai	1	M	3				30			30
Lower Primary Schools	Hinghwa	Hankong	Hankong	10	M F	12				372			372
Higher Primary School, Hankong**	Hinghwa	Hankong	Hankong	1	M	4				42			42
Bible Training School**	Hinghwa	Hinghwa	Hinghwa	1	M	1	6						58
Lower Primary Schools**	Hinghwa	Hinghwa	Hinghwa	9	M F	11				586			586
Higher Primary Schools**	Hinghwa	Hinghwa	Hinghwa	2	M	21				120			120
Hamilton Girls' Boarding School	Hinghwa	Hinghwa	Hinghwa	1	F	3	12			100	56		156
Girls' Boarding School	Hinghwa	Hinghwa	Hinghwa	1	F	1	5			55	90	33	173
Julia Turner Training School	Hinghwa	Hinghwa	Hinghwa	1	F	1	5						63
Guthrie Memorial High School, Hinghwa**	Hinghwa	Hinghwa	Hinghwa	1	M	3	10					212	212
Lower Primary Schools	Hinghwa	Kio Saub	Kio Saub	11	M F	12				349			349
Higher Primary Schools**	Hinghwa	Kio Saub	Kio Saub	2	M	7				40			40
Lower Primary Schools	Hinghwa	Ng Saub	Ng Saub	11	M F	14				381			381
Higher Primary School**	Hinghwa	Ng Saub	Ng Saub	1	M F	11				188			188
Vocational School, Ng Saub**	Hinghwa	Ng Saub	Ng Saub	1	M	1	2						40
Lower Primary School**	Hinghwa	Sienyu East	Sienyu East	24	M F	28				774			774
Higher Primary Schools**	Hinghwa	Sienyu East	Sienyu East	3	M	10				109			109
Lower Primary Schools**	Hinghwa	Sienyu West	Sienyu West	26	M F	25				923			923
Higher Primary Schools**	Hinghwa	Sienyu West	Sienyu West	2	M F	2	13			206			206
Isabel Hart Girls' Boarding School	Hinghwa	Sienyu West	Sienyu West	1	F	1	5	38	140				178
Frieda Knoeschel Memorial Training School	Hinghwa	Sienyu West	Sienyu West	1	F	1	6						40
Lower Primary Schools	Kiangsi	Hwangmei	Hwangmei	17	M	18				266			266
Lower Primary Schools	Kiangsi	Hwangmei	Hwangmei	13	M F	1	17			362			362
Higher Primary Schools	Kiangsi	Hwangmei	Hwangmei	1	M	6				67			67
Higher Primary School	Kiangsi	Hwangmei	Hwangmei	1	F	4				3	8		11
Lower Primary Schools	Kiangsi	Kan River	Kan River	7	M	9				220			220
Lower Primary Schools	Kiangsi	Kan River	Kan River	4	M F	4				102			102
Higher Primary Schools	Kiangsi	Kan River	Kan River	1	M	4				26			26
Lower Primary Schools	Kiangsi	Kienchang	Kienchang	9	M	8				229			229
Lower Primary Schools	Kiangsi	Kienchang	Kienchang	3	F	4				72			72

Name	Place	Conference	District	Number of Schools	Sex of Pupils	No. of Teachers		Pupils (Day and Boarding)							Total Pupils
						Foreign	Native	Kindergarten	Lower Primary	Higher Primary	Middle	Other			
CHINA															
Higher Primary School, Foochow		Kiangsi	Kienchang	1	M		5			34					34
Lower Primary Schools		Kiangsi	Nanchang	1	M		14		255						255
Higher Primary Schools		Kiangsi	Nanchang	2	M F		12	36	216						232
Nanchang Academy		Kiangsi	Nanchang	1	M		8		92						92
Baldwin Girls' School		Kiangsi	Nanchang	1	M F		15	7	61	58	100	26			252
English Night School		Kiangsi	Nanchang	1	M F		5		15	76	75	41			192
Lower Primary Schools		Kiangsi	Nanchang	1	M		1		1						24
Primary Schools		Kiangsi	North Kiangsi	11	M F		1		22	214					214
Rubson Fish High School, Kiukiang		Kiangsi	North Kiangsi	14	M F		1	28	92	470	18				580
Knazes Bible Training School, Kiukiang		Kiangsi	North Kiangsi	1	F		3	17		75	80	44			199
William Nest College		Kiangsi	North Kiangsi	1	M		3	15		37	54				34
Lower Primary Schools		North China	Chinchao	33	M F		37			795					795
Higher Primary Schools		North China	Chinchao	3	M		6			108					108
Bible Training Schools		North China	Chinchao	2	M F		3								31
Lower Primary Schools		North China	Lansien	19	M		19			601					601
Higher Primary School, Lansien		North China	Lansien	16	F		19			331					331
Holt Boarding School, Lansien		North China	Lansien	1	M		6			141					141
Industrial School		North China	Lansien	1	F		3			75					75
Lower Primary Schools		North China	Lansien	1	M		3			37					37
Lower Primary Schools		North China	Peking	11	M F		17			537					537
Higher Primary School, Chushik'ou		North China	Peking	14	M F		17			360					360
East City Higher Primary School		North China	Peking	1	M		6			138					138
Higher Primary School, Shunshihmen		North China	Peking	1	M		2	12		294					294
Peking Academy, Peking		North China	Peking	1	M		7			175					175
Collège Preparatory		North China	Peking	1	M		12	45			450				450
Bible Institute		North China	Peking								185				185
Mary Porter Gamewell Memorial Girls' School, Peking		North China	Peking	1	F		5	9			111	101			212
Waman Training School, Peking		North China	Peking	1	F		1								15
Kindergarten, Peking		North China	Peking	1	M F		1	2	39						39
Charlotte M. Jewell Kindergarten, Peking		North China	Peking	1	M F		1	40							40
Lower Primary Schools		North China	Shanhaiikwan	16	M F		23			709					709
Lower Primary Schools		North China	Shanhaiikwan	7	F		11			163					163
City Day Schools, Ch'angli		North China	Shanhaiikwan	2	F		3			85					85
Lucy A. Alderman Memorial School, Ch'angli		North China	Shanhaiikwan	1	F		1	8			140				140
Higher Primary School, Shanhaiikwan		North China	Shanhaiikwan	1	M		6			115					115
Boys' Middle School, Ch'angli		North China	Shanhaiikwan	1	M		12			43	170				213
Girls' Boarding School, Shanhaiikwan		North China	Shanhaiikwan	1	F		2	12		65	140				205
Bible Training School, Ch'angli		North China	Shanhaiikwan	1	F		2	4							45
Lower Primary Schools		North China	Taianfu	32	M		32			755					755
Lower Primary Schools		North China	Taianfu	6	F		1	11		209					209
Higher Primary Schools		North China	Taianfu	7	M		10				162				162
Taianfu Middle and Higher Primary School		North China	Taianfu	1	M		3	13		111	37				148
Dana Girls' Boarding School, Taianfu		North China	Taianfu	1	F		2	12		170	64	17			251
Edna Terry Training School, Taianfu		North China	Taianfu	1	F		1	2							16
Lower Primary Schools		North China	Tientsin	48	M F		61			1406					1406
Lower Primary Schools		North China	Tientsin	5	F		10			240	11				251
Higher Primary Schools		North China	Tientsin	1	M		2				16				16
Middle and Higher Primary School, Tientsin		North China	Tientsin	1	M		6	13			206	176			382
Kindergarten		North China	Tientsin												
Ken Memorial School, Tientsin		North China	Tientsin	1	F		9	10		70	80	100			250
Lower Primary Schools		North China	Teunhua	12	M		13			292					292
Lower Primary Schools		North China	Teunhua	9	F		11			169					169
Girls' Boarding School		North China	Teunhua	1	F		2	31							31
Higher Primary Schools		North China	Teunhua	2	M		8				172				172
Bible Training School		North China	Teunhua	1	M		1								14
Lower Primary Schools		North China	Yenchowfu	17	M		19			388					388
Lower Primary Schools		North China	Yenchowfu	7	F		7			155					155
Lower Primary Schools		South Fukien	Tehwa	24	M F		29			582					582

Name	Place	Conference	District	Number of Schools	Sex of Pupils	No. of Teachers		Pupils (Day and Boarding)					Total Pupils
						Foreign	Native	Kindergarten	Lower Primary	Higher Primary	Middle	Other	
CHINA													
Higher Primary and Middle School, Tehwa		South Fukien	Tehwa	1	M	6			49	26			75
Lower Primary Schools		South Fukien	Yungchun	41	M F	48		1210					1210
Higher Primary Schools		South Fukien	Yungchun	6	M	6			40				40
Kindergarten		South Fukien	Yungchun	1	M F	1	32						32
Girls' Boarding School		South Fukien	Yungchun	1	F	4		61	17				78
Biblical Training Schools		South Fukien	Yungchun	1	M	2							17
Women's School		South Fukien	Yungchun	1	F	1							16
Middle School, Yungchun		South Fukien	Yungchun	1	M	2		37	51	26			114
Lower Primary Schools*		West China	Chengtu	22	M	27		654					654
City and District Day Schools		West China	Chengtu	19	F	1	33	799	2				801
Higher Primary Schools*		West China	Chengtu	2	M	1	8		99				99
Union Middle School, Chengtu*		West China	Chengtu	1	M	1				41			41
Girls' Middle School, Chengtu		West China	Chengtu	1	F	2	9		60	56			116
Union Normal School, Chengtu*		West China	Chengtu	1	M		1						1
Union Normal School, Chengtu		West China	Chengtu	1	F								1
Union Bible Training School, Chengtu*		West China	Chengtu	1	M	2	2						22
Harmony Clarke Kindergarten, Chengtu		West China	Chengtu	1	M F		3	55					55
Lower Primary Schools*		West China	Chungking	9	M		10	430					430
City and District Day Schools		West China	Chungking	19	M F	2	38	884	14				898
Higher Primary Schools*		West China	Chungking	5	M		17	232					232
Girls' Higher Primary Boarding School, Chungking		West China	Chungking	1	F	2	7		30	80	8		118
Boys Middle School, Chungking*		West China	Chungking	1	M	3	11				177		177
Kindergarten		West China	Chungking	1	F	1	4	83					83
City and District Day Schools		West China	Suining Hochow	19	F		31	84	757				841
Higher Primary Schools*		West China	Suining Hochow	3	M		7		118				118
Stevens Memorial Boarding School, Suining		West China	Suining Hochow	1	F	1	6		12	38			50
Boys Middle School, Suining*		West China	Suining Hochow	1	M		3				31		31
Bible Training School, Suining*		West China	Suining Hochow	1	F	1	2						32
Lower Primary Schools*		West China	Tzechow	18	M F		22	612					612
City and District Day Schools		West China	Tzechow	25	F	1	55	1128					1128
Higher Primary Schools*		West China	Tzechow	7	M		10			165			165
Caldwell Boarding School		West China	Tzechow	1	F	1	5			75			75
Boys' Middle School, Tzechow*		West China	Tzechow	1	M	1	7				79		79
Dewitt Training School		West China	Tzechow	1	F	1	7						62
Lower Primary Schools*		West China	Yungchwan	10	M F		10	327					327
Higher Primary Schools*		West China	Yungchwan	2	M		4		57				57
Lower Primary Schools		Yenping	Changhufan	4	M		14	128					128
Lower Primary School		Yenping	Changhufan	1	F		2	20					20
Higher Primary School		Yenping	Changhufan	1	M		6		42				42
Lower Primary Schools		Yenping	Shabsien	4	M		7	93					93
Lower Primary Schools		Yenping	Shabsien	3	F		5	68					68
Lower Primary Schools		Yenping	Shuenchang	3	M		8	80					80
Lower Primary Schools		Yenping	Shuenchang	3	F		11	134					134
Lower Primary Schools		Yenping	Yenping	11	M		11	125					125
Lower Primary Schools		Yenping	Yenping	3	M F		4	76					76
Higher Primary School, Yenping		Yenping	Yenping	1	M		6	121					121
Emma Fuller Memorial School, Yenping		Yenping	Yenping	1	F	3	3		70				70
Yenping Middle School		Yenping	Yenping	1	M	4	13			118			118
Yenping Middle School		Yenping	Yenping	1	F	3	4			25			25
Bible Training School, Yenping		Yenping	Yenping	1									17
Bible Training School, Yenping		Yenping	Yenping	1	F	1	3						44
Lower Primary Schools		Yenping	Yuki	2	M F		6	50					50
Lower Primary Schools		Yenping	Yuki	2	F		3	40					40
Higher Primary School, Yuki City		Yenping	Yuki	1	M		5		29				29
Lower Primary Schools		Yenping	Yungan	4	M		6	103					103
Lower Primary Schools		Yenping	Yungan	3	F		7	116					116
Higher Primary School		Yenping	Yungan	1	M	1	5			25			25
Higher Primary School		Yenping	Yungan	1	F		5			46			46

Name	Place	Conference	District	Number of Schools	Sex of Pupils	No. of Teachers		Pupils (Day and Boarding)						
						Foreign	Native	Lower Elementary	Higher Elementary	Secondary	Kindergarten	Other	Total Pupils	
EUROPE														
Girls' School, Lovetch	Bulgaria			1	F	2	11	..	37	64	..	..	..	101
Methodist Short Hour School, Copenhagen	Denmark		Nordheim	1	M F	..	..	..	..	25	..	..	..	25
Children's Homes	Denmark			11	M F	..	..	..	..	..	..	..	..	..
Epila Orphanage	Finland		Finnish	1	M F	..	2	8	11	..	..	..	..	17
Viborg Orphanage	Finland		Finnish	1	M F	..	2	8	9	..	..	..	..	17
Foyer Retrouve Ecolede Garcons, Charvieu	France			1	M	..	7	22	20	28	..	..	..	24
Foyer Retrouve La Tronche	France			1	F	2	2	19	16	..	..	..	..	15
Ecole Foyer de Champfleury, Poissy	France			1	F	..	3	..	40	7	..	..	..	47
Orphanage, Grenoble	France			..	..	..	..	..	..	..	..	..	..	..
Casa Materna, Naples*	Italy		Southern	1	M F	..	5	17	35	30	..	..	..	23
Crandon Institute, Rome	Italy		Central	1	F	4	29	175	65	..	65	..	..	120
Collegio Internazionale Moote Mario, Rome	Italy		Central	1	M	..	12	12	23	39	..	..	..	74
Girls' Professional School, Florence*	Italy		Central	1	F	1	10	..	..	31	..	..	..	31
Industrial Institute, Venice*	Italy		North	1	M	..	5	15	20	7	..	..	..	18
Cesare Battisti Boys' Institute, Trent	Italy		North	1	M	..	3	..	..	30	..	..	..	30
House School, Novi Sad	Jugo Slavia			1	F	..	..	..	..	..	..	..	..	80
Girls' School, Monastir	Jugo Slavia		North	1	F	..	..	..	..	..	..	..	..	80
Orphanage, Sboran	Jugo Slavia			1	..	..	..	..	..	..	..	..	..	..
Emmas Children's Home, Kirkeboi	Norway			1	..	..	Chil	nd	nd	nd	nd	nd	nd	20
Children's Home, Oster-Aker	Norway			1	..	..	..	..	..	..	..	..	..	25
Primary School, Alicante	Spain			1	M F	..	..	180	..	28	..	..	..	208
Primary School, Seville	Spain			1	M F	..	..	..	..	..	..	..	..	..
Children's Homes	Sweden			8	M F	..	..	..	..	..	..	..	..	..
Boys' Home, Algiers	North Africa			1	M	Att	end	Go	ver	nm	ent	Sch	ools	52
Girls' Home, Algiers	North Africa			1	F	Att	end	Go	ver	nm	ent	Sch	ools	37
Students' Hostel, Algiers	North Africa			1	M	Att	end	Go	ver	nm	ent	Sch	ools	12
Boys' Home, Constantine	North Africa			1	F	Att	end	Go	ver	nm	ent	Sch	ools	30
Girls' Home, Constantine	North Africa			1	M	Att	end	Go	ver	nm	ent	Sch	ools	21
Boys' Home, Tunis	North Africa			1	M	Att	end	Go	ver	nm	ent	Sch	ools	17
Girls' Home, Tunis	North Africa			1	M	Att	end	Go	ver	nm	ent	Sch	ools	7
Il Maten Carpet School				1	M	..	..	..	..	..	..	..	..	12
Sidi Aich Agricultural School				1	M	..	..	..	..	..	..	..	..	3
Ouahia Girls Day School, Fort National				1	F	..	..	25	..	..	..	..	..	25
Bible Institute, Algiers				1	M	..	..	..	..	..	..	..	..	5
Elementary Schools	Madeira Islands			5	M F	..	6	156	..	..	..	..	..	156
Night Schools	Madeira Islands			4	..	..	..	80	..	..	..	..	..	80

INDIA														
Name	Place	Conference	District	Number of Schools	Sex of Pupils	Foreign	Native	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Total Pupils
Primary Schools	Bengal		Asansol	..	M F	..	..	7	126	..	..	..	..	126
Primary Schools	Bengal		Asansol	2	M F	..	..	10	42	..	..	..	..	151
Bengal Girls' Boarding School, Asansol	Bengal		Asansol	1	M F	..	..	6	42	47	138	6	11	95
Boys' Boarding School, Asansol	Bengal		Asansol	1	M	1	6	..	..	..	..	..	..	456
Primary Schools	Bengal		Calcutta-Bengali	11	M F	..	..	17	456	..	..	..	..	..
Collins Institute, Calcutta	Bengal		Calcutta-Bengali	1	..	..	..	..	..	..	..	..	..	..
Lee Memorial Boys' Boarding School, Calcutta	Bengal		Calcutta-Bengali	..	..	..	..	..	..	..	..	..	..	..
Lee Memorial Girls' Boarding School, Calcutta	Bengal		Calcutta-Bengali	..	..	..	..	..	..	..	..	..	..	..
Primary Schools	Bengal		Calcutta - Hindustani	2	M F	..	..	2	45	..	..	..	..	45
Calcutta Boys' School, Calcutta	Bengal		English	1	M	..	..	..	..	..	..	..	..	159
Queen's Hill Girls' High School, Darjeeling	Bengal		English	1	M F	7	14	47	69	..	21	27	..	164
Calcutta Girls' High School, Calcutta	Bengal		English	1	F	3	20	163	47	..	47	25	..	232
Primary Schools	Bengal		Pakaur	5	M F	..	..	5	148	..	..	..	..	148
Primary Schools	Bengal		Pakaur	3	M F	..	..	5	85	..	..	..	..	85
Mission Middle English Boys' School, Pakaur	Bengal		Pakaur	1	M	..	..	6	..	..	100	..	..	100

Name	Place	Conference	District	Number of Schools		No. of Teachers		Pupils (Day and Boarding)								
				Number of Schools	Sex of Pupils	Foreign	Native	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other	Total Pupils	
<i>Alma J. Keener Girls' Middle School</i> , Pakaur.	Bengal	Pakaur	Pakaur	1	M F	..	10	110	..	13	..	..	..	..	..	123
<i>Girls' Industrial School</i> , Pakaur.	Bengal	Pakaur	Pakaur	1	F	..	2	..	..	..	..	..	..	..	..	32
Hindi Primary Kindergarten, Pakaur	Bengal	Pakaur	Pakaur	1	M	..	..	..	..	28	..	..	..	..	..	28
Primary Schools.	Bengal	Saotal.	Saotal.	11	M	..	11	218	..	..	..	..	..	..	..	218
<i>Primary Schools</i> .	Bengal	Santal.	Santal.	2	M F	..	2	75	..	..	..	..	..	..	..	75
Boys' Boarding School, Tamluk.	Bengal	Tamluk	Tamluk	1	M	..	2	10	..	5	..	..	..	..	..	15
<i>Girls' Boarding School</i> , Tamluk.	Bengal	Tamluk	Tamluk	1	F	..	4	..	..	50	..	..	..	..	..	59
<i>Tamluk Day School</i> , Tamluk.	Bengal	Tamluk	Tamluk	1	M F	..	1	20	..	..	..	..	..	..	..	26
<i>Day (Industrial) School</i> , Nanda Kumar	Bengal	Tamluk	Tamluk	1	M F	..	2	60	..	..	..	..	..	..	..	60
Primary Schools.	Bombay	Basim.	Basim.	5	M F	..	10	212	..	..	..	..	..	..	..	212
<i>Primary Schools</i> .	Bombay	Basim.	Basim.	4	M F	..	4	95	..	..	..	..	..	..	..	95
<i>Girls' Boarding School</i> , Basim.	Bombay	Basim.	Basim.	1	F	..	6	37	..	8	..	7	..	..	..	52
Boys' Boarding School, Basim.	Bombay	Basim.	Basim.	1	M	..	4	32	..	11	..	*21	..	..	..	64
Primary Schools.	Bombay	Bombay.	Bombay.	2	M F	..	2	55	..	..	..	..	..	..	..	55
<i>Marathi Day Schools</i> .	Bombay	Bombay.	Bombay.	3	M F	..	5	101	..	..	..	..	..	..	..	101
<i>Gujarati Day Schools</i> .	Bombay	Bombay.	Bombay.	2	M F	..	4	75	..	..	..	..	..	..	..	75
Marathi Boys' Boarding School, Kalyan.	Bombay	Bombay.	Bombay.	1	M	..	1	20	..	..	..	..	..	..	..	20
Primary Schools.	Bombay	Nagpur.	Nagpur.	8	M	..	23	600	..	92	..	..	..	..	..	692
<i>Primary Schools</i> .	Bombay	Nagpur.	Nagpur.	8	F	..	9	367	..	..	..	..	..	..	..	367
Boys' Boarding School, Kamptl.	Bombay	Nagpur.	Nagpur.	1	M	..	6	40	..	15	10	2	2	..	..	69
<i>Girls' Boarding School</i> , Gonda.	Bombay	Nagpur.	Nagpur.	1	F	..	2	5	..	66	..	8	7	..	..	86
Marathi Bible Training School, Nagpur	Bombay	Nagpur.	Nagpur.	1	M F	..	1	3	..	..	..	..	..	..	..	17
Primary Schools.	Bombay	Poona.	Poona.	23	M F	..	24	340	..	175	..	..	..	..	..	515
<i>Primary Schools</i> .	Bombay	Poona.	Poona.	7	M F	..	9	234	..	..	..	..	..	..	..	234
Boys' Boarding School, Kopargao.	Bombay	Poona.	Poona.	1	M	..	1	26	..	8	..	..	..	..	..	34
Boys' Orphanage and High School, Poona.	Bombay	Poona.	Poona.	1	M	1	4	18	17	20	20	10	..	..	..	85
<i>Taylor High School and Anglo-Indian Home</i> , Poona.	Bombay	Poona.	Poona.	1	F	4	6	86	42	..	..	12	..	..	..	140
<i>Hillman Memorial School</i> , Telegaon.	Bombay	Poona.	Poona.	1	F	1	8	70	6	..	15	..	..	..	..	99
Anglo-Vernacular School, Twante.	Burma	Burmese.	Burmese.	1	M F	..	6	..	..	..	140	..	..	..	..	140
Anglo-Vernacular School, Thongwa.	Burma	Burmese.	Burmese.	1	M F	..	5	32	26	..	13	..	..	..	..	71
Anglo-Vernacular School, Syriam.	Burma	Burmese.	Burmese.	1	M	..	8	49	56	..	55	..	..	..	..	160
<i>Dexter Reid Vernacular Girls' School</i> , Thongwa.	Burma	Burmese.	Burmese.	1	M F	..	1	30	..	..	..	..	..	..	..	30
<i>Harris Memorial Girls' School</i> , Rangoon	Burma	Burmese.	Burmese.	1	M F	..	2	..	60	..	..	..	..	..	..	60
<i>Methodist Burmese Girls' High School</i> , Rangoon.	Burma	Burmese.	Burmese.	1	M F	..	10	155	38	..	46	29	..	..	..	268
<i>Methodist School of Theology</i> , Thongwa.	Burma	Burmese.	Burmese.	1	M	1	1	..	..	..	..	..	..	..	..	7
<i>Bible Training School</i> , Thongwa.	Burma	Burmese.	Burmese.	1	F	1	1	..	..	..	..	..	..	..	..	10
Burmese Boys' High School, Rangoon.	Burma	Burmese.	Burmese.	1	M	1	35	247	217	..	253	50	..	..	..	767
Anglo-Chinese Boys' School, Rangoon.	Burma	Chinese.	Chinese.	1	M F	..	5	80	15	..	..	..	..	..	..	95
Anglo-Chinese Boys' School, Pegu.	Burma	Chinese.	Chinese.	1	M F	..	3	..	..	..	46	..	..	..	..	46
Anglo-Chinese Girls' School, Rangoon.	Burma	Chinese.	Chinese.	1	F	1	5	96	47	..	..	..	..	..	..	142
Methodist Chinese Night School, Rangoon.	Burma	Chinese.	Chinese.	1	M	..	3	..	50	..	..	..	..	..	..	50
<i>Methodist Anglo-Vernacular Middle School</i> , Thandaung.	Burma	English.	English.	1	M F	..	8	40	24	..	20	..	..	..	..	84
<i>Methodist European Girls' High School</i> , Rangoon.	Burma	English.	English.	1	M F	2	14	72	55	..	42	17	..	..	..	91
Primary Schools.	Burma	Indian.	Indian.	3	M F	..	4	60	45	..	..	..	..	..	..	105
<i>Methodist Tamil School</i> , Pegu.	Burma	Indian.	Indian.	1	M F	..	2	..	64	..	..	..	..	..	..	64
Primary Schools.	Central Provinces.	Balaghat.	Balaghat.	5	M F	..	15	299	23	..	..	..	..	..	..	322
<i>Orphanage and Boarding School</i> , Bihar.	Central Provinces.	Balaghat.	Balaghat.	1	M F	1	6	76	9	..	24	..	..	..	..	109
Primary Schools.	Central Provinces.	Gadawara.	Gadawara.	5	M	..	5	52	..	..	..	..	..	..	..	52
<i>Primary Schools</i> .	Central Provinces.	Jubbulpore.	Jubbulpore.	14	M	..	13	225	..	..	..	..	..	..	..	225
<i>Primary Schools</i> .	Central Provinces.	Jubbulpore.	Jubbulpore.	2	F	1	5	75	..	..	..	..	..	..	..	75
Boys' Boarding School, Jubbulpore.	Central Provinces.	Jubbulpore.	Jubbulpore.	1	M	..	6	..	103	..	..	..	..	..	..	103
<i>Johnson Girls' School</i> , Jubbulpore.	Central Provinces.	Jubbulpore.	Jubbulpore.	1	F	3	12	148	19	..	69	22	..	..	..	258
<i>Girls' Normal School</i> , Jubbulpore.	Central Provinces.	Jubbulpore.	Jubbulpore.	1	F	1	2	..	..	..	..	..	..	..	..	33
Hardwicke Christian High School, Jubbulpore.	Central Provinces.	Jubbulpore.	Jubbulpore.	1	M	2	12	..	..	..	99	59	..	..	..	158

* Attend Government School.

Name	Place	Conference	District	Number of Schools		No. of Teachers		Pupils (Day and Boarding)								
				M	F	Foreign	Native	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other	Total Pupils	
																Sex of Pupils
INDIA																
Thoburn Biblical Institute, Jubbulpore		Central Provinces.	Jubbulpore.	1	M F	2	4								36	36
Primary Schools.		Central Provinces.	Khandwa.	20	M F		21	274								274
Vernacular Middle School, Khandwa.		Central Provinces.	Khandwa.	1	M		8		140							140
Methodist Girls' School, Khandwa.		Central Provinces.	Khandwa.	1	F	1	7	65	11	12						10
Village Workers Training School.		Central Provinces.	Khandwa.	1	M		2									9
Primary Schools.		Central Provinces.	Raipur.	8	M F		6	60								60
Primary Schools.		Central Provinces.	Raipur.	1	F		3	43	2							45
Boys Boarding School and Orphanage, Raipur		Central Provinces.	Raipur.	1	M			97	23	11						131
Girls' Orphanage and Boarding School, Jagdalpur		Central Provinces.	Raipur.	1	F	1	10	108	11	24						143
Jagdarpur Boys' Boarding School, Jagdalpur		Central Provinces.	Raipur.	1	M		8	77	23		8					108
Alderman Girls' Boarding School, Jagdalpur.		Central Provinces.	Raipur.	1	F	1	6	103	30							133
Bible Training School, Jagdalpur.		Central Provinces.	Raipur.	1	M		1								8	8
Primary Schools.		Central Provinces.	Sironcha.	1	M F		7	75	9							84
Primary Schools.		Central Provinces.	Sironcha.	5	M F		5	69								69
Clark Girls' Boarding School.		Central Provinces.	Sironcha.	1	F		4	114	28	18						160
Primary Schools.		Gujarat.	Ahmedabad.	103	M F		168	2626	63							2689
Primary Schools.		Gujarat.	Ahmedabad.	69	M F		71	1499								1499
Nadiad Industrial Institute, Nadiad.		Gujarat.	Ahmedabad.	1	M										12	12
Boys' Boarding School, Nadiad.		Gujarat.	Ahmedabad.	1	M F	1	8	70	54	33						157
Primary School.		Gujarat.	Baroda.	45	M F		46	930								930
Primary Schools.		Gujarat.	Baroda.	25	M F		26	868								868
Boys' Primary Boarding School, Baroda Camp.		Gujarat.	Baroda.	1	M		6	104								104
Boys' High School, Baroda Camp.		Gujarat.	Baroda.	1	M	1	13				114	55				169
Webb Memorial School, Baroda.		Gujarat.	Baroda.	1	F	3	16	187				54	22		20	283
Buller Memorial Hospital Nurses Training School, Baroda.		Gujarat.	Baroda.	1	F	1	2									10
Primary Schools.		Gujarat.	Kathiawar.	8	M F		10	166								166
Primary Schools*.		Gujarat.	Kathiawar.	6	M F		6	67								67
Primary Schools.		Gujarat.	Godhra.	53	M F		53	1166								1166
Primary Schools.		Gujarat.	Godhra.	52	M F		52	1209								1209
Boys' Boarding School, Godhra.		Gujarat.	Godhra.	1	M	1	6		105							105
Girls' Boarding School, Godhra.		Gujarat.	Godhra.	1	F	2	18	92		47						139
Normal Department, Godhra.		Gujarat.	Godhra.													69
Primary Schools.		Indus River.	Ajmer.	22	M F		22	340								340
Primary Schools.		Indus River.	Ajmer.	16	M F		16	233								233
Avery Girls' Boarding School, Ajmer.		Indus River.	Ajmer.	1	M F	1	8	70	24	11						105
Boys' Hostel (boys attend Scotch Mission Schools).		Indus River.	Ajmer.	1	M											68
Tulaunia Sanitarium School		Indus River.	Ajmer.	1	M F		5	21	11		6					38
Bible Training School.		Indus River.	Ajmer.	1	M F		2	3	6							9
Primary Schools.		Indus River.	Batala.	5	M		4	75								75
Primary Schools.		Indus River.	Batala.	2	F		2	22								22
Primary Schools.		Indus River.	Baluchistan.	5	M F		5	51								51
Quetta Bible School.		Indus River.	Baluchistan.	1	M F	1	4								11	11
Primary Schools.		Indus River.	Bikaner.	5	M		5	70								70
Primary Schools.		Indus River.	Hissar.	21	M F		13	278								278
Primary Schools.		Indus River.	Hissar.	2	F		2	29								29
Primary Schools.		Indus River.	Lahore.	16	M F		17	397								397
Primary Schools.		Indus River.	Lahore.	3	F		3	76								76
Johnston Memorial Boys' Boarding School, Lahore.		Indus River.	Lahore.	1	M			39	26		42	3	2			112
Lucie Harrison Girls' School, Lahore.		Indus River.	Lahore.	1	F	2	9	70	25		18				3	116
Blackstone Bible Training School		Indus River.	Lahore.	1	M F											24
Raewid		Indus River.	Sind.	17	M F		13	275								275
Primary Schools.		Lucknow.	Allahabad.	3	M F		3	22								22
Sadan Bazar Primary School*.		Lucknow.	Allahabad.	1	M		2	14								14
Anglo-Vernacular Boys' Boarding School.		Lucknow.	Allahabad.	1	M		5	57	40							97
Primary Schools.		Lucknow.	Arrah.	2	M F		2	24								24
Boys' Boarding School, Arrah.		Lucknow.	Arrah.	1	M			22	15		5					42
Sawell Girls' School, Arrah.		Lucknow.	Arrah.	1	F		5		45							45

Name	Place	Conference	District	Number of Schools	Sex of Pupils	No. of Teachers		Pupils (Day and Boarding.)							
						Foreign	Native	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other	Total Pupils
INDIA															
Primary Schools*		Lucknow	Ballia	3	M		3	45							45
Primary Boarding School*		Lucknow	Ballia	1	M		3	33							33
Bible Training School, Ballia*		Lucknow	Ballia	2	M F		4	27						25	47
Primary Schools		Lucknow	Buxar	3	M		2	47							47
Primary Schools		Lucknow	Cawnpore	19	M		16	174							174
Primary Schools		Lucknow	Cawnpore	6	M F		10	95							95
Central Middle School, Cawnpore*		Lucknow	Cawnpore	1	M		13	138							138
Hudson Memorial Girls' School, Cawnpore.		Lucknow	Cawnpore	1	F	2	11	117	26		20				163
Girls' High School, Cawnpore.		Lucknow	Cawnpore	1	F	2	11	66	60		16	6			148
Primary Schools		Lucknow	Gonda	6	M F		6	160							160
Boys' School, Bahraich		Lucknow	Gonda	1	M		7	125	75						200
Boys' School, Bargann		Lucknow	Gonda	1	M		2	66							66
Boys' Hostel, Gonda		Lucknow	Gonda	1	M										38
Chambers Memorial Girls' School, Gonda.		Lucknow	Gonda	1	M F	1	10				133				133
Primary Schools		Lucknow	Lucknow	4	M		4	93							93
Isabella Thoburn High School, Lucknow		Lucknow	Lucknow	1	M F	3	15	212	116			30			358
Centennial School, Lucknow		Lucknow	Lucknow	1	M			34			142				176
Lucknow Christian School of Commerce, Lucknow		Lucknow	Lucknow	1	M									190	190
Primary Schools		Lucknow	Rae Bareilly	5	M F		6	81							81
Columbia Boys' Boarding School, Muzzarfarpur.		Lucknow	Tirhoot	1	M		1	18	15						33
Indiana Girls' School, Muzzarfarpur.		Lucknow	Tirhoot	1	F	1	7				66				66
Primary Schools*		North India	Bareilly	2	M F		2	45							45
Khera Baghera School*		North India	Bareilly	1	M		4	21							21
City Mission School*		North India	Bareilly	1	M		12	51		100					151
Methodist Girls' School.		North India	Bareilly	1	M F	1	13	167	45		18				230
Johnson Boys' Primary School and Hostel, Shahjahanpur*		North India	Bareilly	1	M	1	5	65	35					4	104
Abbie Leonard Rich High School, Shahjahanpur*		North India	Bareilly	1	M		26	60			320	95			475
Bidwell Memorial Girls' School, Shahjahanpur.		North India	Bareilly	1	M F	1	11	90	32		11				133
Primary Schools		North India	Bijnor	11	M		11	238							238
Lois Lee Parker Girls' School, Bijnor.		North India	Bijnor	1	F		7	50	24						74
Vail Boys' Boarding School, Bijnor.		North India	Bijnor	1	M		2	40							40
Normal Training School, Bijnor.		North India	Bijnor	1	F		1								7
Primary Schools*		North India	Budaon	10	M F		10	152							152
Sigler Girls' School, Budaon.		North India	Budaon	1	F	1	10	44	42	35		19			140
Boys' School, Budaon.		North India	Budaon	1	M			80	68		83	7			238
Christian Boys' Primary Boarding School, Budaon*		North India	Budaon	1	M			106							106
Bible Training School, Budaon*		North India	Budaon	1	M F		8							95	95
Primary Schools		North India	Chandausi	14	M		14	193							193
Primary Schools		North India	Chandausi	7	F		7	69							69
Primary Schools		North India	Garbwal	15	M F		26	451							451
Mary Ensign Gill Girls' School, Pauri.		North India	Garbwal	1	F	1	14	61	32		10				103
Messmore High School, Pauri.		North India	Garbwal	1	M		19				282	36			318
Wandell Training School, Srinagar.		North India	Garbwal	1	M		2							9	9
Boys' Boarding School, Hardoi.		North India	Hardoi	1	M		3	35	5	4	3	1			48
Methodist Girls' School, Hardoi.		North India	Hardoi	1	F	1	7				94				94
Primary Schools		North India	Eastern Kumaon.	9	M F		18	114	229						343
Primary Schools		North India	Eastern Kumaon.	3	M F		3	52							52
Anglo-Vernacular Middle School, Pithoragarh.		North India	Eastern Kumaon.	1	M		7				103				103
Girls' Boarding School, Pithoragarh.		North India	Eastern Kumaon.	1	F	1	12	50	22		15		k	12	99
Primary Schools		North India	Kumaon	4	M F		6	88							88
Primary Schools		North India	Kumaon	3	F		7	90							90
Boys' Boarding School, Dwarahat.		North India	Kumaon	1	M		11	10	53		70				133
Methodist Girls' Boarding School, Dwarahat.		North India	Kumaon	1	F	1	6	24	13		13				50
Anglo-Vernacular School, Ranikhet.		North India	Kumaon	1	M		10	53	62		47				162
Humphrey Memorial High School, Naini Tal.		North India	Kumaon	1	M		13		64		104	24			192

Name	Place	Conference	District	Number of schools	Sex of Pupils	No. of Teachers		Pupils (Day and Boarding)							Total Pupils
						Foreign	Native	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other	
INDIA															
Philander Smith College, Naini Tal.		North India	Kumaon	1	M	16	..	30	41	..	..	11	21	67	170
Wellesley Girls' High School, Naini Tal.		North India	Kumaon	1	F	19	..	33	35	..	..	42	44	..	154
Primary Schools		North India	Moradabad	4	M	..	4	67	..	..	..	..	..	..	67
Primary Schools		North India	Moradabad	8	F	..	10	97	..	..	..	..	..	..	97
Girls' Middle School, Moradabad		North India	Moradabad	1	F	2	18	130	23	..	16	..	..	..	169
Girls' Normal School, Moradabad*		North India	Moradabad	1	F	1	2	..	..	..	..	..	..	15	15
Parker Branch Boarding School, Moradabad.		North India	Moradabad	1	M	1	5	117	..	..	..	..	..	..	117
Parker Memorial High School, Moradabad*		North India	Moradabad	1	M	..	18	..	80	..	124	40	..	..	244
Bible Training School, Sambhal.		North India	Moradabad	1	M F	..	1	..	..	..	..	..	..	14	14
Primary Schools		North India	Pilibhit	3	M F	..	4	63	..	..	..	..	..	..	63
Primary Schools		North India	Sitapur	1	M	..	4	46	34	..	..	..	..	..	80
Boys' Boarding School, Sitapur		North India	Sitapur	1	M	..	8	72	37	..	..	..	..	..	109
Girls' Boarding School, Sitapur		North India	Sitapur	1	F	..	9	43	22	22	..	..	..	..	87
Primary Schools		Northwest India	Aligarh	45	M	..	45	539	..	..	..	..	..	..	539
Primary Schools		Northwest India	Aligarh	26	F	..	27	251	..	..	..	..	..	..	251
Boys' Industrial School, Aligarh.		Northwest India	Aligarh	1	M	3	7	..	..	..	..	..	..	120	120
Boys' Anglo-Vernacular School, Aligarh		Northwest India	Aligarh	1	M	..	10	..	..	110	..	..	..	..	110
Village Training School, Aligarh*		Northwest India	Aligarh	1	F	..	1	..	..	..	..	..	..	4	4
Village Training School, Aligarh*		Northwest India	Aligarh	1	M	..	2	..	..	..	..	..	..	12	12
Woman's Industrial Home		Northwest India	Aligarh	1	F	2	10	..	..	..	..	..	..	82	82
Louisa Soule Girls' School.		Northwest India	Aligarh	1	F	..	14	135	22	..	9	..	..	..	166
Primary Schools		Northwest India	Bulandshahr	22	M F	..	23	264	..	..	..	..	..	..	264
Primary Schools		Northwest India	Delhi	74	M F	..	61	822	..	..	..	..	..	..	822
Primary Schools		Northwest India	Delhi	51	M F	..	52	624	..	..	..	..	..	..	624
Boys' Boarding School, Sonapat.		Northwest India	Delhi	1	M	..	4	65	15	..	..	..	..	..	80
George Warren Brown Village Training School, Sonapat.		Northwest India	Delhi	1	M F	..	2	..	..	..	..	..	..	15	15
Primary Schools*		Northwest India	Meerut	40	M F	..	49	726	..	..	..	..	..	..	726
Anglo-Vernacular Boys' Middle School, Meerut.		Northwest India	Meerut	1	M	1	12	75	43	..	67	..	..	..	185
Howard Pleased Memorial Girls' High School, Meerut.		Northwest India	Meerut	1	F	1	14	56	27	..	32	31	..	48	194
M. E. Mission Girls' Normal School, Meerut.		Northwest India	Meerut	1	F	1	2	..	..	..	..	..	..	14	14
Primary Schools		Northwest India	Muttra	29	M F	..	29	400	123	..	..	..	..	..	523
Primary Schools		Northwest India	Muttra	11	M F	..	14	176	..	..	..	..	..	..	176
Anglo-Vernacular Boys' Boarding School.		Northwest India	Muttra	1	M	1	10	44	54	..	97	..	..	..	195
Blackstone Institute		Northwest India	Muttra	1	F	1	9	94	38	..	29	..	..	..	161
Muttra Training School.		Northwest India	Muttra	1	F	4	10	..	..	..	..	..	..	36	36
M. E. Mission Boys' Normal School.		Northwest India	Muttra	1	M	..	..	..	..	..	..	..	..	16	16
Primary Schools		Northwest India	Muzaffarnagar	12	M F	..	12	104	..	..	..	..	..	..	104
Primary Schools*		Northwest India	Roorkee	25	M F	..	19	343	5	..	..	..	..	..	348
Primary Schools		Northwest India	Roorkee	17	M F	..	17	291	..	..	..	..	..	..	291
Girls' Boarding School, Roorkee.		Northwest India	Roorkee	1	M F	1	7	90	..	..	..	..	..	..	90
Boys' School, Roorkee*		Northwest India	Roorkee	9	M	..	7	100	24	3	7	..	..	..	134
Primary Schools		South India	Bangalore	6	M F	..	12	170	..	..	..	..	..	..	170
Primary Schools		South India	Bangalore	8	M F	..	18	243	..	..	..	..	..	..	243
Village Boarding School, Betmangala.		South India	Bangalore	1	M F	..	2	31	..	..	..	..	..	..	31
Anglo-Vernacular Boys' School, Kolar.		South India	Bangalore	1	M	..	11	108	..	..	43	..	..	..	151
Industrial and Night School, Kolar.		South India	Bangalore	1	M	..	..	..	..	..	..	..	..	16	16
Girls' Boarding School, Kolar.		South India	Bangalore	1	F	..	16	83	86	..	..	9	..	..	173
Bible Training School, Kolar.		South India	Bangalore	1	M F	..	2	..	..	..	..	..	..	26	26
Primary Schools		South India	Belgaum	96	M F	..	96	1410	..	..	..	..	..	..	1410
Primary Schools		South India	Belgaum	19	M F	..	19	373	..	..	..	..	..	..	373
City Day Schools, Belgaum.		South India	Belgaum	4	M F	..	14	359	..	..	..	..	..	..	359
Anglo-Vernacular Middle and Industrial School, Gokak Falls.		South India	Belgaum	1	M F	..	12	85	86	28	..	..	..	6	205
Primary Night School		South India	Belgaum	..	..	..	..	34	..	..	..	..	..	..	34
Beynon Smith High School, Belgaum.		South India	Belgaum	1	M F	2	27	..	..	..	..	..	..	..	..
Girls' Boarding School, Belgaum.		South India	Belgaum	1	F	..	10	..	90	..	..	20	..	..	110
District Night Schools.		South India	Bidar	33	M F	..	60	357	..	..	..	..	..	..	357
Boys' Boarding School, Bidar.		South India	Bidar	1	M	..	9	..	..	110	..	..	..	..	110

Name	Place	Conference	District	Number of Schools		No. of Teachers		Pupils (Day and Boarding)					Total Pupils
				Number of Schools	Sex of Pupils	Foreign	Native	Kindergarten	Primary	Secondary	Commercial	Other	
LATIN AMERICA													
Primary Schools		East'n So. America	Northern	4	F	10	231	22					253
Colegio Norte Americano, Rosario		East'n So. America	Northern	1	M F	4	8	13	71				84
Instituto Gleason, Rosario		East'n So. America	Northern	1	F	1	4	30	79				109
Methodist English School, Rosario		East'n So. America	Northern	1	M F	4	1	30	20				50
Colegio Rivadavia, Mercedes		East'n So. America	Northern	1	M F				66				12
Escuela Rivadavia, Mendoza		East'n So. America	Northern	1	M F				33				37
No. American Academy, Montevideo		East'n So. America	Northern	1	M	6	3	101					127
Crandon Institute, Montevideo		East'n So. America	Northern	1	F	8	9	312			26		325
District Day School, Mexico City		Mexico	Central	2	M F		5	195					191
Santa Julia Industrial School, Mexico City		Mexico	Central	1	M F	2	4	95					95
Sara L. Keen College, Mexico City		Mexico	Central	1	F	5	18	46	244	14			349
Bible Training School, Mexico City		Mexico	Central	1	F	2	1						17
District Day Schools*		Mexico	Eastern	1	6			165					165
District Day School		Mexico	Eastern	1	M F	1	6	1	35				35
Ludlow Institute, Pachuca		Mexico	Eastern	1	M F	3	11	78	259				337
District Day Schools**		Mexico	Mexico	4	M F		7	218					218
District Day School		Mexico	Mexico	1	M F		3	160					160
Methodist Inst. for Boys, Queretaro		Mexico	Northern	1	M F		8	54	34				88
Colegio Juarez, Guanajuato		Mexico	Northern	1	M F	2	8	158	10				168
Morelos Boys' School, Guanajuato*		Mexico	Northern	1	M		4	120					120
District Day Schools*		Mexico	Puebla	20	M F		24	675					675
City and District Day Schools		Mexico	Puebla	3	M F		5	35	114				149
Instituto Methodist Mexicano, Puebla*		Mexico	Puebla	1	M	4	15	210	26		10		265
Instituto Normal Methodist, Puebla		Mexico	Puebla	1	M F	7	17	61	204			130	395
District Day Schools		North Andes	Central	5	M F		11	118					218
Instituto Andino, Huancayo		North Andes	Central	1	M F	6	10	173	31		46		257
District Day Schools**		North Andes	Coast	1	M F	3	13	470					470
High School, Callao		North Andes	Coast	1	M F	4	4		85				85
Colon School, Callao		North Andes	Coast	1	M F	2	13	400					400
Victoria Primary School, Lima		North Andes	Coast	1	M F	1	5	149					149
Girls' High School, Lima		North Andes	Coast	1	F	4	8	120	25				145
Instituto Norte Americano, Lima		North Andes	Coast	1	M	4	7	128	21				164

MALAYSIA

Name	Place	Conference	District	Number of Schools	Sex of Pupils	Foreign	Native	Kindergarten	Primary	Elementary	Higher Elementary	Cambridge	Commercial	Other	Total Pupils
Anglo-Chinese School, Ipoh*	Malaysia	Fed. Malay States	1	M	4	23	150	319	176	72					717
Anglo-Chinese Girls' School, Ipoh*	Malaysia	Fed. Malay States	1	M F	2	6	50	60	18	4					132
Anglo-Chinese School, Telok Anson*	Malaysia	Fed. Malay States	1	M F		10	69	132	49	12					262
Anglo-Chinese School, Kampar*	Malaysia	Fed. Malay States	1	M F		10	103	126	45						274
Anglo-Chinese School, Tronoh*	Malaysia	Fed. Malay States	1	M F		2	30	22							52
Anglo-Chinese School, Gopeng*	Malaysia	Fed. Malay States	1	M F		3	23	44							67
Anglo-Chinese School, Tapah*	Malaysia	Fed. Malay States	1	M F		2	22	31							53
Treacher Girls' School, Taipeng*	Malaysia	Fed. Malay States	1	F	2	7	51	51	16	9					127
Anglo-Chinese School, Sitiawan*	Malaysia	Fed. Malay States	1	M F		4	30	47	15						92
Methodist Boys' School, Kuala Lumpur*	Malaysia	Fed. Malay States	1	M	3	34	280	232	150	51					713
Methodist Girls' Sch., Kuala Lumpur*	Malaysia	Fed. Malay States	1	M F	4	13	131	130	42	13					316
Anglo-Chinese School, Klang*	Malaysia	Fed. Malay States	1	M F	1	13	106	160	66	18					350
Anglo-Chinese School, Port Swettenham*	Malaysia	Fed. Malay States	1	M F	3	23	40								63
Anglo-Chinese School, Seremban*	Malaysia	Fed. Malay States	1	M F	2	6	62	90	29	4					185
Anglo-Chinese School, Parit Buntar*	Malaysia	Fed. Malay States	1	M F		9	68	118	81						267
Yeok Eng, Tampin*	Malaysia	Fed. Malay States	1	M F		2	30								30
Uk Eng, Sitiawan*	Malaysia	Fed. Malay States	1	M F		2									
Ng Di, Sitiawan*	Malaysia	Fed. Malay States	1	M F		3									
Anglo-Chinese School, Malacca*	Malaysia	Malacca	1	M	9	54	134	31							219
Suydam Girls' School, Malacca*	Malaysia	Malacca	1	F	2	4	29	45	6	4					84
Asaban Chinese Vernacular School, Malacca*	Malaysia	Malacca	1	M F		1								12	12
Anglo-Chinese Sch., Bukit Mertajam*	Malaysia	Penang	1	M F		7	55	83	14						152

Name	Place	Conference	District	Number of Schools		No. of Teachers		Pupils (Day and Boarding)						
				Number of Schools	Sex of Pupils	Foreign	Native	Primary	Lower Elementary	Higher Elementary	Cambridge	Other	Total Pupils	
Anglo-Chinese School, Dato Kramat*	Malaysia	Penang	1	M F	6	56	77	..	..	..	..	..	133
Anglo-Chinese School, Nibong Tebal	Malaysia	Penang	1	M F	7	41	106	16	..	..	..	..	163
Anglo-Chinese School, Penang	Malaysia	Penang	1	M F	7	52	195	720	523	121	..	..	1559
Lindsay Girls' School, Penang*	Malaysia	Penang	1	F	3	32	81	191	50	18	..	..	340
District School	Malaysia	Sarawak	13	M F	1	23	325	..	..	..	..	..	325
Anglo-Chinese School, Singapore*	Malaysia	Singapore	1	M	3	12	..	418	..	..	..	..	418
Anglo-Chinese School, Singapore*	Malaysia	Singapore	1	M	3	54	..	1130	468	110	..	23	1731	
Cekang English School, Singapore*	Malaysia	Singapore	1	M F	4	7	..	257	..	..	..	..	257
Paya Lebar English Sch., Singapore*	Malaysia	Singapore	1	M F	3	3	..	141	..	..	..	..	141
Short Street Girls' School, Singapore*	Malaysia	Singapore	1	M F	3	15	..	354	100	31	..	..	485
Fairfield Girls' School, Singapore*	Malaysia	Singapore	1	F	3	11	..	356	44	..	..	..	400
Ninds Home, Singapore*	Malaysia	Singapore	1	F	1	2	..	58	35	..	..	..	93
Oldham Hall, Singapore	Malaysia	Singapore	2	M	3	3	..	250	10	10	..	..	3 273
Jean Hamilton Theological School, Singapore*	Malaysia	Singapore	1	M	1	1	..	..	..	..	..	..	5 5
Beeland Training School, Singapore*	Malaysia	Singapore	1	F	2	3	..	..	..	..	..	..	12 12
NETHERLANDS INDIES														
District Day Schools*	Netherlands Indies	Java	8	M F	..	9	173	118	..	..	..	..	291
English Boys' Boarding School, Buitenzorg*	Netherlands Indies	Java	1	M	4	6	67	165	42	5	..	..	2 281
English Girls' Boarding School, Buitenzorg*	Netherlands Indies	Java	1	F	1	2	52	25	15	2	..	..	94
Boys' Preparatory School, Tjisarora*	Netherlands Indies	Java	1	M	3	3	10	60	..	..	..	..	70
Preachers' Training School, Batavia	Netherlands Indies	Java	1	M	4	3	..	..	..	..	..	..	28 28
Bible Training School, Buitenzorg*	Netherlands Indies	Java	1	F	2	3	10	10	..	..	..	..	21 31
Malay Girls' School, Buitenzorg*	Netherlands Indies	Java	1	F	1	1	30	..	..	..	..	..	30
English School, Palembang*	Netherlands Indies	South Sumatra	1	M F	1	5	66	50	47	..	..	..	163
District Day Schools*	Netherlands Indies	West Borneo	6	M F	..	6	..	131	..	..	..	..	131
Day School, Pok-miong Then*	Netherlands Indies	West Borneo	1	M F	1	1	..	40	..	..	..	..	40
Girls' Boarding School, Sinkawang*	Netherlands Indies	West Borneo	1	F	1	1	..	14	..	..	..	..	14
Vernacular District Schools*	North Sumatra	..	2	M F	2	23	..	..	..	..	..	..	23
English District Schools, Medan*	North Sumatra	..	6	M F	..	21	291	300	67	..	..	..	658
PHILIPPINE ISLANDS														
Harris Bible School, Manila*	Philippine Islands	Manila	1	F	3	4	..	..	..	..	..	..	50 50
Bible Training School, Lingayen*	Philippine Islands	Pangasinan	1	F	2	4	..	..	..	..	..	..	32 32

SUMMARY OF EDUCATIONAL INSTITUTIONS BY CONFERENCES

The totals in some cases include pupils reported in total but not classified as to grade

FIELD	Conference	Number of Schools		No. of Teachers		Pupils (Day and Boarding)							
		Number of Schools	Sex of Pupils	Foreign	Native	Kindergarten	Lower Elementary	Higher Elementary	High School	Other	Total Pupils		
AFRICA	Angola	20	M F	9	27	..	454	1	..	..	..	..	1127
	Congo	42	M F	15	46	121	266	45	..	..	..	8	1331
	Liberia	60	M F	8	77	..	2652	358	10	..	..	4	3024
	Rhodesia	114	M F	17	107	..	7683	..	..	..	..	..	7683
	Southeast Africa	140	M F	4	150	..	3465	..	..	..	..	..	3465
Total: Africa		376	M F	62	407	12	15520	410	10	..	12	16603	

FIELD	Conference	Number of Schools		Sex of Pupils		No. of Teachers		Pupils (Day and Boarding)								
				Foreign	Native	Kindergarten	Lower Primary	Higher Primary	Middle	College	Other	Total Pupils				
CHINA	Central China	121	M F	70	335	..	2851	1010	1084	413	..	609	5967			
	Foochow	275	M F	51	531	236	6993	1239	632	210	..	281	9591			
	Hinghwa	122	M F	13	218	93	3954	868	268	..	..	161	5344		
	Kiangsi	106	M F	25	240	135	2535	575	265	26	..	58	3784			
	North China	296	M F	162	676	79	7717	2190	1199	394	..	572	12151			
	South Fukien	77	M F	6	105	32	1890	157	52	..	..	33	2164		
	West China	180	M F	24	344	222	5983	590	392	32	..	136	7351			
	Yenping	53	M F	8	121	..	1033	333	143	..	..	61	1570		
	Total: China	1230	M F	359	2570	797	33146	6962	4035	1075	..	1911	47926			
	EUROPE	Bulgaria	1	F	2	11	37	64	101		
Denmark		13	M F	..	7	..	..	..	25	..	..	6	31		
Finland		3	M F	..	11	..	14	20	..	..	..	9	43		
France		3	M F	2	12	..	41	76	35	..	..	39	191		
Italy		6	M F	5	59	65	202	108	107	..	..	138	620		
Jugo-Slavia		3	M F	..	..	..	..	..	..	..	..	80	80		
Norway		3	M F	..	5	..	..	..	..	..	..	54	64		
South Germany		1	M	..	5	..	..	..	..	..	..	80	80		
Spain		2	M F	..	..	..	180	..	28	..	..	..	208		
Sweden		9	M F	..	4	..	..	..	..	..	..	29	29		
North Africa	20	M F	..	6	..	261	..	..	..	..	196	457			
Total: Europe	64	M F	9	120	65	698	241	259	..	..	631	1894			
INDIA	Bengal	38	M F	14	136	1605	246	13	312	54	..	43	2432			
	Bombay	73	M F	9	134	2474	374	38	72	24	..	30	3012			
	Burma	20	M F	6	113	861	696	..	615	96	..	108	2376			
	Central Provinces	77	M F	16	168	1960	291	187	218	81	..	118	2855			
	Gujarat	369	M F	9	513	8984	222	80	168	77	..	162	9693			
	Indus River	122	M F	4	130	2049	92	..	77	3	..	2	338	2329		
	Lucknow	71	M F	32	207	1302	617	116	382	140	546	215	3346			
	North India	128	M F	49	408	3086	1109	61	1455	277	21	293	6302			
	Northwest India	377	M F	15	468	5199	345	3	351	31	..	347	6282			
	South India	560	M F	11	838	12082	731	47	523	115	1	70	13569			
Total: India	1835	M F	165	3115	39602	4723	545	4173	898	570	1424	52196				
JAPAN	East Japan	23	M F	39	262	453	400	1535	899	789	..	582	4658			
	West Japan	17	M F	29	91	420	30	1009	..	54	..	407	1920			
	Total: Japan	40	M F	68	353	873	430	2544	899	843	..	989	6578			

FIELD	Conference	Number of Schools		Sex of Pupils		No. of Teachers		Pupils (Day and Boarding)						
						Foreign	Native	Kindergarten	Lower Common	Higher Common	Preparatory	College	Other	Total Pupils
KOREA.....	Total: Korea.....	165	M F	47	507	1014	11691	1587	52	109	..	745	15198	
LATIN AMERICA.....	Bolivia*.....	6	M F	26	26	89	..	545	176	63	..	..	873
	Central America*.....	4	M F	13	16	119	..	191	47	..	..	25	383
	Chile*.....	11	M F	44	50	66	..	693	176	..	..	257	1192
	Eastern South America.....	16	M F	49	58	304	..	780	..	26	..	108	1454	
	Mexico.....	43	M F	26	137	220	..	2906	84	10	..	211	3431	
	North Andes.....	12	M F	24	71	..	..	1658	162	46	..	22	1888
	Total: Latin America.....	95	M F	182	358	798	..	6773	645	145	..	623	9221	
MALAYSIA.....	Malaysia*.....	50	M F	43	375	2064	..	5922	1984	477	..	55	10502	
NETHERLANDS INDIES.....	Netherlands Indies*.....	23	M F	13	40	408	..	603	104	7	..	51	1173	
NORTH SUMATRA.....	North Sumatra*.....	8	M F	..	23	314	..	300	67	..	..	..	681
PHILIPPINE ISLANDS.....	Philippine Islands*.....	3	M F	9	10	..	..	..	..	..	..	107	107

SUMMARY OF EDUCATIONAL INSTITUTIONS BY FIELDS

FIELD	Number of Schools		Sex of Pupils		No. of Teachers		Pupils (Day and Boarding)						
					Foreign	Native	Kindergarten	Primary, Lower and Higher Elementary	Middle in India and Japan	Secondary	College	Other	Total Pupils
Africa.....	376	M F	62	407	12	15930	10	..	..	..	..	12	16630
China.....	1230	M F	359	2570	797	40108	4035	1075	..	..	..	1911	47926
Europe.....	64	M F	9	120	65	939	259	..	..	..	..	631	1894
India.....	1835	M F	165	3115	..	49043	898	570	..	..	..	1424	52196
Japan.....	40	M F	68	353	873	2974	899	843	..	..	..	989	6578
Korea.....	165	M F	47	507	1014	11691	1639	109	..	..	..	745	15198
Latin America.....	95	M F	182	358	798	6773	645	145	..	..	..	623	9221
Malaysia.....	50	M F	43	375	..	9970	477	..	..	..	..	55	10502
Netherlands Indies and North Sumatra.....	31	M F	13	63	..	1796	7	..	..	..	..	51	1854
Philippine Islands.....	3	M F	9	10	..	..	..	..	..	..	..	107	107
Grand Total.....	3889	M F	957	7878	3559	139224	8869	2597	..	..	..	8693	162106

Homes and Schools of the Woman's Home Missionary Society of the Methodist Episcopal Church in which Educational Work as well as Industrial Training is provided

HOMES AND SCHOOLS	LOCATION	SUPERINTENDENT	Expense	Faculty	PUPILS 1923-1924		
					Resident Students	Day Students	Total
<i>Negro Work</i>							
Thayer Home	Atlanta, Ga.	Miss Grace G. McCormick	\$10,220	2	59	200	257
Haven Home	Savannah, Ga.	Miss E. May Comfort	13,294	9	75	40	115
Atlanta Mission	Atlanta, Ga.	Mrs. Hattie Carmichael	559	1	..	40	40
Boylan Home and School	Jacksonville, Fla.	Miss Bertha E. Losee	16,360	8	96	183	279
E. L. Rust Home	Holly Springs, Miss.	Miss M. Rebecca Barbour	9,155	2	65	..	65
Allen Home and School	Asheville, N. C.	Miss Louisa A. Bell	14,717	9	50	120	170
Browning Home and School	Camden, S. C.	Mrs. Addie W. Wood	22,070	12	70	250	320
Kent Home	Greensboro, N. C.	Mrs. M. L. Donelson	5,900	3	40	120	160
New Jersey Conference Home	Morristown, Tenn.	Mrs. Ada B. Murphy	4,560	3	31	..	31
Adeline Smith Home	Little Rock, Ark.	Mrs. Hilda M. Nasmyth	12,390	3	75	30	105
Peck Home	New Orleans, La.	Mrs. Emma W. Fisher	13,325	4	46	287	333
Faith and Trinity Kindergartens	New Orleans, La.	Miss Anna Burch Mrs. Lizzie Hawkins	2,590	4	..	104	104
Eliza Dee Home	Austin, Texas	Miss Clara I. King	8,375	4	40	50	90
Friendship Home Kindergarten	Cincinnati, Ohio	Miss Myrtle Willette	600	1	..	50	50
<i>White Work</i>							
Elizabeth Ritter Home	Athens, Tenn.	Miss Mabel M. Metzger	14,605	5	88	..	88
Ebenezer C. Mitchell Home	Misenheimer, N. C.	Miss Caroline F. Youngs	18,990	11	65	64	129
Dickson Industrial Home	Mathiston, Miss.	Mrs. Lillian T. Moerta	10,953	5	72	..	72
Bennett Academy	Mathiston, Miss.	Miss Helen Frazer Tomm Pres.	16,711	13	..	150	150
Irving and Florence Wood Home	Mathiston, Miss.	Mrs. Mary Reardon	7,933	5	45	..	45
Rebecca McClesky Home	Boaz, Ala.	Miss Carolyn A. Jenkins	20,970	12	160	50	210
Nottingham Primary School	Boaz, Ala.	Miss Harriet Pink	2,875	4	124	..	124
McCarty Home	Cedarstown, Ga.	Miss Ethel Harpet	5,565	5	4	30	34
Aiken Hall and Erie Home	Olive Hill, Ky.	Mrs. Ella Hendricks	16,000	13	79	124	203
Italian Mission	New Orleans, La.	Mrs. Mary E. Eslick	5,180	2	..	119	119
<i>Spanish-American Work</i>							
Harwood Industrial School	Albuquerque, N. M.	Mrs. Mary E. Johnston	14,380	8	70	..	70
Mary J. Platt Industrial School	Tucson, Ariz.	Miss Winfred Myser	11,853	6	49	..	49
Rose Gregory Houshen Settlement	El Paso, Tex.	Miss Emma Brandeberry	9,655	5	..	42	42
Frances De Pauw	Los Angeles, Cal.	Miss Jennie Mathias	14,775	..	125	..	125
George C. Robinson Orphanage	San Turce, Porto Rico	Mrs. James C. Murray	17,745	13	375	..	375
Day Schools	Porto Rico						
<i>Indian Work</i>							
Navajo Industrial School	Farmington, N. M.	Mr. J. H. Odle	13,155	8	50	..	50
Odanah Mission School	Odanah, Wis.	Mrs. Helen A. Shepherd	4,860	2	18	40	58
<i>Alaska</i>							
Jesse Lee Home and School	Unalaska	Dr. A. W. Newhall	20,920	7	64	..	64
Lavinia Wallace Young	Nome	Rev. W. F. Baldwin	24,320	7	50	..	50
<i>Chinese Work</i>							
Chinese Home	San Francisco, Cal.	Mrs. Ida Merritt	14,735	3	37	72	109
<i>Japanese and Korean</i>							
Ellen Stark Ford Home	San Francisco, Cal.	Miss N. Greenhill	7,235	2	24	8	33
Jane Couch Memorial Home	Los Angeles, Cal.	Mrs. Katherine P. McLade	3,520	2	8	4	12
Susannah Wesley Home and School	Honolulu, Hawaii	Miss Louise Stixrud	15,219	3	87	..	87
Catharine P. Blaine	Seattle, Wash.	Mrs. Kate McClelland	3,000	3	12	56	68
<i>Children's Homes</i>							
Mothers' Jewels Home and School	York, Neb.	Rev. John Calvert	30,570	7	100	..	100
Watts-de-Puyeter Home and School	Tirol, N. Y.	Miss I. M. Wharton	12,500	7	36	..	36
Sager Brown Orphanage	Baldwin, La.	Miss Jonanna Busk	10,170	3	30	120	150

HOMES AND SCHOOLS	LOCATION	SUPERINTENDENT	Expense	Faculty	PUPILS 1923-1924		
					Resident Students	Day Students	Total
<i>City Missions</i>							
Elizabeth E. Marcy Center.....	Chicago, Ill.....	Miss Anna Heistad.....	14,510	5	..	250	250
Anthracite Slavonic Missions.....	Hazleton, Pa.....	Miss Phoebe Geyer.....	5,405	..	..	75	75
Epworth School for Girls.....	St. Louis, Mo.....	Mrs. Georgia E. Keck.....	14,405	3	50	..	50
<i>National Training Schools for Missionaries and Deaconesses</i>							
Lucy Webb Hayes including Sibley Memorial Hospital †.....	Washington, D. C.....	Rev. Henry S. France, D.D., Pres.....	228,230	*13	100	..	100
Kansas City National Training School †.....	Kansas City, Mo.....	Miss Anna Neiderheiser, Pres.....	35,415	*10	97	3	100
San Francisco Training School †.....	San Francisco, Cal.....	Miss Lilly Lyster, A.B., Pres.....	17,935	*8	50	..	50
McCrum Slavonic Training School.....	Uniontown, Pa.....	Miss Elizabeth Davis.....	15,040	*5	15	..	15
Folts Mission Institute.....	Herkimer, N. Y.....	Miss Bertha Fowler M.A., Pres.....	23,130	10	40	..	40
Iowa National Training School †.....	Des Moines, Iowa.....	A. E. Griffith, D.D., Acting Pres.....	24,470	*9	60	..	60
Training for Negro Deaconesses and Missionaries.....	Des Moines, Iowa.....	A. E. Griffith, D.D., Acting Pres.....	1,500	..	8	..	8
Dwight Blakeslee Memorial Training School †.....	New Haven, Conn.....	Charles E. Barts, D.D., Pres.....	17,682	4	18	..	18
Total.....			\$880,824	307	2848	2681	5529

* Non-Resident Teachers and Lecturers not included, except where full-time service is given.

† This school excluding hospital also listed under schools of General Deaconess Board.

‡ See also report of General Deaconess Board

Deaconess Training Schools of the Methodist Episcopal Church

	Faculty	Students	Value of Property	Endowment	Income	Expense
The Cincinnati Missionary Training School, Rev. C. E. Scheek, D.D., President, Cincinnati, Ohio.....	9	61	\$126,000	\$109,127	\$12,338	\$22,246
Dorcas Institute, Rev. Frederick Schaub, D.D., Principal, Cincinnati, Ohio.....	7	30	14,000	11,000	6,000	5,750
Iowa National Bible Training School, Rev. A. E. Griffith, D.D., Superintendent, Des Moines, Iowa.....	9	60	275,000	.....	187,402	24,470
Kansas City National Training School, Miss Anna Neiderheiser, President, Kansas City, Mo.....	10	100	450,000	7,100	33,150	35,415
Dwight W. Blakeslee Memorial Training School, Rev. Charles E. Barto, D.D., President, New Haven, Conn.....	4	18	18,000	.....	11,855	17,682
National Missionary Training School, Miss Lilly Lyster, A.B., President, San Francisco, Cal.....	8	50	75,000	2,000	24,690	17,935
Northwest Training School, Miss Ruth A. Fogle, Superintendent, Seattle, Wash.....	4	34	25,000	.....	12,060	11,263
Lucy Webb Hayes National Training School, Rev. H. S. France, D.D., Superintendent, Washington, D. C.....	9	46	594,323	.....	55,238	57,326
	60	399	\$1,577,323	\$129,227	\$342,733	\$192,087

Deaconess Educational Schools of the Methodist Episcopal Church

	Faculty	Students	Value of Property	Endowment	Income	Expense
Chaddock Boys' School, Mrs. Eva C. Fields, Superintendent, Quincy, Ill.....	14	74	\$105,000	.....	\$178,053	\$38,696
Monnett School for Girls, Miss Dora E. Hatz, Superintendent, Rensselaer, Ind.....	4	42	15,000	.....	12,126	12,070
Montana Deaconess School, Miss Roxana Beck, Superintendent, Helena, Mont.....	10	75	155,000	2,000	60,000	22,000
Jennings Seminary, Miss Bertha Barber, Superintendent, Aurora, Ill.....	16	72	95,000	26,041	42,542	46,855
	44	263	\$370,000	\$28,041	\$292,721	\$119,621
Grand Total.....	104	662	\$1,947,323	\$157,268	\$635,454	\$311,708

REPORT OF THE BOARD OF SUNDAY SCHOOLS OF THE METHODIST EPISCOPAL CHURCH

OFFICERS

BISHOP THOMAS NICHOLSON, President
BISHOP HOMER C. STUNTZ, First Vice-President
BISHOP FREDERICK D. LEETE, Second Vice-President
O. G. MARKHAM, Recording Secretary
GEORGE W. DIXON, Assistant Recording Secretary
WILLIAM C. HANSON, Treasurer
WILLIAM S. BOVARD, Corresponding Secretary
HENRY H. MEYER, Editor Sunday School Publications
A. J. BUCHER, German Assistant Secretary
BERT E. SMITH, Superintendent of Adult Work
ROGER ALBRIGHT, Superintendent of Elementary Work
MATTHEW J. TRENER, Superintendent of Extension
CORLISS P. HARGRAVES, Superintendent of Foreign Work
HARRY C. WILSON, Superintendent of Institutes
GILBERT LOVELAND, Superintendent of Missionary Education
ROGER ALBRIGHT, Acting Superintendent of Teacher Training
JAMES V. THOMPSON, Superintendent of Young People's Work

To the General Conference of 1924:

DEAR FATHERS AND BRETHREN:

Four years ago the Corresponding Secretary called our attention to the alarming losses in membership and attendance suffered by our Sunday schools, especially during the latter half of the quadrennium. It was known that most of the denominations in North America shared this unfortunate experience. These losses were generally attributed to the direct and indirect influence of the world war upon the productive activities within the life of the churches.

During the quadrennium now closing the Sunday schools of Methodism have recovered all the losses of the previous four years and show a surplus which in itself constitutes a commendable gain. This mark of prosperity is shared also by the Sunday schools of other denominations. At this time, when the church is frankly discussing the present system of connexional administration, raising the question as to the advisability of a reorganization of the boards of benevolence, it may be appropriate to set forth some facts indicating that this comparatively young board has normally entered many doors of opportunity, assumed large responsibility, and achieved results of extraordinary significance. During this quadrennium the total enrollment of pupils and teachers in our Sunday sessions of the church school has increased a half million, bringing the present enrollment to 4,929,000. The increase in the number of teachers is 18,900. This is not commensurate with the increase in the number of pupils. The very least we should expect would be

one new teacher for every ten new pupils. The ratio shown by our statistics is only one new teacher for every twenty-five new pupils. The fact that the average attendance, though increasing, is only a little more than half the enrollment, suggests strongly that this disparity may be due largely to the inadequacy of the teaching force and that the dearth of qualified teachers continues to be one of our greatest unmet needs.

During the past four years 750,000 members of Methodist Sunday schools have united with the church. This is one hundred thousand more than were received from the Sunday schools during the preceding quadrennium. Comparing these numbers with the total gains in the membership of the church shows that our adult church is mainly the normal growth from the childhood and youth of our church schools.

The giving of the Sunday schools to the apportioned benevolences of the church and in response to numerous special appeals has been commented upon frequently. Four years ago Bishop Blake, then Corresponding Secretary of our board, stated in his report: "The total missionary offering from our Sunday schools for the twelve years covered by the organization and activities of the Board of Sunday Schools is \$7,835,752. The missionary offering of the preceding twelve-year period from 1896 to 1907 is \$5,296,777, an increase of \$2,538,975 during the present twelve-year period over the preceding period."

The giving of the Sunday schools to the apportioned benevolences of the church for the past four years has been \$7,258,847. This is more than one hundred per cent increase over the preceding four years, and nearly as much as the total for the preceding twelve years. Add to this Centenary giving, the generous responses to special appeals such as the half million Christmas offering of 1920 for the suffering children of Europe; another half million Children's Day offerings for the Student Loan Fund of the Board of Education; large sums each year for the Near East Relief; generous giving for relief and rebuilding in Japan, and to many other worthy causes, and you will credit to the stewardship of the Sunday schools for the past four years a sum not less than eight and a half millions of dollars. This fact reflects credit upon the systematic and effective cultivation carried on by our board through the Department of Missionary Education.

It is generally understood that for the most part the running expenses of the Sunday schools are met by the regular contributions taken from Sunday to Sunday in the departments and classes. As an evidence of the continued improvement in supplies and equipment in our Sunday schools, I will give you the figures on local Sunday-school support: During the quadrennium 1916-1919, inclusive, the Sunday schools paid for local support a total of \$8,256,044. For the present quadrennium the

total for the same items is \$11,862,092, or an increase of \$3,606,048.

Beginning with 1908 the church has committed to the Board of Sunday Schools an annual appropriation of funds to be used for cultivation and promotion in the field of religious education as it relates to the local church and community. The amount appropriated each year increased steadily from less than \$50,000 in 1908, to \$305,443 in 1919. By agreement entered into with the Centenary management the Board of Sunday Schools has received a guaranty each year during this quadrennium of \$300,000. To this has been added each year for missionary education in the Sunday schools a sum approximating \$36,000. Miscellaneous receipts have brought the total appropriation for each year of the quadrennium to about \$350,000. We have sometimes been tempted to call this a *no growth* budget, but that would be misleading. It is surely a *slow growth* budget in view of the urgent opportunities at home and abroad where the placing of trained workers, the production of adequate literature, and the conduct of training schools and institutes would yield results more gratifying to the church than anything yet reported.

It is an eloquent testimony to the irrepressible vitality of the cause we represent that it goes forward in spite of the limitations upon the agencies appointed to direct it. If it is halted, where it has a right to expect help, it lays hold upon any resource that may be at hand. Every member of this board knows that there are many phases of the rapidly developing movement of religious education today which we ought to be leading with policies of expansion and stimulation. The present period in the world's history for advancing the Kingdom of God by teaching and training a generation of youth is like one opportunity in a thousand years. Where we have one worker to-day with vision and passion for this urgent call of God we ought to have a hundred. We believe the church is seeing these opportunities in clearer perspective than ever before, and when the possibilities of the teaching and training methods of our world service are fully appreciated the field of childhood and youth will be the first charge upon our stewardship of life and funds.

STATISTICS FOR THE QUADRENNIUM

	Sunday Schools	Officers and Teachers	Scholars of all grades (not including Home Department or Cradle Roll)	Total Enrollment in all Departments: including Officers, Teachers, Scholars, Home Dep't Cradle Roll	Average Attendance of all Grades
1919	36,168	396,974	3,458,437	4,419,259	2,109,434
1923	36,982	415,875	3,896,047	4,929,460	2,445,975
Gains for quadrennium	814	18,901	437,610	510,201	336,541

The total amount contributed for the Centenary and Apportioned Benevolences these four years has been \$7,258,847, an increase of \$4,119,135 over the preceding quadrènnium.

The total amount raised by our Sunday schools during the quadrènnium for their own support was \$11,862,092, a gain of \$3,606,048 over the preceding four years.

In the last four years 745,348 pupils from our schools have united with the church, a gain of 99,231 over the preceding quadrènnium.

EDUCATIONAL GAINS

The following are some of the notable gains in the advancement of the Kingdom of God as influenced chiefly by such agencies as the Board of Sunday Schools.

1. The evangelistic passion of the church and the educational process have come to better terms in working out their common task. Educational evangelism is a productive reality today.

2. The scientific principles and tested methods in general education are finding application in the particular field of religion to the great advantage of Christian character and conduct. The public school people and the church school leaders are coming together in the movement for week-day schools of religious instruction, and vacation church schools. By this alliance the Christian revelation is having a fuller chance at the life it came to save than at any period of the Christian era.

3. Our denominational colleges and universities and the Wesley Foundations in connection with State-supported institutions are establishing departments of religious education where educational credits for studies in religion are given the same standing as any other credits. From these departments trained leaders for religious education are coming in increasing numbers.

4. The late Dr. Henry F. Cope in a pamphlet entitled, "Twenty Years' Progress in Religious Education" points out the enormous development in the literature of religious education in recent years. "Every book, with one exception, bearing 'Religious Education' in the title has been published during the last twenty years. There are six thousand volumes in the library of the Religious Education Association on moral and religious education, all published since 1903."

The record of our own church in the publication and distribution of textbooks, magazines, quarterlies, graded lessons and story papers, to meet the increasing demand for better religious education is undoubtedly the leading achievement in the field of religious publication. The reports of my colleague, the Editor of Sunday School publications and the reports of the Book Editor and the Publishing Agents indicate the magnitude of

the Sunday-school business in the production and distribution of supplies. Thirty tons of printers' ink are used in a single year by The Methodist Book Concern.

5. Within the history of the life of this board there has emerged an entirely new type of church building. It may be called the educational type, not that it slightes the service of worship, or fails to provide for the gathering of large congregations, but it is no longer built for adults only. It takes account of the teaching and training of children and youth. A good beginning has been made in this reform, and much serious thought must yet be given to the kind of building and equipment best adapted to the manifold service the church must render the whole life of the community. Enough however has already been done to more than justify the Bureau of Architecture supported jointly by the Board of Home Missions and the Board of Sunday Schools.

6. One of the most hopeful signs of an awakened interest on the part of the church in its teaching task is the insistent demand for a correlated, not to say unified, program of religious education in the local church and community. With this may be placed the growing demand for a trained director of the educational program of the local church that the teaching may be more effective.

7. Finally, it should be said that the forward looking leaders who are responsible for the policies of the church in her service to the non-Christian nations of the world are convinced that the hope for success rests mainly upon the method of instruction and training during the period of childhood and youth. Undoubtedly our church should support schools and colleges for the general education of the youth of other lands, but a major emphasis must continue to be placed upon the education of the children and youth of the mission fields in the Christian revelation.

We have long understood that individual character is not conferred independently of one's own efforts, but is an achievement wrought out in continuous cooperation with the Divine Spirit. We are coming to see that a Christian world must likewise be achieved if we are to have one. It is not to come by divine fiat without regard to the spiritual capacities of mankind. The mission of the church whether in America or in India may be defined with a good degree of adequacy as *the business of growing a Christian world*. With such a conception it is not difficult to see the prime importance of nurture, instruction and training.

THE LOCAL CHURCH

In reporting our work for the past quadrennium I may say that we look to the local church for the spiritual values which

shall justify our activities. Our ideal for the local church is *that it shall seek to serve the total life of the human world.* The primacy of persons and the unity of life are basic principles in this ideal. All things, organizations, institutions, literature and methods, are for the sake of the persons in any group under consideration. Each person is an indivisible unit and his total needs and possibilities must receive the attention of those who would teach and train him in the essentials of religion. The unity of the individual is no more basic than the solidarity of the entire human world. There is no such thing as individual isolation or group or class independency; we all belong together whether we like it or not; we are members one of another. You can never reach an independent unit until you include the last child in the human world. As we understand our responsibility "for the moral and religious instruction of our children and for the promotion of Bible knowledge among all our people," we cannot if we would confine the scope of our service to any area less than the round world. In approaching therefore the 37,000 Methodist Sunday schools we think of the life we are to help as horizontal, vertical and spherical. The range of life in any group presents stages of development, such as early, middle, later childhood, early, middle, later youth; early, middle, later adulthood. While we recognize much greater diversity in this life than these general divisions indicate, we also understand that the principle of unity obtains. Childhood and youth are not separated from each other. The individual does not lose his identity as he passes from one classification to another. This interdependence of the stages of developing life admonishes Christian workers to observe the closest cooperation. Workers with youth must depend largely upon the success of the workers with children, and we readily see how the workers with children may be helped or hindered by the attitude of the adults, who are the parents and citizens.

ELEMENTARY

Our board approaches the teaching problems of the local church through a group of special workers.

During the past quadrennium Mr. Roger Albright, Miss Mildred O. Moody and Miss Mina A. Clark have represented us in the elementary field. They have answered a volume of correspondence, prepared and mailed informing literature, visited local schools, advising with local workers with children. They have made notable contributions to the publications issuing from the editorial office. Miss Moody wrote the lessons for the junior group series for 1924. They have also given much time to the work of instruction in our standard training schools, institutes and summer schools. Nearly 2,000 workers with elementary pupils received instruction in these schools during the

past year. The interdenominational conferences on the work with elementary pupils are greatly strengthened by the presence and counsel of our special workers and their associates from the editorial staff.

YOUNG PEOPLE

The special representatives of our staff who give themselves to the promotion of better work with the young people's groups are Mr. James V. Thompson, Mr. Warren T. Powell, Miss Marion Lela Norris, and Miss Madge Sanford, in cooperation with the editorial staff in this field. Mr. Powell, who has been with us for the entire quadrennium, rendering such conspicuous service in this field that repeated overtures have come to him from other agencies, has at last consented to accept the urgent appeal of Trinity Methodist Episcopal Church, Springfield, Mass., to become minister of education in association with the pastor, Dr. Fred Winslow Adams. This church is a union of two large churches of Springfield. A new, modern, well equipped educational building has been erected. The work Mr. Powell will do in that church is the type we have been advocating for years, and our sense of loss in having him go from us is relieved by the fact that he will be doing in that General Conference city at this time for the young people what we would like to have the leaders of the whole church observe at first hand.

We have referred to life as vertical. By that we mean that the physical, mental, social and spiritual needs of the unified individual must all be incorporated into the program that the local church carries out on behalf of the young people especially. If our objective is developing and enriching the spiritual aspects of life, we dare not be indifferent to demands for wholesome recreation, social expression, and intellectual honesty and industry, for they are but phases of a unitary life.

The number of well meaning agencies attempting to serve the field of youth to-day is almost as great as the number of evil agencies exploiting youth for revenue and selfish pleasure. The pastor of the local church feels keenly the need for a co-ordination of the organizations within his church dealing with the religious problems of his young people. As a step in that direction our board entered into an agreement with the National Boy Scouts and National Camp Fire Girls organizations to relate those activities to the Sunday schools of our denomination, so that there would be less confusion as to the aims and activities of these groups as a part of the local church organization.

In our own church we are assisting in every way possible to prevent unnecessary duplications of the gatherings called for the inspiration of our young people. We avail ourselves of the

opportunity of Epworth League Institutes to give those wide awake young people the appeal of the Sunday school for their best service. We also provide in our distinctive Sunday-school gatherings for a representation of the specialized service which the Epworth League is conducting. The conferences for older boys so frequently held in connection with Annual Conferences are set up under the joint direction of the Board of Sunday Schools and the Epworth League. Fifty such conferences were held during the quadrennium with an attendance of 8,000 boys.

Through correspondence mainly, the Young People's Department has secured 2,000 volunteer leaders in various sections of the field to promote in their schools and neighboring schools the distinctive features of our program for young people. Our employed field men, and the young people's workers of the Sunday-school associations are promoting our plan for pupil leadership, training in worship, expression in social and recreational activities, and department and class organization. A quarterly pamphlet called *The Outlook* is sent out to the workers with young people. One hundred and nine thousand copies of *The Outlook* were sent out during the quadrennium. Five thousand, three hundred and forty-five new organized classes have been enrolled during the year.

ADULT

The well-known interest in the Adult Bible Class movement, and the more recent features attending it on behalf of family religion and parents' training classes continues with increasing value to the total movement for an informed and trained church. Drs. Bert E. Smith and T. Ross Hicks are our special leaders in this field. Dr. Hicks of the New Hampshire Conference, trained in the School of Religious Education of Boston University, successful pastor and district superintendent, was added to our staff during the summer of last year. He is giving himself mainly to the promotion of the Family Worship League, an enterprise committed to our board by the last General Conference. The demands for addresses to groups of men, and district and Annual Conferences, preachers' meetings and other gatherings, upon the work of the organization and education of adults are far in excess of the ability of these men to respond. Fifty-five thousand of our pamphlet entitled *Family Religion* have been sent out during the quadrennium in response to specific requests for them. *The Home Visitor*, one of the regular Sunday-school publications, gives special attention to this department of our work. In cooperation with our Foreign Department and at the urgent request of Bishop Thirkield ten thousand of these pamphlets have been published in Spanish for use mainly in Mexico. One hundred thousand other leaflets on adult work have been sent out on request of pastors and workers during

the quadrennium. An illustrated lecture on Family Religion has been prepared, and in cooperation with the Committee on Conservation and Advance will be furnished the area secretaries for use throughout the church.

Our training conferences and summer schools do not reach the adult Bible class workers to the extent that they bring together the workers with the other departments of the church school. To supplement the work of these regular schools, Dr. Smith and Mr. Thompson held a series of conferences for adults and young people last spring in the following Annual Conferences: Columbia River, Puget Sound, Oregon, California, and Southern California. There were all together twenty-nine of these conferences, each conference continuing from 2:30 in the afternoon to 9:30 at night. Four thousand seven hundred and ninety-five delegates attended these conferences; 25 district superintendents, 454 pastors, 266 Sunday-school superintendents, 463 other officers, 1,359 teachers, and 2,228 pupils. These were all regularly enrolled delegates. It is estimated that at least as many more attended unenrolled. A similar series was conducted this spring in the territory of our southern and border Conferences.

Certificates of recognition have been granted to 3,093 new classes the past quadrennium, with a membership of 87,039. The total number of adult classes enrolled with our board is now 19,523 with an estimated enrollment of 730,938.

MISSIONARY EDUCATION

Cultivating the 27,000 Sunday schools of our church in America in respect to what we are now happily calling world service is the congenial task of Mr. Gilbert Loveland and his staff of office helpers. The nature of this task keeps him in close touch with the Educational Department of the Committee on Conservation and Advance, the Missionary Education Movement, the Mission Boards of our church and the office of the Editor of Sunday School Publications. He assists in editing the missionary magazine now called "World Neighbors."

Mr. Loveland has presented to each member of this board a detailed and graphic report of the past year's work with a résumé of the period covered by the Centenary enterprise. I will only refer briefly to a few of the significant items in that report. The volume of correspondence and circularization conducted during the quadrennium by this department includes the receipt of 21,047 letters; sending out 24,344 personal and personally adapted form letters; 42,702 multigraphed letters; 3,524,036 pieces of literature sent out on order, and 1,390,857 pieces mailed in circularizations. Mr. Loveland makes the following comment: "Your department of Missionary Education relies heavily on the direct mail method. It has no field staff,

save the 20,000 superintendents of missionary education in the local church schools; and even these must be mobilized by mail. How great reliance we place upon circularizations may be seen from the fact that during the past four years we have circularized the pastors ten times, the Sunday school superintendents ten times, the missionary superintendents fourteen times, and other specially selected groups twelve times. The increasing circulation of the magazine 'World Neighbors' is making it possible to gradually decrease the number and scope of direct mail contacts."

The facts respecting the giving of the Sunday schools to the Centenary funds are such convincing evidence of the loyalty of the schools to the connectional program of the church, and to the value of systematic instruction in missions and stewardship, that I will incorporate some of them in this report:

For the three years prior to the Centenary the average giving to missions per school was \$30.00 for 1916, \$31.00 for 1917, and \$32.00 for 1918. The average for 1919 was \$52.00, for 1920 \$85.00, for 1921 \$78.00, for 1922 \$88.00, and for 1923 \$82.00. The total giving of the schools reporting each of the Centenary years and the number of schools not reporting, but many of them giving through the church total is heartening.

1919	\$1,023,461	Schools not reporting	7,547
1920	\$1,424,448	" "	9,851
1921	\$1,779,968	" "	3,814
1922	\$1,769,252	" "	6,455
1923	\$1,806,941	" "	4,159
<hr/>			
Total	\$7,804,070		

It is very certain that by the end of the Centenary period, May, 1924, the Sunday schools of Methodism will have given a total of not less than \$8,300,000 or 83 per cent of the \$10,000,000 quota accepted.

WEEK-DAY SCHOOLS OF RELIGION

Recognition of the fact that Christian truth can only be made controlling in the life of a generation by being given a fair chance at the educational processes, has required an increase in the time heretofore available for definite instruction in religion. One of the most effective ways of extending the time is to enter into an arrangement with the public school authorities by which the children shall be released from the public school for the purpose of receiving through their churches high grade instruction from trained teachers in the essentials of Christian faith and practice. Our church has been a pioneer in this movement. Through the Abingdon Press we have furnished a system of textbooks more widely used by all denominations than any other. The staff of the Board of Sunday Schools has been in the forefront in promoting this movement, and it

now looks as if the Sunday session of the church school would soon be coordinated with all the week-day sessions.

LEADERSHIP TRAINING

There are so many evidences that the task of religious education moves haltingly for lack of an adequate force of trained leaders that we have given earnest attention to the methods and materials best adapted to meet this need. Dr. Harry C. Wilson and Mr. Roger Albright are representing our board in its own endeavors in this field as well as in all cooperative efforts in the work of training leaders.

TEACHER TRAINING

Our method in teacher training, and in schools for leaders, is to promote classes in the local church schools for the study of the prescribed courses for teacher training, to conduct a system of instruction by correspondence for individuals desiring such help, to hold short term institutes for workers brought together from the churches of district and subdistrict areas, to conduct standard training schools of one week duration, three periods each evening, and summer schools continuing for ten days.

You will readily see that one of the most important duties in connection with such a varied and extensive system of training is to discover and to have available a sufficient number of instructors of recognized ability. Mr. Albright reports that during the past year 137 instructors meeting the required standard were listed and approved. One hundred and twenty-two of these are college graduates, and 69 of them have done graduate work in religious education. More than half of them were entering upon this particular type of service for the first time. Many of them have been outspoken in their appreciation of such an opportunity as these schools afford for worth while service. It is certainly good business to mobilize a training force for assignment to these training schools and centers, from which our leaders of local schools are to come.

During the past four years 5,642 teacher training classes organized in local churches enrolled with the board. These enrolled with a total of 68,479 students. In addition to these 33,557 were enrolled in college and community classes, and 2,147 enrolled for correspondence study, making a total of 121,000 students in other types of classes than our summer schools and standard training schools.

INSTITUTES

In addition to these training schools, district and subdistrict institutes were conducted by the Superintendent of the Institute Department and his assistants throughout the church.

One thousand, nine hundred and eighty-six similar institutes were put on by the field men of the Extension Department, who also cooperated in putting on a number of the standard schools.

The Institute Department does not exhaust its mission when it provides schools for the awakened few who are willing to take special courses of training, but it must endeavor to elevate the whole church in the ideals and objectives of a teaching program. The success of the trained teachers is due in no small degree to a sympathetic support from the main body of the church. We think it has been worth while therefore to have had a representative speaking for the Sunday-school opportunity to the larger gatherings of Epworth Leagues in more than two hundred institutes during the past four years.

I may mention in this connection that every member of the staff responds to as many invitations as time will permit to visit local churches for public addresses and conferences with Sunday-school workers. This form of service is perhaps one of the most important in which we engage during the year.

THE BUREAU OF ARCHITECTURE

The Bureau of Architecture has had a busy quadrennium. Three thousand five hundred churches have requested help; 1,800 sketches have been sent out; 1,900 office conferences have been held with building committees, and 400 visits to the field for the purpose of studying the particular needs of the individual churches have been made. During the quadrennium 1,100 sets of other architects' drawings have been reviewed for approval. Hundreds of churches situated remotely from the centers where good counsel could be secured from architects have been served by the bureau. Enough churches of the type we recommend are now in existence to enable us to refer inquirers to these churches for observation.

REACHING THE WORLD FIELD

We have mentioned the fact that the inexorable law of the solidarity of the human world makes it impossible for us to put anything less than world bounds to our work. The one billion seven hundred million people now living belong together in any Christian conception of the world. We may, for convenience only, divide our work into home and foreign service. In reality it is one.

EXTENSION

For more than a dozen years Dr. M. J. Trenery has been the continuous superintendent of the field force and organization in the home field. Through this department we have cooper-

ated with Annual Conferences in organizing new Sunday schools, improving existing schools, and in more recent years, promoting week-day and vacation church schools, institutes and group conferences. In short the aim of this department is to place trained men in limited fields to promote the total work of our board in cooperation with the constituted authorities of the church. We have at present twenty-four field workers as against eighteen last year. Each of the principal geographical divisions of our country has one or more of these workers. Thirty-seven Annual Conferences are reached by the present force.

One of the policies we have pursued earnestly is to distribute responsibility to and to secure thereby more effective cooperation from the field. We have promoted the organization of the Annual Conference Board of Sunday Schools and have suggested to it a definite program of service. The response to our efforts in this type of promotion by the presiding bishop and the members of the Conference has been prompt and eager. Our records now show that there are thirty-one Annual Conference Boards of Sunday Schools actually taking initiative in promoting the Sunday-school work within the Conference bounds. One of the profitable services directed by these boards is to learn and to report the actual facts concerning the Sunday-school situation in the Conference. They further plan for institutes and training schools at suitable places and greatly assist our special workers in reaching the officers and teachers with our training program. One notable result of the activity of the Annual Conference Board is the request coming to our office from district superintendents asking us to furnish a man who shall accompany the district superintendent to each of his charges and present to a joint meeting of the Quarterly Conference and the Sunday School Board the possibilities of a well organized church school.

During the past year our field men have organized 426 new Sunday schools with an enrollment of 18,071. They have organized 36 new churches, and established 245 new preaching places. They have organized 1,942 teacher training classes with a total enrollment of 24,684. They have promoted and helped conduct 74 standard training schools. They have rendered invaluable aid in connection with the summer schools. They report 949 schools graded in organization and teaching material. They have promoted 120 week-day schools, and 522 vacation church schools.

FOREIGN

The work outside of the United States has been under the direction of Dr. Corliss P. Hargraves for the past four years.

We now support specialized workers or secretaries in Europe, where we have work in fifteen different nations; in India and

Burma; in Malaysia, where we receive part-time service from a missionary who is well equipped religious educationally; in the Philippines, China, Korea and Japan. Likewise, under missionary supervision in Africa, the Madeira Islands, Porto Rico, Hawaii and the Netherlands Indies our board has made grants for literature during the quadrennium, which though invariably small, have nevertheless aided weak and "struggling" schools either to create or purchase literature without which in most instances such schools would not have been able to continue.

In every field where we are now carrying on work we have established during the quadrennium institutes, leadership training conferences, summer schools, camps or daily vacation Bible schools; some or all of these for each field; and through these agencies endeavored to bring the impact of modern religious education during the quadrennium of such fields.

It is not possible to go into detail in this brief report and to show the full wealth of the ministry and achievements in each field abroad during the quadrennium. But the following are pertinent items suggestive of much more:

In Korea more than 5,000 workers have been enrolled in teacher-training courses during the quadrennium and the gain in Sunday-school membership amounts to 12,495.

When the devastating earthquake struck Japan one of the quickest responses to her suffering was the more than \$42,000 with which the Sunday schools here in America immediately responded to our board's emergency appeal. This money came to our office but was forwarded to the field through the treasury of the Board of Foreign Missions, in the interests of co-operation.

In the Philippines nearly every type of religious educational work done in the United States has been put into operation: leadership-training, daily vacation church schools, Boy Scouts, Camp Fire Girls, institutes, week-day religious education, the Family Worship League and the production of a more satisfactory curriculum. In addition our Mr. Ryan has taught religious educational courses in our Union Theological Seminary at Manila, where, year by year, two or three score of young ministers have taken his work, thus laying significant foundations for to-morrow.

In Europe our relief appeal in behalf of the suffering childhood there, and resulting in our being able to send them early in the quadrennium almost one-half million dollars contributed by our American Sunday schools, threw the door wide open to us on every hand; and even though our giving was done without any expectation of such result. Our Sunday-school work there has gone forward by leaps and bounds, beyond any ability on our part to keep up with it. We now have one American director and six secretaries native to their various countries at work:

with a total Sunday-school membership of 121,194, a net increase of 10,785 for the quadrennium.

One of the most effective pieces of work we have done during the quadrennium in foreign fields has been in South America. There we have concentrated upon training up a native leadership and Sunday-school personnel, and in the creation of Sunday-school lessons and literature materials previously almost completely lacking in that continent. A conspicuous achievement in this connection was the beginning of a paper for young people called "El Amigo de la Juventud"; nothing like it having previously existed in the different countries in which we work in South America. Orders have already come in for this paper from Porto Rico, Guatemala, Cuba, Spain; practically for the entire Spanish-speaking world. We have also introduced into our work such special days as Rally Day, Children's Day, and Decision Day; previously unknown there. So that in the last year of the quadrennium in the single country of Argentina there were 800 decisions for Christ in the Sunday schools: a new and vastly worthwhile introduction.

One of the most valuable types of work our board has been doing in the foreign fields is the training up of informed leaders, religious educationally, for to-morrow; especially through chairs of religious education in the theological seminaries. During the quadrennium we have maintained part-time or full-time men teaching in the following institutions:

Bareilly Theological Seminary, Bareilly, India.

Union Theological Seminary, Manila, Philippine Islands.

Union Theological Seminary, Santiago, Chile, South America.

Union Theological Seminary, Seoul, Korea.

Martin Missions Institute, Frankfurt-on-the-Main, Germany.

Union Theological Seminary, Foochow, China.

India Methodist Theological Seminary, Jubbulpore, India.

University of Nanking, Nanking, China.

Again, it is probable that our board has done no more valuable nor more statesmanlike work than in bringing home for specialized study certain workers from the foreign field, and then sending them back to be technically trained and inspirational leaders in the work across the sea. During the last four or five years we have given such additional study here in the United States to the following leaders:

Rev. Clement D. Rockey, India.

Rev. A. L. Ryan, Philippine Islands.

Rev. Paulus Scharpff, Ph.D., Germany.

Rev. Friederich Wunderlich, Ph.D., Germany.

One of the most staggering difficulties which confronted us at the beginning of the quadrennium was the appalling lack of literature, often of the simplest nature even, with which to carry

on Sunday-school work. In almost every country we have had to create the necessary literature. Our workers, in conjunction with the missionaries and native leaders, have translated, adapted or created outright the following pieces of lesson literature:

In Norway and Denmark: One book; one year of Primary Graded Series; a teachers' journal, lesson commentary and helps, a children's story paper, and a paper for young people. In Sweden: Lesson commentary and helps, a young people's story paper, and two years' series of Sunday-school lessons. In Germany: A teachers' journal, entire Primary and Junior Department series of Graded Lessons, and three books. In Italy: Five books, three series of Graded Lessons, and three further series in process of production. In France: Three years of lessons, a children's story paper, and a teachers' journal. In South America: Thirteen books, pageants, Bible story dramatizations, and other program-material; lesson commentary and helps; Sunday-school young people's paper in Spanish, programs for Decision Day, Children's Day and Christmas, Beginner's Graded Lessons.

The total gain in Sunday-school membership for the quadrennium in foreign fields is 135,631.

One of the significant achievements during this four year period has been the creation of a joint inter-board committee, representing the Board of Foreign Missions and the Board of Sunday Schools designed to eliminate all possible duplication or friction in carrying on the work of the two boards in foreign fields. This committee has been endorsed by both boards and is now in harmonious and fine operation, making complete unity and cooperation both at home and abroad easily possible.

CONCLUSION

A QUADRENNIUM OF COOPERATION

The Council of Boards made cooperation among the boards of benevolence much easier and more productive than could otherwise have been. There were provided so many enterprises in which all the boards are vitally interested. The representatives meeting together and coming to understand each other's tasks made for a larger spirit of cooperation.

The Board of Sunday Schools has welcomed every available occasion for joining with other agencies in promoting the world service of the church. In the matter of missionary education, systematic stewardship and life service the representatives of the board have given much time and effort in cooperation with the Department of Education of the Committee on Conservation and Advance.

By cooperation with the Board of Epworth League we have

established relations with many League institutes, and have provided for instruction in League methods in our summer schools. Older boys' conferences are promoted jointly by the Board of Epworth League and the Board of Sunday Schools.

We have united with the Board of Foreign Missions in forming a joint committee on policy and work in the foreign field. This arrangement prevents any possible overlapping or misunderstanding in the promotion of Sunday-school work outside of the United States.

We have several contacts with the Board of Home Missions and Church Extension. These boards conduct the Bureau of Architecture jointly. They cooperate in summer schools for rural pastors, and they furnish jointly a member on the staff of the Life Service Commission.

Naturally the Board of Sunday Schools works in the closest relationship with the publishing interests of the church. The largest single feature in the output of the Book Concern is the Sunday-school publications. The Editor of Sunday-School Publications has been the chairman of the Curriculum Committee of the Board of Sunday Schools. He has represented to the Book Committee the needs of the Sunday-school field for literature and supplies, and the Book Committee has been generous and prompt in meeting these needs. The abundance and quality of the Sunday-school supplies have made our service to the field simpler and more satisfactory.

The International Sunday School Council of Religious Education, the new agency for interdenominational cooperation, has entered upon a period of larger usefulness. Our board has found through this agency a stimulating fellowship with other denominations. In the sessions of the Council and its committees we reach agreements as to educational and promotional standards. Through this agency we believe Protestantism is making a united attack upon the vast spiritual illiteracy which threatens the morals of the nation.

The magnitude and gravity of our responsibility as a board can hardly be overstated. Our chief concern is for the highest welfare of the on-coming generation. No preceding generation has had less external authority applied to it by either the home, the church or the state. The great body of childhood and youth to-day is as nearly "on its own" as it could well be. One phase of what has been called the "revolt of youth" may be truthfully called the "collapse of restraint." Parents have almost quit *raising* their children, teachers wear no badge of authority, and society in general refuses to train up children in the way they should go. This human situation to-day must be very like that on which Jesus looked, when he likened the multitude to sheep without a shepherd. The extreme alarmist does no doubt overestimate the importance of restraining rules, established cus-

toms and orderly conformity in determining Christian character, and when he sees the failure of these conservative factors he can see no alternative but anarchy. The extreme liberalist, on the other hand, exalts freedom overmuch. He sees life's real values in the fullness and variety of experience. Even moral distinctions are denied if they offer the slightest barrier to the completest satisfaction of life's many appetites. There is no place in this philosophy of realism and personal liberty for the discipline of restraint and the admonitions of the out-going generation. Life must be served. Any hesitation to follow one's natural instincts to the fullest is branded as cowardice or hypocrisy. This teaching is finding its way into the thinking and living of our day. It comes through every avenue of our unsheltered world, claiming to speak for such noble terms as truth, reality and freedom. It is hardly thinkable though that all the moral trackage of life laid by the generations of the past will be abandoned by any large number of any generation, for the impulsive adventures which ignore all danger signals. It is undoubtedly true, and happily so, that the reliance of the church upon external authority and specific rules of conduct is giving way to a faith in the inner integrity of the soul that knows God as a personal reality, and a faith in the perennial power of Christian ideals. In this critical transition of authority in religion it is our solemn duty as a board of religious education to arouse the teaching capacity and kindle to a flame the spiritual devotion of the church, in order that the on-coming generation may have an adequate personal experience of God and a life-controlling faith in the practicability of a world order such as Jesus taught and for which he gave his life.

Respectfully submitted,

WILLIAM S. BOVARD,
Corresponding Secretary.

REPORT OF THE EDITOR OF SUNDAY SCHOOL PUBLICATIONS

DEAR FATHERS AND BRETHREN :

In the preparation of literature and lesson courses for teachers and pupils in the Sunday school and for teacher training, the record of the past quadrennium closely parallels the encouraging report of the Corresponding Secretary regarding enrollments, accessions to the church from the Sunday school, and Sunday-school contributions to local support and to the stated and special benevolences of the church. The increase in the contributions of the Sunday schools to local support is accounted for in part by the better furnishing and equipping of the Sunday schools and by the use of more and better literature and supplies.

LESSON COURSES FOR THE SUNDAY SCHOOL

In the preparation of lesson courses for the Sunday school, the Board of Sunday Schools through its Committee on Curriculum cooperates with other Protestant Evangelical churches through the International Sunday School Lesson Committee. The truly interdenominational character of this Committee as at present constituted makes this cooperation effective and helpful without the sacrifice of denominational autonomy and independence of final action. The record of the last quadrennium—1920-1923 inclusive—is one of notable achievement, both in the variety and quality of lesson courses actually released and in the constructive plans for the future development of the teaching program for Protestant Evangelical Sunday schools.

The Methodist representatives on the International Lesson Committee during the quadrennium have been William S. Bovard, Henry H. Meyer, Frederick C. Eiselen and Mrs. J. W. Barnes.

The outlines of lesson courses prepared and released by the International Lesson Committee during the quadrennium include the following:

1. *Improved Uniform Lessons* for four years, 1923, 1924, 1925, 1926 (52 lessons each). Outlines for years following 1923 are without adaptations to Primary and Junior age groups.

2. *Primary Group Lessons*, first cycle of three years, for use during 1924, 1925, 1926 (52 lessons each).

3. *Junior Group Lessons*, first cycle of three years, for use during 1924, 1925, 1926 (52 lessons each).

4. *Adult Electives:*

Beacon Lights of Prophecy (13 lessons)

Studies in Deuteronomy (13 lessons)

Teachings of Jesus for Daily Life (52 lessons)

The Message of the Epistle to the Galatians (13 lessons)

Christian Ideals in Industry (13 lessons)
 Christian Stewardship (13 lessons)
 The Criminal and the Community (13 lessons)

5. *Senior—Young People Electives:*

Christianity and World Democracy (13 lessons)
 Fundamentals of Christian Experience (13 lessons)

6. *American Indian Series*, for use in Government Indian Schools and in Indian Sunday schools elsewhere:

Selected Bible Stories, for pupils six to nine years of age (52 lessons)
 Life of Jesus, for pupils ten to thirteen years of age (52 lessons)
 Travels of Paul, for pupils fourteen to eighteen years of age (52 lessons).

Such of these outlines as have been approved by the Curriculum Committee for use in Methodist Sunday schools are described in detail in the successive Year Books of the Board. All such outlines before being approved have been submitted to critical examination and revision by the Curriculum Committee in cooperation with the Sunday School Editorial Staff.

In addition to its participation in the work of the International Lesson Committee, the Committee on Curriculum has prepared in outline an extensive list of elective and teacher training courses for use in Methodist Sunday schools.

PRIMARY AND JUNIOR GROUP LESSONS

In pursuance of a general policy of educational advance the International Sunday School Lesson Committee has prepared and released for use beginning January 1, 1924, a three-year course of *Primary Group Lessons* and a three-year course of *Junior Group Lessons*, outlines for which have been considered and approved by the Board of Sunday Schools on recommendation of its Committee on Curriculum. In consultation with the Publishing Agents and representatives of the Book Committee it was decided to substitute these Primary and Junior Group Lessons for the usual adaptations of the Uniform Lessons for these age groups and to publish them in the regular periodicals designed for use with Primary and Junior children.

Sunday-school superintendents and elementary teachers in Methodist Sunday schools not yet using the Closely Graded Lessons in the elementary grades should note the action taken by the Board with reference to these new Group Lessons for Primary and Junior pupils. Because of the importance of this action for many Sunday schools at the present time we quote it in full:

"The Board of Sunday Schools notes with satisfaction the action taken by the International Sunday School Lesson Committee in discontinuing the Primary and Junior adaptations of the Improved Uniform Lessons, and in preparing and releasing separate Group Lessons for each of these age groups. These

new group lessons as now published in the *Primary Quarterly*, the *Boys and Girls Quarterly*, the *Shorter Junior Quarterly*, and the *Elementary Teacher* constitute approved courses for Primary and Junior children in Methodist Sunday schools, and are intended for all schools not prepared or equipped to use the Closely Graded Lessons, which remain the recognized standard for Methodist Sunday schools. We desire to caution Methodist Sunday schools against the misleading advertising and promotion literature of certain individual and commercial publishers of Sunday-school periodicals who are attempting to perpetuate the use of absolutely uniform lessons in all grades of the Sunday school in direct opposition to our Methodist standards and to the stated policy of the International Sunday School Lesson Committee."

PRINCIPLES OF CURRICULUM CONSTRUCTION

Important preliminary steps have been taken by the International Sunday School Lesson Committee looking toward the creation of the proposed new curriculum of religious education in which the teaching programs for week-day and Sunday shall be thoroughly coordinated. In this important matter the committee is proceeding in a thoroughly scientific manner and with due regard for the fundamental educational and evangelistic purposes which every program of religious instruction conducted under the auspices of Protestant Evangelical Churches is expected to serve.

A tentative statement of principles of curriculum construction has been prepared by the Lesson Committee. As approved by the Committee on Curriculum of the Board of Sunday Schools, this statement defines the objective of religious education as follows:

"The objective of religious education is a complete Christian life, which includes personal acceptance of Christ as Saviour and his way of life and, under normal circumstances, membership in a Christian church; the Christian motive in the making of all life choices; and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles."

Following this statement of aim in religious education, attention is called to the central importance of the experience of the child in the teaching process.

"The teaching process takes its point of departure from the experience of the child. It should seek to direct and enrich that experience in its religious aspects with a view to the adequate control of conduct and the development of Christian personality.

"The experience of each child is of worth on its own account, and the best possible preparation for the future is to be had through the performance of functions normal to the present. Some of the most

educative of these functions grow out of the fact that the child does not live an isolated life but actually participates in the interests and activities of adult life."

The statement then indicates ways in which this religious experience of the child may be enlarged and discusses the subject-matter of religious education with emphasis upon the fact that

"The various forms of religious literature are valuable for religious education because they record the experience which men have had of God and of other spiritual values.

"The Bible is the incomparable source of such material."

After pointing out the relationship between subject-matter and method in religious education, the statement concludes with a paragraph emphasizing the importance of a correlated program as follows:

"The program of Christian education should constitute a unified, consistent whole. This implies provision for all stages of growth; the inclusion of Sunday and week-day programs in a single plan, the combination of home training and church training into a single whole; continuity between this church-and-home training on the one hand and the Christian academy and college on the other; and, finally, correlation with the public school and with other community agencies for education."

On the basis of this statement of theory, the International Lesson Committee in cooperation with denominational Boards is engaged in conducting a series of supervised experiments in carefully selected centers in the use of teaching programs in which the instruction for Sunday and week-day classes is carefully coordinated.

COOPERATION THROUGH SYNDICATION

The past quadrennium has been significant among other things because of the large measure of syndication which has obtained in the field of literature production for the Sunday school. During the four years 1920-23 the Sunday-school editorial office and The Methodist Book Concern have cooperated with the editors and publishers of no less than eighteen different denominations, either in the production and simultaneous use of common materials in one or more of their regular Sunday-school periodicals, or in the production of teacher-training and other textbooks. Naturally both the amount of common material and the exact nature of the syndicate arrangement have varied in each case.

The outstanding example of syndication in earlier years was the production of the Graded Lesson Syndicate edition of the Closely Graded Lessons. This arrangement still continues, although the Graded Lesson Syndicate has undertaken no revisions or new publication within the last four years.

Other examples of syndication during the past four years include the publication of: 1. *The Church School*, a magazine of

Christian education produced under the joint auspices of the Congregational, Disciples, Methodist Episcopal, Methodist Episcopal South and Reformed (in America) Churches; (2) *The Third Year Specialization Textbooks in Teacher Training* produced jointly by eleven denominations on the basis of outlines prepared by the International Sunday School Council.

We have also cooperated extensively with individual denominations in the syndicated production of one or more standard publications and types of material. Most important among these denominations have been the Methodist Episcopal Church, South, the Congregational Board of Publication, the Evangelical Association and the Church of the United Brethren. There has been a very large demand for the simultaneous use of good general articles, lesson treatments, and fiction material appearing in the story papers. In response to this demand a steadily increasing amount of manuscript material purchased for our Methodist Sunday-school publications has been resold for simultaneous use by other denominations. There has also been a frequent exchange of materials without the formality of actual collection and payment for manuscripts thus exchanged.

Such a program of syndication is not without its difficulties. These are cumulative and increase in direct ratio to the amount of material that is syndicated. Cooperation involves mutual concessions and may easily be carried to the point of diminishing returns. Nevertheless, editorial cooperation in the production of religious-educational literature has distinct compensations that are likewise real and cumulative. There are obvious economies achieved through syndication. The savings involved in a single year amount to many thousands of dollars. Editorial cooperation, moreover, results in broadening horizons and in a growing sense of the unity of spirit and purpose that actually exists among evangelical Christians. It leads to an appreciation of the larger opportunities for Christian service which must inevitably result from the elimination of waste and duplication in the vital processes of education and evangelism. The experience in syndication gained during the quadrennium should point the way to still greater economies in literature production through practical and effective cooperation on the part of all of the Protestant Evangelical Churches in this country.

ADULT AND TEACHERS' PUBLICATIONS

The editorial preparation and supervision of our Sunday-school literature is conducted under four general departments, including (1) Adult and Teachers' Publications, (2) Young People's Publications, (3) Children's Publications, (4) Foreign Language and Missionary Publications.

The personnel of the Department of Adult and Teachers' Publications is as follows: Associate Editor, Wade Crawford

Barclay; Assistant Editors, Mary E. Moxcey, Lydon B. Phifer, and Cecil D. Smith.

Within this department have been included during the quadrennium the following publications: *The Sunday School Journal*, *The Adult Bible Class Monthly*, *The Home Quarterly*, *The Home Visitor*, *Service and Lesson Leaf*, *The Superintendent's Helper*, and, since its beginning one year ago, *The Officer*. Responsibility for the consideration of lesson problems, for the development of the curriculum, elective study courses and courses in training for leadership, apart from the immediate responsibility of the Editor, has also been borne by this department.

During the quadrennium *The Sunday School Journal* has continued to be, as it had been during more than a half century preceding, our chief lesson publication. Its lesson section for more than a generation has been the main reliance of that vast group of pastors and lay leaders who each Sunday teach the Uniform Lesson. While the field of service of the *Journal* has been restricted somewhat by the introduction of specialized periodicals necessitated by newer developments in the field of Sunday-school work, it still has a very large constituency unreached by other periodicals. To these it seeks to interpret the opportunity and responsibility of the church for the teaching of religion, broadening the vision and informing the minds of pastors, superintendents, and teachers, as was said in the first issue in 1860, "concerning whatever will help to improve the teacher and to give the Sunday school greater efficiency." Its list of writers of our own church during the quadrennium is in itself a roster of outstanding ministerial and lay leaders of Methodism. The list of the general contributors presents convincing evidence that the *Journal* has offered to its readers the ripest and best thought of evangelical Protestantism on theory, principles, and methods of religious education, as well as giving important help in the teaching of the lesson.

It is estimated that twenty-nine per cent of the enrollment in Methodist Episcopal Sunday schools consists of adults. This gives us an adult constituency of approximately 1,429,000. To meet the needs of this great host of adult members of the Sunday school for help on the International Uniform Lessons, as well as to serve as an organ of the adult-Bible-class movement, *The Adult Bible Class Monthly* was established sixteen years ago. Its most notable increase in circulation during this period has been within the past four years. In addition to the lessons of the Improved Uniform Series alternative courses are occasionally printed in *The Adult Bible Class Monthly*. These are usually continued through a period of three months only. For example, from January to March, 1923, there was presented a foreign-missionary course entitled "Working With Christ for

India," written by Professor Oscar MacMillan Buck, of Drew Theological Seminary. Publication of this course occasioned widespread approval and praise as a significant contribution to the present program of World Service.

Throughout the quadrennium *The Home Quarterly* has rendered an increasing service to our very large constituency of people who are prevented from attending the services of church and school. Probably no periodical that we publish is received with more genuine appreciation than is felt by many of the underprivileged men and women who are home-bound either by family cares or by age and invalidism. The large company of faithful workers who constitute the corps of Home Department visitors have been likewise cordially appreciative of the special help offered to them in *The Home Visitor*.

At the beginning of the year 1923 it was wisely decided to provide in a small monthly periodical the specialized help for superintendents and other officers of the Sunday school which the already existing publications could furnish only in a very limited way. From its first issue *The Officer* has had an expanding and constantly more appreciative group of readers. An outstanding service of this publication is that of information on the current program of the Board of Sunday Schools, House books, and periodicals, publicity concerning the standard training schools, institutes, and summer schools, and news of importance concerning the work of local Sunday schools in all parts of the country. Possibly its most important single service is the provision of fresh materials and practical suggestions to the superintendents on the conduct of the service of worship for each Sunday. From six to eight pages in each issue of *The Officer* offer practical aid, supplying actual material for use in talks, stories, prayers, and responses.

The Service and Lesson Leaf, one of our minor publications, has found within the last quadrennium a new field of service in its outline of a service of worship for the general assembly. It is eminently desirable for each participant in a service of worship to be informed concerning the outline of the program, so that announcements, which interrupt the continuity of the service, may be obviated. That the value of this publication is recognized is shown by its widespread distribution.

BOOKS PUBLISHED WITHIN THE QUADRENNIUM

The complete list of textbooks prepared during the quadrennium largely as a part of the work of the Department of Adult and Teachers Publications is as follows:

ELECTIVE COURSES FOR THE SUNDAY SCHOOL FOR INTERMEDIATES

Some Famous Friendships, E. Morris Fergusson (1921), 13 chapters.

FOR YOUNG PEOPLE

- Christian Citizenship*, Francis J. McConnell (1922), 13 chapters.
Builders of the Kingdom, Howard M. LeSourd (1922), 13 chapters.

FOR YOUNG PEOPLE AND ADULTS

- The Religion of Judah*, John Bayne Ascham (1926), 26 chapters.
Apostles, Fathers, and Reformers, John Bayne Ascham (1921), 26 chapters.
Amos, Prophet of a New Order, Lindsay B. Longacre (1921), 13 chapters.
Elements of Personal Christianity, William S. Mitchell (1921), 13 chapters.
The Christian in Social Relationships, Dorr F. Diefendorf (1922), 13 chapters.
Working With Christ for India, Oscar MacMillan Buck (1922), 12 chapters.
My Church Among the Churches, William W. Sweet (in press), 13 chapters.
Deuteronomy, a Prophetic Lawbook, Lindsay B. Longacre (in press), 13 chapters.
Christian Ideals in Industry, Johnson-Holt (in press), 13 chapters.
The Christian Hope, Harris Franklin Rall (in press), 13 chapters.

FOR PARENTS

- Parents and Their Children*, Mary E. Moxcey (1922), 12 chapters.

TEXTBOOKS IN TRAINING FOR LEADERSHIP

GENERAL

- Great Characters of the Old Testament*, Robert W. Rogers (1920), 12 chapters.
Great Characters of the New Testament, Doremus A. Hayes (1920), 12 chapters.
The Principles of Religious Teaching, Wade Crawford Barclay (1920), 12 chapters.
Teacher's Guide to Life in the Making, B. S. Winchester (1920), 24 chapters.
Teacher's Guide to The Organization and Administration of the Sunday School, Arlo Ayres Brown (1920), 12 chapters.
Teacher's Guide to A Methodist Church and Its Work, Arlo Ayres Brown (1920), 12 chapters.
Physical Health and Recreation for Girls, Mary E. Moxcey (1920), 7 chapters.
Good Times for Girls, Mary E. Moxcey (1920), 11 chapters.
Training World Christians, Gilbert Loveland (1921), 12 chapters.
The Prophetic Movement in Israel, Albert C. Knudson (1921), 10 chapters.
Recreational Leadership for Church and Community, Warren T. Powell (1923), 10 chapters.
Training for Leadership and Teaching, Wade Crawford Barclay (in press), 12 chapters.
The Worker and His Church, Eric M. North (1922), 24 chapters.

TEXTBOOKS IN TRAINING FOR LEADERSHIP
SPECIALIZATION COURSES

FOR TEACHERS OF CHILDREN

- Cradle Roll Manual*, Jessie Eleanor Moore (1921), 12 chapters.

A Study of the Little Child, Mary T. Whitley (1921), 10 chapters.

Story-Telling for Teachers of Beginners and Primary Children, Katherine D. Cather (1921), 10 chapters.

Methods With Beginners, Frances Weld Danielson (1921), 20 chapters.

A Teacher's Guide for Methods With Beginners, Frances Weld Danielson (1921), 20 chapters.

Methods for Primary Teachers, Hazel Lewis (1921), 20 chapters.

A Study of the Primary Child, Mary T. Whitley (1922), 10 chapters.

Junior Department Organization and Administration, Ida M. Koontz (1922), 10 chapters.

A Study of the Junior Child, Mary T. Whitley (1923), 10 chapters.

FOR TEACHERS OF INTERMEDIATES, SENIORS, AND YOUNG PEOPLE

Community Forces for Religious Education: Middle Adolescence, G. W. Fiske (1921), 10 chapters.

The Psychology of Early Adolescence, E. Leigh Mudge (1922), 10 chapters.

Community Forces for Religious Education: Early Adolescence, G. W. Fiske (1922), 10 chapters.

Leaders of Youth, Hugh H. Harris (1922), 24 chapters.

Leaders of Young People, Frank Wade Smith (1922), 20 chapters.

The Organization and Administration of the Intermediate Department, Hugh Henry Harris (1923), 10 chapters.

FOR TEACHERS OF ADULTS

Principles of Christian Service, Henry F. Cope (1921), 10 chapters.

A Study of Adult Life, Theodore G. Soares (1921), 10 chapters.

FOR ADMINISTRATIVE OFFICERS

The Educational Task of the Church, William C. Bower (1921), 10 chapters.

The Superintendent, Frank L. Brown (1922), 24 chapters.

LESSON HELPS IN ANNUAL VOLUMES

The Lesson Handbook: on the International Improved Uniform Lessons, Henry H. Meyer, four volumes (1921-24).

The Superintendent's Helper, four volumes (1921-24), prepared editorially under the supervision of Wade Crawford Barclay.

FOR OFFICERS AND TEACHERS OF DAILY VACATION CHURCH SCHOOLS

Program Guide No. I: The Heavenly Father and His Helpers, Mina A. Clark (1922).

Program Guide No. II: Learning How to Live as God's Children, Corinth C. Clausing (1922).

Program Guide No. III: Playing the Game, Lois R. Robison (1922).

YOUNG PEOPLE'S PUBLICATIONS

The publications included in this group include three weekly story papers, *The Classmate*, *The Target* and *The Portal*; three important lesson quarterlies, *The Senior*, *The Illustrated* and

The Intermediate. The Editorial staff consists of Associate Editor, E. Leigh Mudge; Assistant Editors: Wilma K. McFarland, Alfred D. Moore, Anne M. Buntain, Ida Angleman, Gladys E. Meyerand.

Within the last four years there have been marked advances in the character and service of our publications for young people. It has been a period of decided progress in the field of religious education, and of this progress our publications are a significant index. The purpose for which our periodicals are issued is the development of Christian character by means of Christian nurture and training. Not only the lesson quarterlies but the story papers are treated as definite elements in our curriculum of religious education. We are making progress, through the cultivation of writers with high religious ideals, in adapting our publications to the moral and religious needs of our young people. The development of the artistic appearance of our publications has proceeded throughout the quadrennium.

Within the last quadrennium there have been various improvements in the character of our three lesson quarterlies—*The Senior*, *The Illustrated*, and *The Intermediate*. The importance of educational publications cannot be measured, and the possible service of these periodicals with their wide circulations is constantly before us. *The Senior Quarterly* is said to have the largest circulation of any religious periodical. If this is true, we are justified in giving to its preparation the most careful attention. *The Illustrated* and *Intermediate Quarterlies* are for younger people, and perhaps the content of these periodicals is of even greater importance than that of *The Senior*, considering the mental plasticity and moral potentiality of their readers. Hence, we have given close attention to the selection of writers for the quarterlies, seeking to find men who are intellectually well-equipped, thorough in their scholarship, trained and interesting writers, and, above all, possessed with that religious enthusiasm and zeal which are needed in workers with young people.

The aim of our story papers is in general similar to that of all our curriculum material. These story papers are not designed for the mere amusement and pastime of our readers. No story or article is accepted for publication merely because it is interesting. To be sure, we insist upon its interesting nature and its literary quality; but it must fill a place in our general program of religious education in order to be judged worthy of publication in our story papers. These are designed to teach religious and moral truths and to develop individual and social attitudes principally through indirect suggestion, which is often more successful than the direct suggestion of hortatory address.

For *The Classmate* we have developed a staff of men and

women who know our purposes and can adapt their work to them, who are enthusiastic believers in the principles of religious education, and who can be relied upon to represent accurately and effectively the special fields of writing for which we select them. Thus, we have writers who are acquainted with natural science, with problems of personal and public health, social work, foreign missions, and many other departments of interest to our readers. A careful examination of *The Classmate* will indicate that we have made progress in the quality of our literary material since the beginning of the quadrennium.

The most noticeable change made in our story-paper program within the quadrennium was the substitution for *The Sunday School Advocate* of two papers—*The Target* for boys and *The Portal* for girls. This change in our oldest publication was made only after careful deliberation and planning. The increased circulation and the many expressions of satisfaction from schools and pupils make it clear that the change has not been a mistake.

We purpose that all our publications for young people shall maintain a high standard of moral enthusiasm and religious devotion, that they may be artistically worthy in their literary content, in their illustrations, and in their mechanical form, and that they may have an increasing influence for good upon our young people. An editor is a schoolmaster, with the deep influence of the printed page at his command in directing the lives of vast numbers of students.

CHILDREN'S PUBLICATIONS

The Department of Children's Publications is responsible for literature that serves children and teachers in the elementary grades of the Sunday school, ages up to eleven inclusive. The publications involved are *The Primary Quarterly*, *The Boys' and Girls' Quarterly*, *The Shorter Junior Quarterly*, *The Elementary Teacher*, *The Picture Story Paper*, and the Closely Graded Lessons for beginners', primary, and junior grades. In addition *The Church School* has furnished practical periodical help for teachers in graded Sunday schools. So far as these publications are concerned, the quadrennium under review has been a period of preparation rather than one of change. Aside from the provision of new textbooks for teachers listed elsewhere, a substantial improvement in quality, and some increase in size, the publications have remained the same, both in number and name, throughout the quadrennium. Those in immediate editorial charge of these publications during the quadrennium have included Mrs. J. W. Barnes, Josephine L. Baldwin, Elisabeth Edland, and Marguerite Skidmore. For the elementary material in *The Church School* Grace I. Alston has been responsible.

The most encouraging feature to be recorded for the quadrennium has been the steady and rapid increase in the circulation of the graded lessons.

At the same time the circulation of the uniform-lesson publications for these ages has been practically at a standstill. The figures show an actual slight increase of a trifle over one per cent. At the present time more than two thirds of the pupils and teachers in the elementary grades of Methodist Episcopal Sunday schools were using graded lessons.

The Closely Graded Lessons for the elementary grades were completely revised during the preceding quadrennium—1916-19. For this reason no editorial changes were required in these lessons during the four years covered by this report. There is need, however, for an early further revision of some of the courses and for additional helps in periodical form for teachers using the graded lessons. Careful thought is being given to this need, which should be met as promptly as possible following the General Conference.

The International Improved Uniform Lessons during this period were provided by the International Lesson Committee, with special primary and junior adaptations in titles, golden texts, and Scripture passages, thus differentiating the uniform lessons for these grades from the general lesson for the whole school in several respects. In harmony with the policy of the International Lesson Committee adopted at the beginning of the quadrennium and mentioned elsewhere in this report, these primary and junior adaptations of the uniform lessons were discontinued with the close of 1923. At the same time the International Lesson Committee has provided special Primary and Junior Group Lessons, also described elsewhere, and has recommended the substitution of these for the Improved Uniform Lessons in the primary and junior grades of the Sunday school. The practice of the Methodist Episcopal Church during the new quadrennium will thus continue to be in harmony with the recommendation of the International Sunday School Lesson Committee.

The Picture Story Paper has maintained its established high standard and has been improved in form and appearance during the quadrennium. The colored covers appearing from time to time during the year have proved especially attractive. In contents the paper has never been better. There is reason to believe that the indirect teaching in story form presented in *The Picture Story Paper* has not failed of its purpose. Teachers and parents using *The Picture Story Paper* have borne ample testimony to this fact.

FOREIGN-LANGUAGE AND MISSIONARY PUBLICATIONS

Present staff: Associate Editor, Eric M. North; Assistant

Editor, Welthy Honsinger; Contributing Editor, Gilbert Loveland.

The work of the department of Foreign-Language and Missionary Publications has been marked by a considerable expansion during the quadrennium in each of the three phases of its work—the development of Sunday-school literature in foreign languages for use in the United States, the development of missionary education through the Sunday-school publications, and the assistance to individuals and committees who are carrying on religious-educational work in foreign lands.

In the first of these phases—the development of Sunday-school literature in foreign languages—there was issued early in the quadrennium a four-page bilingual, Italian-English story paper designed to carry to Italian parents the story of the lesson studied by the children in Sunday school and to be used as a tract. After a fair trial of twenty-one months this *Racconti per I Fanciulli* was discontinued because of an insufficiently widespread demand.

Bilingual quarterlies of forty-eight pages, entitled *Bible Lessons for Adults in Home and School*, have been issued in Czech, Italian, Magyar, Polish, Russian, and Spanish. These are undated and arranged in three series: "The Life of Christ" (four numbers), "Early Christian Church" (two numbers), and "Songs and Prayers in the Old Testament" (two numbers). The English basis for the lessons and the magazine matter is prepared by an editorial subcommittee. This department secured the material for the first series and has been responsible for the editing of the Czech edition, issued by The Methodist Book Concern. This development has been approved by the Committee of Six on Foreign Language Publications.

The chief publication of the department is the thirty-two-page monthly magazine *World Neighbors*. This was begun in October, 1921, as a sixteen-page periodical under the name of *Missionary Education*. Its new name and increased size date from October, 1923. *World Neighbors* furnishes to Sunday-school workers the materials both for missionary education in the regular instructional activities of the schools and for programs, services of worship, and projects for class and school activities, as well as information and stimulation of a missionary nature for the general use of the teacher. It is already clear that it is of great value not only to the Sunday school but to other agencies engaged in the training of children and youth in the missionary purpose and work of the church.

This department has also been of service to the story papers by furnishing articles of a missionary nature. It is responsible for the immediate preparation of special missionary courses approved by the Committee on Curriculum.

The service of the department to the foreign field is especially

noteworthy. Early in the quadrennium, with the cooperation of the Board of Foreign Missions, bound sets of the Closely Graded Lessons, together with a selected reference list of religious-educational books, were placed in a number of mission-college libraries and in the hands of Methodists on the field responsible for curriculum and lesson-making work. Several of these have borne fruit in the form of translations into other languages of some of the graded-lesson units and some of the more helpful of the other books supplied by the department. Advance proofs of certain of our lesson periodicals and of *The Lesson Handbook* are supplied regularly to editors and lesson writers in various countries of Latin America, Europe, and Eastern and Southern Asia, including the Philippines, where they are used in working out the text of lessons in the vernacular of each field.

Because of the association of the department with the Board of Foreign Missions, which shares with The Methodist Book Concern the expenses of the department, Dr. Eric M. North, associate editor in charge, is in intimate contact with other mission boards and with the interdenominational missionary agencies. The department has assisted in forming a special Joint Advisory Committee on Materials and Methods of Religious Education on the Foreign Field, representing officially the Foreign Missions Conference of North America, the World's Sunday School Association, the International Sunday School Lesson Committee, the Educational Committee of the International Sunday School Council of Religious Education, and the Committee on Cooperation in Latin America.

CONCLUSION

The obvious question raised by this record of four years concerns the line of future development in the teaching literature of the church school. Without attempting to forecast what this development will be in detail, it is fair to assume that progress will continue along the lines already laid down, with a further extension of religious education into the week and a closer co-ordination of both Sunday and week-day curricula and programs of the church school. With a view to contributing our full share to the development of this larger coordinated curriculum the editorial staff, in cooperation with the Curriculum Committee of the Board of Sunday Schools and with similar groups in the Methodist Episcopal Church, South, is preparing materials for experimental use in such combined Sunday and week-day programs. The actual experimentation will be carried out under the supervision of the Board of Sunday Schools in centers of its own selection where conditions for such experimentation seem especially favorable.

This report would be incomplete without a word concerning

the indebtedness of the editor to the various members of his staff, to the Book Editor, to the Publishing Agents and heads of departments of the Book Concern, and to the Corresponding Secretary and departmental superintendents of the Board of Sunday Schools for the part that each has contributed to the success of our Sunday-school editorial program during the four years of the quadrennium. The task of producing the teaching literature for the church school has become a cooperative enterprise of such magnitude that the part of any one individual is a constantly decreasing factor. With the increasing importance of our editorial program it is both a relief and a joy to feel that one is working in a partnership in which the strength of the individual is the strength of the group.

Respectfully submitted,

HENRY H. MEYER,

Editor, Sunday School Publications.

REPORT OF THE BOARD OF THE EPWORTH LEAGUE

To the General Conference to be held in Springfield, Massachusetts, May, 1924

The presentation of this report marks the ninth General Conference of the Methodist Episcopal Church before which the organized work of our young people has been reviewed. It is not the passing of a mere compliment to say that in the submission of what is herewith set forth there will be found a clear differentiation in the account of the work of the Epworth League as at present constituted from that which was true with reference to all previous reports. It is of importance that this fact should be kept in mind in reviewing what follows.

For thirty-one years of its history the young people's organization existed as a society within the church purely voluntary in its character. There was no attempt by the church in any official way to provide for its finances or for its program. No standards were employed in the interest of uniformity of organization or activity. Epworth Leagues went their own way—some were grouped as Conference organizations, others as districts, others drifted merely as chapters. Even within the chapters standards were lacking in large part and each group erected its own, and when erected they survived for such periods as the constantly changing group which makes up our Epworth League membership decided for themselves.

But even so, the record of its service constitutes one of the treasures which the church will not willingly lose.

Four years ago, at the session of the General Conference in Des Moines, Iowa, it was found that in the setting up of the Centenary program which was then under way, our young people's work had been annexed to the Centenary program in a certain manner that gave it opportunity to express its interest without sharing to any considerable extent in the benefits of that movement. In the legislation enacted creating the Council of Boards of Benevolence the Methodist Episcopal Church accorded recognition to its young people's work that is without precedent in the history of Protestant Christianity. She gave their organization the standing of a regular board of the church with directions to the Council to provide suitably for its financial needs and the proper correlation of its program to the other connectional interests of the church.

The Council of Boards of Benevolence, obedient to the mandate of the church's supreme legislative body, included the Epworth League in its plans of organization and at Boston, Massachusetts, in passing upon its annual budget, referred to its Administrative Committee the authority to perfect the arrangements for its support. In January, 1921, the Administrative Committee, by arrangement with the constituent Boards carried out the instruction of the General Conference and for three years and four months the organization has been working under that plan. It is safe to say that neither the organization itself nor the church as a whole has caught the full significance of what was done four years ago. The record of its activities indicates a wholesome appreciation on both the part of the church and her young people of this new relationship, but we need to remind ourselves just amid what conditions this radical change occurred.

It was the beginning of the reactions following the war, when the whole church experienced a slump which imperiled every item of her program. It occurred at a time when the denomination was under her biggest burden; when she was struggling with the biggest program ever launched by a Christian body; and a time when amidst depressing conditions industrially, socially and financially there were yet entertained the largest expectations ever cherished by a Christian organization.

The handicap of expanded conditions within the church, struggling against reactionary influences without, was tragically real. Some faint idea of what the Methodist Episcopal Church was struggling for and achieved may be gathered from such results as are capable of being expressed in her statistical record. During the period under review beside \$51,000,000 raised for educational advance, \$16,000,000 for hospitals and homes, \$7,500,000 for increased ministerial support and \$74,000,000 for church property, she laid upon the altars for her apportioned benevolences during the same period \$57,000,000.

Seen from another angle, four years preceding 1918 there was pride in her record of paid disciplinary benevolences amounting to \$21,792,674, whereas during the four years following for the same objects she provided \$85,428,355.

For an organization which had been voluntary in its character to come suddenly into relationship with definite objectives and fixed program in a world-wide cooperative movement of this character furnished a period of testing the outcome of which might indeed be watched with interest.

The present Board of the Epworth League addressed itself with courage to the situation and at once set about to shape its four year program in a manner that would realize in the largest possible way the hopes of the church as expressed by the action of its chief legislative body.

After frequent and prolonged deliberation it seemed clear that the responsibility immediately before the Epworth League was threefold in its character. First that it should undertake seriously the articulation of its program; second, prepare for a proper expansion of its field; and third, guide both of these activities in such a way as to demonstrate the place of young people's work for young people in the whole program of the whole church for the whole world.

I. THE ARTICULATION OF ITS PROGRAM

The task of reducing to order and promoting system and method in the conduct of League affairs was rendered less difficult than it might have been by a careful appraisal of experiments conducted by young people themselves over our vast field. The need of bringing the entire organization to a uniform plan of procedure was understood by those who had given themselves diligently to service in behalf of the young people. But that which the young people themselves have wrought out here and there, bearing in some instances upon one point and in other instances upon another, pointed the way unmistakably, either by its demonstration or by what it suggested, to the desired goal. In some places the emphasis was upon the value of organization: making it connectional, elastic, and with provision for sufficient change in personnel to guard it against becoming static. In other places equal emphasis was found to be placed upon League material: the free literature explaining young people's work or offering suggestions for conducting it; or text books for study classes and other groups dealing with those interests that are church-wide or world-wide in their bearing. Still again it was found that care had been given to measures providing adequate financial support, so that in addition to carrying benevolent obligations for the church—quite a common practice among the Chapters—they provided for the support of their work, avoiding the necessity of debt on the one hand and the neglect of an assumed responsibility on the other.

Here was an opportunity in line with the policy of the organization to capitalize the initiative and resourcefulness of a group for the benefit of the whole. The Board of the Epworth League seized upon these demonstrations conducted in various centers and proceeded to apply them to different parts of the field. The result was an eager acceptance of the plan offered for solving the difficulties which had long been perplexing and frequently baffled attempts at solution. The result of this has been visualized in what is popularly known as the League Chart, on which there is given the "Program, Subjects, and Ideals" of the organization.



By standardized organization the Epworth League has in mind the "connectional" feature of our Methodism adapted to the largest service of our young people, with the mechanics of organization reduced to a minimum.

CHAPTER

A standard chapter, for example, will aim at the enlistment of all the young people, from whom they will select a president and a cabinet of four vice-presidents, secretary, treasurer, and Junior League superintendent, beside the pastor.

Each department, with a vice-president in charge, should have a committee of three or more for counsel and assistance, and the whole cabinet will seek to relate every young person to some form of interest in the general program.

Regular meetings of the cabinet afford opportunity for scrutinizing the results of each department's attempt to accomplish its task, and open the way for adjustments which may be necessary from time to time.

DISTRICT

The chapters have their relationship or connection with the District. A standard district is one where all the chapters are registered and participate in the district organization, where the cabinet is organized on the same basis as the local chapter and officers are elected annually. Thus the district organization is related to every chapter and to the program of each department.

A Conference League is constituted by the bringing together of the District Cabinets, and out of them selecting a Conference Cabinet to function in those matters which happen to be of Conference-wide interest, such as programs, Conference Anniversaries, Older Boys' Conferences, promotion of Institutes, and cooperation in securing a uniform League year with consecutive dates, as nearly as may be arranged, for the Annual Conventions.

AREA

With the growth of Area consciousness and the elaboration of Area "programs," the League finds itself faced with the necessity of making provision for the consideration of Area interests. The cabinets of all the Conference League organizations within an Area are brought together and they constitute the Area organization. From their members is chosen an Area Cabinet.

The scheme outlined above, which has been made official by the Board of the Epworth League, is simple in form and representative in character. It develops through the initiative of the young people themselves and provides control by those who are under immediate responsibility instead of direction by self-perpetuating committees of ex-Leaguers in point of service or by Annual Conferences or other bodies.

"Standardized" support is better known by the popular designation "The Twenty-four-Hour-Day Plan." The old form of "annual dues" has become obsolete by reason of its utter inadequacy to care for such a program as the Epworth League finds on its hands.

Experiments covering more than a quadrennium of time have proved that there is an Epworth League trinity of interests which are, well-nigh, if not actually inseparable.

Organization, Program, and Support constitute this triad of interests in which the welfare of all is dependent upon the effectiveness of each. Hence standardization, as the term is employed here, should be recognized as a pervasive spirit rather than a mechanical contrivance. Its progress may be found more fully expressed in matters of program where the young people themselves give their decision than in the mechanics of organ-

ization where, as sometimes happens, adult survivals in League activities delay the adoption of standard plans even when they are known to be better.

Reference to the chart will make clear that the program of each of the four departments naturally divides its subjects into two groups, and enthrones an ideal expressed in the small circle enclosing it. Thus, a First Department divides its emphasis between Bible Study and Evangelism. These have their natural result in the building and strengthening of Christian character. This visualization of a standard program serves as a guide for the smallest group in the most remote chapter of the church as truly as for a challenging appeal to the preoccupied crowd of young folks in a busy metropolis.

Whether the young people themselves as a whole were ready for such system and order in the conduct of their affairs may be inferred from such results as are capable of being expressed in statistical form.

Once each year we invite Epworthians to register their purpose to observe the Morning Watch—if they have not already enrolled as comrades. During the present quadrennium these annual enrollments have risen from 1,273 in 1920 to 6,750 in 1923—an increase of over five hundred per cent.

Nor is this to be regarded in any sense as exceptional. Their interest in Bible Study is reflected in the purchase of special volumes prepared for their group. Selecting at random four of these texts, a total sale of 10,000 copies is recorded. In Evangelism, which expresses their interest in winning their chums, a total of 7,246 individual purchases of textbooks to instruct them on how to bring their comrades to Christ, is a recorded fact. In the interest of clean fun they have bought 9,000 volumes and in the promotion of Mission Study, mentioning only five volumes without including their later purchases of the World Service book, a total of 33,279 volumes is recorded.

Expressed in business terms the interest of young people in spiritual culture during the quadrennium has resulted in purchases of League textbooks to the amount of \$147,023.

It would be misleading to conclude that this covered fully their outlay for literature. About seven years ago the Epworth League Quarterly became an official publication of the Central Office, superseding the "Devotional Topic Notes," which were previously issued semiannually. From a circulation of 13,000 late in the year of 1917 it has grown steadily until at the present time a regular edition of 35,000 copies is issued quarterly. Without publicity except of a limited kind and solely upon its merits as a useful periodical for leaders of the devotional meetings it has come into a place of large influence and service. At no time during its history has it served more usefully or acceptably than at the present time. The steady rise of its circu-

lation and the appreciation of its value expressed in words of commendation from all over the church indicate its period of growth has not yet reached its zenith.

There is also the Epworth Herald, which at the end of a full generation of service enjoys the popular favor of the young people unimpaired. The present circulation shows that its growth during the past four years has more than doubled the total combined growth in circulation of all the other official papers of the church.

In no department of the organization has the maintenance of standards been in more convincing evidence than in the department of Mission Study and Stewardship. In 1918, when this responsibility was transferred to the Epworth League from our Mission Boards, certain ideals were adopted which have been strictly adhered to. One was that of investing the term Mission Study with a content which would express a definite meaning, as truly as is the case when one thinks of "Consecration," "Win-My-Chum" or "Morning Watch." In order to accomplish this it was determined that the department should be educational in its aims, implying personal contact. In season, out of season this objective has been pursued with the gratifying result that young people have responded to this challenge to the extent of 978 new classes each year above the enrollment of the preceding year. From 858 classes, the highest record obtainable before the transfer was made to the Epworth League, the total for 1922-23 reached 5,751 registered classes. For the year now under way with 4,000 classes already registered, indications based upon figures at a similar period in preceding years point to a total registration of more than seven thousand classes. And this in spite of a handicap due to an inadequate supply of textbooks, resulting in the loss of several hundred class registrations.

Our Institute work has furnished evidence of the same character. Under the direction of the Board three annual Council meetings have been held with the deans and managers of the Institutes during the quadrennium. A standard course covering four years with credit for standard periods directed by approved teachers and in charge of a dean has been worked out. Summer Institutes which in 1919 numbered 57 reached a total of 127 for 1923.

During this same period the total number of life work candidates enrolled and accepted by the Life Service Commission was 12,758. It is interesting to note that of this number those gathered from the Epworth League Institutes totalled 6,389, or putting it differently, the Epworth League presented to our church during four years more recruits for her world-wide work than all other agencies put together.

There are already registered at the Central Office for the season of 1924, 150 of these summer gatherings. Between forty

and fifty thousands of our choicest young people will be in attendance upon the classes in these gatherings and out of their number several hundreds of carefully selected candidates for life work will be registered, after deliberation and prayer, in conference with carefully selected advisers appointed to guide them in these critical matters.

A surprising, almost unexpected, result of these summer gatherings is what we are now witnessing in the winter season. In Area after Area Mid-Winter Institutes, carrying a limited schedule of studies under standard and approved auspices, are quite outnumbering the summer gatherings. These render a needed ministry to hundreds of young people who are unable to treat themselves to the delights of a week with their comrades at some favorite spot in a summer session.

The life-work secretaries of these Institutes and the mission study teachers for the same gatherings are, by arrangement, grouped for intensive training at selected points across the country before the Institute season opens in order to qualify them for the important duties they are expected to render. The continuance of these group conferences has been requested by the Mission Boards and by the Life Service Commission, indicating clearly the important service they render.

The Epworth League has not limited itself to those whom the church has already enrolled in its membership but has applied with diligence the same process of standardization to its work with the Junior portion of the family circle, that is expected to make up the Epworth League of to-morrow.

One of our editors is quoted as having said that the total loss from the probationers' list of the church in less than ten years has exceeded 1,125,000 names. Whether the accuracy of this statement is susceptible of actual demonstration or not, the fact remains that the church's greatest loss and the pastor's heart-break is at this point. The staggering loss helps to explain the restlessness of many a pastor and premature aging of men broken under a weight of responsibility for whom adequate help has not been provided.

The General Conference has set apart the Junior League as the agency for providing this assistance. In cooperation with leaders in religious education the Junior League program has been standardized into a course of four years covering the history, organization, teaching, and program of our own church for the intelligent training of her preparatory members. No branch of young people's work has a finer record to exhibit for the past four years than this department of our service. In teachers' textbooks for Junior League classes alone there has been a sale of 8,000 volumes.

It is becoming more and more recognized as a resource for pastors which they may utilize to advantage in preparing a

trained laity to administer the affairs of Methodism in years to come.

The expansion of activities as suggested in the statistics just given carry with them the manifest but unexpressed needs of adequate financial support. The Twenty-four-Hour-Day plan is now accepted as the "standard" form of support. During these four years the young people have exhibited a growing appreciation of its value. Four years ago their total contribution through the Twenty-four-Hour-Day plan for that year amounted to \$10,795. At present there are enrolled at the Central Office 105,000 Twenty-four-Hour-Day Leaguers and the payments for 1923 on this plan total \$30,830.

Now that the organization is to have its place in the apportionments to the local churches our support by this plan should witness a sudden and surprising expansion without lessening in any manner the loyal support the young people have always given to the other local and connectional interests.

Thus it will be seen that the threefold interests of Organization, Program and Support, mentioned at the beginning of this section, have moved forward together. The self-direction of youth expressed through comradeship and applied to the affairs of the Kingdom has made possible results for the Kingdom highly creditable to their consecration and faith.

II. THE EXPANSION OF THE FIELD

The work of standardization just described was found as it proceeded to have awakened another interest running parallel with it. The articulation of the program opened the way inevitably for the expansion of the Epworth League's field. The legislation which created the organization as one "for the purpose of promoting intelligent and vital piety among the young people of our churches and congregations and in training them in works of mercy and help" suddenly took upon itself a larger meaning.

Increasing recognition has been given to it as the one organization for all the young people of the church. It never was designed to be a small group in rivalry to other groups in the congregation, but was projected to make possible the fraternizing together in one body of all, irrespective of those attachments or interests relating different ones to different groups stressing some particular or special interest. It was believed that youth, as such, had interests in common which justified such an arrangement and the years have increasingly demonstrated the wisdom of that procedure.

Indeed, the spirit of the organization, when properly understood, might well be expressed in the slogan that the Epworth League "Helps All and Hinders None."

The legislation which has just been quoted helped to clear

the way for this expansion, but forces at work within the Epworth League itself gave added momentum to that principle. Mission Study conducted on the scale already indicated inevitably deepened the sense of world-relationship. The enlistment of several hundred choice young people each year in our summer Institutes for Life-work and the thrill of witnessing their preparation and departure for some great field in the home land or over seas, made still more vivid the reality of this relationship; and the enrollment of tithers in the promotion of Stewardship, where the sacredness of all human relationships is expressed, could not but deepen and enrich this consciousness. It might well be claimed that the outstanding achievement in the past four years of young people's work for young people has been the recognition and development of their responsibility for their comrades around the world.

The General Conference of 1920 had scarcely adjourned before steps were taken, in response to insistent pleadings of leaders, in their field for a regularly appointed and well-qualified secretary to promote the interests of the church among the young people of our Colored Conferences. The unsatisfactory arrangement which had obtained previously was superseded by this plan and a full time secretary with his office at Epworth League headquarters in Chicago was appointed.

During these four years the task has been diligently pursued. The migrations of our Colored brethren from the South to the North has been followed until this has become now a nation-wide interest which has its place with the other important subjects on the program of the Epworth League.

This step in the interest of interracial good will was followed shortly thereafter by another in the interest of international good will. Post-war conditions affecting the relationship of the peoples involved in the struggle was a subject of profound concern throughout the church. On August 1, 1922, after careful attention to all details involving support of the work by the young people of our German-speaking Conferences, with their 20,000 League members, a full-time secretary was appointed. Almost two years have passed and it may be doubted if the Epworth League organization ever in its history acted more wisely or took a step that was more productive in good results to the young people of the German-speaking Conferences of the church.

The out-reach of interest expressed in these appointments witnessed another manifestation during the quadrennium which is destined to have far-reaching significance for the future of the organization. The expansion into adequate provision for membership groups was followed by a development paralleling the church's organized system—Chapter, District, Conference, and Area.

Buffalo, Detroit, New York, Pittsburgh, San Francisco, and

Wichita Areas have promoted successfully this endeavor. The cooperation of Bishops, District Superintendents and Area officers, working conjointly with the young people to bring this about was in evidence without exception.

The Wichita Area has promoted its program and budget so successfully that it has its own paid secretary giving full time to the young people of the seven Conferences included within the Area and assists besides in carrying the budget for one of our foreign fields.

In San Francisco Area through the initiative of the church authorities Conference secretaries have been provided for out of local funds for both California and Southern California Conferences. The Detroit Area has continued its support of our work in China; Pittsburgh maintains an office at its own expense, having a Conference secretary, and assists in carrying the budget for Mexico; New York in cooperation with League headquarters three years ago opened a branch office in the Book Concern Building at 150 Fifth Avenue, which, besides serving the various interests of that Area renders a useful ministry to the whole New England territory.

Early in the quadrennium through the generosity of a chapter in Pittsburgh the Central Office was able to send its first representative outside the boundaries of the United States on a visit to Epworth Leaguers in Mexico. In the winter of 1920 an Institute was set up in Mexico City and shortly thereafter provision made for the appointment of Sixto Avila as the full time secretary for our Mexican work.

The following year, yielding to the earnest representations of the President of the Board, the editor of the Epworth Herald and representatives of the German Conferences in the United States and Europe, the General Secretary was assigned to visit the work, first in Hawaii and immediately following, our fields in Europe. The greater part of the first six months of 1922 was devoted to this service. The courtesies of Bishop Leonard and Bishop Mead and our representatives in Hawaii, together with those of Bishop Blake, Bishop Nuelsen and Bishop Bast in Europe, made possible contacts with our church people on those fields in the interest of young people which have yielded already many important results.

Requests from our church leaders for the appointment of five full-time secretaries for the Conferences of Europe is but one of the indications of opportunity which is church-wide in its extent and most inviting in its attractiveness. Due to the critical situation involving the young people of Central Europe, the brethren of our German Conferences—in the United States and Germany—pressed for an immediate appointment of a young minister of their own selection, to be the first Epworth League secretary in Europe. During the summer of 1923

Reverend Hugo Georgi spent the summer months in the United States visiting our Summer Institutes, attending annual conferences, rallies and conventions and allowing himself ample time to familiarize himself with the details of League administration at the Central Office. He is now engaged in full time service for the North Germany and South Germany Conferences giving generous margins of his time to young people's work in the other conferences over there. Already the indications are unmistakable that a wise choice has been made and that the whole church will share the benefits of his useful ministry.

Where it was not possible to arrange for full time service in some of the fields where importunity would not be denied, arrangements were made for part time service. Edgar H. Rue in Singapore and Floyd Shacklock in Korea and Japan, have made the Epworth League their debtors by the unselfish service they have rendered as unsalaried secretaries. After a year of part time service Reverend Scott P. Hauser in South America was assigned by Bishop Oldham to full time service and he has been making full proof of his ministry. And it deserves to be mentioned that this ministry has not been confined to the youth of our own denomination. Institutes and other forms of interest have included in their reach large numbers of those besides Methodists.

In India our former League secretary, Dr. J. R. Chitambar, found himself in demand at so many strategic points on the church's field that the Epworth League was obliged to yield him for the principalship of the college at Lucknow in 1921. The Advisory Board of India (which is the official organization on the field) selected and recommended for appointment Dr. E. L. King of Jubbulpore, Central Provinces. Doctor King entered with enthusiasm upon his work and in the production of literature adapted to the young life of India and in cooperation with the teaching ministry of the Sunday Schools has under way the building of a program calculated to serve the whole program of the church in that land.

The same is true of the service of Miss Geraldine Townsend, the League secretary for China. In coordination of our program with that of our other educational, evangelical and philanthropic agencies she has built carefully and well until we have now the beginnings of standard Epworth Leagues in China under the direction of a capable and experienced young leader. Miss Townsend is now in the United States on her first furlough, satisfactory arrangements having been made to care for her work during the period of her absence.

It would be expected that this expansion of the field would inevitably produce at least two results. For one thing, it called for the adaptation of material in free literature and textbooks. Early in the quadrennium the Board of the Epworth League

appointed a Committee on Adaptation of Program consisting of Dan B. Brummitt, J. L. Panzlau, C. F. Price, W. W. Martin, and the General Secretary. It has been in correspondence with representatives of all the groups concerned in the home and foreign field where adaptations and translation of material, whether free literature or of textbooks, might be worked out in a way calculated to serve the largest purpose with the least expense.

It was also to be expected that this widening of interest would have its reaction upon the activities of the Epworth League headquarters. The increasing demands for help have been seen in the enlarged output of the stock room and in the increased force required in the office. But with this enlargement there has been the constant anxiety to save the young people's work from becoming a mechanical or impersonal affair. The steady aim has been maintained on every field and in every department to magnify the values of contact and counsel. Every chapter is persistently reminded to keep in mind the value of individual young life as expressed in the Win-My-Chum campaigns and programs, the Morning Watch enlistment and the Life Service consecrations. No Epworth League Institute has fully discharged its responsibility until every youth in attendance has had the opportunity for personal interview and counsel, calculated to impress him with the importance of decision respecting his life investment and the resource his Christian faith offers him in making that decision the beginning of a happy service for his Lord.

The following chart illustrates the ideal of a democracy of service, maintained by the organization in its effort to link up every individual with definite responsibilities.

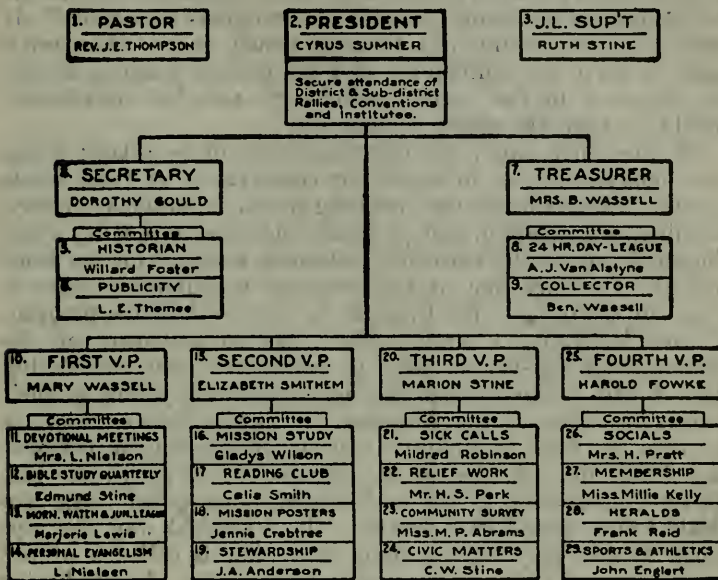
III. DEMONSTRATION OF ITS PLACE IN THE CHURCH'S PROGRAM

In concluding this report of the activities of the Epworth League, it deserves to be mentioned that one of the signal by-products of its service has been the clear revealing of its place in the program of the church's work.

Thirty years ago, Methodism refused to yield her young people to the control of groups outside her membership. She believed then and steadily insisted upon the principle that the training of leaders for the church of to-morrow should be in charge of those friendly to the spirit and familiar with the aims of the church of their choice. A generation has passed since that controversy was settled friendly to the contention of our leaders.

Meanwhile significant tendencies have manifested themselves in other quarters. Some of the well-known agencies of the church have noticeably changed their program and propor-

→ SUGGESTED OUTLINE OF EPWORTH LEAGUE ORGANIZATION ←



→ MEMBERSHIP ←

26 Nelson Green	14 Raymond Randall	21 Dr. S.L. Homrighouse	23 Inez Grentier
26 Charlotte Simmons	29 Ray Lasher	21 Mrs. Homrighouse	28 Mrs. F. Welcome
26 Margaret Robinson	22 George Ingraham	27 Gilbert Ireland	27 Mr. P.H. Clark
8 Francis Wassell	26 Harry Mead	14 Ellie Garrison	3 Mrs. P.H. Clark
9 Ben. Craig Wassell	11 Ernest Habel	16 Ida Brown	14 Harry Jacobs
13 George Myers	11 Pearl Blanchard	14 Alta Polen	26 Chester Looman
12 Volde Mae Bentley	15 Elsie Van Dusen	23 Florence Pepper	24 Frank Veits
10 Vera Iveson	22 Florence Becker	14 Flora La Grange	23 Edward Blake
18 Cecile Iveson	17 Ethel Hoyt	26 Florence Hanford	
16 Jennie Crabtree	27 Lete Murdock	29 Mariam Rouse	
27 William Rice	22 Mrs. O.G. Adkins	16 Lucile Rouse	
29 Robert Rice	29 O. Penfield Dales	16 Joseph Pavone	
17 David Smith	19 Le Roy Rix	24 T. I. Brooke	

L. Nielsen Dec. 1, 1929

tionately modified their aims. The educational agencies conducted by the church have felt themselves without choice in the matter of stressing the general aims of culture, leaving to the churches themselves the responsibility for acquainting them with their church's special task, and the qualifications necessary for accomplishing it. Sunday School agencies have passed from denominational to community aims in religious education. Our own Sunday School interests have striven and succeeded in elevating the standards of religious education until their product is now syndicated to thirteen different denominations. Schools of religious education, no less than community programs and

week-day programs of religious education have made the community of churches and the community of people the objective of their endeavor until attention has been called recently to the "de-denominationalizing tendencies of religious education." It may be doubted if this is a thing to mourn over. The church ought to serve the community, and her general teaching should be addressed to the entire community, and her ingathering should be from the entire community.

On the other hand, the question needs to be asked: From what quarters are we to expect the conservation of those ideals and the furtherance of that training in denominational history, teaching, organization, and program calculated to qualify every church for service by furnishing adequate training for her leadership? Consideration of two interests will indicate what is meant by the place of the Epworth League work in the program of the Methodist Church. First, the requirement of denominational self-respect may be mentioned. In considering this, it will be found that the denominational young people's Society has come to the Kingdom for such a time as this. It has been our boast as a church that our emphasis upon personal experience, the privilege of the witness of the spirit, the fine spiritual democracy to which Methodism has given birth, are ideals which should be conserved. In a twofold way, the Epworth League may rightly claim that what is called a proper denominational emphasis constitutes its specialty. In the Junior division of the work, by assignment of the General Conference, the training of preparatory members is committed to the care of the Junior League. In like manner, in the Senior Epworth League the Methodist group gathered out of the evangelizing processes of the churches becomes the candidates for training within the church, for the church, and by the church. The statesmanship and strategy apparent in this provision must have become obvious ere this. The whole group of young life—brought together within the church of their choice and engaged in finding themselves, proving themselves, and relating themselves properly to others, which has been declared to be the essentials of an education—is found in readiness for the routine service of their church and for crises and emergencies as they arise from time to time. During the past four years, this has been illustrated on a large scale in the cooperation of the young people in the program of the Council of Boards of Benevolence. In the "I-Will Maintain" campaign of 1922, and again in the Centenary climax campaign of 1923, from local chapters to area organizations, the young people had before them the claimant call of Methodism for valorous deeds of self-denial and sacrifice, in order to hold the advance positions taken through the preceding years of the Centenary. In the preparation of the church for the World Service program, the Epworth League, repeating

what happened in the beginning of the Centenary campaign, was about the first to recognize its significance and to welcome its approach. It will be remembered with gratitude that in one hundred and twenty-seven summer institutes of 1923, thousands of her picked young people welcomed the World Service Volume with shouting and cheers, and have followed that with classes of instruction in its contents all over the church.

In the disaster which overtook our work in Japan, another opportunity was furnished for cooperative endeavor on a large scale which was improved to the utmost.

In cooperation with our Mission Boards in promotion of Mission Study; in the production and circulation of useful leaflets, and in the preparation of textbooks, there has gone forward a steady growth of cooperation of the most useful kind.

At our summer institutes, promoting the interest of Sunday schools, schools of religious education, training schools, seminaries and colleges, and the enlistment of young life for higher training, there has been, running through it all, the consciousness of a great church and the challenging opportunity her fields of service offer to the young.

Through the diversified ministry of our various boards, our entire world field may have its interests expressed in the terms of evangelism, missions, education, and philanthropy. The problem has been to get the knowledge of those fields prepared in attractive form and presented with such compelling power as will bring home to the consciousness of the church of to-morrow a sense of obligation for the maintenance and extension of those fields.

On the south side of the Art Institute on Michigan Avenue in the city of Chicago, Lorado Taft's famous group known as "The Spirit of the Great Lakes" draws to itself the admiration of throngs who pass along that thoroughfare. He depicts in bronze those five great bodies of water as human figures. Lake Superior, standing erect, is represented as continually supplying her sister lakes, Michigan, Huron, Erie, and Ontario, from which the waters sweep out and on to the sea. It is not difficult for one who understands the genius and service of the Epworth League in its relation to the program of the church to find in this grouping something symbolic of the way in which it gathers up and distributes to the four great interests of the church the wealth of young life passing constantly through its chapters. Without denominational bigotry, but with a pride in the history and achievements of the church of their choice, this army of young life prepares to serve acceptably with all other forces of the Kingdom of God, the more efficiently by reason of their loyalty, intelligence, and consecration as young Methodists.

The second consideration which suggests the place of the young people's organization in the program of the church is

seen in what, for want of a better term, may be called the spirit of the age. Numerous manifestations involving young life have been noted by observers for some years. How young life has responded to the Christian appeal in the organizations of young people—denominational and interdenominational—has merited and received the commendation of all the churches. No form of organized Christianity to-day hopes to get forward without adequate provision for its young people.

But the churches are not alone in this re-discovery of youth. In education, the insistence on increased measures of student control; the adaptation of the curriculum to the individual rather than the unyielding cast-iron processes that were once in vogue; the so-called revolt of youth now disturbing large areas of society; these and other indications which might be mentioned point unerringly to the wisdom of our great church in according her young people the large place assigned to them by the legislation of her General Conference.

Their appreciation has been eloquent in its response. Happy, enthusiastic, and devoted, they have welcomed the confidence which believes them capable of heroic service. In this day, with the spirit of war abroad in the world, governments balked and embarrassed by woeful lack of leadership;—one single group of young life, numbering eight hundred thousand, and found in thirty-two countries outside the United States, are cultivating the interests of international and inter-racial good will.

Notwithstanding losses from the enrollment by reason of those who have moved forward into the adult activities of the church, an increase of fifty thousand is registered for the quadrennium. Properly guarded and guided, they may easily become, for the whole church and Kingdom, a spiritual radio by which, leaping over all distances and surmounting all obstacles, the Master may speak with the intimacy of personal conversation in all lands, and the intonations of His voice become the inspiring assurance of His presence, His blessing, and His guidance everywhere.

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REPORT OF THE AMERICAN BIBLE SOCIETY

To the Bishops and Members of the General Conference of the Methodist Episcopal Church.

DEAR FATHERS AND BRETHREN: The world during the last four years has felt the great ground-swell of the terrific storm which we have called "The World War." Conditions everywhere have been unsettled, not in Europe alone but in every nation on earth. This in some respects has been a more dangerous period in which to carry on Christian work than the years of intense excitement and concentration that immediately preceded it. Few have known how to calculate the values whether of things material or spiritual. Costs have mounted. Where it was anticipated that there would be a return to normal conditions little has occurred to satisfy such anticipations. This has created an increase in the cost of the Society's work but a decrease in its output.

WAR DISTRIBUTION

Four years ago we reported concerning the war distribution of the Society. Of course this practically ceased at the Armistice, still the aftermath needs to be referred to in order that the whole story may be presented. The Society continued the early part of this quadrennium to send Testaments and other Scriptures to debarkation camps and particularly to the hospitals in which the disabled soldiers were cared for. Special editions in larger type and on light weight paper were prepared for use in the hospitals. The regular forces of the United States were well cared for and a total of 379,088 of special Army and Navy Scriptures were sent out, bringing the total of the Society's supplies for the American forces during the war to the final total of 4,920,543 volumes. The special New Testaments needed for the American troops which had been in process of preparation were completed in Bohemian, French, Greek, Italian, Polish, Roumanian, Russian, Spanish and Yiddish. Before the end of the first year of the quadrennium reports were received from correspondents indicating that in addition to the volumes supplied for the Army and Navy of the United States, 1,887,758 volumes were sent out by the Society to the belligerent forces of all the nations, making a complete record of 6,808,301 volumes distributed by the American Bible Society during the war among the forces engaged in it, nearly seven million volumes. The Society is grateful that it had this privilege of ministering to these warring forces that which brought to tens and hundreds of thousands words of encouragement and consolation in their

great need. When this service began the Society was without funds with which to undertake it. It went forward in faith believing in the old Latin title, "Date and Dabitur." It expended \$264,578.25 and received in gifts from the American people \$247,121.51, leaving only the modest deficit of \$17,456.68 on this account, which has been absorbed in the general expenses of the Society. This takes no account of the expenses incurred in making the special war editions of Bibles and Testaments to which reference was made in the Report four years ago, but only has to do with the production of the special Army and Navy Testaments and other Scriptures.

TRANSLATIONS AND REVISIONS

The ordinary work of the Society which, however, is never "ordinary" has covered during the quadrennium, in translations and revisions, the preparation of the Four Gospels in Mukri-Kurdish for use on the frontier of Turkey and Persia, translated by a Mr. Fossum, who afterwards gave his life in unselfish and over-taxing service for the Near East Relief. The Four Gospels, Acts of Apostles, and the First Epistle of John were brought out in Luragoli in East Africa and the Gospel of Saint Mark in K'Pellé for the work in West Africa; and later the Gospel of Saint John in Olunyore for the work in East Africa. The Gospel of Saint John has also been prepared for the Mussu people in Siam.

Three or four events of outstanding consequence in the preparation of new translations and revisions have occurred during the quadrennium. A New Testament has been completed in the Bolivian Quechua, published in a diglot form with the Spanish. The translation into the Quechua is by the Rev. George Allan of the Bolivian Indian Mission. The union work with the British and Foreign Bible Society carried forward for a decade in the preparation of a new revised Spanish New Testament has also been completed. This work was originally undertaken at the request of one of the Conferences of the Methodist Episcopal Church in South America. Two eminent Methodist scholars have been on the Committee representing the American Bible Society, Rev. Dr. Charles W. Drees, and the Rev. Dr. Victoriano D. Baez. This it is hoped will meet a great need among the ninety millions of people that speak the Spanish language. It has already been accorded a hearty reception in Spanish speaking countries.

In China two great union versions, one, the Union Mandarin and the other the Union Wenli, on which Committees of missionaries have been working for more than a generation, were completed in both the Shangti and the Shen editions. This is an event of the first importance to missionary work in that land. The turning of the Chinese people toward the universal

use of Mandarin makes the first of these versions available for millions of people. The Wenli is a classical language and is of great value for the intellectual classes. Reference should also be made to the new Phonetic Script which has come into use in China especially for the illiterate and those that are learning the language. Very large portions of the Scriptures were published in this Script during this quadrennium.

ISSUES.

The issues of the Society during the four years have been as follows:

1920	3,752,309
1921	3,825,401
1922	4,861,181
1923	4,563,067
	17,001,958
Total of previous quadrennium.....	24,225,416
“ “ this “	17,001,958
Decrease of	7,223,458

This shows a decrease of 7,223,458 over the total of 24,225,416 volumes reported as the circulation for the last quadrennium, to which reference has already been made.

FINANCES

The income of the Society has shown an advance. The gifts of the Methodist Episcopal Church during the last quadrennium have been as follows:

1920	\$150,000
1921	150,000
1922	150,000
1923	150,000
Total of	\$600,000

This has made possible the continued work of the Society on its high levels and has encouraged many other denominations to take up a similar relationship to the Society and its work, though Methodism retains its leadership as it should when all things are taken into consideration in this support of the Society's work.

The Budget of the Society has grown from year to year. The appropriations are as follows during the quadrennium:

1920	\$988,485
1921	1,222,367
1922	1,119,967
1923	1,160,777
	\$4,491,596

This total of \$4,491,596 is an increase over the appropriations of the preceding quadrennium of \$1,182,156.

NOTABLE FACTS AND INCIDENTS

In the Reports of the past four years record is made of the removal of the headquarters of the Society's work from Yokohama to Tokyo. Though not in the year of record reference should be made to the utter destruction of the Society's stock plates, etc., in the earthquake.

By a comity arrangement with the British and Foreign Bible Society, the work of the American Bible Society in Korea was turned over to the British and Foreign Bible Society and their work in the Philippines transferred to the American Bible Society. This transfer caused the resignation of the Rev. S. A. Beck, who had been a missionary of the Methodist Episcopal Church in Korea and had been transferred to the service of the American Bible Society, where he had shown unusual judgment and zeal and great devotion to the interests of the Society's work. It was with sincere reluctance that the Society accepted Mr. Beck's resignation. In the Philippines in taking over the work of the British and Foreign Bible Society, the American Bible Society purchased the Bible House, built by that Society, which gives it a home for its Secretary and a central position for its activities.

On November 28, 1920, Universal Bible Sunday was celebrated as "Mayflower Sunday." It is estimated that 10,000 churches, colleges, schools, etc., cooperated with the Society in the celebration of this occasion. A dramatic service entitled "The Pilgrim and the Book" was written especially for the Society by Mr. Percy MacKaye and met with a very generous welcome and will continue to be of service for many years, as its theme is not temporary but abiding. Two other little pamphlets were also prepared by Dr. Charles Stelzle entitled "A Little Journey to Plymouth" and "In the Name of God, Amen," and had a very extensive circulation.

The Upper Andes Agency has been set off from the La Plata Agency. It includes the southern part of Colombia, Ecuador, Peru, and Bolivia, thus giving the Society six Latin American Agencies.

In the Near East the old Levant Agency was divided into two Agencies, one with headquarters in Constantinople and the other with headquarters at Cairo.

In 1921 "The Only Way Out of the Dark" was issued as the theme for Universal Bible Sunday and no piece of literature for promotive purposes put forth by the Society has ever received such universal commendation.

A special edition of the Gospel of Saint Luke was prepared bound in Peruvian colors for the celebration of the Centennial

of Independence in Peru, and later special editions were gotten out for the Centennial of Independence in Brazil, which received a very cordial welcome.

Reference should be made to the extraordinary difficulties in Asia Minor, which have temporarily at any rate extinguished the work of the Society in that region. Europe, however, has shown increasing needs for help in the circulation of the Scriptures, the many local Bible Societies in Germany and those in other countries suffering greatly as the result of the war.

The Christian Conference in China, one of the great gatherings in the history of Missions, expressed itself most forcefully on the need of the Bible in China.

At headquarters in New York the most significant fact of the four years has been the closing of the manufacturing of the Society in the Bible House. On the first of February, 1922, the presses of the Society ceased the service which they have rendered for many decades and plans were made for the securing of the editions needed by the Society in other printing and publishing establishments. The Society continues of course to use its own plates so that accuracy of Version and general appearance, for which the Society has been notable, will be assured. It is hoped that by this change larger production can be assured than was possible on the Society's presses and more prompt service rendered.

NEW PRESIDENT

On the 3d of April, 1919, as recorded in the Report for 1920, Mr. Churchill H. Cutting, who had been a Manager of the Society from 1882 and a Vice-President from 1916, was elected President of the Society. Mr. James Wood, who had served with distinction as President from 1904, retired, and he was made President Emeritus on the authority of the Annual Meeting and the election of the Board of Managers.

PERSONNEL

Mr. William Foulke, for many years the Treasurer of the Society, died July 1, 1920. Rev. Gilbert Darlington, who had been previously elected Assistant Treasurer, was made a Treasurer in October of the same year.

In August, 1920, the Rev. Henry Loomis, for thirty years Agency Secretary for the Society in Japan, died. He had rendered exceptional service. In 1921 the Society was bereaved in the death of the Rev. John R. Hykes, D.D., for more than a quarter of a century in charge of the Society's work throughout the whole of the Republic of China, and who was nearly fifty years a missionary in that land, and one of the best known missionaries in China, in touch with the highest and in sympathy and intimate contact with the lowliest. Dr. Hykes was a member of the

Methodist Episcopal Church. In the same year Dr. Herbert M. Schwartz retired from the Japan Agency, died after many years of faithful service to Methodist missions and the Society.

The Board of Managers was bereaved in the death of Mr. William H. Harris and Mr. Edgar McDonald, both members of the Methodist Episcopal Church, one from the Borough of Manhattan and the other from the Borough of Brooklyn in New York City; and in the death of the Rev. Dr. Henry A. Buttz, President of Drew Theological Seminary, for many years a member of the Committee on Versions.

Among the newly elected members of the Board of Managers during this period who are members of the Methodist Episcopal Church are Mr. Arthur L. Brown and Miss Ellen McLean, both of New York City; and among the Vice-Presidents are the following: Mr. Frank Horne of New York, Governor Henry J. Allen of Kansas, President Edmund Janes James of Illinois, Mr. Hanford Crawford of Saint Louis, Mr. William Halls, Jr., of New Jersey, and Mr. William H. Harris of New York, and Mr. George Warren Brown of Saint Louis; the latter two died shortly after their election.

The Rev. Ezra Squier Tipple, D.D., President of Drew Theological Seminary, was elected a member of the Committee on Versions.

Among the Foreign Secretaries of the Society the Rev. Francis G. Penzotti, one of the most remarkable men in the history of Missions in South America, a minister of the Methodist Episcopal Church, retired, and his son, Paul, also a minister of the Methodist Episcopal Church, was elected in his stead.

In China the Rev. G. Carleton Lacy, born of Methodist Episcopal missionary parents in China, was chosen to take the place made vacant by the death of the Rev. Dr. John R. Hykes and to have charge of the Society's work in that great land.

Rev. J. L. McLaughlin, a minister of the Methodist Episcopal Church, for many years the Secretary of the Society in the Philippines, returned to the United States and was appointed as an Assistant Secretary of the American Bible Society. He also has charge of the Eastern Agency of the Society.

Among the Secretaries of the Society now in the homeland in addition to the Rev. William I. Haven, one of the General Secretaries, the Rev. Dr. Wragg, in charge of the Agency among the Colored People of the United States, the Rev. J. L. McLaughlin, already referred to, in charge of the Eastern Agency, Rev. A. Wesley Mell, in charge of the Pacific Agency, Rev. Dr. S. H. Kirkbride, in charge of the Northwestern Agency, Rev. Dr. Arthur F. Ragatz in charge of the Western Agency, Rev. Dr. Frank P. Parkin in charge of the Atlantic Agency, are members of the Methodist Episcopal Church.

It is a pleasure to present this report to the General Con-

ference and to express the hope of the Board of Managers of the American Bible Society that the General Conference will continue its generous policy to this missionary enterprise, which is so vitally associated with the whole progress of the Church at home and abroad.

WILLIAM I. HAVEN,
General Secretary.

BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS

BY CLARENCE TRUE WILSON, D.D.

*General Secretary of the Board of Temperance, Prohibition and
Public Morals of the Methodist Episcopal
Church—Washington, D. C.*

National prohibition is an accomplished fact, and to the everlasting credit of our Church it may be said that Methodism was at the forefront of every fight made to free America from the organized liquor traffic.

The accomplishments of the temperance reform movement during the years that have passed, read as a romance. Within the past quadrennium many events have transpired, but the most significant achievement is the erection of a magnificent center for Methodism and Protestantism in Washington, D. C. Just across the park from the Capitol, at the intersection of First Street and Maryland Avenue, N. E., stands Methodism's monument to a triumphant cause, "The Methodist Building." This is the national, as well as world headquarters of the temperance agency of our great Church, the Board of Temperance, Prohibition and Public Morals, of which Bishop William Fraser McDowell is President.

If the history of this Board is ever properly written it will contain poverty and providence supplying its needs, opposition and overwhelming victories over it, sacrifice and heroism that over-balanced it, dreams coming true in successful campaigns, epoch-making turns in events, and one of them concentered in the new headquarters building.

A heroic band of Methodist preachers and laymen of whom the world was not worthy, never let the temperance question die in a General Conference, an Annual Conference, or any spot of ground where they were assigned for service.

A. J. Kynett, in whose brain was conceived the Church Extension Society, the whole outline of the plans for the Anti-Saloon League and whose motion in the General Conference of 1888 made the Temperance and Prohibition Committee a permanent Committee on that work. A. B. Leonard and Charles H. Paine, who seldom made a Conference Anniversary address without giving one powerful section of it to the prohibition of the liquor traffic; Dr. J. G. Evans, of Illinois, who became Chairman of this permanent committee, and beside his life work as a Methodist College President, gave days and nights of self-

sacrificing devotion without any thanks and very little help to make the committee's work a success.

A later General Conference organized the permanent Committee into The Temperance Society of the Methodist Episcopal Church, with headquarters in Chicago, and the newly-elected Bishop, William Fraser McDowell, became its first President.

OKLAHOMA BREAKS THE HOODOO

There was no money, no men, not even an office desk, but fifteen noble men had been appointed; they organized their society, appealed to the Church for funds, and at a time when there had not been a new prohibition State added for eighteen years, though two or three had been lost, they appealed to the Church to come to the help of Oklahoma, and it is a common knowledge among those who understand the inside, that Oklahoma was about to abandon its campaign from a lack of funds or helpers. Dr. Dinwiddie, the only outside worker, was down there left stranded for funds when a few thousand dollars, raised by our society and put in the hands of these people, with the three or four speakers whom we also sent, turned the tide and won Oklahoma to the dry column by an overwhelming vote. This started our series of state-wide victories.

Some of the best literature ever published for the cause was printed by this body and circulated throughout the Church and country, especially mailed to key men.

The General Conference of 1908 sanctioned the work that was done, voted a \$25,000 apportionment to the new Board and appointed Bishop Robert McIntyre to become the President of the organization. Dr. W. A. Smith was its Secretary and Alonzo E. Wilson its Treasurer.

It moved on with routine work for two years when Dr. Stephen J. Herben, one of the members, said that unless this society got busy and made a record instead of meeting and spending the little money that was sent in from the churches on traveling expenses, he would resign and tell the Church in his paper why he did it.

This jarred something loose, and the Bishop in the chair said, "What would you have us do?"

He replied, "This Board cannot make a record unless it has men and money, and it can never get the money unless it has the men. I would have it elect one or two Field Secretaries and turn them loose to see whether there is a place for our Board. If there is not, we should abolish it; and if there is, we should do our work more efficiently." They unanimously decided to take this advice.

SECRETARIES ARE ELECTED

In the winter of 1900, a meeting was called for May, and

after canvassing the whole United States for men who were conspicuously identified with the cause, they elected Clarence True Wilson, pastor of the Centenary Methodist Episcopal Church, in Portland, Oregon, who had formerly been a State President of the Anti-Saloon League in connection with his regular ministerial work, to be Field Secretary; and Dr. Alfred Smith, of Dover, Delaware, long temperance evangelist of the Wilmington Conference, to be the Assistant Field Secretary.

When they came to Chicago they found that they were there on their own expenses, that there was not a cent in the treasury nor a dollar of incoming funds, nor a guarantee of salary or any money for expenses; but there was the best combination back of them that the moral universe had to furnish. They had the United States for a field, the Methodist Episcopal Church for their coadjutor, and God over all to trust.

There was not an office or a desk and the struggle began. Dr. Smith had his own home and resided in Delaware, ranging over the country at the call of need. Dr. Wilson gave up his church, his parsonage home and an adequate salary with perquisites and left home to go to Chicago to live on his own expense. He rented a desk in the Deaconess Office and for a year and a half Mrs. Wilson was Office Secretary, conducting correspondence, shipping literature, printing and editing leaflets, packing envelopes with literature which her husband would sell in his street meetings, conventions and conferences. He bought books and pamphlets by the tens of thousands and would sell enough in one place to get him to his next field of labor.

STREET CAMPAIGNING FOR PROHIBITION

They surrendered life insurance policies, sold horse, buggy, everything they could lay hands on to get money to keep the work going. He inaugurated the street meeting campaign which resulted in seven years in an average of almost one thousand addresses a year. It was not unusual to speak eight, ten and twelve times in a day from the deck of autos.

Of the thirty-five States that have had campaigns for prohibition, he has campaigned in thirty-one of them. His books show 720 addresses in a five months' campaign in 1916. They ranged all through Oregon, the full length of California, back to Idaho, Montana, Washington and Nebraska. He used to travel seventy to seventy-five thousands miles a year.

When this work was inaugurated, there was scarcely an out-of-door campaign planned in the United States. A year after this work was started, no State campaign would have been undertaken without providing to meet the out-of-door crowd as the biggest feature of the method of putting the State across the dry goal mark. Our Board had at one time for two months

fifty-five men speaking day and night on the streets of seven States that had fights on. The incidents, coincidents, dramatic situations and romantic experiences of those seven years of almost incessant street campaigning, covering every State west of the Mississippi River and nine States east of it, would make a volume unsurpassed in human interest.

TRACT MANIPULATION

Another feature of the work has been the introduction of new methods of tract circulation. While anybody trusted with the handling of other people's money can publish millions of leaflets, pile them on the shelves of their own institution, or express them in such vast quantities as to swamp the churches and other organizations to which they are sent, our Board had little money and had to make that little go a great way. We published the best things we had or could lay our hands on in the form of four or six page leaflets and had our campaigners loaded with them and then showed them how to take leaflets and make them do very real work.

For instance, the General Secretary of this Board stopped at noon on a corner of Chicago with an armful of circulars containing one of Mr. Bryan's temperance speeches headed "W. J. Bryan Denounces the Liquor Traffic." We had just purchased five thousand of these and were rushing to the office with the unwrapped package in our arms. A gentleman stepped up and said "Excuse me, but you have something there by an old favorite of mine. May I have one?" "Certainly," we said with a flourish and handed him one. That thronged street, seeing we had something to give away continued to "take one," until we were compelled to go back and buy another package. This incident was told to every group of workers in the other States and was repeated a thousand times in the campaigns that followed in the next five years.

We stepped off of railroad trains as they stopped at every station, followed the passengers out and as the new passengers came in would hand them a leaflet each to read on the train, and every person standing at the station would come forward to get a piece of free literature. When traveling through Western States in stage coaches or autos, every time the stage would stop we would drop a package of our literature into the several mail boxes at the country cross road corners.

PUTTING THE CHILDREN TO WORK

But the most sensational method of all, judging by its results and the interest aroused, was in our scheme of going into the Sunday Schools, presenting every scholar with a leaflet, offering as a prize our book "Dry or Die, the Anglo-Saxon Dilemma," to the one who would bring us the longest list of names and

addresses of people who had read their tract. We have had in towns and in considerable cities a list of names that actually exceeded the number of the population of the city, accounted for by the fact that so many read the tract over more than once and that every visitor that came through, stopped at noon, paused at a corner, would be asked to read it also. *In a southern city that had but 30,000 inhabitants we had the signatures and addresses of 39,000 who had thus read our leaflet through and signed up for some child worker.* These peculiar methods of our work re-animated the whole leaflet department of the temperance reform and continue to create and direct a demand for leaflets on this and other subjects.

NEWSPAPER WORK

It is likely to be forgotten that there was a time in this country when all the newspapers except the strictly religious press and one or two conspicuous daily papers which had broken away from the brewers' strangle hold, published pages of liquor advertisements representing whiskey as a safe and necessary beverage for the old, the sick and infirm; beer as a necessity for nursing mothers and good for children; wines as the drink of all brainy people—the higher the brain capacity, the greater the need of this beverage regularly.

Our Board threw itself into that situation, printed absolute pledges and began the agitation by letters, personal interviews and with a persistence that never tired, this campaign of education, through the CLIPSHEET, THE VOICE, circular letter, petition and appeal went out to the editors, the managing editors and the directors of every daily paper and to every influential monthly magazine and to thousands of weekly papers. We remember when we had our first dozen signed up never to take another dollar of liquor revenue or to give an inch to the exploitation of the beverage poison traffic. It went on until there were seven hundred. At another report it was thirty-four hundred. At an Annual Meeting report it was four thousand nine hundred. *When we got through our Bill in Congress to shut the liquor advertising papers out of the mails of the United States, Congressman Randall, of this Board, presented to the Postal Appropriations Committee the signatures of a little over nine thousand newspapers that actually united with the Board of Temperance in a petition to Congress to make the thing a crime.* The bill passed and it is only those with good memories now that remember the old days of partnership between the Brewers' Association and the newspaper world.

THE BONE DRY LEADERSHIP

Before 1916 we had gained a dozen prohibition States but those of us who worked hardest and sacrificed and risked every-

thing in putting those States over the victory line, had at a distance to witness the spectacle of men who got their living out of the prohibition agitation and who sat tight during the campaign in most instances having opposed having a campaign now that their State had voted dry, we would see these men, formulating the law which they presumed to dictate to the legislature in the name of the temperance people, a law that purposely leaked like a sieve and would provide a gallon a week or a quart a day or some other concession to the wets that would keep up their abnormal thirst and utterly discourage the dries who had borne the brunt of the campaign and lend color to the charge that "prohibition would not prohibit," when it was well known that the kind that was advocated by these fake reformers was not intended to prohibit. It would be easy to give the places, dates and names of these officers or organizations that should have known better, who first used their position to fight the people's demand for a campaign, then only interfered long enough to make compromising suggestions when the campaign came and then proposed in the name of the people these leaky bills. But the story would not look well with a halo around it.

On the 4th day of May, 1916, we came out in our CLIPSHEET with the statement that from this time forth any organization getting support from our Church that betrayed the State and the people who had passed prohibition in the State, by a proposition to give a fake prohibition law when the people had voted for a dry one, would be denounced by us and such facts stated about them as would close every Methodist pulpit to them; that what the people demanded was a "bone-dry law" that took the State out of the clutches of the liquor traffic and entirely broke the liquor habit among its people; and nothing short of that would ever be justified by our Board again; that the people had never voted for anything less than that and what the people voted for the legislature would have to give or we would know the reason why.

B-O-O-O-O-N-E D-R-R-Y

That word "bone-dry" was caught up by the Associated Press the next day from our CLIPSHEET, it was copied and commented on by the entire religious press, the dailies were interviewing prominent workers everywhere, and we had coined a new word that caught the imagination of the American people and in one month from the time it was published in the CLIPSHEET, it was the popular phrase of America. Everybody talked it, no one could exactly define it. I was campaigning in California and was asked on the streets of San Francisco, "What is the meaning of this business that the Methodists are putting over on the country—'bone-dry' legislation?" I answered as best I could and wired Mr. Pickett that night for an official

definition and got back the reply: "It means stopping the manufacture, sale, importation, exportation, transportation, carrying on the person, drinking or giving away beverage alcoholic liquor."

Then I knew. It was the term to conjure with in every subsequent campaign.

A little group of us wrote a new Amendment to the Oregon Constitution in July when the term was about six months old. We took our auto and went on the streets of Portland, Oregon City, St. Johns and the towns between and in forty-eight hours had enough names on our petition to put the first "bone-dry" law ever formulated in this world on the official ballot where by eight thousand majority it was voted into the Constitution of our State.

Arizona wired us: "What can the Board of Temperance do to help us in our campaign?" We wired back: "Haven't a man or a dollar or a minute to help any State that wants a prohibition that leaks like a sieve, but if you will formulate a prohibition amendment bone-dry like the Oregon amendment herewith quoted, we will send you our auto with four speakers to campaign your State at our expense will give you three million pages of literature and will share with you in the money raising for your entire campaign. What do you say?"

They wired back: "Terms accepted. Send us additional information." And Arizona also formulated her prohibition amendment after the Oregon model and on the 7th day of November, 1916, two States had broken the record by adopting bone-dry prohibition into their organic law.

I have letters that came to me all through those weeks warning of the dreadful reaction I might expect. Men and especially women who stood at the very head of their several organizations but had grown timid with the years talked of the reaction that would set the whole reform back. That was the 7th of November. In two months there were twenty-five States assembled in legislative sessions, during January, and before the 30th day thereof eighteen of them had passed bone-dry laws, before the term was nine months old. The predicted reaction was the greatest forward step in the temperance reform, for within two months of that day the Congress of the United States by a vote of four to one had enacted the bone-dry regime as the policy of the nation toward the liquor traffic, when it should finally go dry, and even then toward the States that were dry.

ELIHU. ROOT

An episode of more than ordinary historic interest occurred about 1913, during Mr. Taft's term of office. When everybody saw there was going to be some change either in the Republican nomination or at the election, there suddenly sprang up a most

thoroughly organized propaganda that took in a large majority of the Republican newspapers from the Atlantic to the Pacific for the nomination for the Presidency of Elihu Root, that brilliant but conscienceless lawyer, who began his legal fame as the defender of "Boss" Tweed and ends his active life as the champion of the liquor interests for the United States and who has done nothing between those acts which is inconsistent with his beginning and his end.

Our Board is not in party politics nor in personal politics, but when it looked like an overwhelming demand for Root's nomination to follow Taft, we came out in a broad-side with thirty reasons why Root could never be President of the United States or fill any other elective office. Some of our conservative church brethren held their breath at the temerity of our Board in attacking that idol, but our facts overwhelmed the entire organization, the boom collapsed and we do not know that there has been a newspaper or a man who has named Root for the Presidency or any other elective office of his State or the nation from that day to this. It was one of those things that somebody had to do and our Board did it and made a complete job of it.

Some men can only have a career before the people by the grace of some other person's silence. If our friends, the enemy, ever put up for the suffrage of Americans or for the headship of the greatest Christian nation on earth a type of that kind, we will pi their type.

DRY ZONE AND ARMY CAMPS

When our country was drawn into the maelstrom of the World War, we were a peace-loving people unaccustomed to thinking in war terms. We think in terms of agriculture, commercial life and politics, but not of war. Our preparation involved the taking of the best and cleanest boys from the homes, the farms, the schools and colleges, separating them from home restraints, herding them in promiscuously with strangers. Everybody knew that to train these boys amid saloons, gambling hells and brothels was to wreck more lives than the poison gas and cannon fire of the enemy would do. Our Board drew up a list of things that ought to be done to make these camps a safe environment for our soldiers. We suggested a dry zone around every camp, a clean-up in the cities that were in proximity to the camps, all gambling joints and other nameless resorts were to be removed. The canteen had long been absent from the American Army and we trained for the World War the first army under absolute prohibition that the world had ever seen in the Anglo-Saxon race.

We did not expect nor did we receive much help from the then President, but Providence had put that great, clean

minded, Christian statesman, Josephus Daniels, at the head of the Navy Department, and Senator George H. Chamberlain was heading the Senate Committee that wrote the bill under which the Army was mobilized and the war was to be conducted and we had an entire American Army without the serving of booze, with the banishment of the saloons beyond the one-mile limit even in cities, and the cleanest environment was furnished under which men had ever lived in a military group. The record made by our boys in quick training, coordinating hand and foot with brain and nerve, which Major-General Leonard Wood attributed to the dry environment of the camps, was the justification of this Board's moving out in advance of all other reformers and making this series of demands in the name of the people we represent.

TIA JUANA

As the war came to its close we were reminded of the disreputable, dirty and almost unbelievable conditions that continued to prevail along the Mexican border. Just across the line from San Diego, California, was Tia Juana, a center of lewdness, drunkenness, gambling, vicious resorts where all sorts of abnormal vices were advertised and conducted for profit and where hundreds of thousands of Americans could go and after crossing the line, dismiss all restraints of decency.

The City of San Diego, a half-way house to it, was coining money and as the money nerve is very sensitive with some people, their silence about the outrages they saw committed was ominous. No organization dared strike that condition of rotteness. It was supposed that one would drown amid the poison if one should strike into it.

Our Board sent Mr. Pickett down there to photograph it, describe it, confront the authorities with the facts; Christian ministers in San Diego named Dr. John Wood; then Dr. Lincoln A. Ferris of the First Church, boldly lent their aid and gave our demands pulpit insistence; and finally our State Department and the State Department of Mexico cleaned up that situation. The President of Mexico wrote to our Board that he would personally see that that cess-pool was never permitted to send out its poison to the American border again and that the evils complained of should be forever stopped.

AN AVALANCHE OF FILTH

We come now to a situation that human language cannot describe. The conditions are too vile to tell; a description of the thing as it is would load the human mind with an avalanche of filth. While patriots and Christian citizens, reformers and philanthropists have been busy with the aftermath of the war,

the moving picture film production has fallen into the hands of those degenerates, all of one race but of no religion, who have corrupted everything their filthy hands have touched for 2,000 years. It seems that since they prayed "His blood be upon us and upon our children," every ship they could board is ultimately destined to sink. No nation that has let them control its finances but has had to vomit them up, sometimes with bitter persecutions, to get the poison out of their system. Spain, Russia, England, Germany, all have a story to tell of how the nation that has no nation reached its hands through a money control to their citadels of conscience and every standard went down.

The German Jews got a controlling interest in our liquor traffic about sixteen years ago. They introduced the brewery-owned saloon, the vilest thing that ever saw the sun, with its brothel upstairs, its gambling hell down, operated by an irresponsible, red-nosed bi-ped, often a man who had lived off the earnings of some fallen woman, and in hundreds of thousands of instances an ex-convict, and who ran it with no obligation to God or man, without respect to any law. The liquor traffic sank like a water-logged ship under the load of filth and vileness that these degenerates loaded upon it.

THE THEATER SITUATION

When it went down, they reached for the control of the moving picture film production and got it. The institution changed color over night. Instead of being an educational, moral, inspiring entertainment for the home folks and young people of the nation, at their worst they exploited the Arbuckles, and at their best a type of stars that changed husbands and wives over night and whose divorce court proceedings were their chief advertisement and road to fame.

When it became so bad that they were headed for a United States censorship, they got Mr. Will H. Hays, whose general influence has been a vast good in preventing the degeneracy going any farther and possibly cleaning up the institution.

Next they grabbed the theater. The story of their intrigue to keep such plays as "The Fool" off the stage, to boycott those who favored it, and to flaunt their vileness on every New York stage until indecency is glorified and absolute nudeness has taken the place of only partially clad displays of the earlier stage.

But Mr. Pickett went to New York and wrote up the theater situation in such a way as to get front page space in the newspapers of the United States, the acting Mayor of New York has taken the matter up, our Board has been consulted as to the best methods of remedying the situation.

Within forty-eight hours after the publication of our docu-

ment, costumes had been put back on the women of the stage and a license law is contemplated for all places of amusement and the Grand Jury is handling the cases of the theaters that have given the most offense. Other denominations have come to our assistance, Catholic and Protestant, and the most sudden, startling and revolutionary change that we have yet witnessed has been wrought in the theaters in New York and is extending now to the other cities.

While this has been going on there were in California three publishing houses that have been sending through the mails to college students and high school boys packages for Three Dollars containing dozens of photographs of perfectly nude women put up in portfolios so that they can be easily concealed and they have been doing a land office business. We were late in discovering these things but at once sought some of these containers of disreputable pictures through the mails and were going to make some cases in court that would make our friends, the enemy, look, listen and stop; but we promptly received our packages by express instead.

We are now in the process of making war on that whole disreputable institution that heads up in San Francisco and Oakland.

INTERNATIONAL MATTERS

At our last Annual Meeting, the first public insistence that there should be a clean-up of matters related to prohibition of the liquor traffic in the embassies in Washington and among our consuls abroad, a reform bringing the American shipping interests into harmony with the 18th Amendment and applying the Volstead Act to the ships, wharves, docks, harbors and the waters within the three-mile limits of all American lands, and third, the right of America to enforce its law on all waters so far as our shipping is concerned. In this we proclaimed the doctrine that if a foreign ship of a friendly nation made a landing by the deck of any American ship owned or run in the interests of bootleggers for the purpose of exchanging a commodity which had been outlawed by the United States, it was playing the party of an international nuisance on the high seas by conniving with American criminals and aiding them in the violation of law. It was therefore an international nuisance, that its presence anywhere about our American borders for the purpose of seeking such criminal alliance was unjustifiable hovering and that the rum-running business on the high seas should therefore be suppressed.

We secured an invitation by the Washington Preachers' Meeting to Professor Ellery C. Stowell, of the Chair of International Law in the American University. An address was given on national and international implications of the 18th Amendment.

It was taken down by our stenographer and all our speakers supplied with copies of it. At every Spring Conference this information was given in public addresses and distributed documents, petitions poured into our State Department. We found our great Secretary of State thoroughly friendly to the demands we were making and to make a long story short, the program we outlined and the legal precedents we furnished were put into the hands of the State Department, Dr. Stowell was invited to spend days assisting in the adjustment of legal matters connected therewith and the policy we announced a year ago at this meeting is to-day the policy of the State Department of the United States. Witness England's final consent to extend the limit to twelve miles and making a treaty giving us the right to search and seize her ships that violate our law. Witness Canada's proposal that a joint commission be appointed to draw up regulations that shall govern the rum-running across the border and many other matters of the kind now pending in correspondence with other nations.

A SUMMARY OF DETAILS

But lest this report should only approximate immortality by being itself everlasting, I must recall without elaboration the story of our help in State and local campaigns, four hundred and ninety-one such local fights participated in a single year (1914); the pledge signing campaign that gave us over a million signatures in the first four years; the joint debates that we have conducted with such men as Mayor Rose, Sidney Storey, Colonel Hofer and D. Clarence Gibbony, who needed to be smoked out from the ranks of the temperance folks where he was the highest-paid liquor lecturer in the United States, but kept in touch with the temperance forces so as to speak for them when it was necessary to place a saloon in Philadelphia, by saying, "We," meaning the temperance people, "can raise no objection to this place." For this he collected the largest fees of any person of his city.

We should have to speak of the work among Negroes, which our Board has pioneered and maintained a great leader of the race to promote the cause of temperance, prohibition and public morals among his people; the successful turning of events against Mr. Tumulty's activities in the White House; our complete exposure of Woodrow Wilson's absolute betrayal of the Church forces and the temperance people who trusted him and elected him; our yearly survey of the liquor bills of the United States; our Annual Survey of the prohibition advance; the tremendously effective results of "On and Off the Water Wagon" in which North and South Dakota were so contrasted and every newspaper and prominent person in South Dakota confronted with the facts that the campaign for prohibition was inaugu-

rated through the impulse given by that document; our exposure of beer in toys and liquor in candies that resulted in the outlawing of such subterfuges, for the protection of the children; the fight for war prohibition which was made by our Board through the efforts of certain prominent leaders connected with our Executive Committee, which resulted in putting over that reform with the then President and much of the war machine allied against us; the stand we took when Mr. Wilson wrote from France urging its immediate repeal, which stand gave courage to the defenders of the bill and kept it intact until the 18th Amendment was in force.

We assisted Senator Sterling in his anti-gambling race-track bill, appearing before the Committee with a mass of facts that our Board alone had to present, a result of the efficiency of our Research Department; and the investigation of French Lick, Indiana, through the request of Bishop Frederick D. Leete.

The policy of our Board is to do all these things in the open, but without flaunting our name and address. This was illustrated to a Methodist preacher at one of the Conferences, who was expatiating on the greatest document that had ever been presented on the subject of prohibition, issued by the Manufacturer's Record and containing a symposium from all the leading business men in the United States on the pro's and con's of prohibition. Finally turning to me, he said, "I wondered when I read that why our Board or the Anti-Saloon League or all of the organized forces put together could not have thought of such a document as that instead of leaving it for a secular magazine to work out." I was at once enabled to take the wind out of his sails by remarking, "That document was planned in our office by our Research Secretary, Mr. Pickett, at the suggestion of the President-Emeritus of Harvard University, the correspondence was conducted at our expense and every page you read was printed and paid for by our Board in cooperation with the Manufacturer's Record."

The question then was, "Why did you not put your name on it or in it?" And we replied, "The policy of our Board from the beginning has been to let anybody take the credit who wanted it, our full reward being the consciousness that we had done our work."

For instance, the summer through, five or six men of our office have gone out in cooperation with the Epworth League institutes, taken the classes in Citizenship and presented our cause to the young people assembled. There are more than one hundred and thirty institutes, and we cooperate with the Epworth League, make no charges and accept no fees for services, only desiring a chance to get before the representative young people of Methodism the whole program of our reform work.

BOOKS AND PUBLICATIONS

The books our Board has written have been notably successful ventures. "Dry or Die, The Anglo-Saxon Dilemma," served its purpose ten years ago; the "Greatest Common Destroyer" by Deets Pickett and Harry G. McCain, was widely circulated and became a textbook on the reform in the Epworth League and several other institutions; the "Pocket Cyclopedia" was mailed to every Methodist preacher with the compliments of our Board and is still called for by laymen and workers from everywhere. When the question of War prohibition was trembling in the balance, Mr. Pickett wrote "The Wooden Horse" which was mailed to the influential citizens of the country and did its full part in making this a dry nation for the war period. "The Cyclopedia of Temperance, Prohibition and Public Morals" is an informing volume still in demand and widely used by pastors and teachers in the preparation of discourses on prohibition, and "The Allied Reforms" a supplemental volume is circulating widely still.

Recently we were confronted in a people's store in New York with great piles of books published by popular houses against prohibition. We felt it was time someone should offset these volumes with a strong book firmly defending prohibition but with absolute reliability as to its facts and conservatism as to its conclusions and contentions. Mr. Pickett and the writer collaborated on this volume. We published it not in our Book Concern, where it would have a constituency that we already had various means of reaching, but gave it to Funk & Wagnalls, who reach in a wide way the great public, who have magnificent advertising plans and have a clientele consisting of the very people we wanted most to reach. "The Case For Prohibition" is being pushed to the front and is likely to have a good circulation.

RESEARCH WORK

Through our Research Department, headed by Mr. Deets Pickett, a vast amount of publicity and educational work has been carried on.

Ten years ago, when this Department was just starting, there was no such thing as a CLIPSHEET, so far as we know. There was many "a voice" but no "THE VOICE."

In planning our editorial work several things were decided upon: that there should never be any "cheap" publicity in the name of our Board; that all propaganda should be based upon thorough and sincere investigation; that our program should be decade by decade, and not day by day.

To-day, the CLIPSHEET is widely known, and perhaps respected, even where it is not by any means loved. The Boston

Transcript has spoken of it as a "formidable publication" and proclaims it to be the second "most powerful agency for prohibition in this country." It goes to all daily papers and thousands of others in this country; to all Congressmen, Senators and Cabinet members; to the Governors of all the States; to a large list of correspondents and editorial writers; to magazines; and to many individuals engaged in temperance work. Abroad it is sent to about two thousand papers in Great Britain, and to many people of prominence, making an unrelenting, vigorous appeal to the conscience of Great Britain in opposition to the smuggling curse. We feel that we would not be far wrong in saying that the treaty which Great Britain has just offered to the United States intended to suppress this infamy, is the result of the indignant protest to their government of Christian people and others of fair and friendly mind in Great Britain. We saw the editorial expression in Great Britain change gradually from belligerent contempt for the position of the United States to self-reproach. The incident has thoroughly convinced us that vigorous effort to reach the population of both countries by a fair and self-respecting statement of a good case is all that is necessary to keep relations between the English-speaking countries, at least, upon a basis of sympathetic and just consideration.

THE VOICE finds its way into every Methodist parsonage throughout the world, insofar as we are able to obtain correct addresses. It carries to the ministers of our Church the message of what this Board is doing in carrying on its part of all reform movements.

OUR RELATIONS WITH OFFICIAL WASHINGTON

The duties of the Research Department have brought it in constant contact with all of the Departments, with Congress and with the White House. We are happy to say that our welcome at every point of contact has been cordial. While, of course, we are interested in legislation, we try to avoid presenting any requests to Congressmen or to heads of Departments, seeking rather to come offering assistance than asking favors.

OUR FOREIGN WORK

The foreign work of the Board which has been under the charge of the Research Department, fully duplicates in extent the home work. Mr. Barnhart's excellent work in South America is fully familiar to you. During the past year his energetic efforts at the Pan-American Conference secured the passage of a striking prohibition resolution. Arrangements were proposed for an educational campaign in the schools and before the public in 20 nations. The Committee on Hygiene of

that Conference recommended that the countries composing the union "put forth every effort to the gradual diminution of the consumption of alcoholic beverages until the problem of alcoholism is definitely solved."

Recently when it was reported that one of the South American countries was about to legalize a national lottery, Barnhart heard about it, jumped into a taxi and individually interviewed a large number of Senators. The bill was killed in committee.

In Switzerland, in France, in Italy, in Mexico, in India, Germany, Hungary and Japan, as well as other countries, the Board's representatives edited publications, produced an enormous amount of literature, organized demonstrations and representations to parliaments and witnessed distinct legislative advances.

In Italy, the efforts of Mr. Cacciapuoti and others resulted in a decree by the Premier halving the number of saloons. In France the propaganda of the Board penetrated into the schools and barracks, slums and industrial circles. In Germany a vast petition for local option was presented to the Reichstag largely through the efforts of our Methodist people. The anniversary of the Board of Temperance at the South German Methodist Conference in Heilbronn drew thousands, who packed into the hall and more than a thousand stood outside in a pouring rain listening to speakers, while two overflow meetings were held in churches. In almost all of these countries the Board's representatives are in close and friendly contact with government officials.

Either individually or in cooperation with others the Board has produced an enormous quantity of literature, some of it of the most striking character.

From Lausanne, Switzerland, the International Temperance Bureau with which the Board is cooperating effectively, is conducting an international work throughout Europe which is of the greatest significance.

Mr. Mark R. Shaw, whom the Board sent to Japan to initiate its work there, had considerable efforts, especially in the schools, well under way when the great earthquake occurred. Fortunately Mr. Shaw and his family were not in Tokyo. We feel that he is laying his foundations broad and deep and that another year of effort in Japan will bring to head a most formidable prohibition movement in that country.

The year in India was one of outstanding success. Under the direction of Rev. J. Waskom Pickett, District Superintendent at Arrah, conferences and mass meetings productive of splendid results were held in various parts of the country. A CLIPSHEET has been constantly published. Both the native and European elements of the population have been awakened. A

head reporter of the Associated Press, himself recently approached Mr. Pickett offering to give publicity to any material on condition that it be exclusive. Mr. Pickett's regular missionary furlough is due and we expect his appearance in this country in about two months, but his assistants in India will carry on the work until his return.

MORE DETAILS

Other work done by the Research Department is equally important. It is responsible for editing a page in the Washington Christian Advocate; has charge of the treasury of the National Temperance Council; has conducted about Washington inquiring visitors from many foreign countries and assisted them in obtaining facts concerning prohibition in the United States. A system of advance publicity for speakers has been developed. Sunday School temperance societies have been organized. Stereopticon lectures have been prepared and circulated. A department of photography and illustration work has been established. A comprehensive file of police statistical records has been inaugurated. Our file of Congressional information is, perhaps, the most complete in the country. We can tell you as to nearly any member of Congress, whether he is wet or dry, what his church affiliation is, and in some few cases about his personal prejudices and fraternal affiliations.

Our general information files, while inadequate, are no doubt as well equipped with historical information as any reform files. They are depended upon to some extent by Representatives, Senators, newspaper men, magazine writers, pastors; and the general public including debaters, schools, public libraries, etc.

The literature circulated by this Department in one year would make one solid newspaper column two thousand miles long.

We printed approximately one million pages of leaflet material during 1923, and this is about our normal output.

Various special publications have been put out, showing the workings of prohibition in different parts of the country. These have been widely circulated at home and abroad.

From time to time we have conducted special investigations in different sections of the country, bringing to the attention of the public and officials bad conditions that exist; and we have seen their correction.

Our mailing lists have been pronounced the most accurate of any Board of the Church.

THE NEW BUILDING

It has been a wonderful transition from the days when we came to Chicago and rented one desk with one chair in the

Deaconess Office of the Book Concern on Washington Street, and Mrs. Wilson from that desk shipped literature in vast packages by day and by night, made dates for my speaking appointments, went without a cent of salary, were chargeable with the rents, the printing bills, the express bills and the traveling expenses, until finally I have seen her entertaining callers by giving them the one chair and sitting on the piles of printed matter while I stood up first on one foot and then on the other until in an hour of desperation once I went out and bought another chair on credit.

From Chicago we went to Topeka and rented our one-room office and after some months secured the adjoining one, then moved to the rear of the building where we could have three rooms in a row and then two years later, being crowded by our work, we took the other side so as to have the whole side of the building with about five rooms, then coming to Washington, we had the temporary headquarters which we rented from the International Reform Bureau and occupied for four years, then purchased the house at 110 Maryland Avenue which has been the home of our growing work during the past three and a half years, and now our Board owns this magnificent building and the adjoining property and three-fourths of all has been paid for. *This is an evolution that even Mr. Bryan would not object to.*

It has been made possible by the liberality of many thousands of people, in spite of the fact that we have had more disappointments than most enterprises have had to meet and overcome. The Centenary voted us \$500,000 at one time, not a cent of which materialized; the Inter-church World Movement offered us a million, all we had to do was sign an innocent little paper. It was tantalizing to offer us such sure money on such easy terms, but we foresaw the costs and declined. About everything we counted on assuring it failed, but the enterprise did not fail, for God was with us, and he wanted Protestantism to have a headquarters in the world's greatest Capital City, and Methodism to plant her banners here where she could represent herself and His cause in the influential circles that center here.

THE FRIENDS WHO HELPED

If we were to undertake to assess the thanks of the Church and assign the credits that are due, time would fail us—we should have to tell of the steady vision and encouraging helpfulness of the President of this Board, our Resident Bishop McDowell, of the large planning and generous gifts that started the enterprise by J. C. McDowell, of the gifts of such men as Dr. Charles E. Welsh and Mr. L. E. Starrett, who came to our help with encouragement and contributions, of our Treasurer's efforts to secure the site of this building which came to us for

a title of its present worth, of the Building Committee whose faith has never wavered although money was not in sight, of the Women's Committee on furnishing and equipping the building, who have had almost as difficult a task, of our office force who have self-sacrificingly and devotedly served in every capacity efficiently, every one of whom has skimmed himself to make contributions to the building; and Miss Bates, our Office Secretary, who has had the detail work of all collections and book-keeping and contributed in cash the first \$500 that went into the lot and again the first \$500 that went into the building; and with all this help it is not discounting the fidelity or ability of any to say that there is another who has brought up my courage again and again when I could see no possibility of going ahead, who has taken about all the detail work of planning, of renting the apartments, of securing the conveniences, of looking after furnishings, and from the day she drafted the first plans in outline very much as the building stands to-day, Mrs. Wilson has let nothing be neglected or slow up, and certainly deserves as much as nine-tenths of the credit that a generous Church is inclined to give to her husband for the successful culmination of this enterprise.

"The Methodist Building" is to-day not only the headquarters of our world-wide work, but here also may be found the offices of the Resident Bishop; the District Superintendent; the Area Secretary; the Director of Religious Education for Baltimore Conference; the Washington District Epworth League; the Washington Christian Advocate; the National Methodist Press; and the Methodist Union of Washington.

There is a beautiful Conference Room where the annual sessions and committee meetings of our Board are held; where the Preachers' Meeting is held weekly; and where many other groups gather. Located on the first floor in a large room is the Capital Book Store, which carries a good line of Methodist, Protestant and temperance literature. A delightful Dining Room affords service to many. Rest rooms and check rooms may be found here, as well as an information desk; everything is done to assist Methodist travelers and their friends who come to the city. Our location is also the starting point of a sight-seeing line.

This is truly a national center of Methodism.

THE FUTURE

It may be asked, "Now that we have a complete organization, the backing of the Methodist Episcopal Church, and apportionment of \$250,000 granted by the Board of Benevolences, and we have prohibition and have won an uncountable series of victories, is there anything more for this Board to do?"

We see a definite, specific, necessary and sure-to-win pro-

gram extending over the next ten years that will match in importance and emulate the triumphs of the outstanding and epoch-making victories of the past decade. Christianity is to be interpreted more and more in terms of social service for moral welfare. Christian experience is a personal equipment for moral life. Christian doctrine is but a means to this end. The Christian Church exists for the good of those outside of it. It is not an end in itself. We are saved to serve and as we march through the next decade we will see the 18th Amendment enshrined in the affections of a people who have imbedded it in their Constitution now. We will see the Volstead Act kept intact and enforced and amended only to make it stronger where experience shows the need. We will see the wet and dry map of Europe, Asia, Africa and the Islands as speckled as a Plymouth-Rock hen. We shall see our own country swing back from its lewdness and looseness, its filthy literature and its dirty stage life, its corrupted movie incentives to vice and crime, to a nation that has a public sentiment enforcing its laws. The prize-fight will be outlawed, the stage cleaned up, the moving picture films regulated, gambling under the ban of law and public sentiment, the mails and the express will be closed to the indecent and the impure, a sanctity of child life which will ultimately give us the 20th Amendment to the Constitution, forbidding the filching of play-time from the little ones in interests of corporate greed through child labor. A wave of Americanism which has receded will come back enthroning the Bible in the Public Schools and the American Sabbath on its American foundations again as it was before the German-American Alliance and the Brewers' Association trampled this institution of our fathers into the mire, and the Puritan principles about the cleanness of home life, the freedom of the ballot box, the little red school house teaching morality and respect for religion as well as the principles of education, will be pedestaled in triumph.

"For according to His promise we look for new heavens and a new earth wherein dwelleth righteousness," and it is the mission of this Board to help usher in that glorious day.

REPORT OF THE GENERAL DEACONESS BOARD

To the General Conference of 1924:

DEAR FATHERS AND BRETHERN: This is the second quadrennial report of the General Deaconess Board, as a Benevolent Board.

In considering the development of the Deaconess Work during the last four years let us notice the remarkable property development. The increase in property and endowment in this quadrennium has been greater than in any other quadrennium in Deaconess history. It is \$6,890,909 and the average annual increase is \$1,722,727. This financial achievement is outstanding. Here is a compilation that is illuminating:

	Property and Endowment	Average Annual Increase
1888-1896	\$558,900	\$69,862
1896-1900	888,014	82,278
1900-1904	2,507,500	404,871
1904-1908	3,492,378	246,219
1908-1912	4,682,343	297,491
1912-1916	6,421,431	434,772
1916-1920	9,320,707	724,819
1920-1924	16,211,616	1,722,727

These figures are of the work in the United States. There is a growing fellowship with the work in Europe but the tabulation of that work cannot be easily made at this time.

The General Deaconess Board does not give itself primarily to the promotion of property interests but it does rejoice in this fine addition to the material equipment of the Methodist Episcopal Church. The major time of the Board is given to disseminating information concerning the Deaconess Movement, arousing the interest of superior young women, organizing the work to meet present conditions, developing the deaconess spirit in the Church, securing an adequate endowment fund and retiring and pensioning deaconesses.

This quadrennium closes with more deaconesses and probationers reported than did any other quadrennium in which Deaconess Work has been an organized part of the Church. The tabulation of deaconesses is interesting. The first consecration of a deaconess was in 1889, and here is given the record of deaconesses and probationers.

	Deaconesses and Probationers	Average Annual Increase or Decrease	
1888-1892	212	53	
1892-1896	383	42	
1896-1900	775	98	
1900-1904	906	33	
1904-1908	1,023	29	
1908-1912	1,012		3
1912-1916	1,017	1	
1916-1920	997		5
1920-1924	1,048	13	

Many deaconesses live in Deaconess Homes and such homes will remain a feature of this work. The fellowship of the home has its influence and helpfulness but with the strenuous demands of the modern church there is an increasing desire for deaconesses to live on their fields of service. There is a constantly growing number of deaconesses, who receive their appointments by the Bishop directly to Churches, Institutions and Boards. It speaks well for the adaptability of deaconesses and the foresight of legislators in providing that a deaconess "can be employed in any form of Christian work."

The Conference Deaconess Board is the outstanding feature of the Deaconess order and nearly every Annual Conference has now such a Board. Every deaconess is a member of this Board and has full rights and privileges in the transaction of all the business. This Board has general oversight of the Deaconess work in the Conference and it is the only body that has authority to license deaconesses, continue them in service, and recommend their retirement.

In order to encourage advanced preparation for Deaconess Work of exceptional young women a few scholarships have been awarded. At present there are six young women receiving scholarships and they are at the following schools: Hamline University, St. Paul, Minnesota; Denver University, Denver, Colorado; Simpson College, Indianola, Iowa; Boston University, Boston, Massachusetts.

The Endowment-Investment Fund is constantly growing. At the beginning of the quadrennium there was on investment and in cash \$13,315.35; at the close of 1923 there is on investment and in cash \$81,771.51, representing securities at face value and cash \$83,912.78.

During the quadrennium there has been paid on pension, \$77,519. The year closed with seventy-two Retired Deaconesses on pension, to whom was paid in 1923, \$26,447.

The Deaconess Pension Fund of Chicago distributes its income through the General Deaconess Board. Of the total amount paid in pension there was received from the Trustees of the Deaconess Pension Fund, \$20,365.98. This brotherly co-operation helps materially in pension payments.

Two members of the Board have passed away during the quadrennium—Rev. Christian Golder, D.D., and Mr. Edward E. Shipley. They both gave large service to the local work in Cincinnati and to that of the general Church.

For twelve years I have been blest by intimate association with Bishop William Burt. He has been a wise counselor and a wonderful brother. The Deaconess Movement will ever cherish his name.

The members of the Board, the Executive Committee, and the Staff have enthusiastically co-operated in every way possible.

For divine guidance and protection I return devout thanksgiving to my Heavenly Father.

Respectfully submitted,

DANIEL W. HOWELL.

A FEW STATISTICS

	Property and Endowment	Debt	Receipts	Expenses	Deacon- esses	Pro- bationers
1920.....	\$10,709,106	\$1,145,178	\$2,854,822	\$2,646,007	846	88
1921.....	12,767,050	1,256,613	3,466,756	3,237,015	881	142
1922.....	13,742,336	1,416,346	3,556,804	3,158,651	922	171
1923.....	16,211,616	1,691,122	3,745,148	3,165,567	929	119
1924.....	\$16,211,616	\$1,691,122	\$3,745,148	\$3,165,567	929	119
To G. C. of 1920.....	9,320,707	1,061,049	2,150,932	2,008,248	865	132
Increase..	\$6,890,909	\$630,073	\$1,594,216	\$1,157,319	64	...
Decrease..	.....	.....	.....	.....	...	13

TREASURER'S REPORT

Calendar Year is the Fiscal Year

CURRENT FUND

RECEIPTS

	1920	1921	1922	1923
Centenary.....	\$43,818 32	\$44,944 61	\$44,976 50	\$45,000 00
Interest.....	764 79	201 12	603 39	168 75
Scholarships.....	.....	.....	.....	500 00
Appropriation unused.....	.....	.....	.....	1,000 00
	\$44,583 11	\$45,145 73	\$45,579 89	\$46,668 75
Collection Exchange.....	8 55	1 85	.....	.....
Total Receipts.....	\$44,574 56	\$45,143 88	\$45,579 89	\$46,668 75
Expenses of Committee on Con- servation and Advance.....	2,091 19	1,869 27	2,139 77	2,336 27
Total Net Receipts.....	\$42,483 37	\$43,274 61	\$43,440 12	\$44,332 48

DISBURSEMENTS

	1920	1921	1922	1923
Salary Account:				
Corresponding Secretary, Field Workers, and Office Force.....	\$9,046 00	\$12,538 50	\$13,035 00	\$14,223 00
Travel and Expense Account:				
Corresponding Secretary, Field Workers, Board Rep- resentatives, and Railroad Bureau.....	4,563 90	4,896 47	4,447 78	5,294 85
Meetings Account:				
Annual Meeting, Executive Committee and Special Committee Meetings.....	866 73	1,550 64	3,093 06	1,250 04
General Promotion:				
Literature, Publicity and Stereopticon.....	3,249 81	2,938 77	3,945 72	3,671 36

Report of the General Deaconess Board

1513

Office Account:

Rent, Telephone, Office Items and Equipment.....	\$1,932 27	\$2,723 46	\$2,513 83	\$3,559 94.
Interest to Endowment Fund..	\$19,658 71	\$24,617 84	\$27,035 39	\$27,999 19
Pension Fund.....	15,000 00	1,480 57	578 67	36 40
Emergency Gifts.....		10,000 00	15,000 00	13,500 00
Scholarships.....			7,800 00	4,584 00
				500 00
	\$34,658 71	\$36,128 41	\$50,414 06	\$46,619 59.

RECAPITULATION

Balance, January 1, 1920.....	\$15,180 74			
Receipts, 1920.....	\$42,483 37			
" 1921.....	43,274 61			
" 1922.....	43,440 12			
" 1923.....	41,332 48			
			173,530 58	
Disbursements, 1920.....	*\$20,000 00			
" 1920.....	34,658 71			
" 1921.....	36,128 41			
" 1922.....	50,414 06			
" 1923.....	46,619 59			
				187,820 77
Balance, January 1, 1924.....				\$890 55

ENDOWMENT—INVESTMENT FUND

Total Receipts to January 1, 1920:				
Olive Brakefield Fund.....			\$2,100 00	
Ladies' Aid and other sources.....			11,215 35	
				\$13,315 35
Receipts 1920, Special Fund.....		\$20,000 00		
Ladies' Aid and other sources.....		6,065 88		
Receipts 1921, Ladies' Aid and other sources.....		13,217 22		
Receipts 1922, Ladies' Aid and other sources.....		15,143 92		
Receipts 1923, Ladies' Aid and other sources.....		13,529 14		
Annuity Bond.....		500 00		
				\$68,456 16
Disbursements:				\$81,771 51
Bonds, Face Value \$82,500.00.....		\$79,889 23		
Accrued Interest.....		469 50		
		\$80,358 73		
Balance, January 1, 1924.....		1,412 78		
				\$81,771 51

PENSION FUND

Balance, January 1, 1920.....				\$7,288 31
Receipts, 1920, Current Fund.....		\$10,000 00		
Interest.....		878 21		
Receipts 1921, Current Fund.....		15,000 00		
Chicago Pension Fund.....		5,147 92		
Receipts 1922, Chicago Pension Fund.....		6,000 00		
Interest.....		124 00		
Receipts 1923, Current Fund.....		15,000 00		
Chicago Pension Fund.....		13,500 00		
		9,218 06		
				\$74,868 19
Disbursements, 1920 Pensions.....		\$10,897 00		
Disbursements, 1921 Pensions.....		17,537 00		
Disbursements, 1922 Pensions.....		22,638 00		
Disbursements, 1923 Pensions.....		26,447 00		
		\$77,519 00		
Interest to Endowment.....		1,607 52		
		\$79,126 52		
Cash in Bank January 1, 1924.....		3,029 98		
				\$82,156 50

* To Endowment—Investment Fund.

REPORT OF THE BOARD OF CONFERENCE CLAIMANTS

BY JOSEPH B. HINGELEY, CORRESPONDING SECRETARY

To the General Conference Methodist Episcopal Church.

DEAR BROTHERS:

I herewith present my fourth quadrennial report.

The task has been difficult and taxing because the responsibilities and duties of the Board have been greatly increased without a corresponding increase in the budget. Hence, the consciousness of much work well accomplished has the disturbing background of many things which have not been done and of problems which should be solved at an early date. While there should be some modifications in the Disciplinary plan, in order to relieve it of abuses, on the whole our service annuity system is by far the best *non-contributory* plan that is in operation, and is succeeding to a degree which is a marvel to other denominations.

We need to keep in mind the fact that though since 1908 our resources have increased fourfold, yet the net liabilities are larger than ever, due to the fact (1) that there are five thousand more claimants; (2) that the annuity rate has doubled; (3) that early retirement has resulted in great losses in the effective ranks, so that, even if no active ministers should die, the additions would not make up for the losses.

If instead of the present inadequate and round-about method of providing for the Board's activities the General Conference would assign an agreed percentage of the pastors' salaries to the general work the situation would be greatly improved. This money would go to the Board to be administered in the interest of the claimants in all Conferences, and be applied as follows:

For immediate use:	
Equalization Fund	\$150,000
Necessitous cases	135,000
Aged and Disabled Supply Pastors....	25,000
Sustentation	25,000
Total	\$335,000
Investigation preliminary to the setting up of a reserve for accruing liabilities in the "Retirement Fund"	50,000
Campaign work in and for Annual Conferences	40,000
Total for distribution and special work.....	\$425,000
The support and maintenance of the Work of the Board	60,000
Grand Total	\$485,000

An apportionment of two per cent of the Pastors' salaries, either as a part of the present apportionment or in addition thereto, would produce the requisite income, the money to be divided in the following ratio:

	Per cent
Equalization Fund	25
Necessitous Cases	25
Aged and Disabled Supply Pastors.....	10
Sustentation	5
Investigation, Reserve, etc.....	10
Work for Annual Conferences.....	10
Support and Maintenance of the work of the Board	15

Is it not time for the church to play fair with this vital enterprise? For distant and remote causes the visioning of a hundred million dollars seems easy; but for the cause of the ministers, widows and orphans—a cause that is at our door and in the immediate Methodist family—it seems difficult to secure an adequate support.

We are now approaching the greatest and most critical task that was ever before a denomination, that of conserving the results of twelve successful years, and providing for the future of our system by adding contributory features and creating an adequate reserve to cover the future retirement years of the men who are working to-day and will be working to-morrow. Substantially all other denominations have been forced to do this to forestall disaster. The Methodist Episcopal Church is too big to provide retiring pensions for its ministers and widows after the fashions of old-style hand-to-mouth assessment, fraternal insurance organizations, and worthwhile plans can be worked out only after a thorough actuarial examination of the vital and financial elements represented by the entire group of ministers, a task that cannot be accomplished in a short time or without considerable expense, and a sufficient revenue must be provided for this purpose.

PERSONNEL

Bishop Charles Bayard Mitchell, President of the Board, has most loyally represented the interests of his brethren, the retired ministers. Fine work has been done by the members of the staff, the Rev. Charles R. Oaten, Business Representative; the Rev. Thomas A. Stafford, Recording Secretary and Assistant Treasurer; and Mrs. Helen E. Moore, Office Manager. The Board is fortunate in the character and efficiency of its employees: Miss Myrtle Strider, in charge of survey and tabulations; Miss Ruth Crane, private secretary; Miss Grace Smithson, in charge of Mr. Oaten's office; Miss Josephine Holmes, accountant; Miss Edith Stull, multigraph and mailing. With the increase of the Board's activities there will be at hand a fine group of workers trained for larger responsibilities.

Mr. Robert W. Campbell, Treasurer and Attorney, has devoted himself with zeal and enthusiasm to the work. Through his wise counsel the "Ministers' Provident-Annuity Fund" has been perfected.

CHANGES IN MEMBERSHIP

During the quadrennium Dr. Perry Millar, Mr. George Warren Brown and Mr. John O. Pew died, men of sterling character, great ability and unusual success, and thoroughly devoted to the interests of the retired minister. Dr. Joseph W. Van Cleve, long associated in the work as vice-president and member of the staff, was compelled to resign, on account of failing health. In setting up the survey of the local preacher supply pastors he erected a lasting monument.

On nomination of the Bishops, successors were found for these members: Mr. George H. Brown, Lakewood, Ohio; Dr. Robert B. Stansell, Milwaukee, Wis.; Dr. Edgar R. Heckman, Harrisburg, Penn.; Mr. Edgar H. Wilson, Moline, Ill.

The present membership of the Board is as follows:

Bishop Charles Bayard Mitchell, President,
157 N. Lexington Parkway, Saint Paul, Minn.

Ministers

Charles W. Baldwin, Baltimore, Md.
Henry L. Davis, Greencastle, Ind.
C. Oscar Ford, Springfield, Mass.
Samuel J. Greenfield, Utica, N. Y.
Edgar R. Heckman, Harrisburg, Pa.
Joseph B. Hingeley, Chicago, Ill.
Robert E. Meader, Battle Creek, Mich.
Robert B. Stansell, Milwaukee, Wis.

Laymen

Benjamin F. Adams, Bloomington, Ind.
John E. Andrus, Yonkers, N. Y.
George H. Brown, Lakewood, Ohio
Robert W. Campbell, Chicago, Ill.
Oscar P. Miller, Rock Rapids, Iowa
Joseph B. Morrell, New York, N. Y.
Charles E. Waterman, South Holland, Ill.
Edgar H. Wilson, Moline, Ill.

BUSINESS ADMINISTRATION

The Board of Conference Claimants occupies a somewhat unique position in the church because all its funds are Trust Funds and must therefore be invested and administered with the utmost care and under the most rigid supervision in order that we may comply with laws governing Trust organizations in the State of Illinois. It has always been the policy of this Board to conduct its business and financial affairs according to the most approved methods. Its investments are made under the advice of experts; absolute safety of the funds being the chief consideration rather than high rate of return. All

expenditures are made under a carefully operated budget which resulted in a reserve balance of \$6,912.75 for the quadrennium after all expenses of administration had been met.

From the reports of our Business Representative I find that the last quadrennium has been marked by a continuance of the same careful business methods, so that the Board has the highest rating possible with Bradstreet and its list of investments is considered first class in every respect.

Life Annuity Bonds, which constitute one of the principal sources of addition to our funds, are carefully and scientifically valued each year and are not considered as an asset to the Permanent Fund, but rather as a liability, until the beneficiaries have died and the principal remaining in such bonds has been brought back by its own earnings to par value. In this way the sum total of any and all gifts to our Fund, on the Life Annuity basis, ultimately accrues to the Fund.

The holdings of the Board total \$1,622,207.57, as follows:

Corporation Bonds	\$967,500.00
Government Bonds	2,550.00
Real Estate First Mortgages.....	501,137.43
Contracts, Stocks, Notes, etc.....	42,019.14
Value of Real Estate owned.....	<u>109,001.00</u>

This represents an increase of over \$400,000 during the quadrennium. Against this there are Life Annuity contracts outstanding in the total of \$407,322 still active and, in addition, about \$60,000 in Life Annuity Bonds have matured.

An increasing number of people interested in the Cause of the Conference Claimants are making bequests and direct gifts in money or property. The funds of the Board have benefited to the extent of \$156,000 from these sources during the quadrennium.

LITERATURE

A service of incalculable value has been rendered the Cause through the character and extent of the literature published and distributed by the Board. In addition to the larger publications, such as the book, "The Retired Minister," in two editions; the magazine, "The Veteran Preacher," and "The Steward's Manual," just off the press, millions of copies of tracts have been issued and scattered throughout the Church, some of which have attracted nation-wide attention, such as Bishop Quayle's "The Task Golden," and "What a Preacher Is," Bishop Mitchell's "The Preacher's Prospect," and Mr. Marvin Campbell's "Indispensable Man," and "Our Dishonored Debt." These and others have done much to keep the need and justice of our Cause in the thinking of the Church.

But, we are facing new problems, as well as a new consciousness on the part of the Church, and, to meet these, a new type

of literature must be provided. It is no longer necessary to emphasize the imperative need and compelling justice of this Cause, but the new problems and responsibilities in relation to it are already appearing large upon the horizon and a new literature, attractive and compelling, clearly stating the new problems and responsibilities, must be immediately produced. To do this, the Board must have adequate provision for literature made in its administrative budget, for, "where no vision" or information is, "the people perish."

IMPORTANT FACTS

The tables printed elsewhere show what is being done by the Conferences in the United States.

<i>Number of Conference Claimants, 1923</i>	
Retired ministers	3,438
Widows	3,939
Dependent orphans	889
Total	8,266
Increase over 1922	137
During the Quadrennium	422
<i>Annuity Claims—1923</i>	
Disciplinary Claims	\$3,965,873
Annuities Paid	2,586,212
Deficit	\$1,379,661

NECESSITOUS CASES

In addition to \$2,586,212 paid as annuities, \$197,088 was paid to necessitous cases, on the basis of need; making the total amount paid \$2,783,300. Necessitous "allowances" are made by the Conference Stewards to those whose annuities are not sufficient to provide a comfortable support. One fourth of the amount was provided by the Board of Conference Claimants. Ultimately all necessitous allowances will be paid by the Connectional Permanent Fund, for which the General Conference has asked ten million dollars. It is not easy to subject the necessitous claims to actuarial statement, because "necessity knows no law." The combined statement of the annuity and the necessitous claims is as follows:

<i>Annuity and Necessitous Claims—1923</i>	
Total annuity and necessitous claims.....	\$4,162,961
Total paid on them.....	2,783,300
Deficit December 31, 1923.....	\$1,379,661

This deficit, equal to 5 per cent interest on an endowment of \$27,593,220, sobers our thinking, while we rejoice that two million dollars more was paid in 1923 than in 1908, when the Board came into being. The problem is to close this widening gap, by earnest work and the establishment of a reserve.

ANNUITY RATES AND ANNUITY YEARS

The average salary is now quite stable—\$1,402 in 1922, and \$1,396 in 1923—but the average annuity rate *paid* increased thirty-three cents—from \$12.45 in 1922 to \$12.78 in 1923; the percentage of the Disciplinary rate paid being 60 per cent.

TAKING STOCK

The progress made by the Church in providing for Conference Claimants has been steady since 1908. The total endowment, largely held by Annual Conferences, Preachers' Aid Societies, etc., has increased from a little more than a million dollars to almost seventeen million dollars. The pastoral charges respond splendidly to the annual apportionments. \$1,930,943 came directly from them in 1923, about two-thirds of the entire distributable income—and it is imperative that the work shall be done in a way the laymen will approve.

The amounts paid to Conference Claimants by quadrenniums, since the opening of the century, were as follows:

First quadrennium	1900-1903	.....	\$1,183,000
Second	"	1904-1907	..... 1,473,000
Third	"	1908-1911	..... 3,171,000
Fourth	"	1912-1915	..... 4,431,000
Fifth	"	1916-1919	..... 5,497,000
Sixth	"	1920-1923	..... 9,849,000
Total			1900-1923 \$25,604,000

The payments made during the present quadrennium almost equal those of the first four quadrenniums. The strong hold that the cause of the retired preachers has in the thought of a liberal minded Methodist layman is indicated by this steady increase. Of almost twenty-six million dollars paid during the twenty-four years, 4 per cent was paid during the first quadrennium, and five per cent during the second; 12 per cent during the third; 17 per cent during the fourth; 22 per cent during the fifth; and almost 40 per cent during the sixth or present quadrennium.

AMOUNTS RECEIVED BY CLAIMANTS—1917 AND 1922

	1917	1922	Increase
Number Receiving			
\$ 10 per Month or More.....	2,481	2,857	336
20 " " " "	1,621	2,426	805
30 " " " "	787	1,842	1,055
40 " " " "	381	1,238	857
50 " " " "	251	677	426
60 " " " " .....	.....	473	473
70 " " " " .....	.....	314	314
80 " " " " .....	.....	33	33
100 " " " " .....	.....	72	72

This table indicates how the individual ministers are being benefited. In 1917 no minister received as much as \$600 per year. In 1923 there were 892 ministers and 143 widows—1,035 in all—who received \$600 or more, a fact of "human interest."

DIVERSITIES OF ADMINISTRATION

One of the motives which led to the organization of the Board of Conference Claimants was that it should give special help to the poorer and weaker Conferences. For not only is their annuity rate low, but only 40 per cent of the legal rate is paid in Conferences having a rate of less than \$10, while in Conferences whose rate exceeds \$20, 73 per cent is paid. Not only is the rate half as much, a deplorable fact, but the percentage paid is only half as great. The cure for this situation is to increase the resources of the Board by assigning a part of the annual receipts from the pastoral charges to the poorer Conferences.

AVERAGE PER CAPITA ASKED FOR CONFERENCE CLAIMANTS IN THE SEVERAL EPISCOPAL AREAS

The average amount asked for Conference Claimants in the different Episcopal areas is as follows:

<i>Area</i>	<i>Cents per member</i>
San Francisco	88.3
Omaha	80.0
Boston	71.0
Buffalo	67.8
Portland	63.3
Saint Paul	59.8
New York	58.6
Denver	54.0
Chicago	51.9
Detroit	50.3
Washington	50.0
Wichita	48.6
Pittsburgh	42.0
Philadelphia	37.7
Indianapolis	37.0
Saint Louis	36.1
Cincinnati	31.4
Atlanta	15.4
Chattanooga	8.2
New Orleans	5.1

It would be very difficult to explain why there is such a variation among the areas. The San Francisco Area apporitions at the rate of 88 cents per member and the Cincinnati Area, 31 cents per member. There is, however, no difficulty in understanding why certain areas are at the top of the list; for these Bishops did not submit to the vote of the Conference a motion which contravened the law.

QUADRENNIAL ANALYSIS

	1920	1923	Increase
Average salary	\$1,072	\$1,396	\$324
Annuity rate	\$15.20	\$19.67	\$4.57
Years of service	159,080	167,684	8,604
Annuity claims	\$2,831,951	\$3,967,983	\$1,136,032
Paid as annuities	\$1,878,659	\$2,586,336	\$707,677
Annuity rate paid	\$10.13	\$12.77	\$2.64
Percentage paid of annuity rate	63%	59%	(4%)
Paid to necessitous cases..	\$201,029	\$197,076	(3,953)
Preachers	3,294	3,441	147
Widows	3,795	3,939	144
Children	757	888	131
Total claimants	7,846	8,268	422
Ministers paid less than \$200	702	486	(216)
Ministers paid \$201-\$600...	2,077	1,780	(297)
Ministers paid \$601-\$1,000..	419	994	575
Ministers paid \$1,000 plus..	6	113	107
Received from churches...	\$1,314,175	\$1,930,805	\$616,630
Received from investments	\$328,770	\$530,044	\$201,274
Total income	\$2,121,534	\$3,001,270	\$879,736
Apportionment to charges..	\$1,444,279	\$2,206,492	\$762,212
Paid by charges	\$1,345,648	\$1,955,873	\$610,227
Total annuity and necessitous claims	\$3,032,980	\$4,165,059	\$1,132,079
Total distribution	\$2,079,688	\$2,783,991	\$704,303
Deficit	\$953,292	\$1,381,068	\$427,776
Total Annual Conference investment	\$14,179,235	\$16,317,456	\$2,138,221
Decrease in parenthesis ()			

GRAPHIC REPRESENTATION OF THE BOARD'S ACTIVITIES

The activities of the Board of Conference Claimants cannot be fairly represented by graphs because the results of its work are not shown in its own accounting system, but in those of the several Conferences which are helped in accomplishing their tasks. Most of its work and the major part of its expenditures have been in the interest of Annual Conferences; the benefits going to them and not to the Board. The first campaign for increase of Conference funds was conducted by the Board and the expenses were largely met by it. The immediate returns, seven million dollars, were not placed on the books of the Board.

The annual appropriations of the Board to the Conferences come from permanent investments which represent the work of many years, not of one year; and the \$9,000 distributed to aged and disabled local preacher supply pastors came to the Board without expense. Two-thirds of every dollar received by the Board is for the benefit of the cause at large and not for internal administration. The major part of the work is promotional and most of the money paid for salaries, expenses, etc., is related to world-wide activities and not to administra-

tion. It is well to keep in mind the Board's manifold activities for which the money is used:

- (1) Expense of campaigns in Annual Conferences.
- (2) Salaries and expenses of Conference representatives in the poorer and weaker Conferences.
- (3) Preparation and distribution of literature.
- (4) Publication of the "Veteran Preacher," reports, etc.
- (5) Advertising in the Advocates.
- (6) Salaries of competent men to do extensive work.
- (7) Travel and visitation of Conferences.
- (8) Accounting and checking up the ministerial services of more than eight thousand Conference Claimants; and ultimately of all the ministers.
- (9) Preparation, printing and furnishing blank forms for the Conference Stewards, and checking up their reports.
- (10) Gathering statistical and other information and printing same for the benefit of the Church.
- (11) Continual investigation of the actuarial elements that enter into annuity and pension problems.
- (12) Forecasting the future and providing for future contingencies.

AGED AND DISABLED SUPPLY PASTORS

The question of making provision for the old age and disability of faithful supply pastors has been given considerable attention by several General Conferences.

The proposition that recognition should be given these men was a natural reaction to the enlarged pension plans of Methodism. Their invaluable services, rendered often on meager support and under difficult conditions, created a widespread conviction that they ought not to be neglected in their old age. Memorials and appeals on their behalf were presented to every General Conference since the organization of the Board of Conference Claimants, asking that supply pastors be recognized as Conference Claimants, and in 1912 the action took that form. But, when the question of legality was raised, the General Conference ruled that the Annual Conference could not use Conference Claimants' funds for this purpose.

However, the General Conference of 1920 authorized the Annual Conferences to take any necessary measures for the creation of permanent funds or to raise money for annual distribution for this cause. During the discussion of the question it became evident that this was a matter to be carried forward by the Church at large rather than by the Annual Conferences and a later resolution committed the whole question to the Board of Conference Claimants for study and survey, reporting their findings to the Council of Boards of Benevolence.

A thoroughgoing investigation was begun immediately under Dr. Joseph W. Van Cleve, of the Board Staff. First a study was made of the General Minutes in order to ascertain the number of supply pastors in the United States and the salaries paid to them. Then requests for information were sent to twenty-six hundred and sixty-five of them. A further inquiry was made, in cooperation with the district superintendents, Conference stewards and others and the names and record of the services of faithful and devoted aged and disabled supply pastors were obtained.

From the returns received we segregated the names of those who had served ten or more years, who were approximately sixty-five years of age and who during the next five years might become aged or disabled, and require relief.

Out of these investigations grew the conviction that (1) the problem was not as large as had been generally supposed, (2) the matter should be handled in a connectional way instead of by the several Annual Conferences, (3) an amount of money sufficient to furnish relief should be included in the general budget for the Board of Conference Claimants, and eventually provided by an endowment, (4) that the Church would respond generously to any reasonable plan of providing for them.

The results of this survey were presented to the Council of Boards of Benevolence and an appropriation of at least \$20,000 was asked to be placed in the budget for this purpose. Ten thousand dollars was granted for the year 1922 for distribution in 1923. A special committee was appointed, consisting of Revs. R. E. Meader, a member of the Board; Charles A. Gage and J. S. White, presidents of the Boards of Stewards of the Rock River and Central Illinois Conferences, to canvass the applications and recommend the first distribution, which was made February 1, 1923.

The beneficiaries were divided into three classes, payments to be made on February 1st and August 1st: Class A to receive \$200 each; Class B, \$120 each; Class C, \$80 each. Allowances were made to sixty-nine supply pastors and five widows—two in Class A, forty-six in Class B, and twenty-six in Class C, the beneficiaries being in thirty-seven different Conferences. The total of the first distribution was \$9,000, including \$1,000 for emergency.

The committee requested the Council of Boards of Benevolence to include in their appropriations \$20,000 for distribution in 1924, but only \$10,000 was granted. The second distribution was made February 1, 1924, on a basis similar to the former one. New applications are being received, and the number entitled to relief now exceeds a hundred. The distribution of this wholly inadequate amount is a step in the right direction.

"MINISTERS' PROVIDENT ANNUITY FUND"

The November "Official Railroad Guide" makes the following statement:

"A new means by which the 250,000 officers and employees of the Pennsylvania System may save money, increase their pensions, and obtain emergency loans, has been established through the *Pennsylvania Railroad Provident and Loan Association*, which is a cooperative activity of the officers and employees. Participation is entirely voluntary and its operations are for the benefit only of those officers and employees who may become members."

The duties of the Board of Conference Claimants relate to ministers only and for several years plans have been developing, by means of which, in addition to and independent of the annuities provided by the church for Conference Claimants, ministers may secure the benefit of their own personal economy and savings, by applying such savings accumulations to the purchase of life annuities at rates which would return to them substantially the entire amount paid, with interest. This is just what is done by the *"Pennsylvania Railroad Provident and Loan Association."*

The annuity rates of benevolent agencies ordinarily provide that a considerable residuum, three-fourths or more, will revert to the organization, for the benefit of the cause it represents. But purely beneficiary organizations, like the Carnegie Foundation, do not figure to leave any residue, but rather on returning to the annuitants, during a normal life, the equivalent of their accumulations. Such organizations do not exist for profit, but for the benefit of the beneficiaries. During the past two years responsible actuaries have been engaged in applying the principle of service to Methodist ministers—not profit to the Board, calculating annuity rates so as to leave only a small residue for expenses.

It will thus be made possible for Methodist ministers, through their own savings and economy, to add to their annuities in a self-contributory way, so that they may spend their closing years in a degree of comfort. The plan of the *"Ministers' Provident-Annuity Fund"* is flexible enough to meet all the exigencies and emergencies of the ministerial life, to provide for early disability, and also, as in the Pennsylvania Railroad plan, to make it possible for ministers to *"save money, increase their pensions, obtain emergency loans,"* etc.

The three items involved are (1) interest accumulations, (2) loans and cash withdrawals, (3) higher annuity rates. Together they will bring splendid results to those who exercise forethought and economy. *For example:* If a preacher should lay aside \$100 each year from the time he was twenty-five years

old until he is sixty-five years old, his accumulations, at four per cent interest, compounded semi-annually, would be \$9,882. When he was twenty-five years old his annuity rate would have been only five per cent, but when he is sixty-five years old, his annuity rate will be ten and two-tenths per cent; and a life annuity on \$9,882 at 10.2 per cent would amount to \$1,008—almost \$3 a day—during the remainder of his life. Should he prefer a joint and last survivor annuity for the benefit of both himself and his wife as long as either of them should live, and their ages were approximately the same, the annuity would be \$781—\$65 a month during life.

A Methodist preacher may enter into the Ministers' Provident-Annuity Fund at any age, but the accumulations of an older man will be small because of the shortness of the accumulating period. But a Methodist minister may invest his savings and receive the benefit of the higher annuity rate. The benefits of the plan would be greatly increased if a larger amount than \$100 a year were placed in the Fund, especially during the early period of the ministry. Wherever the "*Ministers' Provident-Annuity Fund*" has been presented ministers have said, "I wish that such an opportunity had been open to me when I was younger."

The plan is made flexible, money being received at any time, in any amount, subject to four per cent interest, compounded semi-annually.

The annuity contract is not issued when the minister enters the Fund and begins to save, but at the time when he chooses to exercise his option; or should he die, whenever his widow desires to do so.

Should the minister become disabled he may exercise his option and receive an annuity at the rate payable at his age on his total accumulations in the fund; or he may allow the money to accumulate until later; or he may withdraw his savings and accumulations in whole or part.

Should the minister need money to meet a temporary emergency, he may borrow on his certificate up to 80 per cent of his accumulations, without jeopardizing valuable contingent benefits from endowment income and earnings.

Should he leave the ministry entirely, he may receive an annuity at the ordinary Board rates, which are liberal, or may withdraw his accumulations; but he would not be eligible to the contingent benefits.

The "*Ministers' Provident-Annuity Fund*" makes it possible for a Methodist minister, through forethought and economy, to secure additional and unchallengeable protection for the old age of himself and his loved ones. The earlier he begins to save the greater will be his accumulations, annuities and benefits.

The Ministers' Provident-Annuity Fund was approved and adopted by the Board of Conference Claimants at its last annual meeting.

ACCRUED AND ACCRUING LIABILITIES

By "accrued" liabilities are meant liabilities for services that have already been rendered and for which the minister is now receiving or will receive an annuity. By "accruing" or prospective liabilities we mean liabilities which will be operative later when the minister is retired. Generally speaking, accruing liabilities are for services rendered after a definitely fixed date. Most ministers now in active service have accrued liabilities which will be operative when they retire and will also have accruing liabilities for services after the terminal date. New entrants would have only accruing or prospective liabilities.

To provide only for the accrued liabilities and to ignore the accruing liabilities for services to be rendered will be fatal to our system. There are more than 3,400 retired ministers and 5,000 other claimants, who represent four million dollars of accrued liabilities; and there are 14,000 active ministers who are adding 140 centuries of accruing liabilities annually. About 50 centuries of liabilities disappear annually, leaving a net annual increase of 90 centuries. Thus far the Methodist Episcopal Church has been considering only the accrued liabilities and ignoring the accruing or prospective liabilities. Methodism shows a deficit of a million dollars in its old liabilities and adds each year half a million dollars of new liabilities for which no provision is made.

What would a business organization do that found itself in such a situation? Its debt would be funded and a sinking fund established into which certain moneys would be paid each year, until the debts disappeared. A legal reserve is a "back log," a sinking fund; and it should be provided, in part at least, by contributions from the beneficiaries, the preachers.

Many retirement funds have failed because they were on a "hand to mouth" basis; each year's income being exhausted each year; so that after eight or ten years, the accumulated liabilities could not be met. The funds which have survived faced the situation and provided for contributory payments by the beneficiaries, which will accumulate by compound interest until the day when accruing liabilities become accrued. To this money the organization adds funds so that when in 1954 the liabilities created by services rendered by your pastor become operative by his retirement there will be income sufficient to meet his liability. In such a way should the future liabilities of Methodism be anticipated. Our present resources provide for only three-fourths of the present liabilities and for

none of the accruing or prospective liabilities, and we owe it to the ministers who are now from 30 to 50 years of age to project plans for their retirement so that they may receive a sure and definite benefit which will be paid beyond the possibility of a doubt, and for which they themselves have contributed in part.

LOOKING TO THE FUTURE ANTICIPATING AN EMERGENCY

The time has arrived for a thorough, exact and careful investigation of all the elements that enter into the service annuity system of the Methodist Episcopal Church, so that its essential principles may be preserved and a rational solution found for present difficulties and impending dangers.

Methodist people are so accustomed to large figures that the size of their enterprises may at times obscure their understanding of what is involved in them. In 1923 the annual disciplinary obligations of the Church for service annuities were four million dollars—equal to 5 per cent interest on an endowment of eighty million dollars—an amount larger than the total five years' Centenary receipts. This startling statement should lead us to reckon our resources, anticipate our future liabilities, and seek the constructive advice of skilled actuaries, so that, freed from imperfections and abuses, our fine system may be strengthened and stabilized by a legal reserve, set up in part by payments made by the beneficiaries.

Certain abuses and imperfections must be corrected. Annuities are being paid for services which were not rendered to the Methodist Episcopal Church, its institutions or organizations—as unreasonable a practice as it would be for the New York Life Insurance Company to be asked to assume the liabilities of the Equitable Life because the beneficiaries were good and useful men; or as if the Episcopal should be asked to assume the pension liabilities of the Presbyterian Church. Ministers whose services were not given to the Methodist Episcopal Church, but remained in the "effective relation" now receive annuities which they did not earn, and which are paid by our Church to the detriment of the cause. Appointments to detached service outside of the Methodist Episcopal Church should not be recognized as creating annuity liabilities, and the legislation as to special appointments should state clearly that such years shall not be counted as annuity years. No other denomination or pension plan submits to such an imposition.

There are also inequities which should be corrected. Some Conferences pay \$300, or less for the same years of service for which other Conferences pay \$1,200 or more.

The relation of transfers to the annuity plan should be carefully considered. The transfer system is necessary in a connectional Church, but it is not reasonable that by the stroke of

an episcopal pen a Bishop can add hundreds of dollars to the annuity obligations of an Annual Conference, without recourse. In some cases the transfers made in a single session have represented 5 per cent income on \$30,000. The last General Conference established the Equalization Fund, to equalize the burdens among the Conferences; but as yet there are no means for that purpose. The careful survey made by the Board shows that for the ministers alone \$80,000 will be required annually, and that for the entire group, ministers, widows and orphans, \$150,000. But only \$25,000 was placed by the Council in the present financial program for this purpose.

The correction of these matters of administration will afford some relief, as will also the change of the ratio for determining the annuity rate to one per cent of the average salary, and the exercise of care in the distribution of the present funds; but after all has been said and done there is only one adequate method of securing permanency in our retirement system and preventing it from being overwhelmed by an avalanche of liabilities, viz., the method which has been introduced, reluctantly at first, into the pension plans of schools, churches, etc., that of setting up a reserve plan on a contributory basis, by which the beneficiaries themselves provide in part for the liabilities they create, and share in the *Retirement Fund*.

When twenty-two million dollars were given to the "Carnegie Foundation for the Improvement of Teaching," it seemed to the administrators that, with so large an endowment, almost any promise could be fulfilled; but after the plan had been in operation for several years it was found to be financially inadequate to fulfill its promises and that, if modifications were not made the beneficiaries would be left without support in old age. Then, on advice of wise and skillful actuaries, a thorough investigation was made and the system was changed from a non-contributory plan, which had been in the mind of the great benefactor, into a reserve system, on a contributory basis, in which the teachers themselves and the colleges they served shared with the Foundation in the responsibility of providing for the pension liabilities through the establishment of a reserve, and the Foundation resting on a sound actuarial basis will be able in the future, to meet both the accrued and the accruing liabilities.

Similar situations developed in other non-contributory plans which did not have a legal reserve. The Congregational Church operated a liberal plan for several years, but breakers being discovered ahead, the "Modified Plan" was set up by actuaries, with contributory and reserve features, which is completely solvent, and able to meet present and future demands. The preacher's premium, equal to 6 per cent of his salary, is paid in part by "*The Pilgrim Fund*," which will

gradually increase its payments until his payments will be a minor fraction of the cost. After similar changes had been made in the early plans of the Northern Convention of the Baptist Church, and a system of contributory payments with a legal reserve had been adopted, Mr. Rockefeller, with the approval of his actuaries and legal advisers, gave several million dollars to the fund. The early plans of the Disciples Church went through the same process; also those of the Presbyterian Church. The new pension plan of the United Brethren Church, which had the advantage of the experiences of other churches, now operates with contributory and reserve features.

But by far the largest and most outstanding development of a contributory system based on a reserve is that of the Episcopal Church, which began by carefully separating on the date of March 1, 1917, the "accrued liabilities" for services already rendered, to be provided for by the "Church Pension Fund" of \$5,000,000 and other resources, from the "accruing liabilities," for services to be rendered in the future and to be provided for by annual payment of $7\frac{1}{2}$ per cent of his salary to be paid by or for each clergyman, which was the amount actuarially ascertained by a careful and exhaustive survey as being sufficient to furnish the adequate reserve. So thoroughly was the work done that the plan met hearty approval and 90 per cent of the parishes now pay for their rector the amount which assures for him a liberal pension in old age, equal to half of his average salary during the last ten years of his active ministry. Furthermore, the "Church Pension Fund," for which \$5,000,000 was asked, now exceeds \$10,000,000. The work of Bishop Lawrence, Mr. Monell Sayre and their coadjutors is beyond praise. "They builded better than they knew;" but their greatest distinction lies in the fact that as wise master builders, they laid the foundation after a thorough-going investigation, calling to their help expert advisers, among whom were the actuaries of the great insurance companies, with whom they sat down and counted the cost, and basing the payments on actuarial calculations, provided an adequate reserve to meet all future accruing or prospective liabilities. Then, in order to start "with a clear sheet," they established "The Church Pension Fund," to take care of the accrued liabilities for services already rendered.

The Anglican Church in England and in Canada adopted their plan in *toto*.

Methodism is well situated to profit by this fine achievement.

(1) We have resources by which we can provide on the present basis for the "accrued liabilities" of those who are now retired, widowed or orphaned.

(2) By linking the Board of Conference Claimants to ministerial support, where it properly belongs, by a small appor-

tionment of not more than two per cent, the necessitous cases of the entire Church can be provided for, thus relieving the Annual Conferences of that responsibility; the demands of the Equalization Fund can be met; the expenses of the actuarial investigation can be paid; the support of aged and disabled local supply pastors can be secured; the Sustentation Fund can be created; the support and maintenance of the work of the Board's activities can be provided for; and the entire question of ministerial retirement funds can be settled for all time.

In non-contributory pension plans, the liabilities begin to increase greatly after ten or twelve years, on account of the increasing age and number of beneficiaries, which causes a rapid increase of liabilities. This is true of the annuity plan of the Methodist Episcopal Church. For ten years the liabilities and resources increased at quite an even pace; but since 1920, the distance between the curves which represent the annual liabilities and the resources have been separating, and, in spite of an unparalleled increase of income, instead of the lines running approximately parallel like rails on a railroad track, they are now spreading—a condition as dangerous in the operation of a retirement system as in the operating of a railroad.

What of the future? The uniform experience of pension organizations leads to the conclusion, that in order to conserve our plans contributory features creating a reserve must be added. We are now where the Carnegie and other pension funds found themselves a few years ago—namely, facing a rapid increase of liabilities. By studying their experiences it ought to be possible for us to find the way out, after a careful, painstaking, scientific, actuarial investigation, exact and exacting, to which the wisdom of the wisest actuaries must be applied. This is absolutely necessary, but it will cost money. One hundred and fifty thousand dollars was provided for such a preliminary, actuarial investigation, before the survey for the "Church Pension Fund" was made, and our budget must be large enough to enable us to secure the facts, and to employ trained actuaries to analyze them and point out the way.

While planning for the future let us not discount the present Methodist annuity plan for the support of retired ministers, which has justified itself by the results. Nevertheless, the rapid, fourfold increase of retirement liabilities—\$1,000,000 in 1908; \$4,000,000 in 1923—is disquieting; and the end is not in sight and the increase is accelerating. The increase of liabilities is due to several causes:

(a) *Increased number of claimants*—5,623 in 1910, and 8,266 in 1923; a net increase of 2,643 in thirteen years—four per week.

(b) *Higher annuity rates*. Due to increased salaries, on which they are based. Annuity rates have doubled since 1910.

(c) *Increased number of annuity years.* In 1908 the money was distributed according to the needs, and annuities were unknown. Today the total annuity years are 1,650 centuries.

(d) Thousands of annuity years are allowed which do not represent service to the Methodist Episcopal Church. The law must be stated in terms of *service to Methodism*, not in terms of the "effective relation," and only years of service to Methodism should be counted.

(e) Our system is non-contributory. The minister himself does not pay anything for his old age annuity, while the systems of other churches require that from 6 per cent to $7\frac{1}{2}$ per cent of his salary be paid each year by or for him. Only those plans survive which, seeing their danger in time, adopted contributory reserve features, and escaped financial liquidation.

The money to produce a given income in the form of a permanent endowment is from twenty to twenty-five times more than that income. An endowment which would meet the annual annuity liability of Methodism would be \$80,000,000, and the income would be expended every year, leaving no reserve to accumulate at compound interest for future liabilities. The Methodist plan maintains itself largely by the large annual contributions received from the pastoral charges—in 1923, \$1,797,000—and by connectional dividends. The apportionment to the churches is much larger than in any other denomination, and the generous response of the laymen is a fine expression of their loyalty to their ministers—a loyalty which should be conserved by careful administration and the establishment of a legal reserve, furnished in part by the preachers. Occasionally the preacher pays a small amount, inappreciable in an actuarial way, for campaign expenses. A preacher with a salary of \$2,000 is *requested to pay* twenty dollars a year; quite in contrast with the rector of an Episcopal Church who receives the same salary and who is *required to pay*, or his church to pay for him, \$150 per year during his entire ministry, in order to accumulate a reserve to meet future liabilities. If the payment annually of \$75 per thousand is necessary to secure an unchallengeable pension for an Episcopal rector, how long can the Methodist non-contributory, non-reserve system survive unless the preachers help to set up a reserve for the future? It is time that the investigation should be made and all the liabilities be provided for in a thoroughly scientific, actuarial way. The present income may continue for some time to provide in large part for the accrued liabilities of those who are now claimants, but the interests of the ministers who are in the active work and of those who will enter our ministry later must also be safe-guarded. A date must be fixed on which the separation between the *accrued* and the *accruing* liabilities shall go into effect, say

January 1, 1926. The contributory features would not apply to the present claimants, who are either retired, widowed or orphaned; and their claims would be paid out of the present income; but those who would become claimants subsequent to January 1, 1926, would represent both (1) "*accrued liabilities*," for services rendered prior to that date, and (2) "*accruing liabilities*" for services rendered subsequent thereto. On retirement their accrued liabilities would be paid from the present sources of income, and their accruing or prospective liabilities would be paid from the legal reserve, constituting the "*Retirement Fund*," made up as follows:

(1) An amount equal to 3 per cent, or more or less, of the pastor's salary, to be paid annually by each pastoral charge; or for ministers who are not pastors, by the organization or institution which pays their salary.

(2) An amount equal to three per cent, more or less, of his cash salary to be paid annually by each minister, as his share of the "*Retirement Fund*," without which payment he cannot become a beneficiary.

(3) Endowments for "*The Retirement Fund*," to be raised at large by the Church.

The "*Retirement Fund*" would be invested as a reserve at compound interest, which would greatly increase before the time heavy drafts would be made on it. Later some of the money which at first was applied to the *accrued liabilities* would be released by the death of claimants and transferred to "*The Retirement Fund*," to pay for the accruing or prospective liabilities.

It is expected that in the Methodist Episcopal Church as in the Episcopal Church, the pastoral charges would, after a while, provide for the pastors' payments to the "*Retirement Fund*."

For men in detached service the organization or institution which makes use of a Methodist minister will protect his retirement by paying to the "*Retirement Fund*" a like amount.

The ministers as to their liabilities would be in three groups:

(1) *Ministers who are now retired.* They represent *accrued liabilities* only, for services already rendered, which will be provided for by the present resources and according to the present plan as modified by the General Conference.

(2) *Ministers now in active service.* These now have certain defined *accrued liabilities* for services already rendered, which however, will not be operative until they retire, when they will be met from the present resources. They will also be adding annually one year to their accruing or prospective liabilities, which will be met by the legal reserve of "*The Retirement Fund*" in which they participate and to which they contribute.

(3) *New Entrants* who will have no *accrued liabilities*, but

will annually add one year of accruing or prospective liabilities, which will be met by the "Retirement Fund."

Most non-contributory pension schemes which did not adopt the contributory and reserve principles have broken down. Our liabilities are unparalleled in the history of pension legislation. Fortunately we now have resources sufficient to provide in large part for the liabilities already accrued, and are in a position to adopt a Contributory Retirement Fund to provide for future or accruing liabilities.

The only way in which this can be accomplished will be for the General Conference to order that it be done and that the Board of Conference Claimants shall make an adequate and painstaking investigation with the help of the best trained actuaries that can be secured. To do this the Board will need to be adequately financed, its support coming directly from the pastoral charges in whose interests and in the interest of whose pastors it operates. In brief the plan would involve the following:

1. Provide for the present accrued liabilities by means of the present resources. This will not materially disturb the present plan.

2. Set up the "*Retirement Fund*" with a reserve for future contingencies by means of small annual payments by the ministers and the churches until a sufficient endowment shall be in the Retirement Fund to meet the entire expense.

3. Provide for necessitous cases, for the Equalization, Sustentation and Local Preachers' Funds, for the setting up of the Retirement Fund and the various activities of the Board by an apportionment not exceeding 2 per cent of the pastor's salary.

LEGISLATION

Important legislation will be presented to the General Conference, such as:

- (1) Amending the charter of the Board so as to state the additional responsibilities assigned to it.

- (2) Authorize the Board to receive in trust, for temporary or permanent purposes, the endowment funds of Annual Conferences.

- (3) Authorize the Board to accept the administration of trust funds for the benefit of lay workers, deaconesses, medical missionaries, teachers, etc., who may not be members of an Annual Conference; as recommended by the Committee of Twenty-five.

- (4) Change the method of support of the Board of Conference Claimants so that it may come directly from the pastoral charges and be related to ministerial support; a method which will align this cause with ministerial support, help to

allay the growing irritation of the pastors that the interests related to themselves and their families have been crowded out, simplify the benevolent program, and provide an adequate budget for the Board, which started out without a cent, and was not included in the Centenary. The time has gone by to keep silent and we believe that the delegates of the General Conference, ministers as well as laymen, will see that the Board is adequately financed so that it may do its work, make the necessary survey, and create a reserve so that each year's payment will provide for the payment of one year's liability when it accrues. Our laymen are certainly not less clear visioned, and have as great business capacity as the laymen of the Episcopal Church, who before their investigation began placed \$150,000 in the hands of the Commission to conduct an actuarial investigation. Though it was not all expended it was the best spent money in the history of this cause. We ask the delegates to provide an amount which will enable the Board to carry on as in the past, to conduct the necessary actuarial investigation, to provide for the claimants in the poor and weak Conferences and to equalize the burdens throughout the Church.

BOOK CONCERN DIVIDEND

The question of the proper basis for the distribution of the Book Concern Dividend has been carefully considered and it is the general opinion of the Conference stewards that the distribution should be based on the "*total annuity years*" instead of on the "*total annuity claims*"; because the poorer Conferences now share but slightly in the dividend and a year of faithful service in one Conference often counts for three times as much as a year's service in another Conference.

Another very important matter relates to the persistent propaganda of the representatives of the publishing interests to eliminate the profit from the administration of the Book Concern affairs. Certain interests desire these funds for their work. A letter just received states that a representative of the Book Concern told the writer that the reason why the prices of Methodist books were higher than those of other publishing houses was that so much money was given to the old preachers, and that the time had come when this money should be used in the business. All publishing houses are run for profit. They are not eleemosynary institutions. The only difference is that while the profits of Harper or Appleton go to the stockholders, the profits of our Book Concern go to the "ministers, their wives, widows and children." If the periodicals of the Church were self-supporting \$100,000 a year could be added to the dividend for the retired ministers. The challenge which put the interests of the old preachers, widows and orphans against

the interests of other causes is unwise. Fortunately delegates to the General Conference are not blind in mind, or eyes or heart.

YEARS ON TRIAL

The provision of counting two years on probation (§ 341, § 2), unwisely introduced into legislation in 1916, operates against the ministers who have served more than nine years, and to a very distinct advantage of those who have served less than nine years; and the longer the service the greater the loss. The probationary years being added to the divisor greatly reduce the quotient which is the annuity rate.

The total probationary years of the Church exceed 12,000 which at the average rate, \$20, represents an annual payment of \$240,000; or 5 per cent interest on an endowment of \$4,800,000. The inclusion of the probationary years confuses the actuarial work, is subject to constant error and should be stricken out; or the words changed so as to read, "not including years on trial."

APPOINTMENTS TO DETACHED SERVICE

Services except to Methodism should not entitle the preacher to a pension or annuity. No other pension organization would dream of such a thing. In the Episcopal Church no clergyman can enter into such work unless the institution pays seven and one half per cent of his salary to the Church Pension Fund.

Last year 1,728 ministers received appointments to detached service, representing an addition of \$700,000 to the annual claims. § 208 should include a new section to read as follows:

"§ 7. In all cases where ministers are appointed to services in institutions or organizations not under the control of the Methodist Episcopal Church, the years given to such service shall not be included in the annuity claims of such preacher or his widow or children."

There should also be legislation against the payment of double pensions, and the recognition of supplies as claimants. It would be difficult to find a pension organization that would permit an employee to be a pensioner.

THE INTER-DENOMINATIONAL SECRETARIES

I desire to certify to the great help received through the annual meetings of the inter-denominational secretaries, a group of men who, representing different churches, have to deal with various forms of pension and relief. The meeting held recently at Atlantic City was one of the best and most informing we have ever held.

Following is the combined statement of reports made to me

by the representatives of the following Protestant Churches, as of the date of January 1, 1924.

CHURCH	Present Endowment and Subscriptions (All Plans)	Additional Endowment Needed	Present Annual Distribution (All Plans)	Number of Beneficiaries (All Plans)
BAPTIST:				
Northern.....	\$10,250,000	\$15,000,000	\$875,000	2,600
Southern.....	1,500,000	5,000,000	140,000	925
CONGREGATIONAL*:	5,750,000	4,700,000	170,000	750
DISCIPLES.....	175,000	5,000,000	90,000	335
EPISCOPAL*:	15,259,000	.....	470,000	1,323
LUTHERAN:				
Augustana.....	919,000	1,000,000	42,000	232
Missouri Synod.....	2,500,000	.....	192,000	814
Norwegian.....	700,000	1,500,000	61,000	175
United.....	170,000	3,000,000	151,000	692
METHODIST:				
Canada.....	2,500,000	.....	475,000	889
M. E. North.....	16,317,000	12,000,000	2,782,000	8,235
M. E. South.....	2,500,000	10,000,000	565,000	2,465
PRESBYTERIAN:				
Northern.....	9,618,000	15,000,000	731,000	2,113
Southern.....	1,520,000	1,500,000	163,000	360
United.....	468,000	609,000	32,000	130
REFORMED:				
In the U. S.....	500,000	1,000,000	40,000	144
In America.....	522,000	1,500,000	49,000	158
UNITED BRETHREN.....	100,000	1,000,000	25,000	155
Total.....	\$71,268,000	\$77,809,000	\$7,053,000	22,495

* 1922 figures.

"GENERAL PENSION AND RELIEF FUND"

The Committee of Twenty-five in its recommendations to the Council of Boards made important suggestions concerning the work of the Board of Conference Claimants. It proposed:

(1) To include the pension and relief not only of ministers but also of missionaries, deaconesses, educational and other church workers, under a name which would include them all.

(2) To support of the Board of Conference Claimants, by an apportionment made directly to the pastoral charges, to be reported in Statistics Number II.

(3) To commit all general pension and relief funds to the Board, as rapidly as legal determinations would permit.

Before this part of the report was reached the whole matter of the reorganization of the Board was referred to the General Conference with a recommendation that a commission be appointed to work out a plan.

The final action was as follows:

"That the Board of Conference Claimants be continued as a pension and relief fund under such other name as may be selected. The money necessary for its work to be secured directly from the pastoral charges as part of the ministerial support in such manner as the General Conference may determine."

We are in full sympathy with the resolution, believing that

the provision for the old age of ministers which is related to ministerial support, should come directly from the pastoral charges just as does the support of pastors, district superintendents and Bishops; and, that like the Episcopal Fund, pension funds should not be subject to the control of the benevolent boards. The problems involved in retirement annuity plans are not related to the benevolences, and, from their very nature, must be solved by a small group of experienced men acting under the advice of actuaries, because the work is technical, actuarial and scientific.

The Board of Conference Claimants from the beginning has never been adequately financed. It started out without a cent being provided for it, but the laymen rallied and saw us through the first quadrennium. The Board was not included in the Centenary program and submitted in silence to that injustice for the good of the great causes in which its officers sincerely believed. Now is the time for the General Conference with statesman-like vision adequately to finance this Board, the success of which means more to the church than any other enterprise, especially if there should be included in its program age and disability provisions for all the workers of the church.

JOSEPH B. HINGELEY,

Corresponding Secretary.

Chicago, Ill., December 31, 1923.

APPROPRIATIONS FOR THE QUADRENNIUM

1920-1923

I. SMALLER AND WEAKER CONFERENCES IN THE UNITED STATES.

CONFERENCE	1920	1921	1922	1923	Total
Alabama.....	\$600	\$600	\$800	\$700	2,700
Atlanta.....	500	600	600	700	2,400
Blue Ridge-Atlantic.....	600	600	800	*850	2,850
Central Alabama.....	600	600	*900	700	1,800
Central Missouri.....	500	500	550	600	2,150
Central Tennessee.....	500	600	800	700	2,600
Delaware.....	600	600	600	700	2,500
East Maine.....	600	800	800	...	2,200
East Tennessee.....	500	500	600	500	2,100
Florida and South Florida Miss. Conf.....	500	500	700	800	2,500
Georgia.....	600	600	600	600	2,400
Gulf.....	600	600	600	700	2,500
Holston.....	600	500	900	800	2,800
Idaho.....	300	400	600	*800	2,100
Kentucky.....	500	600	600	600	2,300
Lexington.....	600	600	*900	700	2,800
Lincoln.....	500	500	550	500	2,050
Little Rock.....	500	500	550	500	2,050
Louisiana.....	600	600	*766	700	2,666
Maine.....	600	800	800	1,000	3,200
Mississippi.....	600	600	700	700	2,600
Montana.....	500	600	*1,100	700	2,900
New Hampshire.....	600	800	800	800	3,000
New Mexico.....	400	600	800	1,000	2,800
North Carolina.....	500	500	600	*700	2,300
North Montana.....	500	600	*900	*800	2,800
Northwest Nebraska.....	200	500	450	500	1,650
Saint Johns River.....	500	600	600	700	2,400
Savannah.....	500	500	600	*800	2,400
South Carolina.....	600	*900	*1,100	800	3,400
Tennessee.....	500	500	600	*700	2,300
Texas.....	600	600	700	700	2,600
Upper Mississippi.....	600	600	*800	700	2,700
Vermont.....	600	800	800	*1,500	3,700
Washington.....	600	600	600	700	2,500
West Texas.....	500	*850	700	700	2,750
Wyoming State.....	300	500	*500	500	1,800
Total.....	\$19,500	\$22,250	\$26,366	\$26,150	\$94,266

II. FOREIGN SPEAKING CONFERENCES IN THE UNITED STATES.

CONFERENCE	1920	1921	1922	1923	Total
California German.....	\$300	\$300	\$300	\$300	\$1,200
Central German.....	300	300	300	400	1,300
Central Swedish.....	300	300	300	400	1,300
Chicago German.....	400	400	500	600	1,900
East German.....	300	300	300	300	1,200
Eastern Swedish.....	300	300	300	300	1,200
Northern German.....	300	300	300	300	1,200
Northern Swedish.....	300	300	300	300	1,200
Northwest German.....	300	300	300	300	1,200
Norwegian and Danish.....	500	800	800	800	2,900
Pacific German.....	200	200	100	200	700
Pacific Swedish.....	100	200	200	200	700
Porto Rico.....	...	100	...	100	200
Saint Louis German.....	400	400	500	500	1,800
Southern German.....	300	300	300	300	1,200
Southern Swedish Mission C.....	100	100	*150	200	550
West German.....	400	400	400	500	1,700
Western Norwegian-Danish.....	100	200	100	200	600
Western Swedish.....	300	400	500	500	1,700
Total.....	\$5,200	\$5,900	\$5,950	\$6,700	\$23,750

III. LARGER CONFERENCES IN THE UNITED STATES.

CONFERENCE	1920	1921	1922	1923	Total
Baltimore.....	\$250	\$250	\$250	\$250	\$1,000
California.....	250	250	250	250	1,000
Central Illinois.....	250	250	250	250	1,000
Central New York.....	250	250	250	250	1,000
Central Pennsylvania.....	250	250	250	250	1,000
Colorado.....	250	250	250	250	1,000
Columbia River.....	250	250	250	250	1,000
Dakota.....	250	250	250	250	1,000
Des Moines.....	250	250	250	250	1,000
Detroit.....	250	250	250	250	1,000
Erie.....	250	250	250	250	1,000
Genesee.....	250	250	250	250	1,000
Illinois.....	250	250	250	250	1,000
Indiana.....	250	250	250	250	1,000
Kansas.....	250	250	250	250	1,000
Michigan.....	250	250	250	250	1,000
Minnesota.....	250	250	250	250	1,000
Missouri.....	250	250	250	250	1,000
Nebraska.....	250	250	250	250	1,000
Newark.....	250	250	250	250	1,000
New England.....	250	250	250	250	1,000
New England Southern.....	250	250	250	250	1,000
New Jersey.....	250	250	250	250	1,000
New York.....	250	250	250	250	1,000
New York East.....	250	250	250	250	1,000
North Dakota.....	250	250	250	250	1,000
North Indiana.....	250	250	250	250	1,000
North-East Ohio.....	250	250	250	250	1,000
Northern Minnesota.....	250	250	250	250	1,000
Northern New York.....	250	250	250	250	1,000
Northwest Indiana.....	250	250	250	250	1,000
Northwest Iowa.....	250	250	250	*750	1,500
Northwest Kansas.....	250	250	250	250	1,000
Ohio.....	250	250	250	250	1,000
Oklahoma.....	250	250	250	250	1,000
Oregon.....	250	250	250	250	1,000
Philadelphia.....	250	250	250	250	1,000
Pittsburgh.....	250	250	250	250	1,000
Puget Sound.....	250	250	250	250	1,000
Rock River.....	250	250	*450	250	1,200
Saint Louis.....	250	250	250	250	1,000
Southern California.....	250	250	250	250	1,000
Southern Illinois.....	250	250	250	250	1,000
Southwest Kansas.....	250	250	250	250	1,000
Troy.....	250	250	250	250	1,000
Upper Iowa.....	250	250	250	250	1,000
West Ohio.....	250	250	250	250	1,000
West Virginia.....	250	250	250	250	1,000
West Wisconsin.....	250	250	250	250	1,000
Wilmington.....	250	250	250	250	1,000
Wisconsin.....	250	250	250	250	1,000
Wyoming.....	250	250	250	250	1,000
Total.....	\$13,000	\$13,000	\$13,200	\$15,500	\$52,700

IV. FOREIGN CONFERENCES AND MISSION CONFERENCES.

CONFERENCE	1920	1921	1922	1923	Total
Angola Mission.....	\$...	\$100	\$...	\$...	\$ 100
Austria M. C.....	*200	150	...	200	550
Bengal.....	100	100	100	100	400
Bombay.....	100	200	200	200	700
Bulgaria M. C.....	...	100	100	200	400
Central China.....	100	100	100	100	400
Central Provinces.....	100	200	200	200	700
Chile.....	100	100	100	100	400
Denmark.....	*400	400	400	500	1,700
Eastern South America.....	200	200	200	200	800
Finland.....	*200	200	*400	350	1,150
Foochow.....	200	300	200	300	1,000
France M. C.....	...	100	100	100	300
Hingwa.....	100	200	200	100	600
Italy.....	*600	600	*900	1,000	3,100
Kiangsi.....	100	100	100	100	400
Korea.....	100	100	100	200	500
Liberia.....	*200	200	200	200	800
Lucknow.....	...	100	...	100	200
Malaysia.....	100	100	100	100	400
Mexico.....	*400	600	700	800	2,500
North Andes M. C.....	...	100	...	100	200
North China.....	200	200	200	100	700
North Germany.....	*700	700	*1,000	*1,109	3,509
North India.....	200	200	200	300	900
Northwest India.....	200	200	200	200	800
Norway.....	*500	600	600	700	2,400
Philippine Islands.....	...	100	100	100	300
South Germany.....	*700	700	*1,000	*1,109	3,509
South India.....	100	200	200	200	700
Sweden.....	*500	600	600	700	2,400
Switzerland.....	*400	500	500	500	1,900
West China.....	100	100	100	100	400
Yenping.....	*150	100	100	100	450
Total.....	\$7,050	\$8,550	\$9,200	\$10,468	\$35,268
I. To smaller and weaker Conferences in the United States.....					\$94,266
II. To foreign speaking Conferences in the United States.....					23,750
III. To larger Conferences in the United States.....					52,700
IV. To foreign Conferences and Mission Conferences.....					35,268
Total.....					\$205,984

Treasurer's Statement

COMPARATIVE BALANCE SHEET FOR QUADRENNIUM 1920-1923

Assets	1920	1923	Increase	Decrease
Office Furniture and Equipment.....	\$ 4,086.90	\$ 5,817.56	\$ 1,730.66	
Investments (Book Value).....	1,352,800.88	1,539,766.38	186,965.50	
"Retired Minister" (Books in stock)....	357.70			\$ 357.70
Accounts Receivable	272.33	5,100.84	4,828.51	
Funds Advanced for Expenses.....	250.00	650.00	400.00	
Miscellaneous		325.00	325.00	
Cash on Hand and at Banks.....	32,587.33	25,683.97		6,903.36
Totals	\$1,390,355.14	\$1,577,343.75	\$194,249.67	\$7,261.06

Liabilities				
Conference Stewards' Trust Fund.....	\$ 1,608.00	\$ 1,171.40		\$ 436.60
Distribution Fund	24,204.31	18,999.30		5,205.01
Supply Pastors' Distribution Fund		10,124.11	10,124.11	
Permanent Fund:				
Endowment Fund	954,913.26	977,875.46	22,962.20	
Active Annuity Bond Fund	342,923.58	407,322.66	64,399.08	
Matured Annuity Bond Fund		59,115.21	59,115.21	
General Interest Income—Balance	44,950.97	62,217.64	17,266.67	
Allocated Int.—Matured Ann'ty B'nds		4,704.51	4,704.51	
Endowment Funds: Colored Confs.	20,640.52	25,899.12	5,258.60	
Endowment Funds: White Confs.		814.00	814.00	
General Fund	1,114.50	6,912.75	5,798.25	
Miscellaneous Trust Funds		1,145.26	1,145.26	
Special Trust Fund—Lexington Conf.		962.33	962.33	
Interest received prior to due date.....		80.00	80.00	
Totals	\$1,390,355.14	\$1,577,343.75	\$192,630.22	\$5,641.61

SUMMARY STATEMENT OF RECEIPTS AND DISBURSEMENTS

For All Funds During the Quadrennium

Balance January 1, 1920—All Funds. \$1,302,734.71 less adjustment of premium and discount, viz. \$7,772.44.....\$1,294,962.27

Receipts

Net Income from Investments.....	\$284,265.44	
Profit and Loss: Bond Purchases and Sales.....	988.46	
Contributions for Distribution	14,963.54	
Centenary—for Supply Pastors	19,219.11	
Apportionments—Annual Conferences	189,623.31	
Contributions to Endowment	88,902.44	
Additions to Annuity Bond Fund.....	185,490.01	
Miscellaneous Trust Funds	11,210.11	
Conference Stewards' Trust Funds	9,134.45	
	803,796.87	
	\$2,098,759.14	

Disbursements

Appropriations to Annual Conferences.....	\$201,224.50	
Distribution to Supply Pastors	9,095.00	
Expenses of Endowment Administration.....	6,764.95	
Annuities Paid	87,185.62	
Depreciation—Property	13,550.00	
Annuity Fund Expense	11,514.46	
Stewards' Funds Refunded	7,963.05	
General Fund:		
Salaries	\$100,650.77	
Travel	18,563.21	
Telegraph, Phone, Postage.....	3,525.67	
Stationery, Printing, and Supplies.....	11,092.53	
"Veteran Preacher"	5,849.69	
Publicity	1,075.40	
Rent	10,005.56	
Conference Agents	9,624.62	
Board Meetings	1,982.49	
Depreciation	3,800.00	
Sundries	7,947.87	
Interchurch World Movement	10,000.00	
	184,117.81	
Total Disbursements	521,415.39	

Balance in All Funds December 31, 1923, at end of Quadrennium.....\$1,577,343.75

Analysis of Balance

Permanent Fund	\$1,444,313.33	
General Distribution Fund	18,999.30	
Supply Pastors' Distribution Fund	10,124.11	
General Fund Surplus	6,912.75	
Endowment Funds Held in Trust.....	28,820.71	
Balance Conference Stewards' Funds (Colored Conferences)....	1,171.40	
Income for Appropriation and Distribution.....	67,002.15	
	\$1,577,343.75	

Treasurer's Statement—Continued

STATEMENT OF ENDOWMENT FUND			
	1920	1923	
Balance in Fund at beginning of year.....	\$894,963.44	\$978,512.94	
Additions			
Contributions	62,100.39	8,347.00	
Totals	\$957,063.83	\$986,859.94	
Deductions			
Real Estate Expense		3,756.89	
Miscellaneous Expense	1,910.57	870.16	
Refunds	240.00		
Adjustments—Security holdings		4,357.43	
Balance in Fund at close of year.....	954,913.26	977,875.46	
Totals	\$957,063.83	\$986,859.94	

STATEMENT OF ANNUITY BOND FUNDS			
	1920	1923	
Balances at beginning of year:			
Active Annuity Bond Fund	\$318,824.87	\$381,758.72	
Matured Annuity Bond Fund		57,887.64	
Active Bond Fund: Additions			
Annuity Bonds Issued (new business).....	27,507.53	35,402.00	
Premiums and deposits for Annuity Bonds.....		345.72	
Interest allocated to the Fund.....	15,810.73	21,248.13	
Matured Bond Fund:			
Bonds transferred from Active Fund (face value attained).....		1,500.00	
Totals	\$362,143.13	\$498,142.21	
Active Bond Fund: Deductions			
Annuities Paid	\$ 17,457.39	\$ 27,233.68	
Management Expense	1,762.16	2,636.11	
Matured Bonds transferred		1,500.00	
Adjustment—Deferred Contract		62.12	
Matured Bond Fund—Adjustments		272.43	
Balances at close of year:			
Active Annuity Bond Fund.....	342,923.58	407,322.66	
Matured Annuity Bond Fund.....		59,115.21	
Totals	\$362,143.13	\$498,142.21	

STATEMENT OF DISTRIBUTION FUND			
	1920	1923	
Balance at beginning of year.....	\$11,121.00	\$18,679.30	
Additions			
From Interest on Investments	40,942.83	53,385.70	
F. N. Gamble Fund	10,114.34		
Miscellaneous Contributions	3,466.14	4,049.30	
Totals	\$65,644.31	\$76,114.30	
Disbursements			
Dividends Paid during calendar year.....	\$41,440.00	\$57,115.00	
Balance on hand at end of year.....	24,204.31	18,999.30	
Totals	\$65,644.31	\$76,114.30	

N. B.—In 1923, there was a distribution of \$9,095 to Aged and Disabled Supply Pastors from funds received from the Centenary...

QUADRENNIAL STATEMENT OF GENERAL EXPENSE FUND				
	1920	1921	1922	1923
Balance at beginning of year	\$ 990.23	\$ 1,114.50	\$ 2,584.90	\$ 5,043.87
Total Contributions	45,879.00	47,823.36	48,137.64	48,200.33
Totals	\$46,869.23	\$48,937.86	\$50,722.54	\$53,244.20
Expenses: Disbursements				
Salaries	\$18,884.84	\$26,828.41	\$28,367.39	\$26,570.13
Travel	5,148.09	5,129.71	4,302.38	3,983.03
Telegraph, Telephone, Postage	608.76	918.83	844.46	1,153.62
Stationery, Printing, Supplies	3,007.32	3,195.23	1,849.70	3,040.28
"Veteran Preacher"	1,152.91	1,710.30	1,340.71	1,645.77
Advertising and Publicity	601.90	251.08	222.42	
Rent	1,924.92	2,566.64	2,667.00	2,847.00
Aid to Conference Agents	700.00	1,387.80	2,654.70	4,882.12
Board and Executive Com. Meetings.....	448.90	733.00	593.21	207.38
Sundries	*13,277.09	1,831.96	1,336.70	1,502.12
Depreciation on Furniture and Equipment.....		1,800.00	1,500.00	500.00
Balance in Fund at end of year.....	1,114.50	2,584.90	5,043.87	6,912.75
Totals	\$46,869.23	\$48,937.86	\$50,722.54	\$53,244.20

*Includes \$10,000 paid to expense of Interchurch World Movement.

TABLE NO. 1.—INCOME, APPOINTMENTS, CLAIMS, DEFICIENCIES, AND RESOURCES—1923

No.	Gross Income, from All Sources										Appointments				Total Claims				Resources			
	1. From Churches	2. From Investments	3. Concern	4. Bd. Conf.	5. Other Sources	6. Separate Funds	7. Total	8. Total in 1928	9. Increase	10. Apportioned Churches	11. Paid by Churches	12. % Appl. Pd.	13. Ann. Splt. Claims	14. Total Distributed by Stewards	15. Deficit	16. Investments and Cash	17. Pledges Receivable	18. Miscel- laneous	19. Total	20. No.		
1	Alabama	\$990	\$104	\$373	\$0	\$2,212	\$356	\$1,607	\$1,138	\$1,032	86	\$4,997	\$1,856	\$3,122	\$1,818	\$1,138	\$1,138	19	Total	No.		
2	Atlanta	2,232	268	600	41	1,508	1,225	1,067	1,193	1,138	649	39	4,614	1,466	3,208	3,208	38	19	18	1		
3	Baltimore	46,400	8,000	3,915	250	67,943	14,500	53,448	46,751	46,751	99	79,968	66,028	13,942	430,716	430,716	38	420,716	3			
4	Bine Ridge Ath.	33,753	2,563	3,733	200	42,252	11,011	42,252	30,388	30,388	87	1,307	877	744	1,240	1,240	4	1,240	4			
5	California	821	1,427	448	300	3,031	520	2,511	750	864	108	6,870	1,094	5,786	28,008	28,008	5	28,008	5			
6	Central American	608	23	373	400	1,689	320	719	660	468	70	5,069	1,236	3,833	126	126	7	126	7			
7	Central Alabama	5,833	1,203	3,919	250	45,702	6,111	39,591	37,341	28,639	16	26,465	13,989	12,476	131,063	131,063	8	131,063	8			
8	Central German	27,893	11,201	9,419	250	45,702	6,111	39,591	37,341	28,639	16	26,465	13,989	12,476	131,063	131,063	8	131,063	8			
9	Central Illinois	2,649	2	268	35	1,404	589	915	812	570	70	3,034	1,362	1,672	236,325	236,325	9	236,325	9			
10	Central Missouri	2,649	2	268	35	1,404	589	915	812	570	70	3,034	1,362	1,672	236,325	236,325	9	236,325	9			
11	Central New York	35,329	8,000	5,534	250	54,922	9,404	45,518	37,341	28,639	16	76,609	48,900	27,709	183,321	183,321	10	183,321	10			
12	Central Pennsylvania	59,747	1,134	5,923	400	67,807	13,429	54,378	49,724	38,154	98	100,058	84,068	15,990	426,173	426,173	11	426,173	11			
13	Central Swedish	3,904	1,134	3,733	200	6,367	1,642	4,725	4,376	3,523	87	5,421	1,620	3,801	39,219	39,219	12	39,219	12			
14	Central Tennessee	2,657	41	1,120	600	3,816	2,044	1,772	2,477	1,984	484	2,624	1,032	1,592	100,350	100,350	13	100,350	13			
15	Chicago German	41,752	2,000	5,883	250	45,988	4,691	41,297	38,154	30,388	96	70,639	49,724	20,915	14,668	14,668	14	14,668	14			
16	Colorado	16,292	1,000	5,536	300	19,857	3,806	16,051	18,519	16,511	94	49,284	49,288	4,712	119,319	119,319	15	119,319	15			
17	Colorado River	13,846	3,175	1,941	210	19,422	2,224	16,198	14,586	13,535	98	25,073	18,294	6,779	217,200	217,200	16	217,200	16			
18	Dakota	7,968	709	912	600	9,448	2,449	7,999	14,639	13,413	57	18,682	10,447	8,235	14,668	14,668	17	14,668	17			
19	Delaware	41,749	1,700	5,623	250	52,116	5,567	46,549	44,014	44,014	96	70,639	49,724	20,915	91,119	91,119	18	91,119	18			
20	Des Moines	35,994	25,000	7,689	250	70,217	15,093	55,124	49,025	33,437	86	116,653	70,081	46,572	576,149	576,149	19	576,149	19			
21	Detroit	2,570	2,500	439	1,417	2,500	1,663	8,600	2,473	2,570	103	12,164	7,452	4,712	64,715	64,715	20	64,715	20			
22	East German	43,871	9,000	5,300	250	61,223	15,029	46,194	56,613	43,584	76	81,352	69,580	11,772	194,983	194,983	21	194,983	21			
23	East Tennessee	1,844	117	373	700	2,622	2,202	2,988	1,904	3,044	69	3,725	2,136	1,589	15,500	15,500	22	15,500	22			
24	Eastern Swedish	1,831	1,194	2,888	300	3,625	3,225	3,730	1,911	1,912	400	4,872	3,603	1,269	11,000	11,000	23	11,000	23			
25	Erie	30,390	9,002	4,180	250	45,153	11,218	33,935	33,015	30,473	93	62,283	43,270	19,013	400,880	400,880	24	400,880	24			
26	Florida	329	48	268	300	1,389	224	1,165	1,038	643	76	3,172	1,031	2,141	1,140	1,140	25	1,140	25			
27	Genesee	43,871	9,000	5,300	250	61,223	15,029	46,194	56,613	43,584	76	81,352	69,580	11,772	194,983	194,983	26	194,983	26			
28	Georgia	698	580	373	600	1,344	1,177	1,163	1,145	1,021	89	3,725	2,623	1,103	18,880	18,880	27	18,880	27			
29	Gulf	1,844	117	373	700	2,622	2,202	2,988	1,904	3,044	69	3,725	2,136	1,589	15,500	15,500	28	15,500	28			
30	Holston	9,128	2,316	1,433	800	13,802	2,825	10,977	11,833	9,129	74	23,139	13,149	9,990	42,739	42,739	29	42,739	29			
31	Illaho	6,221	89	672	200	7,907	872	7,035	8,433	6,234	74	10,092	7,845	2,247	2,000	2,000	30	2,000	30			
32	Illinois	45,228	20,300	5,594	250	74,644	12,616	62,028	45,817	46,350	98	79,589	74,000	5,589	444,000	444,000	31	444,000	31			
33	Indiana	33,029	16,327	5,300	250	54,941	12,226	42,715	40,650	39,141	96	78,101	53,358	24,743	373,657	373,657	32	373,657	32			
34	Iowa	30,625	3,500	3,732	250	39,392	4,221	35,171	33,065	31,771	91	49,155	38,900	10,255	11,842	11,842	33	11,842	33			
35	Kansas	59,479	7,800	4,613	250	74,912	6,833	68,079	63,065	62,124	91	100,319	74,600	25,719	506,139	506,139	34	506,139	34			
36	Kentucky	2,688	821	644	600	4,769	1,220	3,549	4,120	3,574	54	12,068	7,400	4,668	54,100	54,100	35	54,100	35			
37	Lexington	2,201	35	644	600	4,685	1,326	3,359	3,069	2,925	58	16,103	11,614	4,489	688	688	37	688	37			
38	Lincoln	254	21	268	300	1,131	429	702	1,034	1,034	140	7,241	1,125	6,116	302	302	38	302	38			
39	Little Rock	495	5	536	700	1,556	1,556	691	1,037	579	55	3,294	1,381	1,913	1,011	1,011	39	1,011	39			
40	Louisiana	1,273	2	536	700	1,556	1,556	691	1,037	579	55	3,294	1,381	1,913	1,011	1,011	40	1,011	40			
41	Maine	17,812	2,041	1,700	1,000	20,611	8,241	12,370	11,952	17,800	89	39,854	29,267	10,687	106,800	106,800	41	106,800	41			
42	Michigan	41,235	4,455	2,380	250	51,325	16,313	35,012	32,460	41,608	77	87,350	68,872	18,478	238,777	238,777	42	238,777	42			
43	Minnesota	15,614	2,289	4,330	250	23,001	4,222	18,779	18,265	15,800	64	34,113	20,917	13,196	100,000	100,000	43	100,000	43			
44	Mississippi	15,843	934	2,388	250	20,211	4,660	15,551	17,019	16,609	97	34,790	16,322	18,468	40,925	40,925	44	40,925	44			
45	Missouri	3,849	168	747	700	5,563	1,922	3,641	3,897	3,897	9	9,000	5,010	3,990	1,075	1,075	45	1,075	45			
46	Montana	45,011	15,399	4,073	250	75,975	5,006	70,969	54,980	59,577	94	103,568	72,139	31,429	406,288	406,288	46	406,288	46			
47	Nebraska	45,771	24,608	7,017	250	96,964	8,921	88,043	80,105	47,138	94	188,581	66,634	121,947	217,700	217,700	47	217,700	47			
48	New England	16,310	8,800	1,609	250	27,329	45,683	9,735	35,894	19,381	36,963	87	36,946	23,476	12,470	217,700	217,700	48	217,700	48		
49	New England Sou.	8,082	5,400	1,126	600	17,628	3,877	13,751	9,497	8,290	57	19,071	16,727	2,344	165,757	165,757	49	165,757	49			
50	New Hampshire	8,082	5,400	1,126	600	17,628	3,877	13,751	9,497	8,290	57	19,071	16,727	2,344	165,757	165,757	50	165,757	50			

III. GROUP STATISTICS

No.	I. No. of Claimants Receiving			2. Deviations from Group Average			3. Net Increases during Quadrennium 1926-1923				4. General Averages and Ratios					
	Up to \$300	\$301 to \$500	Above \$1,000	Annuitant Rate	Deviation from Group Average	Rate Paid	Number of Claimants	Annuitant Years	Total Annuitant	Annual Collection from Churches	Endowment	Average Per Capita Paid Retired Ministers	Average Per Capita Paid Widows	Average Per Capita Paid Children	Endowment Per Capita of Effective Ministerial Membership	Amount (in cents) raised for Church members per Church member
1	30	13	29	\$8.00	-15.45	\$2.00	7	654	17,154	27,746	\$591	118	420	352	\$52	7.61
2	13	29	52	17.00	-17.55	82.00	11	594	25,389	156,571	774	381	140	2,300	\$63.8	3
3	26	6	13	8.00	-15.45	6.00	5	228	74	17,713	1,710	57	14	36	6.4	3
4	61	42	29	23.00	-45	16.00	12	258	5,928	15,771	1,402	510	206	74	1,600	\$55.21
5	32	48	30	27.00	-45.55	35.00	3	175	20,051	14,502	1,402	510	206	74	1,600	\$55.21
6	48	39	43	25.00	-1.55	16.00	2	342	26,525	19,684	1,684	593	273	50	1,891	\$63.1
7	34	31	54	24.00	-3.55	24.00	5	19	15,226	16,123	833	394	107	225	52	8
8	19	16	20	17.00	-4.55	28.00	5	19	8,226	14,874	35,935	768	359	70	115	5.8
9	31	31	13	22.00	-4.55	28.00	1	111	9,672	14,874	35,935	768	359	70	115	5.8
10	35	31	3	22.00	-4.55	17.00	1	429	8,441	5,469	17,329	410	198	45	874	\$80.61
11	16	21	38	25.00	-1.55	16.00	26	121	7,865	3,051	27,200	425	193	41	2,011	51.21
12	56	41	28	28.00	-1.55	18.00	7	164	23,271	6,938	15,279	471	259	81	562	\$64.31
13	69	65	53	28.00	-1.55	17.00	20	302	37,553	2,562	22,346	494	209	82	246	43.6
14	12	52	17	26.00	-1.55	17.50	6	83	11,293	7,465	200,880	529	291	65	2,444	42.4
15	42	36	66	26.00	-1.55	19.00	5	29	17,542	19,540	19,783	615	291	100	1,059	77.6
16	11	10	11	11.00	-12.45	5.00	3	103	1,079	195	7,400	211	74	28	1,028	12.3
17	10	2	10	16.00	-4.45	9.00	1	53	1,001	688	1,001	132	2	40	64	25.1
18	56	10	4	13.00	-4.45	10.00	5	95	3,552	1,638	13,621	349	243	42	42	58.2
19	14	8	4	13.00	-4.45	10.00	1	676	10,335	10,662	11,000	514	364	115	2,230	45.1
20	63	40	57	25.00	-1.55	24.00	10	10	10,335	10,662	11,000	514	364	115	2,230	45.1
21	64	66	33	25.00	-1.55	17.00	10	334	32,665	12,131	243,732	418	275	50	2,422	35.1
22	15	23	32	26.00	-1.55	20.00	1	60	9,288	12,796	31,842	712	540	95	1,215	78.6
23	15	23	32	26.00	-1.55	20.00	3	175	32,330	29,509	206,189	508	300	113	2,469	74.2
24	20	10	64	18.00	-5.45	11.00	2	73	4,902	11,504	315	150	60	839	13.2	
25	47	32	13	19.00	-4.45	15.00	14	204	14,483	10,566	39,746	430	226	43	1,470	76.8
26	97	62	17	25.00	-1.55	14.40	12	152	32,347	16,155	10,133	365	226	33	1,151	62.8
27	26	20	17	27.00	-1.55	17.50	2	46	8,707	4,375	10,120	536	322	87	1,052	56.6
28	41	24	4	23.00	-4.45	11.50	3	63	5,467	1,685	2,807	356	198	61	591	50.9
29	15	4	1	25.00	-3.45	10.00	1	4	550	1,013	1,013	11	11	1	1	1
30	56	71	57	20.00	-1.55	17.00	4	195	22,583	2,101	153,372	454	285	47	1,430	48.3
31	22	28	54	27.00	-3.55	23.00	2	219	30,332	30,634	21,039	42	385	89	707	81.3
32	27	24	15	20.00	-3.45	14.00	2	227	10,365	5,533	76,338	680	269	69	2,294	64.3
33	19	17	9	20.00	-4.45	16.00	4	337	21,639	18,737	138,253	511	216	311	3,259	54.9
34	33	44	44	14.50	-13.95	3.00	1	1	1	1,080	595	193	75	31	26	36.0
35	29	29	29	26.00	-2.55	23.00	7	210	24,036	8,618	32,203	601	342	69	2,321	65.1
36	52	31	69	30.00	-2.55	18.50	3	91	20,330	112,576	803	427	80	2,430	\$64.2	
37	30	23	62	30.00	-2.55	18.00	10	462	47,828	16,427	78,000	684	408	56	1,653	\$64.8
38	31	10	2	23.00	-4.45	13.00	1	29	4,823	68	68,688	263	132	28	2,701	18.8
39	65	38	48	25.00	-1.55	21.00	8	135	18,634	5,469	163,000	465	302	102	3,000	47.4
40	2	3	2	20.00	-3.45	17.00	1	11	1,107	963	1,712	662	306	100	116	34.1
41	152	89	1	27.00	-5.55	10.00	11	417	54,085	13,021	84,285	320	172	26	701	29.0
42	28	15	12	27.00	-3.55	17.00	2	65	12,290	7,463	17,089	697	284	61	3,000	57.9
43	29	25	27	21.00	-2.45	20.00	6	30	7,674	9,737	38,172	701	382	82	2,011	51.7
44	33	34	59	26.00	-2.55	25.00	4	90	10,561	3,421	40,561	575	389	54	1,731	67.2
45	14	28	36	28.00	-4.45	22.00	1	33	10,561	5,764	45,069	575	389	54	1,731	67.2
46	48	2	3	23.00	-1.45	18.00	15	331	19,176	12,383	63,201	330	168	33	1,321	79.7
47	42	52	30	23.00	-1.45	18.00	5	16	2,272	2,296	13,047	440	373	51	760	68.1
48	42	52	30	23.00	-1.45	18.00	8	199	18,684	12,562	5,012	445	259	66	1,982	32.4
49	23	32	32	23.00	-1.45	22.00	2	36	16,778	6,117	9,770	527	322	66	1,071	63.4
50	48	23	32	23.00	-1.45	22.00	2	36	16,778	6,117	9,770	527	322	66	1,071	63.4

51 Oregon	32	21	16	11	28.00	-3.45	13.00	-3.58	14	238	8,654	7,488	1,450	374	204	50	3,601	71,315
52 Philadelphia	40	46	54	11	20.00	-4.55	18.50	-1.92	13	230	24,988	14,614	21,000	685	420	53	1,660	38,852
53 Pittsburgh	30	21	63	17	31.00	-7.55	28.00	-8.42	..*	161	16,444	16,444	1,265	782	359	47	2,217	46,854
54 Puget Sound	25	28	16	11	25.00	-1.45	25.00	-1.42	..*	16	9,521	4,531	69,903	417	248	35	941	81,454
55 Rock River	49	30	76	3	29.00	-4.55	21.00	-4.32	..*	172	22,581	7,401	115,338	623	382	29	2,302	62,256
56 St. John's River	6	1	1	1	19.00	-4.45	12.00	-1.58	10	166	3,845	3,845	8,797	461	203	29	231	69,716
57 St. Louis	54	21	13	4	28.00	-4.05	25.00	-7.39	26	556	23,528	18,629	32,728	429	211	15	1,650	42,857
58 Southern California	34	33	13	3	22.00	-1.45	20.00	-1.45	3	56	2,676	18,683	15,031	475	220	41	1,038	48,758
59 Southern Illinois	43	33	73	2	22.00	-1.45	15.00	-1.45	3	56	20,938	6,530	15,724	623	356	33	2,313	43,256
60 Southwest Kansas	15	26	32	2	27.00	-3.55	24.00	-7.42	14	313	15,272	6,590	4,324	301	393	33	3,432	60,160
61 Troy	45	43	53	22.00	-1.45	18.00	-1.42	1	35	19,988	16,651	110,970	586	300	9	1,464	69,836	
62 Upper Iowa	40	39	46	28.00	-4.55	17.72	-1.14	3	327	18,186	6,016	80,472	629	283	67	1,960	80,562	
63 Vermont	33	16	4	18.00	-5.45	10.50	-6.08	2	42	5,642	7,407	25,806	324	153	49	1,480	78,563	
64 West Ohio	76	80	62	26.00	-2.55	16.50	-1.08	11	358	38,946	6,337	8,474	521	259	80	353	61,564	
65 West Virginia	73	47	23	24.00	-1.55	18.50	-1.08	..*	404	29,359	7,731	107,489	401	215	55	1,500	31,616	
66 West Wisconsin	46	29	20	23.00	-1.55	17.00	-4.21	1	70	11,850	6,448	13,815	469	247	77	1,180	45,106	
67 Washington	1	22	45	2	28.00	-4.55	24.00	-7.42	16	226	20,151	13,429	17,838	716	428	104	2,165	60,876
68 Wyoming	67	47	24	2	20.00	-1.55	16.00	-5.8	3	104	18,566	1,787	44,886	461	261	33	3,945	27,469
69 Wyoming State	4	1	3	20.00	-3.45	20.00	-3.42	1	..*	294	832	1,730	500	400	75	19	31,070	60,170
Totals and Averages	2,618	2,050	1,915	11,41	23.45	16.53	16.53	16.53	239	6,794	1,044,764	802,828	2,272,861	483	262	48	1,658	54,51

II. FOREIGN LANGUAGE CONFERENCES

1 California German	15	15	15	15	15.00	-4.1	3.50	-5.28	4	165	2,816	284	284	89	145	1	1,731	72,21
2 Central German	35	20	3	18.00	-3.59	10.00	-1.22	..*	62	5,247	476	476	5,247	331	173	3	1,724	38,01
3 Central Swedish	35	20	3	18.00	-3.59	10.00	-1.22	..*	62	5,247	476	476	5,247	331	173	3	1,724	38,01
4 Chicago German	38	10	1	17.00	-1.59	2.00	-6.78	2	13	7,890	154	154	20,657	76	42	8	2,090	33,9
5 East German	12	10	5	19.00	-1.59	11.60	-2.82	6	99	3,529	3,529	8,415	494	225	60	1,478	55,6	
6 Eastern Swedish	18	3	2	15.00	-4.1	11.00	-2.22	7	127	2,897	870	42,61	831	327	187	41	831	42,61
7 Northern German	15	13	2	16.00	-5.9	11.75	-2.87	..*	96	2,672	748	23,488	382	218	187	41	4,068	45,2
8 Northern Swedish	6	1	1	14.00	-2.1	14.00	-3.22	..*	153	14,000	982	18,201	8,014	3,311	17	211	38,1	6,014
9 Northwestern German	11	12	1	16.00	-2.41	4.00	-4.78	..*	436	1,436	1,436	1,661	125	95	19	379	57,0	
10 Northwest and Danish	19	3	3	12.00	-2.41	4.00	-4.78	..*	436	1,436	1,436	1,661	125	95	19	379	57,0	
11 Pacific German	7	3	3	12.00	-2.41	10.64	-1.85	..*	32	384	50	359	263	170	20	1,085	46,4	
12 Pacific Swedish	4	3	3	13.00	-2.41	8.00	-1.78	..*	35	1,229	9	631	770	61,1	12	770	61,1	
13 St. Louis German	40	7	17.00	-1.59	2.00	-6.78	2	39	11,077	251	3,947	66	36	36	36	1,059	72,8	
14 Southern German	10	7	41	10.00	-1.22	10.00	-1.22	..*	15	1,470	10,201	485	184	80	1,190	24,0		
15 Sou. Swedish Mission	4	11.35	-4.06	13.00	-4.22	13.00	-4.22	..*	186	205	60	50	18,9	15				
16 West German	57	1	17.00	-1.59	4.00	-4.42	11	153	4,145	851	8,751	125	49	13	2,050	65,3		
17 West. Nor. and Danish	12	1	1	14.00	-1.41	10.15	-1.37	..*	99	1,540	68	1,540	421	115	10	525	60,1	
18 Western Swedish	12	6	1	14.00	-1.41	8.40	-1.38	..*	99	1,540	68	1,540	421	115	10	525	60,1	
Totals and Averages	309	99	14	16.41	8.78	16.41	8.78	21	570	46,238	4,638	118,948	258	145	17	1,301	54,01	

III. COLORED CONFERENCES

1 Atlanta	31	10.00	-2.22	2.00	-1.68	2.00	-1.68	2	..*	649	56	49	24	7	1	3.5	1
2 Central Alabama	30	7.00	-2.78	1.00	-1.68	1.00	-1.68	3	107	158	18	27	11	2	2	3.6	2
3 Central Missouri	20	10.00	-1.22	2.53	-1.05	4	4	22	3,924	2,717	1,869	227	119	29	103	96.2	4
4 Delaware	20	8.00	-1.72	4.00	-1.42	4	4	11	1,080	2,717	1,869	227	119	29	103	96.2	4
5 East Tennessee	20	8.00	-1.72	4.00	-1.42	4	4	11	1,080	2,717	1,869	227	119	29	103	96.2	4
6 Florida	57	5.00	-1.78	1.95	-1.21	8	8	123	537	294	24	14	3	23	67	6	7
7 Georgia	39	4.00	-1.22	3.60	-1.23	8	8	174	6,786	787	141	101	58	11	10	93.9	7
8 Lincoln	60	11.00	-1.22	1.35	-1.23	8	8	1	3,988	1,282	12,446	34	20	20	7	7.4	8
9 Little Rock	52	5.00	-4.78	1.70	-88	15	15	223	186	89	89	44	21	6	2	6.3	9
10 Louisiana	80	10.00	-2.22	1.50	-1.08	12	12	226	7,152	445	445	41	22	6	6	6.4	10
11 Mississippi	58	8.00	-1.78	1.29	-1.29	12	12	279	3,856	29	29	35	20	6	1	4.0	11
12 North Carolina	26	6.00	-2.22	3.00	-4.42	4	4	15	180	114	31	65	43	13	1	8.8	12
13 Savannah	33	6.00	-3.78	2.60	-0.8	9	9	157	7,860	107	143	61	33	9	3	4.1	14
14 South Carolina	136	3.00	-0.78	1.50	-1.08	18	18	95	2,105	180	143	39	21	6	38	2.4	15
15 Tennessee	30	8.00	-1.78	1.50	-1.08	12	12	226	7,152	445	445	41	22	6	6	6.4	10
16 Texas	57	5.00	-1.78	2.00	-68	2	2	225	125	207	207	46	36	8	3	4.7	16
17 Texas Mississippi	52	8.00	-1.78	2.00	-68	4	4	177	1,778	76	76	46	29	8	1	4.8	17
18 Washington	75	15.00	-5.22	4.66	-2.88	11	11	10	1,850	1,952	486	167	75	25	14	14.8	18
19 West Texas	54	12.00	-2.22	3.15	-1.67	6	6	69	3,132	1,574	1,422	66	33	17	25	17.5	19
Totals and Averages	990	8	9.78	2.58	9.78	2.58	9.78	1,240	45,085	7,136	1,811	671	371	101	13	7.4	1

*Items in first four columns of section 3 are starred to show decrease. Items starred in section 4, last column but one to the right, indicate conferences above average for the group.

REPORT OF THE BOARD OF HOSPITALS AND HOMES OF THE METHODIST EPISCOPAL CHURCH TO GENERAL CONFERENCE

To the Fathers and Brethren of the Methodist Episcopal Church assembled in General Conference at Springfield, Massachusetts, May 1, 1924, Greetings:

In presenting this, the first Quadrennial Report of the Board of Hospitals and Homes of the Methodist Episcopal Church, we would call attention to its creation.

The General Conference of the Methodist Episcopal Church of 1920, at Des Moines, Iowa, passed the following legislation:*

Article I. *Organization and Purpose.* For the promotion and general supervision of an advisory character for all hospitals, homes, or other organizations and institutions, for the care of the sick, incurables, and other dependents, there shall be a Board known as the Board of Hospitals and Homes, incorporated according to law and subject to the control of the General Conference.

Article II. *Affiliation.* All institutions or organizations seeking to affiliate with this Board must have the indorsement of the Annual Conference within whose bounds they are located. Institutions or organizations of similar character operating under other Boards seeking affiliation with this Board, must secure the consent of their Board, the recommendation of the Annual Conference within whose bounds they operate and the approval of this Board.

Article III. *Government.* The management shall vest in a Board which shall consist of eighteen members, including three Bishops appointed by the Board of Bishops, one of whom shall be President of the Board. The additional members shall be nominated by the Board of Bishops and elected by the General Conference. The term of office shall be one quadrennium.

Article IV. *Officers.* 1. The officers of the Board shall be a President, Vice-President, Corresponding Secretary, who shall be *ex officio* member of the Board, Recording Secretary, Treasurer, and such other officers and agents as the Board from time to time may determine.

2. The Corresponding Secretary shall be elected quadrennially to the Board subject to confirmation by the Board of Bishops. He shall in all his official conduct be subject to the authority

* This legislation is printed on pages 354-357 of the Discipline of the Methodist Episcopal Church, 1920.

and control of the Board, by which his salary shall be fixed and paid. His time shall be employed in promoting its general interests by traveling or otherwise.

3. Any vacancy in this office, caused by death, resignation or otherwise, shall be filled by the Board until the next succeeding General Conference.

Article V. *Meetings.* 1. The Board shall hold an annual meeting at such time and place as it may determine and such special meetings as may from time to time be deemed necessary by the Executive Committee. Nine members of the Board shall constitute a quorum for the transaction of business.

2. The Board shall also appoint an Executive Committee of such number as it may determine and may commit to said Committee such business or confer upon it such powers as are not inconsistent with the Charter or this Constitution.

Article VI. *Activities.* 1. This Board shall sustain an advisory relation to, but shall not provide direct supervision over institutions or organizations within its jurisdiction except when specifically requested.

2. It may make surveys, disseminate information, suggest plans for securing funds, maintain a bureau for the purpose of securing experts in all lines of work, provide architectural data, and render assistance in the promotion and establishment of new institutions. It shall encourage and assist all institutions within its jurisdiction in attaining the highest possible standards. This Board may administer any and all funds vested in it for general or specific purposes and shall have power in cooperation with the other benevolent boards, and in the same manner, to secure special funds to carry out and exercise its purposes.

Article VII. *Finance.* At the annual meeting the Board shall prepare a budget of administrative expense of the Board and shall submit the same to the Council of Boards of Benevolence, for its consideration in determining what shall be the askings for hospitals and homes.

Article VIII. *By-Laws.* This Board may from time to time adopt by-laws for the regulation of its affairs not inconsistent with the Charter or Constitution.

Article IX. *Amendments.* This constitution may be amended by the Board with the approval of the General Conference.

It also elected the following Board of Managers: Bishop W. O. Shepard, Bishop E. L. Waldorf, Bishop Charles L. Mead, Mrs. D. B. Street, W. T. Rich, N. E. Davis, J. T. Bradley, C. S. Woods, J. A. Diekmann, Miss E. A. Ariss, W. H. Jordan, A. W. Brazier, J. E. Holmes, L. O. Jones, Mrs. Silas Sprows, C. A. Collin, Mrs. C. W. Buoy, George W. Burd.

In accordance with the laws of the State of Illinois, the Board of Hospitals and Homes was incorporated, the certificate

from the Secretary of State, of the State of Illinois, issued under date of February 25, 1921, being filed for record in the office of the Recorder of Deeds in and for the County of Cook, September 7, 1921.

The first meeting of the Board of Hospitals and Homes of the Methodist Episcopal Church was held at 740 Rush Street, Chicago, Illinois, November 12, 1920, at 10:30 A. M., Bishop W. O. Shepard, presiding. By-laws were adopted and the following officers elected as officers of the incorporated body, the same having been elected by the Board of Managers as an unincorporated body previously: President, Bishop W. O. Shepard; Vice-President, Bishop E. L. Waldorf; Recording Secretary, L. O. Jones; Treasurer, James T. Bradley; Corresponding Secretary, N. E. Davis.

The following were elected as an Executive Committee: James T. Bradley, C. A. Collin, N. E. Davis, J. A. Diekmann, L. O. Jones, W. H. Jordan, S. W. Robinson, Bishop W. O. Shepard, Mrs. D. B. Street, Bishop E. L. Waldorf, and C. S. Woods. Rev. N. E. Davis was elected Corresponding Secretary. Headquarters were established in Room 301, 740 Rush Street, Chicago, Illinois.

Departments, which are committees of the Board for the more intensive study of the various phases of the work of the Board, were created as follows:

I. DEPARTMENT OF SURVEY AND STANDARDIZATION

The work of this Department has been to survey the hospitals and homes of the Methodist Episcopal Church and find out the exact conditions existing relative to organization, relationship to the church, standards of operation, business efficiency, finances, administration, staff organization, personnel, board of trustees, location of new institutions and all items connected therewith. This Department has done one of the most important pieces of work performed by any Department of the Board of Hospitals and Homes through the quadrennium. The need for this Department has been apparent for many years in view of the fact that the church has never attempted to correlate the work of the individual hospitals and homes or to place them on a standardized basis.

The Department adopted standard rules and regulations and has persistently sought to put them into effect. Many institutions had been established without any particular relationship to any organization and had no standards or program of any value. The results accomplished in changing existing conditions have been most gratifying. The full report will be seen later under the several other Departments.

The standards adopted by this Department for the conduct of hospitals are the Minimum Standards adopted by the Amer-

ican College of Surgeons, in relation to the items of diagnosis, laboratory equipment, and treatment of surgical and medical cases in the hospitals, and staff organization. It was necessary for such standards to be put into effect. Some hospitals which have been in existence for many years had adopted certain standards. Many of the smaller institutions, however, had never adopted these standards and have not been in financial condition to equip the hospitals sufficiently to meet the demand made upon them by the community in which they serve.

An illustration will suffice to show the plan as it is worked.

A hospital of eighty beds had been operating for a period of ten years without an organized staff and without any laboratory equipment of any kind. The patients were admitted by the physician or surgeon really as "boarding house patients." No means of diagnosing the disease of the patients was furnished and there was no opportunity for checking up to find out whether or not the patient was properly treated. The finances of the hospital were in such bad condition, as to be at the point of throwing the hospital into a state of bankruptcy. The Board of Directors represented a very small self-perpetuating constituency which had no responsibility to the Methodist Episcopal Church or even to the Annual Conference within whose bounds the hospital was located. The Board of Hospitals and Homes took this hospital under its advisory relationship and upon request of the local Board of Directors, spent a considerable period of time in its Departments of Finance and Standardization in a reorganization of the entire program. This hospital was entirely reorganized under the auspices of the Annual Conference with a Board of Directors elected by the Annual Conference. The departments of the Board were properly organized. The Board of Directors then proceeded to refinance the institution and put it upon a sound financial policy, which saved the hospital from bankruptcy. Pathological and X-ray laboratories were installed with up-to-date equipment, so that the hospital could make proper diagnosis of all patients entering it. A technician for the departments was elected and operates under the supervision of the superintendent of the hospital. A medical and surgical staff was organized with proper officers and all departments and committees working. The effect on the hospital was very marked, so also was the effect on the community when it was announced that this hospital would be completely standardized. The financial responsibility of the community to this hospital has been very marked. The hospital now has the recommendation from the American College of Surgeons and the standard of its work is not excelled by any in the city where it is located.

This is but one of many other instances where the hospital has been saved to the church by the direct service of the Board

of Hospitals and Homes. Had this not been done, the local Board would have sold the property to another denomination.

1. When the Board of Hospitals and Homes was organized in 1920, there were only four Methodist Episcopal Hospitals which had qualified and received the Grade-A classification from the American College of Surgeons. Through the efforts of the Board during the quadrennium, there are 23 additional hospitals which have received their Grade-A from the American College of Surgeons, making a total of 27 hospitals which have been examined and approved by the College. However, there are 27 more hospitals of 65-bed capacity and less, which have met all the requirements of the Minimum Standards and are ready for classification, but have not yet been surveyed by the American College of Surgeons. It will thus be seen that the work done by the Board of Hospitals and Homes has brought very fine results.

2. At the beginning of the quadrennium, not many of the Homes for Children of the Methodist Episcopal Church had measured up to the standards adopted in relation to organization, personnel, sanitation, education, religious services and training, child welfare and health conditions. The conclusion of the Survey of 1923 shows 39 Homes for Children have met these standards. Several institutions have been entirely reorganized in order to thus qualify.

3. Thirty-four Homes for the Aged of the Methodist Episcopal Church have met the standards in relation to organization, management, food, cleanliness, health conditions, including wards for sick persons with physicians in charge or with a competent graduate or practical nurse, and also religious services. Much attention has also been given to the financial development of Homes for the Aged and Homes for Children. The result of the increased financial needs of the Homes have been very materially bettered in every way.

4. In the institutions classed as Other Institutions, including Homes for Working Girls and Young Men, and similar institutions, the standards for organization, finance, health, sanitation and food, and religious environment, have also been met.

5. This Department has made surveys of practically 100 cities and hospitals through the quadrennium and on which negative reports have been made, inasmuch as it was not thought feasible to establish the institutions at this time. The work of eliminating institutions is as important as the work of establishing them, in view of the fact that there would be institutions overlapping in the same territory and proper conditions could not be developed for financing new institutions so closely related. With the development of the standards there has come a consequent raising of the general morale of hospitals and homes. Especially has this been true in the hospitals. Many

physicians and surgeons and nurses, as well as executives who have through many years of service felt that there were no particular standards to reach, have now, in consequence of the demands made upon them, improved themselves and become more capable in their respective lines. The reflex action of this upon the community has been very marked. This has brought about an increase of patronage to the institutions and has added very materially to the financial income and general standing in the community where it is located.

II. DEPARTMENT OF EXPERTS

The development of the proper kind of personnel for hospital and home positions has been an important feature of the work of the Board of Hospitals and Home during this quadrennium. The first survey in 1920 revealed the need of an increase of efficiency on the part of hospital superintendents, supervisors, anaesthetists, dietitians, instructresses of nurses, laboratory technicians, matrons of homes and other people in connection with hospitals and homes. Much emphasis has been placed by this Department upon the need of training of experts in all lines of hospital and home development. Hundreds of applications have been received at the office of the Board of Hospitals and Homes from which number there have been chosen those people who were most efficient and best qualified to hold executive positions. The Board, through this Department, has the past history of many applicants and satisfies itself that they are sufficiently qualified to be recommended for positions. Recommendations have been made to many applicants to enter one of the large hospitals and homes where they could have actual experience and learn the new and up-to-date methods of handling business administration and technical work. This has been of great value to those who in previous years had not been able fully to meet the educational requirements and expert service in large or well established institutions. Not less than fifty hospitals and homes have benefited by this Department of Service, while many recommendations have been made from which report has never been made to the office of the Board. The development of this Department is of extreme importance to the Church at large. Too much emphasis cannot be placed upon this item.

III. DEPARTMENT OF PUBLICITY

1. A hospital or home cannot secure the confidence and co-operation of the community in which it is located without letting the community know something about its affairs. The merits and quality of its service must be common knowledge. In this respect philanthropic institutions bear the same relationship to the community as does a business house. Our local Methodist

Episcopal hospitals and homes have put forth desultory efforts to do this in the past. But not until the organization of the Department of Publicity of the Board of Hospitals and Homes of the Methodist Episcopal Church was there any concentrated effort made to insure such a high standard of publicity for these institutions as would insure the largest results in money or the confidence and patronage of the public.

The Department has made every effort possible to help the existing publicity situation. This was done by the writing of booklets and leaflets dealing with matters of vital interest to both hospitals and homes. This work has produced unusual results and has been of inestimable value to the local institutions. The quality of hospital and homes publicity has been carefully studied and suggestions as to content, style, paper, typography, forms of publicity, the taking of pictures and the use of illustrations and other of the details of publicity work have been made. As a result of this study, and the information and attention given to this Department by the Counsellor in Publicity, the general literature of our hospitals and homes is of a higher grade than that being used when the Board of Hospitals and Homes came into existence. Because of this publicity work the church at large and the communities in which our institutions are located have become better acquainted with our philanthropic institutions.

2. A type of general publicity has been prepared by the Board in order to set before the church at large the wealth of its institutions and their place in the community as well as the general bearing of the philanthropic institutions upon the progress of the Kingdom of God in the world. All forms of publicity have been used in order to cover this phase of the work. Booklets and leaflets based upon specific departments of hospital and home activity have been published. Statistical reports have been printed in readable form. Annual reports have embodied a summary of the general hospital and home work throughout the church. Hospital and Home News-Letters have been sent to a large part of the constituency of Methodism. Illustrated lectures, using stereopticon slides, hymns and graphs, have been prepared. Suitable ritual services have been prepared for cornerstone laying and dedicatory services of hospitals and homes. These have been very generally used. The Church Advocates have been extensively used and have given very generously of their space in order to set forth the philanthropic interests. This Department has also prepared a specific type of campaign publicity for local hospitals and homes, by the use of which these institutions have been "sold" to their communities. This has been one of the very important features of its work. The Board has used every legitimate means for setting forth the value of the institutions in public gatherings and private interviews. A

motion picture film, representing the work of the hospitals, has been prepared and used with great effectiveness. Several of the hospitals and homes have used radio-broadcasting stations and achieved very remarkable results. It will thus be seen that the work under this Department has made rapid progress with great profit both to the Church and the local institutions.

IV. DEPARTMENT OF ARCHITECTURE

Until the Board of Hospitals and Homes organized a Department of Architecture for hospitals and homes, there was no central agency through which architectural data could be secured for the building of hospitals and homes and the preparation of building plans and specifications with a general line of equipment. Through this Department all of this data is now available for local hospitals and homes. Through the Counsellor of this Department forty-eight of our hospitals and homes have received direct aid in consultation and architectural supervision, while plans have been drawn for institutions which when completed will cost approximately \$10,000,000. The principle on which the architectural work has been based is that a modern hospital is different from various types of commercial institutions, and, therefore should have the very best of architectural supervision. This can be furnished only by securing high grade personnel. The Board has placed emphasis upon this point, and has been able to render to the church very valuable service. Through this Department, a large sum of money has been saved for local hospitals and homes in the preparing of plans. The Board has had the plans and specifications prepared at actual cost and delivered to the institutions without any profit. If this method were to be carried out throughout the church building program, the Methodist Episcopal Church at large would save vast sums of money each year.

V. DEPARTMENT OF FINANCE

1. This Department of the Board has had for its objective the preparation of the budgets of the Board and the plans for furnishing expert financial campaign directors to local hospitals and homes for the securing of money for building, endowment and maintenance of local institutions. Several well equipped finance and publicity men have been furnished for this purpose. Many hospitals and homes have availed themselves of the work of this Department. A large sum of money has been raised through this Department. Special emphasis has also been laid upon the preparation of the legal papers for wills, annuities, bonds, estate notes and memorials.

2. In connection with this Department there has also been developed The American White Cross. This organization was

established by Mr. L. O. Jones in 1917. It was chartered under the laws of the State of Iowa, and Bishop Homer C. Stuntz was elected as the first President. At the time of the organization of the National Methodist Hospitals and Homes Association, recommendation was made of The American White Cross as a means for publicity and securing funds for local institutions. When the Board of Hospitals and Homes was organized in 1920, the parent organization tendered the use of The American White Cross to the Board of Hospitals and Homes and it was accepted by the Board. General publicity covering the work of The American White Cross was sent throughout the church with the result that Annual Conferences representing fourteen Areas adopted this organization as an official means for publicity and securing of funds. This work has been extensively carried on through public and church press. The objective of The American White Cross is to secure a large number of annual individual subscriptions reaching from twenty-five cents to larger amounts. The results of this organization have been very gratifying. The Council of Boards of Benevolence of the Methodist Episcopal Church has given general sanction to the development of this organization with the result that special periods of the year have been set aside at which time the annual roll call is taken. The American White Cross has been adopted by the Methodist Episcopal Church, South, with a change in the name to the Golden Cross. It has been adopted by the General Conference of that church and is being extensively promoted throughout the denomination. Other Protestant churches have also adopted The American White Cross for various kinds of work. It has all proved of great value to the church at large. Money secured through The American White Cross is used for free service in our hospitals.

VI. DEPARTMENT OF HOMES FOR THE AGED

Through this Department special study has been made of the needs of Homes for Aged people. The standards have been adopted and much emphasis has been placed upon the necessity for the proper care of the finances of the institution as well as the finances of the guests in the Home. The development of the religious atmosphere of the institutions and the social welfare of the guests have been studied. The discussions carried on at the National Hospitals and Homes Association Meetings, as the result of the work of this Department, have been very beneficial.

VII. DEPARTMENT OF HOMES FOR CHILDREN

The standards for this Department have been set forth in the Department of Survey and Standardization. This Department has given careful study of the child life of the church and

local communities. The matter of child welfare has had special attention through the representatives of the institutions who have been studying the relation of the local institutions to the communities in which they are situated, and how best they could function to conserve the life of the unprivileged children of the church and those who have no relation to it, but who are in need of care and the very best supervision. Consideration has been given to mental hygiene as well as to careful study of the physical aspects of the home life of the children. This Department has been able to do a very constructive piece of work for the church.

RELATIONSHIP OF THE BOARD OF HOSPITALS AND HOMES TO OTHER ORGANIZATIONS

1. *The Council of Boards of Benevolence.* The Board of Hospitals and Homes maintains the same relationship to the Council of Boards of Benevolence of the Methodist Episcopal Church as do the other Boards of the church. Two representatives of the Board have been members of the Council and the Committee on Conservation and Advance. All orders of the Council have been carried out by the Board of Hospitals and Homes.

2. The Board of Hospitals and Homes has had an advisory relationship to the *Woman's Home Missionary Society of the Methodist Episcopal Church* through the vote of the Board of Trustees of the National Woman's Home Missionary Society. This action included the standardization of hospitals and homes and such other service as the Board of Hospitals and Homes could render through its various Departments to the institutions which have been owned and operated by the Woman's Home Missionary Society. The spirit of cooperation has been very fine and the results achieved have been satisfactory.

3. The Board of Hospitals and Homes has maintained a representative on the Staff of the *General Conference Commission on Life Service*. Active cooperation has been maintained at all times relative to the promoting of life service among undergraduate nurses and also the enlisting of graduate nurses for special work in foreign and home fields.

4. *The Epworth League.* Through the request of the Board of The Epworth League of the Methodist Episcopal Church, the Board of Hospitals and Homes has had special relationship to the work of the Epworth League Summer Institutes in the way of furnishing hospital service through a nurse and proper hospital equipment at the place of meeting of the Epworth League Institutes. Valuable service has thus been rendered to those attending the Institutes. Much valuable work by way of information and publicity has been done in the effort to enlist nurses from among the Epworth Leaguers.

5. *The General Deaconess Board.* Through the action of the General Deaconess Board and the Board of Hospitals and Homes, a Committee on Comity has discussed the relationship which should exist between these two Boards. The Committee agreed that where the work of the two Boards seemingly overlapped in the administration of hospitals and homes, the General Deaconess Board should give supervision to the deaconesses and all problems relating to the personnel of the institution and that the Board of Hospitals and Homes should take up all items relating to standardization, finance, architecture and other departmental work. Through this arrangement the very finest spirit of cooperation prevailed throughout the quadrennium.

6. *Methodist Child Welfare.* By vote of last General Conference all items relative to Methodist Child Welfare were referred to the Board of Hospitals and Homes for consideration. In August, 1921, the Board of Hospitals and Homes took over the activities that had been carried on under the auspices of the Methodist Child Welfare Society, New York City, and special attention has been given to this Department in connection with the Committee on Homes for Children. Much progress has been made in this field.

7. *National Methodist Hospitals and Homes Association.* In Chicago, during February, 1918, the National Methodist Hospitals and Homes Association was organized, having as its purpose the coordination of Methodist Episcopal Hospital and Home work in the United States. Annual meetings have been held with programs covering items of interest to the institutions working under its supervision. This open forum has been of great value to the entire philanthropic program of the church. The Board of Hospitals and Homes has had an advisory relationship to this Association through its officers and committees.

8. *American College of Surgeons.* The Board of Hospitals and Homes has sustained an advisory relationship to the American College of Surgeons at the request of the College for representatives of the Board of Hospitals and Homes to speak on the State and National Programs of the College. The Minimum Standard of the American College of Surgeons has been adopted as the Minimum Standard for the operation of Methodist Episcopal hospitals, this being the highest accredited standard for diagnosis and treatment which has been presented to the American public for the conduct of such work in hospitals.

9. *American Hospital Association.* The American Hospital Association represents hospitals of all types operating in America. The Board of Hospitals and Homes has been an associate member of this Association with such privileges as are accorded by the Association. The Board of Hospitals and Homes has cooperated with the American Hospital Association in improving conditions of all our Methodist Episcopal hospitals according to

the standards adopted by the American Medical Association for the conduct of various departments of hospitals.

10. *American Medical Association.* Active cooperation has been maintained with the American Medical Association relative to the standards adopted for the admitting of internes from accredited colleges and the rules and regulations established for the conducting of dispensaries and general medical work in the hospital.

11. *American Protestant Hospital Association.* This Association has grown out of the result of cooperation secured from the Inter-Church World Movement. The value of this Association has been apparent to all those closely identified with hospital work throughout the United States. The Board of Hospitals and Homes has also been an associate member of this Association and has given much time and thought to the working out of the plans for the spirit of cooperation among the various Protestant Hospitals in the United States.

12. *Hospital Library and Service Bureau.* The Board of Hospitals and Homes has maintained a relationship to the Hospital Library and Service Bureau. Much valuable information has been secured for our hospitals from this source.

COUNSELLORS TO DEPARTMENTS

The Board of Hospitals and Homes has, during the quadrennium, seen fit to elect several persons as counsellors in the various departments.

Dr. John W. Hancher, Counsellor of Finance of the Board of Education, was elected as Counsellor of Finance for the Board of Hospitals and Homes. Much valuable information has been given through this arrangement.

Rev. J. B. Jones was elected Counsellor in the Department of Homes for Children and Child Welfare. This arrangement has proven very satisfactory.

Mr. C. W. Williams was elected Counsellor in the Department of Architecture. Service of great value has been rendered by this arrangement to the hospitals and homes relative to all the building plans and other architectural data.

Dr. Ralph Welles Keeler was elected Counsellor in the Department of Publicity. Through this arrangement valuable service has been rendered to the local hospitals and homes, as well as in the general publicity throughout the church.

POLICY OF ORGANIZING HOSPITALS AND HOMES UNDER ANNUAL CONFERENCE

The Board of Hospitals and Homes in making its first survey discovered that many hospitals and homes which had been previously organized did not have any trust clause and in some instances did not have any responsibility to the church. The

Board, therefore, in setting up the new organizations has advised that in all instances the Annual Conference should take the initiative and vote upon the organization, elect the officers and become responsible for the new hospital or home. This plan has found universal favor throughout the church. Many of the older institutions have been reorganized under this new plan.

ORGANIZING NEW HOSPITALS OR HOMES

The method of procedure for the establishment of a new Methodist Episcopal hospital or home is as follows: Where there is determination to start a new Methodist Episcopal hospital or home, action should be taken by the local Quarterly Conference of the church where it is contemplated to establish the institution. This request, signed by the District Superintendent and having the sanction of the Resident Bishop, should be forwarded to the Board of Hospitals and Homes of the Methodist Episcopal Church, 740 Rush Street, Chicago, Illinois. A copy of this action should also be forwarded to the Secretary of the Board of Hospitals and Homes of the Annual Conference within whose bounds this hospital or home is to be established. The Board of Hospitals and Homes at Chicago will refer the communication to the Department of Standardization for survey and consideration. After this has been done, the whole procedure will be reported to the Annual Conference for final consideration and vote. All new hospitals and homes should be under the auspices of the Annual Conference so that they have the legal sanction of the Methodist Episcopal Church and the financial support of the Annual Conference.

The following brief historical statement covers a few of the important points in the development of philanthropic institutions:

HOSPITALS

1. *Origin of Methodist Episcopal Hospitals in the United States*

The first Methodist Episcopal Hospital in the United States was the Methodist Episcopal Hospital of Brooklyn, New York. It came into being as a result of an editorial by Dr. James Monroe Buckley in *The Christian Advocate* of January 27, 1881, in which he said:

"The Methodist Episcopal Church is today, so far as we can learn, without a hospital, a dispensary, industrial school, or, except in mission fields, an orphan asylum under her control. We do not believe for one moment that this is the outcome of unfriendly conviction. It is the outcome of preoccupation; but now, is it not time that somewhere we build a hospital?"

Mr. George I. Seney, a prominent New York layman, read the editorial. It stirred him. He sought an interview with Dr. Buckley. The latter told him of how the organist of the

Stamford, Connecticut, Methodist Episcopal Church met with an accident in New York City which necessitated the amputation of an arm. He lay for an hour on the sidewalk before an ambulance came, and later died in surroundings which were far from being Christian. Dr. Buckley also told Mr. Seney that his investigations had revealed the fact that many poor Methodists were being treated in New York hospitals as charity patients, that apparently Methodism was unconcerned about her suffering sick.

This all resulted in Mr. Seney's saying: "I offer you sixteen eligible lots, valued at \$40,000, as a site, and \$100,000 in cash toward the erection of a Methodist Episcopal hospital, which shall be open to Jew and Gentile, Protestant and Catholic, heathen and infidel, on the same terms." Mr. Seney later increased his gifts for this hospital until they totaled \$410,000: This hospital today is one of the finest hospitals in the country.

2. *Growth in Hospitals from 1883 to 1920*

Following the organization of the Mother Hospital in Brooklyn, and almost coincident therewith, the Methodist Episcopal Hospital was organized in Philadelphia and had as the guiding hand Bishop Matthew Simpson. Sibley Memorial Hospital, at Washington, D. C., was established in 1882 under the auspices of the Woman's Home Missionary Society of the Methodist Episcopal Church. This was followed in 1887 by the establishment of the Missouri Methodist Hospital, St. Joseph, Missouri, which organization took over the Ensworth Hospital, as a basis for its hospital work.

From the year 1883 until 1920, there were 59 Methodist Episcopal hospitals established, with property, endowment, and equipment in the value of about \$20,000,000. There are no statistics to indicate the number of patients who were treated in our hospitals during that period, as no national statistics were gathered and it has been impossible to go through the records of the hospitals to secure this data, in view of the fact that many of the hospitals did not keep permanent patient records.

Twenty-two new hospitals have been organized during the past quadrennium, these being at Cedar Rapids, Iowa; Sioux City, Iowa; Kenmare, North Dakota; Belleville, Kansas; Goodland, Kansas; Norton, Kansas; Salina, Kansas; Hays, Kansas; Pikeville, Kentucky; Roxbury, Massachusetts; Windom, Minnesota; Wadena, Minnesota; Joplin, Missouri; Forsyth, Montana; Freeport, Illinois; Lincoln, Nebraska; Scottsbluff, Nebraska; Madison, Wisconsin; Rice Lake, Wisconsin; Centralia, Washington; and Marshfield, Oregon. A large number of the older institutions have been entirely reorganized.

There were only four standardized hospitals with Grade-A classification from the American College of Surgeons, under

date of June 1, 1920. Many of the hospitals were not under the direct supervision of the Annual Conference within whose bounds they were located and many of them did not have distinct relationship to the Methodist Episcopal Church except by name.

Twenty-seven hospitals have reached the standards as adopted by the America College of Surgeons and have been awarded the Grade-A rating. Also twenty-seven additional hospitals have met the standards relative to equipment, records, etc., but have not yet received the Grade-A rating from the American College of Surgeons, owing to the lack of survey and the further fact that some of these hospitals have less than fifty beds.

Since the organization of the Board of Hospitals and Homes in 1920, the Board has given its attention to many problems in connection with the hospitals:

The summary of Methodist Episcopal hospital statistics of 1919-1920 is as follows:

Number of hospitals, January, 1920.....	66
Value of property.....	\$18,395,035
Amount of endowment.....	2,902,640
Receipts for the year.....	5,841,562
Expenditures for the year.....	5,886,462
Value of free and part pay service.....	422,510
Number of beds.....	6,192

The record of progress in the three and one-half years during the quadrennium has been very marked, as the following figures show:

Number of hospitals, January, 1924.....	82
Value of property.....	\$23,370,929
Amount of endowment.....	4,639,389
Receipts for the year.....	6,467,324
Expenditures for the year.....	6,412,873
Value of free and part pay service.....	944,345
Number of beds.....	6,770

The Board of Hospitals and Homes, through its departmental program, has given direction to the following items:

(a) Organization of finances, bookkeeping and financial campaigns for local hospitals has been under the direction of the Department of Finance of The American White Cross. Building plans have been prepared for hospitals. The Board through this Department has also given special attention to the task of securing the very best equipment for new hospitals and homes by advising the local Boards of Directors the type of equipment to be purchased and giving assistance in securing the very best prices.

(b) A great deal of attention has been given to the matter of selecting personnel for hospitals, such as superintendents, members of medical staffs and persons needed in the organization of hospitals. The personnel needs are of the greatest im-

portance and at present the greatest problem in hospital administration. Much time and thought has been given to the improving of hospital administration through the Boards of Directors and the proper setting forth of all the items for the conduct of hospitals in the best manner.

(c) The Board has given much attention to the raising of standards of the hospitals in order to meet the requirements of the American College of Surgeons for classification. A Grade-A hospital is one that meets the minimum requirements of the American College of Surgeons, relative to staff organization, diagnosis of disease, pathological, X-ray and laboratory equipment, with technician in charge of these items; all cases entering the hospital being properly diagnosed and case records made of same. This requirement is the highest standard set forth by any medical organization in the world.

Methodist Episcopal hospitals have for their objective the giving of the best medical and surgical care to the sick and afflicted, as well as teaching prevention of disease. Hospitals are also educational institutions inasfar as they train physicians and surgeons and nurses for their future work. Every Methodist Episcopal hospital is a mission center which takes care of the poor and needy who are unable to pay for their service. Every hospital is a community center to which people from all classes and professions come for service. The hospitals in large cities which maintain out-patient or dispensary departments are rendering valuable assistance to the community in the prevention of disease, giving the very highest type of medical and surgical treatment to those who would otherwise be debarred on account of their finances from having this type of service rendered to them. Some of the large dispensaries like Methodist Episcopal Hospital, Philadelphia, Pennsylvania; St. Luke's Hospital, Cleveland, Ohio; Wesley Memorial Hospital, Chicago, Illinois; Bethany Methodist Hospital, Kansas City, Kansas, are rendering a large amount of service to multitudes of people each year. These people come as did the halt, maimed, blind and sick, in the days when Christ walked among men. Each hospital is an evangelistic center which ministers to the spiritual needs of the patient as they do to the physical needs.

It will thus be seen from the above statement that the hospitals have made very rapid progress during the years and have sought to do everything within their power to minister to the largest number of people in the most efficient manner.

The National Methodist Episcopal Sanatorium for Tuberculosis, Colorado Springs, Colorado, has been organized to meet the long felt need relative to the care and treatment of tubercular patients who come from all parts of the United States and locate in the favorable climates of the West and Southwest. Beth-El Hospital, located at Colorado Springs, Colorado, of

which the Sanatorium will be a part, has maintained a small ward which has been giving excellent service to those who have come. The citizens of Colorado Springs, in 1923, made a gift of twenty-one acres of land in the eastern part of the city of Colorado Springs to the Board of Hospitals and Homes of the Methodist Episcopal Church, with the understanding that in due time a Sanatorium for Tuberculosis would be build thereon. Much progress has been made in promoting this institution throughout the United States. A Board of Directors has been elected from among leading members of the Methodist Episcopal Church in various parts of the country, and they are planning to build an institution which will be a credit to the entire church and of great help to those suffering from the White Plague.

The National Hospital Day is held during the second week of May and has for its objective the acquainting of local communities with the work done by the local hospitals. The Board of Hospitals and Homes has put much emphasis on this Day in the preparation of literature for the hospitals and publication of statements which have been sent throughout the church and secular press. This has proved of great value to local institutions as well as to the church at large.

HOMES FOR THE AGED

1. The first Home for the Aged was The Methodist Episcopal Home for the Aged, located on Amsterdam Avenue and 93d Street, New York City, New York, established in 1850. It was started in a hired house but in 1857 moved into the larger building. This Home has a capacity of sixty-five beds and its property is valued at \$120,000. This, the Mother Home for the aged of Methodism in the United States, has given inspiration to many other Conferences to establish similar Homes. The next Home to be established was the Home for the Aged at Baltimore, Maryland, in 1868. The Methodist Episcopal Home for the Aged, Baltimore, Maryland, a Home for Aged Negroes, was established in 1870.

There are at the present time thirty-nine Homes for the Aged. Thirty-five Homes were established between the years of 1850 and 1920. Four Homes have been established since 1920 and several rebuilt.

SIGNIFICANCE OF HOMES FOR THE AGED

2. Homes for the Aged are an essential part of the philanthropic program of the church. The Christian care of the aged is enjoined upon the church by Jesus and was practiced by the early church and especially commended by St. Paul, as he took offerings for the aged poor in the various churches. John

HOSPITALS OF THE

No.	STATE	CITY	NAME	SUPERINTENDENT
1	Alaska	Nome	Maynard-Columbus	Bertha Saville
2	Arizona	Phoenix	Arizona Deaconess	John A. Bowman
3	California	Los Angeles	Methodist Hospital of South California	L. G. Reynolds
4	Colorado	Colorado Springs	Beth-El	Guy M. Hanner
5	Colorado	Colorado Springs	National Tuberculosis Sanatorium	
6	Dist. of Columbia	Washington	Sibley Memorial	Mary G. Wolford
7	Florida	Jacksonville	Brewster	Bertha E. Dean
8	Illinois	Carbondale	Holden	Mrs. Gertrude Allen
9	Illinois	Chicago	Wesley Memorial	E. S. Gilmore
10	Illinois	Freeport	Freeport Memorial	
11	Illinois	Mattoon	Memorial Methodist	Delphine Pearson
12	Illinois	Peoria	Methodist Hospital of Central Illinois	Joseph Miller
13	Indiana	Fort Wayne	Methodist	Merrill F. Steele
14	Indiana	Gary	Methodist Episcopal	Katherine Mertz
15	Indiana	Indianapolis	Methodist Episcopal	George M. Smith
16	Indiana	Princeton	Methodist Episcopal	George B. Patton
17	Iowa	Cedar Rapids	St. Luke's Methodist	Bessie B. Patton
18	Iowa	Des Moines	Iowa Methodist	Svea Lath
19	Iowa	Keokuk	Graham Protestant	C. C. Hurin
20	Iowa	Sioux City	Methodist Episcopal	Mary C. Jackson
21	Kansas	Belleville	Belleville Methodist	G. T. Notson
22	Kansas	Godland	Godland Methodist	Miss Wilson
23	Kansas	Hays	Hays Methodist	Bessie Thompson
24	Kansas	Hutchinson	Grace Methodist	P. E. Bauchop, Ex. Secretary
25	Kansas	Kansas City	Bethany Methodist	Valetta Kettering
26	Kansas	Norton	Norton Methodist	J. A. Motter
27	Kansas	Salina	Asbury Methodist	Florence Hahen
28	Kansas	Wichita	Wesley	Florence A. Braddick
29	Kentucky	Louisville	Methodist Deaconess	L. M. Riley
30	Kentucky	Pikeville	Methodist Hospital of Kentucky	Mae Tompkins
31	Louisiana	New Orleans	Flint-Goodridge	Thomas B. Ashley, Secretary
32	Maryland	Baltimore	Maryland General	T. Restin Heath
33	Massachusetts	Boston	Boston Medical Mission Dispensary	George C. Peck
34	Massachusetts	Boston	New England Deaconess	Sara Pepperman, R. N.
35	Massachusetts	Boston	Palmer Memorial	Caroline Jackson
36	Massachusetts	Concord	Concord Deaconess	Susie A. Hagen
37	Michigan	Kalamazoo	Branson Methodist	Susan E. Emmott
38	Minnesota	Duluth	Duluth Free Dispensary	William M. Puffer
39	Minnesota	Minneapolis	Asbury	Pernilla Hagen
40	Minnesota	Wadena	Wadena	Sarah H. Knight
41	Minnesota	Windom	Windom Deaconess	H. H. Parish
42	Missouri	Joplin	Freeman	Mrs. L. Elverum
43	Missouri	St. Joseph	Missouri Methodist	C. T. Orr, President
44	Missouri	Springfield	Burge Deaconess	Miss Mary E. Deaver
45	Montana	Billings	Billings Deaconess	Emma H. Bechtel
46	Montana	Bozeman	Bozeman Deaconess	Charles D. Crouch
47	Montana	Butte	Butte Deaconess	Edith R. Ackerman
48	Montana	Forsyth	Forsyth Deaconess	Marguerite Fisher
49	Montana	Glasgow	Frances-Mahon Deaconess	Ruth E. Robertson
50	Montana	Great Falls	Montana Deaconess	Florence Moore
51	Montana	Havre	Kennedy Deaconess	E. A. Ariss
52	Montana	Sidney	Sidney Deaconess	C. G. Cole, Ex. Secretary
53	Nebraska	Lincoln	Methodist Episcopal	Monta Bane
54	Nebraska	Omaha	Nebraska Methodist	A. W. Miller, Secretary
55	Nebraska	Scottsbluff	West Nebraska Methodist Episcopal	Blanche M. Fuller
56	New Mexico	Albuquerque	Methodist Deaconess Sanatorium	Lydia H. Keller
57	New York	Brooklyn	Bethany Deaconess	Mrs. Minnie Gorrell
58	New York	Brooklyn	Methodist Episcopal	Henry H. Heck
59	New York	Syracuse	Hospital of the Good Shepherd	James E. Holmes
60	North Dakota	Kenmare	Kenmare Methodist	Charles H. Young
61	North Dakota	Mandan	Mandan Deaconess	Florence Peterson
62	Ohio	Cincinnati	Bethesda	Clara Mueller
63	Ohio	Cincinnati	Christ	J. A. Diekmann
64	Ohio	Cleveland	Saint Luke's	Alice P. Thatcher
65	Ohio	Columbus	White Cross	C. S. Woods
66	Ohio	Toledo	Flower Deaconess	Daisy Kingston
67	Oregon	Marshfield	Methodist Episcopal	Anna K. Vogler
68	Oklahoma	Guthrie	Oklahoma Methodist	
69	Pennsylvania	Philadelphia	Methodist Episcopal	Clara G. Sarks
70	South Dakota	Brookings	Dakota Deaconess	C. M. Boswell, Fin. Secretary
71	South Dakota	Mitchell	Methodist State	Rose C. Grambsch
72	South Dakota	Rapid City	Methodist Deaconess	Mabel O. Woods
73	Tennessee	Nashville	Hubbard	Elva Wade
74	Washington	Centralia	St. Luke's	Paul H. Dietrich
75	Washington	Seattle	Seattle General	
76	Washington	Spokane	Maria Beard Deaconess	Evelyn H. Hall
77	Washington	Wenatchee	Central Washington Deaconess	Robert Warner, Ex. Secretary
78	West Virginia	Spencer	Methodist Episcopal	Mrs. Jeanette M. Siegerson
79	Wisconsin	Green Bay	Wisconsin Deaconess	Mary E. Hoff
80	Wisconsin	Madison	Methodist	Geraldine Borland
81	Wisconsin	Rice Lake	Lakeside Methodist	Carolyn M. Fenby
82	Wisconsin	Richland	Richland Center County	Kathryn M. Pond
				J. W. Irish, Ex. Secretary

* Grade A Hospitals

METHODIST EPISCOPAL CHURCH

No.	Date	Value of Property	Amount of Endowment	Debt	Receipts	Expenses	Value of Free and Part Pay Service	Number of Beds	Number of Patients Treated	Number of Nurses
1	.....	\$40,000			\$9,060	\$9,222	\$1,770	20	3,224	4
1911		526,000		60,000	21,640	21,215	3,282	25	753	21
1909		280,203	42,056	75,350	249,589	235,916	12,693	125	4,081	63
1911		225,000		75,000	79,313	82,746	20,486	104	2,661	28
1922		45,000	Not in operation yet							
1882		590,823		75,000	157,720	157,820	5,697	150	4,375	52
1901		2,000			11,024	17,620	1,234	28	427	13
1916		76,500			20,552	21,972	1,934	30	493	10
1888		1,240,000	1,400,000	40,000	424,263	396,612	90,106	275	8,435	115
19	1923		Not in operation yet							
10	1902	100,000	5,000	3,000	27,782	29,290	2,418	43	885	8
11	1898	250,956		150,000	121,274	93,881	6,965	110	2,132	27
13	1918	371,750		175,000	84,500	87,850	20,000	103	2,379	50
14	1918	350,000	Opened May, 1923					90		20
15	1911	916,365	23,500	160,000	469,857	449,544	30,000	375	7,405	135
16	1917	75,000			9,641	9,492	2,373	35	538	7
17	1922	263,053	11,000	60,000	102,259	101,866	16,223	100	2,642	53
18	1901	750,000	72,472	240,364	312,620	272,598	12,000	250	5,170	111
19	1901	50,000	1,446	14,833	27,036	27,955	615	40	621	12
20	1921	130,000		50,500	53,821	53,620	5,406	44	1,188	15
21	1921	60,000						25		
22	1921	57,500	5,000	Opened 1923				25		
23	1922		Organized					25		
24	1915	100,000		17,500	35,336	47,682	1,500	50	1,659	13
25	1892	715,000	11,000	150,000	117,446	118,261	18,184	145	5,146	46
26	1922	50,000		28,100	14,075	14,138	1,727	31	260	12
27	1921	55,500		31,400	19,326	21,318	2,279	31	570	9
28	1920	800,000		150,000	132,103	128,576	11,284	125	2,513	53
29	1896	165,000		41,214	94,441	79,909	8,295	75	1,740	16
30	1922	66,000	Not operating yet					60	1,024	22
31	1916	82,000	78,000		43,573	42,542	11,251	60	6,196	73
32	1882	510,000		61,500	219,055	209,869	100,000	170	14,349	5
33	1894				11,446	7,546			2,041	50
34	1896	728,955	112,711	128,000	127,828	127,828	7,943	75		17
35	1920	300,000	4,445		33,064	48,614	9,000	75	689	11
36	1911	47,959	12,000	2,228	27,284	29,512	9,000	25	1,794	29
37	1920	120,922	1,000		88,936	88,620	4,278	50	425	
38	1914	Taken over by another denomination			3,474	3,719	8,000			
39	1893	1,800,000	342,000	115,000				455		
40	1922	6,000	Not operating yet							
41	1920	11,500			5,455	5,498	505	15	226	3
42	1922	65,000	Not operating yet							
43	1887	500,000		300,000	95,000	95,000	9,000	80	2,400	38
44	1906	65,000	500	3,500	25,430	25,927	1,390	33	794	12
45	1917	100,000		7,000	17,545	17,545				
46	1911	190,000		100,000	29,967	28,015	4,000	60	810	13
47	1917	65,000		30,000	23,086	22,565	1,737	33	441	10
48	1920	Rented			11,630	10,462	900	33	309	7
49	1911	40,000		1,800	18,000	18,000	540	30	514	8
50	1902	350,000	10,000	59,000	110,943	101,016	4,552	140	2,978	52
51	1921	67,000								
52	1919	50,000		25,000	13,413	13,226	468	30	522	6
53	1921	50,000								
54	1891	500,000	37,350	42,737	208,689	204,956	44,477	210	4,185	85
55	1921	190,000	Not in operation yet					87		
56	1912	110,000		10,550	51,716	45,733	3,642	67	132	3
57	1894	500,000	15,005	163,000	59,998	59,243	5,000	100	1,194	19
58	1881	1,577,473	1,196,923	30,000	310,846	325,021		275	15,564	100
59	1893	836,434	53,052	31,436	224,161	257,395	38,277	257	6,856	100
60	1921	85,000		46,500	20,922	15,730	4,610	50	446	19
61	1920	125,000			30,167	26,040	1,900	35	692	41
62	1898	788,032	278,000		311,358	236,538	100,305	215	4,423	50
63	1889	904,000	109,127		306,440	301,856	74,774	175	4,140	105
64	1908	326,348	71,302	14,434	269,343	279,956	140,141	160	9,062	80
65	1892	166,262	73,000	11,320	105,253	121,388	26,473	110	2,333	37
66	1905	224,440		85,000	61,877	82,551	4,723	55	1,115	35
67	1923	Organized								
68	1906	105,000		9,000	42,433	39,355	8,089	40	1,040	11
69	1882	1,500,000	650,000	325,000	215,116	230,174		250	20,754	100
70	1912	50,000		3,000	23,808	25,098	1,280	14	806	5
71	1918	260,649		77,500	66,013	65,871	9,215	100	1,651	28
72	1912	139,169		70,067	70,986	66,735	3,147	30	1,279	20
73	1911	110,000	5,000		7,792	7,792		125	1,039	24
74	1923	100,000	Organized							
75	1900	162,000	10,000	25,000	220,000	215,000	1,000	120	3,619	75
76	1896	450,399		200,000	168,701	241,700	11,993	250	2,500	46
77	1915	170,000	8,000	65,000	22,538	22,565	2,350	50	600	12
78	1920	25,000			21,061	18,495	2,755	30	800	5
79	1908	150,000		39,200	64,524	63,645	3,604	60	1,943	30
80	1921	140,000	500		71,742	69,043	7,211	57	1,433	24
81	1920	174,740		154,557	23,599	24,283	3,344	30	477	8
82	1923	Not operating yet								

Wesley gave much attention to the needs of the worthy aged poor among the membership of the early Methodist societies.

The Methodist Episcopal Church at large has been slow to develop this form of philanthropy. There should be many more Homes of this type in order to give proper care to the many aged people who continually ask for a place in a church Home, where sympathetic Christian care may be given to them in the days of their weakness and need.

A DAY IN A HOME FOR THE AGED

3. Morning comes in the Home for the Aged with all its possibilities and problems just the same as in any other home. But it is a Christian home and the atmosphere is such as to encourage the very best use of the hours. Breakfast brings our aged guests to a moment of prayer and song. Those able to do so participate in the work of the dining-room. All give attention to the care of their room. Then comes the reading of their letters and the church paper. A walk into town may occupy a part of the morning or afternoon. Lunch brings them together again. Friends sometimes call in the afternoon to vary the hours of reading or sewing. And then comes twilight, wooer of thoughts of other days. The Home for the Aged becomes so many individual homes peopled with the loved ones gone before. What a blessing that these men and women have a home like this in which to dream over the bygone days and to watch the vision of that final glorious sunrise! After supper there may be prayer meeting (there usually is family prayers) or a group of young people from some nearby church may come in to help while away the hours. Or perhaps the radio is tuned in and the wide world brought into the gathering. It is like any Christian home, and those who live here have the joy of realizing that the day well spent brings an evening of joyous reflection. And most of our old people retire at the evening's end with happy hearts though lonely for the voices of those whom they brought into the world.

4. The Board of Hospitals and Homes has endeavored to give the best of advice to our Homes for the Aged in matters of administration, organization, finance and standards. Several Homes have been reorganized and campaigns conducted for funds. The general standards relative to organization, health, food, sanitation, religious service and social life have been considered and everything possible done to help the Homes to give the very best of service to their aged guests.

5. During the quadrennium four new Homes for the Aged have been established. At Fort Edward, New York, a property was given to the Troy Annual Conference, known as the Frederick D. Hodgman Memorial Home. This Home was dedicated by Bishop William Burt, in April, 1923. A Home for Negro People has been organized at Lawnside, New Jersey, within the

bounds of the Delaware Conference. A new organization has been set up within the bounds of the Savannah Conference and the Board of Directors elected by that Conference. This Board has taken over the Centenary Home for Aged, formerly owned by the Centenary Methodist Episcopal Church at Charleston, South Carolina, and are developing the Home under the Annual Conference. Another Home for the Aged has been organized at Lexington, Illinois, within the bounds of the Central Illinois Conference. A new Board of Directors was organized at the last session of the Conference.

The summary of statistics of Homes for the Aged of the Methodist Episcopal Church, for 1919-1920 is as follows:

Number of Homes for the Aged, January, 1920	37
Value of property.....	\$3,445,238
Amount of endowment.....	1,827,196
Receipts for the year.....	662,387
Expenses for the year.....	589,060
Capacity	1,878

Record of progress during the quadrennium, according to the following statistics, as of January, 1924:

Number of Homes for the Aged, January, 1924	39
Value of property.....	\$5,019,472
Amount of endowment.....	3,428,802
Receipts for the year.....	752,890
Expenses for the year.....	648,047
Capacity	1,980

HOMES FOR CHILDREN

1. The first Home for Children of the Methodist Episcopal Church was established by John Wesley in the year 1742 at New-castle, England. This was in part a school but became a Home in fact in later years. Mr. Wesley believed that orphaned boys and girls should have the care of the church and proceeded to establish such Homes as a part of the program of the Methodist movement.

2. The first Home for Children in the United States was established near Savannah, Georgia, by George Whitefield, called the Georgia Orphan Home, during the term of Governor Oglethorpe. Then there was established a Home for Girls at Savannah, and also at Ebenezer, Georgia, in 1739. The buildings were completed in 1741, and called the Bethesda Orphan House. They included a course of academic learning. Buildings burned in 1773 and the school was abandoned. Property was confiscated in 1782 by the Americans. It is a sad commentary on American Methodism that following the establishment of this Home, there should have been such a long period of time during which there was no particular attention given to the conserving of the orphaned youth for which the church was responsible.

HOMES FOR AGED OF THE

No.	STATE	NAME OF CITIES	HOMES FOR AGED	SUPERINTENDENT
1	California	Los Angeles	Pacific Old People's Home	E. C. Jannusch
2	California	Lodi	Bethany Old People's Home	A. G. Carlson
3	California	Oakland	Beulah Rest Home	Caroline Beyer
4	Connecticut	West Haven	Methodist Church Home for Aged	Anne V. Palmer
5	Dist. of Columbia	Washington	Methodist Home	Mrs. Cora M. Hopkins
6	Illinois	Chicago	Bethany Home for Aged	N. P. Glemaker
7	Illinois	Chicago	Methodist Old People's Home	Mrs. W. A. Phillips
8	Illinois	Lexington	Williams Memorial Home for Old Folks	
9	Illinois	Quincy	Old People's Home	Emil Hemke
10	Illinois	St. Francisville	Old Folks' Home	J. B. Stout
11	Indiana	Warren	Methodist Memorial Home for Aged	A. W. Clark
12	Kansas	Clay Center	Emmanuel Home for Aged People	C. A. Holmgren
13	Kansas	Topeka	Methodist Episcopal Home for Aged	U. S. Brown
14	Louisiana	New Orleans	LaFon Old Folks Home	Josephine Boston
15	Maryland	Baltimore	Home for Aged	Etta Cuddy
16	Maryland	Baltimore	Meth. Epis. Home for Aged Men and Women	N. M. Carroll
17	Massachusetts	Concord	Home for Aged Methodist Women	Mollie E. Detwiler
18	Michigan	Chelsea	Old People's Home of Detroit Conference	Mrs. I. B. Brosius
19	Michigan	Grand Rapids	Clark Memorial Home	Robert D. Freeman
20	Minnesota	Minneapolis	Elm Old People's Home	Mrs. Mary Hansen
21	Nebraska	Blair	Crowell Memorial Home	W. H. Underwood
22	New Jersey	Collingswood	Home for Aged and Infirm.	Miss E. H. Fell
23	New Jersey	Lawnside	Home for Negro People	J. H. Lewis, President
24	New Jersey	Ocean Grove	Methodist Episcopal Home for Aged	Mrs. Mary F. Hudson
25	New York	Brooklyn	Bethany Home for Aged	J. H. F. Boese
26	New York	Brooklyn	Brooklyn Meth. Epis. Church Home	Miss Emma S. Rushmore
27	New York	Fort Edward	Frederick D. Hodgman Memorial Home	D. H. Corkran
28	New York	New York City	Methodist Episcopal Church Home	Mrs. Robert Armstrong
29	New York	Ossining	Bethel Swedish Meth. Epis. Home for Aged	Frank E. Broman
30	Ohio	Cincinnati	Bethesda Home for Aged	George Kaletsch
31	Ohio	Cincinnati	Methodist Home for Aged	C. Lloyd Strecker
32	Ohio	Elyria	Elyria Home for the Aged	G. A. Reeder, Fin. Secy
33	Oregon	Salem	Methodist Old People's Home	Mrs. W. F. Proctor
34	Pennsylvania	Conneautville	Ida M. Cribbs Memorial Home	Glen W. Moyer
35	Pennsylvania	Dravosburg	Hamilton Home for Aged	D. L. Johnson
36	Pennsylvania	Philadelphia	Methodist Episcopal Home for Aged	Lydia R. Miller
37	Pennsylvania	Tyrone	Methodist Home for Aged	Emerson Karns
38	South Carolina	Charleston	Centenary Home for the Aged	Chas. C. Jacobs
39	Wisconsin	Sparta	Morrow Memorial Home for Aged	Mrs. Louise Forbes

METHODIST EPISCOPAL CHURCH

No.	Date of Establishment	Value of Property	Endowment	Debt	Receipts 1922-23	Expenses 1922-23	Capacity	Value of Free Part Pay Service	No. in Home 1922-23
1	1910	\$115,500	\$52,613	\$.....	\$34,201	\$20,000	75	\$1,000	75
2	.....	.....	.....	3,000	4,901	5,647	7	.....	7
3	1912	7,500	.....	.....	5,000	5,000	16	1,000	16
4	1919	40,000	6,342	.....	.....	.....	23	3,301	20
5	1889	125,000	26,000	.....	19,850	11,022	35	6,472	40
6	1890	375,000	.....	10,000	30,000	30,000	100	21,000	100
7	1898	280,000	416,972	.....	37,454	39,564	150	29,673	110
8	1923	No report	.....	.....	.....	.....	.....	.....	.....
9	1890	107,650	.....	.....	20,000	18,400	68	6,000	68
10	1909	6,000	2,000	.....	4,240	3,700	14	.....	9
11	1910	286,492	136,205	.....	54,250	44,309	76	.....	76
12	1907	21,500	14,930	New building	just opened	.....	10	.....	.....
13	1899	79,500	2,334	.....	29,277	21,038	24	2,404	24
14	1881	30,000	.....	.....	.....	3,000	20	.....	17
15	1868	250,000	400,000	.....	33,000	24,000	120	21,469	107
16	1870	4,000	.....	.....	.....	.....	20	.....	20
17	1913	42,928	34,374	5,433	5,994	11,427	12	.....	12
18	1906	100,000	101,500	.....	20,100	20,600	58	12,000	58
19	1906	100,000	45,000	.....	19,300	16,790	60	2,400	79
20	1914	20,000	20,000	.....	.....	.....	.....	.....	.....
21	1905	85,000	1,000	.....	16,182	15,797	50	7,500	46
22	1891	100,000	35,000	.....	14,716	11,398	38	18,000	35
23	1922	5,000	Organized	.....	.....	.....	.....	.....	.....
24	1907	140,000	100,000	.....	101,899	41,396	93	24,837	93
25	1909	55,000	7,000	.....	11,348	9,896	46	8,456	31
26	1883	608,025	133,854	12,000	62,161	54,179	125	.....	125
27	1922	40,000	50,000	.....	10,000	9,000	15	.....	15
28	1850	120,000	85,000	.....	56,380	48,776	120	20,000	120
29	1913	65,608	.....	27,485	19,419	14,811	26	.....	26
30	1919	185,963	117,000	19,000	6,167	7,829	60	.....	60
31	1899	540,881	139,000	7,500	44,105	39,946	150	21,000	130
32	1902	125,000	72,065	41,682	.....	8,938	23	.....	23
33	1909	7,500	6,338	.....	6,600	6,250	17	3,250	17
34	1918	125,000	.....	68,000	16,500	16,332	70	15,000	50
35	1911	250,000	400,000	.....	2,000	18,000	28	16,000	28
36	1865	430,000	1,000,000	.....	44,261	43,669	145	30,000	148
37	1920	120,000	10,000	.....	15,500	17,160	54	16,660	21
38	1895	7,000	.....	.....	325	350	13	.....	.....
39	1917	18,425	14,275	.....	7,760	9,823	21	3,063	16

3. The responsibility for giving care to the orphans and homeless was committed to the church by Jesus and has been accepted throughout the centuries as an integral part of the program of the church. The policy of the Board of Hospitals and Homes has been to place children in Christian homes wherever it is possible to do so. There are, however, children who cannot be placed and are, therefore, kept in the homes for an indefinite period of time. The Church Home which has in it Christian matrons and teachers who give the best of motherly care with moral religious teachings to a child, is the nearest substitute for a real home that the church can provide.

4. The children come from all kinds of homes and conditions. Many are sent by the Judges of the Juvenile Courts and committed to the Home for the best of care they can have given to them.

Other children come from the very best of conditions but owing to misfortune, they are placed in the Home. A few Homes have children who come for school privileges such as the Montana Deaconess School, Helena, Montana.

A DAY IN A HOME FOR CHILDREN

5. A day in a Home for Children would cheer the heart of the most pessimistic. Laughter and the confusion of many childish voices welcome in the day. The splashing at the washbowls and the rush to get dressed for breakfast sounds very homelike. Grace before breakfast reminds each boy and girl of their Heavenly Father's care. Sometimes dishes must be washed by the girls and chores done by the boys. Then off to school. And as they mingle in the crowd of children waiting for the entrance lines to form, who could tell our boys and girls from the others? There are no "institution earmarks" to distinguish them. Sometimes home for lunch, sometimes it must be carried. After school in the afternoon possibly some chores by the boys and sewing by the girls. Then a period of good hard play before supper. And after a supper a family gathering for devotions and perhaps a few minutes play. Then studies for the morrow, and finally bedtime. Many an evening is brightened by some form of wholesome entertainment, but the children are trained to use the time of life's preparation for fitting themselves for tomorrow's tasks, responsibilities and problems. And they are brought in contact with the Christ in order that they may have his help along the way.

6. The Board of Hospitals and Homes has given attention to the various problems arising in the Homes for Children throughout the church and through the Department of Children's Homes, has made a study of child welfare and related problems. The general standards have been raised and the Homes placed in much better condition before the church.

7. In view of the fact that all states have laws regarding child welfare and educational standards for children, it is necessary for each Home to meet these standards in order to continue to function.

8. The statistics reveal the fact that from the year 1864 to 1920, there were forty-two Methodist Episcopal Homes for Children established. Two new Homes have been established during the quadrennium, namely: The Sager-Brown Orphanage at Baldwin, Louisiana, the Ruth M. Smith Children's Home at Sheffield, Pennsylvania. These were organized under the Children's Bureau of the Woman's Home Missionary Society of the Methodist Episcopal Church.

The summary of statistics of Homes for Children of the Methodist Episcopal Church, for 1919-1920, is as follows:

Number of Homes for Children, January, 1920	41
Value of property.....	\$2,483,380
Amount of endowment.....	1,017,286
Receipts for the year.....	554,620
Expenses for the year.....	513,272
Capacity	2,679

Record of progress during the quadrennium, according to the following statistics, as of January, 1924:

Number of Homes for Children, January, 1924	45
Value of property.....	\$4,536,343
Amount of endowment.....	1,143,062
Receipts for the year.....	942,054
Expenses for the year.....	900,273
Capacity	2,908

OTHER INSTITUTIONS

Under this title are found a number of Homes such as the following:

(a) Homes for Working Girls, of which there are eight in number; the first one, the Deaconess and Woman's Home, was established in 1910 in Chicago, Illinois.

(b) There are two Homes for Young Men, the first of which was established in Cincinnati, Ohio, in 1912. The other is the Luccock Home at St. Louis, Missouri, in connection with the Union Methodist Episcopal Church of that city.

(c) The Home for Retired Ministers at Eustis, Florida, was established in 1921 and is now being reorganized and relocated.

At the beginning of the quadrennium, June, 1920, there were two or three institutions in process of organization which had for their objective the providing of homes under church auspices for young men and young women coming into the cities. No statistics on these homes have been available previous to that time. The development of these institutions through the quadrennium has been gradual. However, owing to the fact that

HOMES FOR CHILDREN OF THE

No.	STATES	NAMES OF CITIES	NAME OF HOME	SUPERINTENDENT
1	Alaska	Unalaska	Jesse Lee	A. W. Newhall
2	California	Gardena	Spanish-American Institute	Charles A. Robinson
3	California	La Verne	David and Margaret Home	Flora A. Rice
4	California	Los Angeles	Frances M. DePauw Spanish School for Girls	Jennie Mathias
5	California	Oakland	Fred Finch Orphanage	John Hagan
6	California	San Francisco	Ellen Stark Ford Home	Miss N. Greenhill
7	California	San Francisco	McKinley Orphanage	Mrs. Lillian R. Courneen
8	California	San Francisco	Methodist Episcopal Chinese Home	Mrs. Ida Merritt
9	Dist. of Columbia	Washington	Swartzell Methodist	Lucy J. Judson
10	Hawaii	Honolulu	Susannah Wesley	Louise A. Stixrud
11	Illinois	Lake Bluff	Methodist Deaconess	Lucy J. Judson
12	Illinois	Mount Vernon	Methodist Orphanage	Samuel Thero
13	Illinois	Normal	Mason Deaconess Home and Babyfold	Mrs. T. W. Asher
14	Illinois	Polo	Peek Orphanage	Mrs. Jennie Brake
15	Illinois	Urbana	Cunningham Children's Home	W. L. Hestwood
16	Indiana	Greencastle	Indiana Methodist Children's	Rev. J. L. Stout
17	Indiana	Rensselaer	Monnett School for Girls	Dora E. Hatz
18	Iowa	Dubuque	Hillcrest Deaconess Home and Babyfold	Jennie E. Jackson
19	Louisiana	Baldwin	Sager-Brown Orphanage	Johana Busk
20	Maryland	Baltimore	Kelso Home for Girls	Harriet L. Kemper
21	Maryland	Eldersburg	Strawbridge Home for Boys	Thomas S Long, Ex. Secy.
22	Massachusetts	Fall River	Girls' Industrial Home	Lou E. Bacon
23	Massachusetts	Haverhill	Deaconess Fresh Air Home	Clara Wood
24	Michigan	Farmington	Methodist Children's Home of Michigan	Frances Knight
25	Missouri	Saint Louis	Epworth School for Girls	Mrs. Georgie E. Keck
26	Missouri	Warrenton	Central Wesleyan Orphan Home	Jonathan Giesler
27	Montana	Helena	Montana Deaconess School	Roxana Beck
28	Nebraska	York	Mothers' Jewels Home	John Calvert
29	New York	Binghamton	Children's Home of Wyoming Conference	Berthier W. Dix
30	New York	Dobbs Ferry	St. Christopher's Home	Ida G. Thompson
31	New York	Williamsville	Methodist Home for Children	S. W. Robinson, Ex. Secy.
32	North Carolina	Winston-Salem	Children's Home	Charles A. Wood
33	Ohio	Berea	German Methodist Orphan Asylum	G. F. Hauser
34	Ohio	Worthington	Methodist Children's Home Association of Ohio	J. E. Walters
35	Pennsylvania	Bakerstown	Epworth Fresh Air Home	Mary Olive Wight
36	Pennsylvania	(Oakmont, P. O.) Hulton	Elizabeth A. Bradley Children's Home	Mrs. Louise Eyster
37	Pennsylvania	Mechanicsburg	Methodist Home for Children	Lura M. Bulick
38	Pennsylvania	Philadelphia	Methodist Episcopal Orphanage	Elizabeth R. Watson
39	Pennsylvania	Pittsburgh	Louise Home for Babies	Mrs. Sadie Wheatley
40	Pennsylvania	Pittsburgh	Robert Boyd Ward Home for Children	Daniel L. Marsh, Ex. Secy.
41	Pennsylvania	Sheffield	Ruth M. Smith Children's Home	Bessie G. Miller
42	Porto Rico	Hatillo	George O. Robinson Institute for Boys	Jose Montalvo
43	Porto Rico	San Turce	George O. Robinson Orphanage	Mrs. J. C. Murray
44	Washington	Everett	Deaconess Children's Home	Effie Dell Johnson
45	Washington	Seattle	Catherine P. Blaine Home	Mrs. Kate McClelland

METHODIST EPISCOPAL CHURCH

No.	Date of Establishment	Value of Property	Endowment	Debt	Receipts 1922-23	Expenses 1922-23	Capacity	Free and Part Pay Service	No. in Home 1922-23
1	1892	\$26,000	\$.....	\$.....	\$13,430	\$13,717	74	\$15,000	80
2	1913	120,000	15,550	.....	19,202	28,030	75	11,200	70
3	1910	25,000	.....	.....	19,565	18,980	80	7,016	109
4	1889	165,635	.....	.....	17,967	17,860	125	8,075	59
5	1891	242,000	75,000	.....	31,083	29,470	100	.....	150
6	1902	24,000	.....	.....	8,615	7,773	37	7,000	33
7	1897	26,000	40,000	.....	6,748	8,206	40	2,600	58
8	1868	50,000	.....	.....	13,118	12,162	40	11,279	40
9	1909	30,000	2,000	3,000	7,704	6,335	26	2,006	26
10	.....	100,000	5,000	19,000	25,847	25,733	150	.....	.....
11	1864	150,000	174,510	.....	48,653	45,653	165	39,244	140
12	1913	26,000	.....	.....	14,982	9,518	21	1,474	21
13	1905	70,000	.....	.....	6,832	5,960	70	3,000	90
14	1916	33,000	.....	.....	6,173	7,371	10	2,075	10
15	1895	150,000	8,000	5,000	24,506	31,916	75	23,232	102
16	1915	10,000	20,000	.....	10,870	11,427	35	5,500	35
17	1908	15,900	.....	2,000	11,227	10,767	48	1,800	52
18	1914	34,500	2,543	8,900	11,159	11,098	40	2,650	40
19	1921	44,000	.....	.....	9,961	9,009	30	5,600	30
20	1874	117,000	95,000	.....	20,873	17,152	50	15,800	50
21	1923	100,000	Not operating yet	.....	.....	.....	.....	.....	.....
22	1906	14,000	33,000	.....	6,921	6,638	25	5,500	24
23	1907	12,060	.....	2,853	4,101	6,956	50	3,644	25
24	1917	85,000	.....	22,587	43,821	46,983	150	.....	150
25	1909	35,000	2,000	13,500	14,846	14,307	50	.....	50
26	1864	75,000	80,000	.....	20,868	17,000	100	12,600	75
27	1909	155,000	20,000	15,000	60,000	22,000	70	4,000	70
28	1886	100,000	.....	.....	26,660	25,690	115	.....	90
29	1915	165,000	.....	.....	15,550	25,000	70	7,500	19
30	1881	197,923	301,400	.....	42,765	43,475	113	12,000	95
31	1911	300,000	1,000	.....	66,682	80,448	81	15,000	54
32	.....	No Report	.....	.....	.....	.....	.....	.....	.....
33	1864	515,681	127,016	17,852	23,711	24,143	100	21,593	88
34	1913	294,951	83,516	.....	88,233	56,597	100	5,540	100
35	1911	30,000	400	.....	8,000	8,000	90	500	90
36	1905	50,000	25,000	.....	8,000	9,000	30	1,125	25
37	1919	51,000	.....	1,500	.....	.....	22	9,000	20
38	1879	500,000	.....	.....	103,704	103,041	140	.....	125
39	.....	19,000	23,000	5,000	24,000	19,000	24	.....	30
40	1918	133,593	9,127	.....	10,569	11,714	60	4,273	40
41	1922	65,000	.....	6,500	15,862	15,550	50	1,250	50
42	1917	20,000	.....	.....	3,974	3,974	46	.....	43
43	1902	125,000	.....	.....	14,191	14,020	75	.....	50
44	1907	25,000	.....	.....	9,316	8,545	46	6,093	46
45	1911	10,000	.....	.....	1,755	2,055	10	2,000	8

STATE	NAMES OF CITIES	NAMES OF INSTITUTION	SUPERINTENDENT
1 Alabama.....	Birmingham.....	Esther Home for Girls.....	Mrs. Alice C. Steward..
2 California.....	Los Angeles.....	Norwegian-Danish Girls' Home.....	Magdalene Johnson....
3 California.....	San Diego.....	Esther Home.....	Isabel Fleming.....
4 California.....	Pasadena.....	Robincroft Rest Home.....	.....
5 Florida.....	Eustis.....	Home for Retired Ministers.....	C. L. Swain, Pres.....
6 Illinois.....	Chicago.....	Deaconess and Woman's Home.....	Emma Linderud.....
7 Illinois.....	Chicago.....	Esther Home for Girls.....	Mrs. Gardenier.....
8 Illinois.....	Chicago.....	Young Women's Bethany Home.....	Christine Jochum.....
9 Missouri.....	Saint Louis.....	Luccock Home for Boys.....	.....
10 Nebraska.....	Omaha.....	Willard Hall Association.....	Mrs. Flora Smedley....
11 New Jersey.....	Ocean Grove.....	Bancroft Taylor Rest Home.....	Mrs. K. J. Quarry.....
12 Ohio.....	Cincinnati.....	Wm. Nast Christian Home for Young Men.....	William Weiler.....
13 Ohio.....	Toledo.....	Flower Home for Girls.....	Mrs. Alice Rout.....
14 Utah.....	Ogden.....	Ogden Esther Home.....	Mrs. J. Leon Webster...
15 Washington.....	Seattle.....	Lyng Home for Girls.....	Inga Herigstad.....
16 Wisconsin.....	Sheboygan.....	Methodist Home for Girls.....	Mrs. J. W. Perry.....

Date of Establishment	Value of Property	Endowment	Debt	Receipts 1922-23	Expenses 1922-23	Capacity	Free and Part Pay Service	No. in Home 1922-23
1 1922	Rented	\$.....	\$.....	\$.....	\$.....	50	\$.....	....
2 ....	.....	.....	.....	3,600	2,500	100	.....	100
3 ....	.....	.....	.....	.....	.....	.....	.....	....
4 1923	50,000	.....	.....	.....	.....	.....	.....	....
5 1921	60,000	.....	.....	.....	.....	85	6,500	20
6 1910	80,000	.....	25,560	16,970	10,794	40	850	40
7	Rented Property	.....	.....	20,656	14,956	56	4,892	56
8 1914	30,000	.....	.....	5,500	5,000	22	300	22
9 1921	No report	.....	.....	.....	.....	.....	.....	....
10 1922	No report	.....	.....	.....	.....	.....	.....	....
11	82,500	.....	.....	.....	.....	.....	.....	....
12 1912	20,000	.....	.....	4,988	4,678	20	300	18
13	50,000	.....	20,000	1,206	2,015	30	.....	....
14 1915	26,000	.....	.....	9,604	8,440	20	8,000	16
15 ....	.....	Rented	.....	.....	.....	18	6,215	315
16 1920	12,000	.....	.....	1,508	1,083	20	200	20

the earlier statistics were not available, the Board of Hospitals and Homes is only giving below the statistics as of date January 1, 1924:

Number of Other Institutions, January, 1924....	16
Value of property.....	\$410,500
Amount of endowment.....	None
Receipts for the year.....	64,032
Expenses for the year.....	49,466
Capacity	461

THE SCOPE OF THE ACTIVITIES OF THE BOARD

In addition to the work of the Board of Hospitals and Homes of the Methodist Episcopal Church as here outlined, the Board has maintained an office at Room 301, 740 Rush Street, Chicago, Illinois. The various departments of the work of the Board have here been classified and put in order. Statistics, graphs, charts and stereopticon slides have been assembled and made available for use. A study has been made of hospital and home organizations and the data classified and filed. Pictorial exhibits have been assembled, making visible the work and activities of the various institutions. A complete index and file of all hospital equipment has been made. And there is now being compiled a complete history of each institution from its beginning to the present time.

The Corresponding Secretary and the other officers of the Board have given themselves unreservedly to the task of carrying out the orders and program of the Board. All of this work has been done in harmony with the general policy of the Council of Boards of Benevolence of the Methodist Episcopal Church, and with the realization that after all, the work of the Board of Hospitals and Homes of the Methodist Episcopal Church is but a section of the work of the church, and that the total church program must at all times be the goal toward which all activities must tend.

BOARD OF HOSPITALS AND HOMES OF THE METHODIST EPISCOPAL CHURCH

INCOME AND EXPENSES, AUGUST 1, 1920, TO DECEMBER 31, 1923

	Aug. 1, 1920, to Dec. 31, 1920	Year Ended Dec. 31, 1921	Year Ended Dec. 31, 1922	Year Ended Dec. 31, 1923	Total
INCOME					
Committee on Conservation and Advance..	\$3,333 33	\$39,583 33	\$35,000 00	\$34,999 92	\$112,916 58
<i>Less</i> —Share of Expenses of Committee on Conservation and Advance.....	141 17	1,652 54	1,661 71	1,812 20	5,267 62
Net Receipts from Committee.....	\$3,192 16	\$37,930 79	\$33,338 29	\$33,187 72	\$107,648 96
EXPENSES					
<i>Administration</i>					
<i>Salaries—</i>					
Corresponding Secretary	\$2,075 02	\$5,000 03	\$5,000 02	\$4,999 99	\$17,075 06
Office Secretary and Stenographers ...	1,009 40	3,466 55	4,322 50	4,588 46	13,386 91
<i>Travel Expense—</i>					
Corresponding Secretary	656 53	2,637 00	2,773 39	2,708 31	8,775 23
Board	2,163 60	2,378 21	2,234 12	1,548 92	8,324 85
Office Supplies and Expense	94 47	383 24	475 69	446 63	1,400 03
Postage	62 86	484 63	321 90	330 56	1,199 95
Stationery and Printing	294 00	680 75	598 02	675 42	2,248 19
Rent	258 00	1,116 00	1,116 00	1,116 00	3,606 00
Telephone and Telegraph	67 57	756 12	929 17	997 29	2,750 15
Auditing .....	...	150 00	20 00	20 00	190 00
Bureau of Transportation .....	...	526 00	300 00	375 00	1,201 00
Dues and Subscriptions	3 00	68 29	11 50	74 42	157 21
Interest	113 75	280 86	...	5 63	400 24
Legal Advice and Expense .....	...	...	76 95	56 05	133 00
Depreciation on Office Equipment.....	...	178 38	175 00	243 53	596 91
Miscellaneous	3 10	10 65	105 30	20 00	139 05
	\$6,801 30	\$18,116 71	\$18,459 56	\$18,206 21	\$61,583 78
<i>Publicity</i>					
Electrotypes, Graphs, and Charts.....	\$.....	\$.....	\$.....	\$514 29	\$514 29
Printing .....	...	1,108 91	1,095 78	1,923 31	4,128 00
Postage .....	...	...	260 00	374 30	634 30
Exhibits .....	...	...	33 86	248 47	282 33
Writers and Preparation of Literature ..	...	...	...	450 00	450 00
Depreciation on Equipment.....	...	110 34	254 50	557 17	922 01
	\$.....	\$1,219 25	\$1,644 14	\$4,067 54	\$6,930 93
<i>White Cross</i>					
Salary of Secretary.....	\$.....	\$1,612 50	\$4,500 00	\$4,500 00	\$10,612 50
Printing .....	...	112 59	20 77	16 84	150 20
Travel Expense .....	...	610 95	1,135 60	327 28	2,073 83
	\$.....	\$2,336 04	\$5,656 37	\$4,844 12	\$12,836 53
<i>Bureau of Architecture</i>					
Blue Prints	\$.....	\$1 60	\$.....	\$122 52	\$124 12
Travel Expense .....	...	742 71	137 97	26 49	907 17
Printing and Postage .....	...	102 10	50 92	.....	153 02
	\$.....	\$946 41	\$188 89	\$149 01	\$1,184 31
<i>Miscellaneous</i>					
<i>Field Work—</i>					
<i>Salaries—</i>					
Travel Expense	209 55	129 03	1,003 59	837 71	2,179 88
Express Charges .....	...	13 30	.....	.....	13 30
<i>Survey and Standardization—</i>					
Salaries and Travel Expense .....	...	551 41	1,778 91	205 80	2,536 12
Printing .....	...	291 51	56 16	.....	347 67
General Conference Expense .....	...	.....	.....	10 00	10 00
<i>Director of Finance—</i>					
Salary .....	...	3,999 96	833 32	.....	4,833 28
Travel Expense .....	...	2,357 05	521 72	.....	2,878 77

	Aug. 1, 1920, to Dec. 31, 1920	Year Ended Dec. 31, 1921	Year Ended Dec. 31, 1922	Year Ended Dec. 31, 1923	Total
<i>Miscellaneous</i>					
Life Service—					
Institutes.....	.. ..	50 10	35 00	.. ..	85 10
Printing.....	.. ..	143 54	.. ..	.. ..	143 54
	\$209 55	\$7,535 90	\$4,511 90	\$1,736 72	\$13,994 07
<i>Less—Service Rendered to Hospitals.....</i>	\$7,010 85	\$30,054 31	\$30,460 86	\$29,003 60	\$96,529 62
	.. ..	2,713 02	3,546 28	.. ..	6,259 30
Net Expenses.....	\$7,010 85	\$27,341 29	\$26,914 58	\$29,003 60	\$90,270 32
Excess of Income Over Expenses.....	.....	\$10,589 50	\$6,423 71	\$3,184 12	\$17,378 64
Expenses Over Income.....	\$3,818 69				

The excess of Income over Expenses for the Quadrennium is in the following form:

Cash on hand.....	\$200 00
Cash in bank.....	2,543 11
Accounts Receivable.....	7,872 44
Office Equipment.....	2,675 03
Library.....	68 15
Publicity—Equipment.....	2,827 04
Advance for travel.....	1,250 00
	<u>\$17,435 77</u>
Less Accounts Payable.....	57 13
	<u>\$17,378 64</u>

(Signed) BISHOP W. O. SHEPARD, President,
L. O. JANES, Recording Secretary,
N. E. DAVIS, Corresponding Secretary.

REPORT OF THE TRUSTEES OF THE CHARTERED FUND

To the General Conference of 1924:

The Trustees of the Chartered Fund of the Methodist Episcopal Church in the United States of America respectfully submit to the General Conference their quadrennial report as follows:

The amount of the Fund on December 31, 1923, is as follows:—

Cash	\$2,482.99
U. S. Liberty Bonds (\$43,000.00)	40,582.80
New York State 4½% Bonds at par.....	5,000.00
New York City 4½% Bonds at par.....	10,000.00
First Mortgages on Philadelphia Real Estate....	17,850.00
Reading Co. General Mtg. 4% Bonds (\$12,000.00)	10,684.25
Lehigh Valley General Cons. 4½% Bonds at par	5,000.00
U. S. Steel Corp. Sinking Fund 5% Bonds at par	7,000.00
St. Louis Iron Mt'n. & So. Rwy. 5% Car Trusts at par	1,000.00
300 shares Insurance Co. North America stock at \$21.60	6,480.00
Total	\$106,080.04

In the past four years the sum of thirty-five (\$35.00) dollars was distributed to each Conference in the U. S. A.

AVERY D. HARRINGTON,
President

EDGAR J. PERSHING,
Secretary

FRANKLIN I. BODINE,
Treasurer

REPORT OF THE TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

*To the General Conference of the Methodist Episcopal Church,
in session at Springfield, Massachusetts, May, 1924.*

The Trustees of the Methodist Episcopal Church respectfully submit their report for the four years, from December 31, 1919, to December 31, 1923.

DEATH OF MR. J. R. CLARK

On September the twenty-fifth, 1921, in Petoskey, Michigan, Mr. J. R. Clark went to his eternal reward. Mr. Clark was a member of the Book Committee of the Methodist Episcopal Church and had served gratuitously a period of more than eight years as Treasurer of the Trustees of the Methodist Episcopal Church, preceding January, 1920, when he presented his resignation from the Board. No layman in Cincinnati was more vitally interested in the things of the Kingdom nor more loyal to his own denomination than was Mr. Clark, and his passing was the occasion for sincere grief not only by the Christian forces of the city but by all the allied organizations laboring for the upbuilding of mankind in righteousness and truth.

RESIGNATIONS AND NEW MEMBERS

Midway in the quadrennium two valued members of the Board of Trustees found it necessary to present their resignations, Mr. H. A. Winans, who had been elected Treasurer to succeed Mr. J. R. Clark, and Mr. F. L. Cook. Both, during their membership on the Board, gave good service and the resignations were accepted with great regret. By appointment of the Bishops at their meeting in June, 1922, Mr. J. R. Edwards, head of the Bond Department of the Fifty-third National Bank, Cincinnati, Ohio, was made the successor of Mr. H. A. Winans, and Mr. W. M. Green, Secretary of the Fay & Egan Company, Cincinnati, Ohio, was made the successor of Mr. F. L. Cook.

NEW BEQUESTS AND TRUSTS

The new bequests and trusts as named in the report of the Treasurer amount to \$21,601.30. To this should be added \$15,348.76, amount of increase in old trusts and \$13,439.49, the amount of income added to principal, making a total of \$50,389.55. The bequests withdrawn during the quadrennium

amounted to \$2,884.75, making a net gain in bequests and trusts of \$47,504.80.

The largest new bequest for the quadrennium is the Lemuel Dwelle Bequest, the income of which is to be divided equally between the Board of Foreign Missions and the Board of Home Missions and Church Extension.

TERMS OF TRUSTEES

The terms of the following Trustees expire at this session of your body:

Ministers: Bishop William F. Anderson, C. E. Schenk, J. B. Ascham.

Laymen: M. C. Slutes, W. M. Green, W. A. R. Bruehl.

Of the class whose term expires in 1928 the appointment to be made by this General Conference is to fill the place made vacant by the resignation of H. A. Winans, in whose stead, by the appointment of the Bishops, Mr. J. R. Edwards is now serving.

The other members whose terms expire in 1928 are as follows:

Ministers: Frank G. Mitchell, A. M. Courtenay, L. C. Bentley.

Laymen: James N. Gamble, E. I. Antrim.

QUADRENNIAL REPORT

of

W. A. R. Bruehl, Treasurer of

TRUSTEES METHODIST EPISCOPAL CHURCH

CASH RECEIPTS AND DISBURSEMENTS

For Four Years Ending December 31, 1923.

RECEIPTS

Income Account

Income on Investments.....	\$141,481 58
Procter & Gamble Co. Common Stock dividends sold.....	10,384 50
Michigan Central Life Insurance Co. for dividends account paid up Policy on life of Louis W. Probst of Pomeroy, Ohio.....	177 07
	<u>\$152,043 15</u>

Principal Account

<i>Funds and Bequests:</i>	
Harriet Brook Bequest.....	\$1,909 75
Fletcher S. Mason Bequest.....	2,637 23
James C. McLain Bequest.....	2,600 00
Mary W. Powers Bequest.....	975 00
Sarah J. Dillon Bequest (Additional).....	325 00
Mary Jane Spence Bequest (Additional).....	61 26
Rev. N. Norton Clark Needy Fund.....	500 00
	<u>\$9,008 24</u>
Second National Bank of Ironton, Ohio, for dividends from sale of assets in reduction of capital stock.....	10 00
Bonds matured.....	5,500 00
Amount credited to Premium on bonds.....	40 00
Charles A. Siess, et al Account Land Contract (Dwelle Bequest).....	2,850 00
Bonds sold.....	14,962 50
Loans Paid.....	622,600 00
	<u>\$654,970 74</u>
	\$807,013 89
Cash Balance December 31, 1919.....	5,574 92
	<u>\$812,588 81</u>

DISBURSEMENTS

Income Account

Salaries	\$1,200 00	
Sundry Expenses	705 79	
Union Trust Co. Commission as Agent for Treasurer	5,150 19	
M. C. Slutes for legal services	2,000 00	
		\$9,055 98
Accrued Interest on notes purchased		3,713 90
Accrued Interest on bonds purchased		3,362 08
Paid to Beneficiaries		126,516 23
		\$142,648 19

Principal Account

Paid Bequests:

Harriet Brook Bequest paid to Centenary Fund	\$1,909 75	
Mary W. Powers Bequest paid to Board of Foreign Missions	975 00	
		\$2,884 75
Legal expenses in James C. McLain Bequest	150 00	
Collateral Inheritance Tax in Lemuel Dwelle Bequest	45 81	
Commission to Agent in sale of farm (Dwelle Bequest)	1,000 00	
Back Taxes on Rockford, Ill., property (Jos. H. Fake Bequest)	29 96	
Bonds purchased	253,328 26	
Loans made	404,500 00	
		\$661,938 78
		\$804,586 97
Cash Balance December 31, 1923		8,001 84
		\$812,588 81

DISTRIBUTION OF INCOME

Total Income Received	\$152,043 15
Add:	
Income overdraft in Lemuel Dwelle Bequest transferred to Principal	24 87
	\$152,068 02
Less:	
Administration Expenses	\$9,055 98
Accrued Interest on Loans purchased	3,713 90
Accrued Interest on Bonds purchased	3,362 08
	\$16,131 96
Net Income for the four years	\$135,936 06
Undisbursed Income December 31, 1919	11,297 21
	\$147,233 27

Income Added to Principal:

Balance of Expense Fund to Principal of Contingent Fund	\$7,514 04
Contingent Fund	2,733 55
Supplemental Fund	62 26
Conference claimants Fund	1,472 81
Permanent Fund	1,656 83
	\$13,439 49

Paid to Beneficiaries:

Mount Auburn M. E. Church, Cincinnati, Ohio Current Expense Fund	\$1,732 61
Parsonage Fund	16 08
Various Departments Fund	893 18
	\$2,641 82
Gammon Theological Seminary	53,632 70
Board of Home Missions and Church Extension	9,302 12
Board of Foreign Missions	18,103 27
Woman's Home Missionary Society	2,907 60
Woman's Foreign Missionary Society	3,368 66
Trinity M. E. Church, Cincinnati, Ohio	1,930 72
Christ Hospital, Cincinnati, Ohio	1,512 42
Methodist Book Concern Account Christian Apologete	270 92
Elizabeth Gamble Deaconess Home	217 50
Children's Home, Cincinnati, Ohio	108 76
Havana, Ohio M. E. Church	100 39
Old Bethel Chapel, Batavia, Ohio	108 74
Stewards of Republic Circuit, North-East, Ohio Conference	215 00
Conference Claimants, West Ohio Conference	43 00
Detroit Annual Conference	107 50
Minnesota Annual Conference	107 50

Trustees of the Methodist Episcopal Church 1585

Stewards of M. E. Church, Gann, Ohio.....	\$217 50
Mutual Preachers' Aid Society.....	5,069 28
Woman's Foreign Missionary Society of the First M. E. Church, Athens, Ohio.....	66 40
Trustees of the First M. E. Church, Athens, Ohio.....	152 24
Martha Y. Walden.....	1,087 50
Methodist Union of Cincinnati, Ohio.....	7,284 01
Board of Conference Claimants of the M. E. Church.....	14,863 54
The M. E. Church of Wellsboro, Pa.....	204 95
German Central Deaconess Board of the M. E. Church.....	26 06
The Methodist Deaconess Association of the M. E. Church.....	80 26
The Chicago Training School.....	173 34
Eliza A. Cook, (Dwelle Bequest).....	2,168 45
New England Branch, Woman's Foreign Mission- ary Society.....	435 12
Board of Trustees, First M. E. Church, Peters- burg, Michigan.....	8 96
	\$126,516 23
	\$139,955 72

Total Undisbursed Income December 31, 1923..... \$7,277 55

NOTE: In addition to \$5,069 28 in cash as stated above the Mutual Preachers' Aid Society of the Central German Conference, received during the last four years 17 5/25 shares of the Procter & Gamble Co. common stock, from the Francesca N. Gamble Bequest No. 2.

STATEMENT OF CONDITION DECEMBER 31, 1923.

Total Trusts and Bequests (Principal Fund).....	\$602,177 55
Accumulated Income.....	7,277 55
Total Trust Funds Decem- ber 31, 1923.....	\$609,455 10
<i>Invested as follows:</i>	
Loans secured by Mort- gages..... 6%	\$175,600 00
Loans secured by Mort- gages..... 6½%	30,000 00
Loans secured by Mort- gages..... 7%	5,000 00
Call Loan secured by col- lateral..... 5½%	7,500 00
	\$218,100 00
<i>Bonds Held:</i>	
	<i>Par Value Cost Value</i>
American Rolling Mill Co. Gold Notes..... 6%	\$5,000 00 \$4,987 50
American Telephone & Telegraph Co..... 5%	30,000 00 30,000 00
Bethlehem Steel Corp. Series B..... 5½%	4,000 00 3,655 00
Chicago Railways Co..... 5%	5,000 00 5,000 00
Chicago Railways Co (Income)..... 4%	700 00 700 00
Cincinnati Gas & Electric Co. Prior Lien..... 7%	10,000 00 10,760 00
Cincinnati, Newport & Covington Railway Co.. 6%	4,000 00 4,000 00
Dutch East Indies Gold.. 6%	4,000 00 3,790 00
Pennsylvania Railroad Co. Secured..... 6½%	5,000 00 4,893 75
The Richardson Co. Sink- ing Fund Gold Notes.. 6%	4,000 00 3,960 00
Southern Railway Co. General Mortgage..... 6½%	4,000 00 4,000 00
Union County, Ohio Road Improvement..... 6%	29,910 00 29,872 61
United States 2nd Liberty Loan..... 4¼%	50 00 50 00
United States 3rd Liberty Loan..... 4¼%	2,500 00 2,500 00
United States 4th Liberty Loan..... 4¼%	214,000 00 183,369 40
	\$291,538 26
<i>Ground Rent:</i>	
Charles A. Siess, et al, Land Contract (Dwelle Bequest).....	11,150 00

		Par Value	Cost Value
<i>Stocks Held</i>			
450 shares Procter & Gamble Co. common.....	20%	\$9,000 00	\$47,525 00
205 shares Procter & Gamble Co. common.....	20%	4,100 00	23,775 00
27 shares Barney & Smith Car Co. preferred.....	8%	2,700 00	3,240 00
14 shares Hamilton Machine Tool Co., preferred	6%	1,400 00	1,470 00
10 shares First National Bank, Ironton, O.....	8%	1,000 00	780 00
30 shares Belfont Iron Works Co., common....		3,000 00	1,875 00
20 shares Cincinnati Gas & Electric Co.....	5%	2,000 00	2,000 00
			\$80,665 00
Cash on Hand December 31, 1923.....			8,001 84
Total Cash and Securities held December 31, 1923.....			\$609,455 10

NOTE: 5 shares of Second National Bank of Ironton, Ohio, held December 31, 1919, exchanged for 10 shares of First National Bank, Ironton, Ohio, in consolidation of the two banks. Stock dividend of 100% received on Belfont Iron Works Co. Stock, increasing holdings from 15 shares to 30 shares of this stock.

Trust Funds Continued

	Principal
Accepted Trusts and Bequests held December 31, 1923:	
Permanent Fund.....	\$5,760 55
Contingent Fund.....	18,033 02
Supplemental Fund.....	331 60
E. H. Gammon Trust.....	234,312 74
Jedediah Allen Trust.....	39,197 56
Joseph Jones Bequest.....	16,250 00
E. P. Dwight Bequest.....	50,000 00
Julia A. Applegate Bequest.....	5,500 00
Adam Rouser Bequest.....	4,000 00
Meredith Cheek Bequest.....	850 00
Conference Claimants Fund.....	7,191 22
John R. Hinkle Fund.....	10,000 00
Robert T. Miller Trust.....	6,953 66
Oliver Collins Bequest.....	1,000 00
Henrietta Stitt Bequest.....	1,050 00
Samuel Williams Bequest.....	260 00
Martin Ruter Cemetery Lot Fund.....	128 88
Delana S. Parks Bequest.....	1,161 88
Charles M. Langdon Bequest.....	500 00
Trinity M. E. Church Endowment Fund.....	6,480 50
Lillian Gamble Bequest.....	2,500 00
John S. Hester Bequest.....	400 00
Frank X. Kreidler Bequest.....	1,000 00
Mary K. Eaton Fund.....	100 00
Apologete Endowment Fund.....	75 00
John Doenges Fund.....	100 00
Jane McMahon Bequest.....	200 00
Ruth H. Brink Bequest.....	984 50
Detroit and Minnesota Annual Conference Fund.....	1,000 00
Elizabeth Owens Bequest.....	533 00
Catherine M. Kibbey Bequest.....	2,000 00
Mount Auburn M. E. Church Current Expense Fund.....	8,890 17
Mount Auburn M. E. Church Parsonage Fund.....	1,035 03
Mount Auburn M. E. Church Various Department Fund.....	4,445 09
Whetstone Fund—Biblical and African Training School.....	2,001 73
George B. Johnson Bequest.....	2,000 00
Thomas and Mary A. Shepherd Annuity Fund No. 1.....	795 03
Thomas and Mary A. Shepherd Annuity Fund No. 2.....	930 91
Thomas and Mary A. Shepherd Annuity Fund No. 4.....	815 40
Catherine W. Scott Bequest.....	859 00
Myrtilia I. Gann Annuity Gift.....	1,000 00
Sarah J. Dillon Bequest.....	4,600 00
Francesca N. Gamble Bequest No. 1.....	47,525 00
Francesca N. Gamble Bequest No. 2.....	23,775 00
Woman's Foreign Missionary Society, First M. E. Church, Athens, Ohio.....	300 00
W. A. Crawford Bequest.....	1,506 40
Trustees First M. E. Church, Athens, Ohio.....	700 00
Thomas Edward Corkhill Fund.....	11,883 69
The Walden Family Fund.....	5,000 00
Thomas A. Snider Missionary Fund.....	47,610 49
Mary B. Robinson Bequest.....	952 50

Trustees of the Methodist Episcopal Church 1587

Mary Jane Spence Memorial Fund.....	\$2,161 20
Perez Mason Bequest.....	2,637 23
Lemuel Dwelle Bequest.....	12,929 32
Rev. N. Norton Clark Needy Fund.....	500 00

\$602,207 51

Joseph H. Fake Bequest, Principal overdraft.....	29 96
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\$602,177 55

PRINCIPAL FUND

New Bequests Received from December 31, 1919, to December 31, 1923.

Lemuel Dwelle Bequest.....	\$12,929 32
Harriet Brook Bequest.....	1,909 75
Fletcher S. Mason Bequest.....	2,637 23
James C. McLain Bequest.....	2,650 00
Mary W. Powers Bequest.....	975 00
Sarah J. Dillon Bequest (Additional).....	325 00
Mary Jane Spence Bequest (Additional).....	61 26
Rev. N. Norton Clark Needy Fund.....	500 00
Thos. A. Snider Missionary Fund (Additional in bonds).....	14,962 50

Total Trust Funds received in the four years..... \$36,950 06

Bequests withdrawn from December 31, 1919, to December 31, 1923.

Harriet Brook Bequest Paid to Centenary Fund.....	\$1,909 75
Mary W. Powers Bequest Paid to Board of Foreign Missions....	975 00

Total Trust Funds withdrawn in the four years..... \$2,884 75

Total Trusts and Bequests December 31, 1919 (Principal Fund).....	\$554,702 71
New Bequests and Additions received.....	36,950 06
Income transferred to Principal.....	13,439 49

\$605,092 26

Deduct:

Bequests withdrawn.....	\$2,884 75
Joseph H. Fake Bequest debit balance.....	29 96

\$2,914 71

Total Trusts and Bequests (Principal Fund) December 31, 1923.....\$602,177 55

In addition to the report as above given the Treasurer presents the following supplementary report which reveals items of interest. The commission charged by the Trustees to cover expense items was changed in 1920 from three-fourths of one per cent annually on the face of each trust to one-half of one per cent. Other precautions were taken to cut down all expense items to the minimum in order to give the largest possible income to beneficiaries. The result of three years of operation under the revised plan of administration and of reduced commission is as follows:

TOTAL ADMINISTRATION EXPENSES

Average for five years, 1916 to 1920 inclusive, \$3,468.26.

Average for three years, 1921 to 1923 inclusive (under new plan), \$1,928.57.

This reduction in the administration expense was brought about by the elimination of all office expense and a reduction in rate of commission paid to the Union Trust Company.

UNION TRUST COMPANY COMMISSIONS

Average for five years, 1916 to 1920 inclusive, \$1,763.27.

Average for three years, 1921 to 1923 inclusive, \$1,056.68.

TRUSTEES COMMISSION

Average for five years, 1916 to 1920 inclusive, \$4,039.42.

Average for three years, 1921 to 1923 inclusive, \$2,859.20.

INVESTMENTS

\$214,000 United States Fourth Liberty Loan Bonds at 85.68 cost \$183,369.40. At the date of this report these bonds were selling at 98.50, making them worth \$210,790, or a gain in value of \$27,420.60.

\$5,000 Pennsylvania Railroad 6 1/2 per cent Bonds were bought at 97 7/8, selling at the time of this report at 108 1/4, making a gain in value of \$518.75. Other investments, all of which have been made conservatively, give evidence of profit as well as certainty as to safety of principal. There was no interest in default, all interest due to January 1, 1924, having been paid in full.

CONTINGENT FUND

This Fund has been increased, through the transfer of income and of unexpended Expense Fund to Principal, to \$18,033.02. The increase in this Fund in the last three years is \$5,608.81.

The foregoing report is respectfully submitted by order of the Board of Trustees.

JAMES N. GAMBLE, *President*;

CHARLES E. SCHENK, *Secretary*.

REPORT OF THE TRUSTEES OF JOHN STREET CHURCH

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL
CHURCH:

John Street Church, New York City, through its trustees appointed by the General Conference, presents the following report:

The nine trustees appointed by the General Conference in 1920 have lost by death during the quadrennium, one of their number, Mr. James S. Coward, for years an active member of the church and trustee board. His place has been filled by the formal election of Mr. J. F. Shera.

By the will of Mr. Coward, a bequest of \$5,000 was left to the church to be a part of its endowment fund.

In 1920 the General Conference passed the following resolution referring to John Street:

RESOLVED: That this General Conference, in accordance with the policy expressed at the 1916 session, give renewed assurance of deep interest in this historic property, in the development of its future usefulness, as well as in the preservation of its unique character for historic and sentimental reasons.

That the authority heretofore granted to the trustees at the 1916 session of the General Conference, respecting the erection of a new building and the securing of funds therefor, be continued; and to that end the Board of Bishops be authorized to appoint a commission of nine members to confer and cooperate with the trustees of the church in the formation and the execution of plans for the improvement of this cherished property; such commission to serve without expense.

That the General Conference commends the claims of John Street Church to the affectionate concern and generosity of the members at large of our denomination and connection.

In harmony with the spirit of these resolutions the trustees have been alert to every indication and suggestion of opportunity for larger work on the old historic spot. They have recognized the unique position held by this church, referred to by John Wesley as "the first Methodist preaching house in America"—the unrivalled opportunity afforded the church for a daily ministry to thousands who throng past its doors, the enlarging future of its life on the spot where American Methodism had its birth, as well as the ennobling past.

The trustees, therefore, urge that the resolutions passed in 1916, and reaffirmed in 1920, receive once again the formal expression of the General Conference, trusting that during this

quadrennium conditions may warrant the action desired by every board of trustees since 1840, when in report to the General Conference the trustees offered the property as an "eligible" and beautiful location for a "Centenary building" for the Missionary Society, and said:

"Permit the trustees of the John Street Church in the City of New York to address (you) on a subject which to them is a matter of deep interest and concern. It is the site on which John Street Church now stands. This spot of ground—as many of you are aware—is the first on which a church was erected by us in the United States of America, to do which Mr. Wesley sent over to aid the few and feeble, fifty pounds.

"This spot of ground is greatly endeared to us, not on this account only, but as being in a sense **THE BIRTHPLACE OF METHODISM IN THIS COUNTRY**—the place where God has specially manifested his salvation to favored thousands; a place which has been visited by strangers for scores of years, when coming to this city for business or other purposes, as their place of worship, and in this way has become sacred in the annals of Methodism both here and abroad." (Capitals ours.)

Respectfully submitted,

H. K. CARROLL,
For Trustees.

REPORT OF THE JOHN STREET TRUST FUND SOCIETY

To the General Conference of the Methodist Episcopal Church:

DEAR FATHERS AND BRETHREN:

The John Street Trust Fund Society, incorporated by the New York legislature in 1873, would respectfully report to your body as to its activities during the past quadrennium. We would say:

(1) We have constantly borne in mind that the purpose of our incorporation is the accumulation and investment of a trust fund for the benefit of the mother church of American Methodism, located in the city of New York.

(2) Our sources of revenue during the quadrennium have been the same as were reported to the General Conference of 1920. We hold in trust the building at 48 John Street, east of the church, and receive a rental therefor from a commercial firm. We are, besides, the holders of a few small investments which return a modest revenue. And our total income is sacredly devoted to the benefit of the historic church.

(3) In the four years from January, 1920, to January, 1924, our receipts and disbursements have been as follows:

INCOME

Balance on hand, January 1, 1920.....	\$741.67
Interest, etc.....	4,447.77
Rents	21,000.00
Cash—part payment on 73 Willow Street, Brooklyn	5,676.20
Totals	\$31,865.64

EXPENDITURES

Paid Church, Trustees and Pastor.....	\$13,990.00
Taxes	8,827.93
Insurance, Water Rates and Miscellaneous Expense	2,435.63
Bonds purchased	6,459.54
Totals	\$31,713.10
<i>Balance</i> on hand, January 1, 1924.....	152.54

(4) We are glad to know that through our assistance the ancient church has been able to carry on its varied activi-

ties for another quadrennium. With the removal of the residential population from that section of the city, the greater ministrations of the church come upon the week days rather than upon the Sabbath. A swarming polyglot population walk the streets of lower Manhattan in the secular days, and to "save some" the church provides a daily religious service, as well as upon Sunday. Nor has the old Society in recent years been more zealous in good works than at the present.

(5) Our report four years since as to need of rebuilding can only be repeated. There should be erected upon the sacred spot a modern Methodist building where all the activities of our denomination in New York may be gathered. No situation in the city is more central for such a purpose; and in the raising of such an edifice, where religious work should also continue, the activity of the mother church would take on new life and vigor.

We thus submit our quadrennial report to the General Conference of 1924, adding the statement that as a Trust Fund Society we are to our utmost guarding the important interests which center around the historic shrine of American Methodism in New York.

Our membership consists of the following twelve Trustees: G. D. Beattys, W. A. Bentley, J. W. Crawford, F. W. Hannan, G. S. Ingraham, J. B. Morrell, W. T. Palmer, Omar Powell, C. F. Price, Henry Wade Rogers, A. B. Sanford, G. C. Teller.

For the Board,

A. B. SANFORD, *President,*

W. A. BENTLEY, *Secretary,*

OMAR POWELL, *Treasurer.*

REPORT OF THE FEDERAL COUNCIL OF CHURCHES

PRESENTED BY REV. CHARLES S. MACFARLAND, GENERAL SECRETARY, TO THE GENERAL CONFERENCE, ON MAY 12.

The development of the Federal Council of the Churches since the last meeting of the General Conference of the Methodist Episcopal Church presents to the Conference a question of great moment to the future of Christian cooperation. At the Quadrennial Meeting of the Federal Council in Boston, in December, 1920, the members of the Council voted unanimously that the constituent bodies should be requested to assume, at the earliest possible date, the full financial responsibility for the Council. This decision was only part of a general policy looking toward a more direct and complete oversight of all the work of the Council by the denominations whose servant it was created to be, and was the outcome of the progress made by the Council under the leadership of Dr. Frank Mason North during the previous quadrennium.

The Federal Council is the direct creation of the evangelical denominations for cooperative work, and is based upon a Constitution officially adopted by the General Conference of the Methodist Episcopal Church and the highest governing bodies of twenty-eight other denominations. The program of the Council is directed by the official representatives designated by the denominations themselves, thus giving authoritative sanction of a plan of common action. The tasks which the Churches have undertaken together through this agency have demonstrated that cooperation is a thoroughly practicable program and have led us to see that far larger cooperation is possible than we have yet undertaken.

The solid development of the Federal Council and the significance of its activities for the life and the work of all the constituent denominations to-day may be suggested in some slight measure by the following very brief summary of the last report of the Executive Committee, which is submitted herewith.

THE SPIRIT OF EVANGELISM

There is special satisfaction in the distinctly spiritual emphasis given to the Council's work by the Commission on Evangelism. Other phases of work may have received more publicity; none is of such indispensable value. The central place of evangelism in the life of the Church has been emphasized. Dr.

Charles L. Goodell, the Secretary of the Commission, has proclaimed the Gospel with winning power in scores of communities, coming to them not in the name of any single denomination, but in the various denominations which have joined in the Council. Teams made up of the secretaries in charge of evangelism in the various denominations have jointly visited many of the larger cities, bringing all the pastors together to plan a year's evangelistic program for the city as a whole, in which each church and its pastor has its part. By such concerted effort the imagination of a city has been captured as it could not be by isolated denominational activities; a publicity has been secured that no church could secure alone; an atmosphere has been created that makes the subject of religion an important and vital interest of the community as a whole.

The Council has given its attention, even more than in other years, to the development of the devotional life. The general observance of the Universal Week of Prayer and of a special Easter Period of Prayer and Evangelism was carefully planned. The "Fellowship of Prayer," prepared for use in all denominations throughout Lent, had a circulation of over 350,000.

CARRYING THE GOSPEL INTO SOCIAL LIFE

In accordance with the original purpose of the Council "to secure larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people so as to promote the application of the law of Christ in every relation of human life," the Council has been helping the Churches to deal more effectively with urgent issues that have to do with the building of a Christian society. In the notable Citizenship Conference held in Washington in October, and followed by a series of similar conferences throughout the country, in support of the Eighteenth Amendment and Law Enforcement, the staff of the Commission on Councils of Churches played the central part. It has initiated and carried forward this movement for public righteousness, enlisting the cooperation of a host of good agencies without any attempt to claim the credit for the Council itself.

Noteworthy progress has been made during the year by the Commission on the Church and Social Service, under the leadership of Dr. Worth M. Tippy, in bringing the Churches into cooperative service in behalf of prisoners in county jails, a better recreational life in communities, the abolition of child-labor, and better industrial relations. An outstanding illustration of the way in which the united action of the churches on social questions secures results that no denomination can achieve independently was the vigorous and successful effort to create public opinion against the twelve-hour day in industry. The facts in the case were brought together and published in a bulletin by

the Research Department, which is an excellent concrete example of the point of view of the Council in such matters. It made no pretense of being warranted in speaking on the technical side of the issues involved, but it declared that a twelve-hour day, by depriving men of their rightful opportunities for leisure, for education, for family life, for spiritual interests, commits a moral trespass and challenges the Churches in their own field. Within a few months the greatest steel organization in the world announced that in response to the demand of public opinion, immediate steps were being taken toward the abolition of the twelve-hour day.

The development of the Department of Research, under the direction of Rev. F. Ernest Johnson, including the weekly publication of Information Service, and the constant preparation of special bulletins on social and industrial themes, has rendered a unique service to every denomination, providing materials which every church needs in its dealing with the urgent social issues of the day.

BREAKING DOWN WALLS OF PARTITION

The year's work in developing more Christian relations between the white and the Negro races has been a clear justification of the venture of faith begun two years ago when the Commission on the Church and Race Relations was created. Among its special efforts has been a campaign to mobilize united Christian sentiment against the lynching evil. The increased interest throughout the Churches has been, in the judgment of close observers, no small factor in reducing the appalling lynching record of America to by far the lowest figure of recent years. The development of inter-racial committees in the more important cities, with white and Negro churches taking the lead, has been persistently carried on. The home mission text book, *The Trend of the Races*, prepared by Dr. George E. Haynes, one of the Council's secretaries, has had a circulation of 75,000 copies. In all this inter-racial work the cooperation of Rev. W. W. Alexander of the Methodist Episcopal Church, South, has been invaluable.

WORKING FOR A CHRISTIAN INTERNATIONAL LIFE

In no way has the Federal Council been of greater service to the Churches than in its work in behalf of a more Christian international life. A world shattered by war and yet carrying on its international life in a way from which war will come just as surely as fever comes from an undrained swamp, looks to the Church for moral and spiritual leadership in finding a better way. In the Commission on International Justice and Goodwill, the Churches have had an indispensable agency through which to voice in a vigorous and united way the Chris-

tian ideal for the nations. The program for developing intelligent support of the Permanent Court of International Justice is only one of many illustrations that might be given of the Council's work in this field. A pamphlet prepared in conference, both with church leaders and with expert authorities on international law, entitled, "The Churches and the International Court of Justice," reached practically every pastor in the twenty-nine denominations that comprise the Council. In November, special conferences were held with the President of the United States and the Secretary of State at which representatives of the many denominations that had taken official action in support of the World Court presented their denominational resolutions, thus making a most convincing demonstration that the concern for the World Court was not simply that of a single agency but permeated the life of the Churches.

The International Ideals of the Churches, drafted by the Council after long study and designed to crystallize the sentiment of the churches against war and in support of constructive agencies of international cooperation, have been officially adopted by many of the denominations and promise to be as notable a platform of the Churches as "The Social Creed of the Churches" has been for more than a decade.

The development of friendship with the Orient, which has a vital bearing on the foreign missionary movement in every denomination, has been a matter of special concern. Through the Council, clear and united expression has recently been given to the conviction of the Churches that in dealing with the restriction of immigration from Japan methods of friendly conference should be followed rather than the proposed method of abruptly abrogating the present treaty agreement with Japan.

The appeal for the suffering children in Germany, made by the Council's Committee on Mercy and Relief, directed by Rev. Ernest Lyman Mills, released by the Methodist Episcopal Board of Sunday Schools for this purpose, has resulted in a strong testimony of Christian love from the Churches of America and has gone far to serve as a ministry of reconciliation with those with whom we were lately at war. It has been especially valuable to churches like the Methodist Episcopal that have work of their own in Germany.

ASSISTING THE EVANGELICAL CHURCHES OF EUROPE

At a time when in large areas of Central Europe, as a result of the shattered economic life, Protestantism is face to face with the greatest crisis of its history, the united support of American evangelical forces is of cardinal importance. Through the Council, \$1,500,000 has been contributed to the rebuilding and strengthening of devastated French Protestant Churches, in addition to the large amounts forwarded directly by the denom-

inations themselves. The program of assistance to the French Churches has been completed during the last past year, but a far vaster task of support for the Churches of Central Europe is now being carried forward. Two steps taken during the year by the Federal Council are of great significance. The first is the appointment of Rev. Chauncey W. Goodrich, the honored pastor of the American Church in Paris, to serve in America as the representative of the Central Bureau of Relief for the Evangelical Churches of Europe, which came into being overseas chiefly as the result of initiative taken by the Federal Council and with special assistance from Bishop John L. Nuelsen. The second step is the appointment of Dr. Adolf Keller, of Zurich, Switzerland, one of the great Protestant leaders of the Continent, to serve American Protestantism as its representative in Europe. The organization for carrying on an effective mission of help to our fellow-Christians in Europe is now provided.

Of unique interest are the influences that have lately been bringing American Christianity into a new fellowship with the Churches of the Orthodox Eastern faith. The experience of confusion and suffering through which the Greek, the Russian and the Armenian Churches have been passing has led them to turn more naturally to the Christian forces of the west and has caused the hearts of the latter to expand in sympathy. In the new relations thus established each has been coming to appreciate the other and to desire a deepened fellowship. To increase this fellowship and establish contacts of mutual helpfulness a Committee on Relations with the Eastern Churches, under the Chairmanship of Rt. Rev. Charles H. Brent, has been appointed by authorization of the last meeting of the Executive Committee of the Council.

A WIDE RANGE OF SERVICE

Undergirding the whole program, which the Federal Council as a national agency of cooperation carries on, is the work of the Commission on Councils of Churches, which is engaged in the task of developing the spirit of cooperation, and agencies for the effective expression of that spirit, in local communities. To the nearly fifty City and State federations or councils of Churches thus developed throughout the country, in recent years, have now been added the new councils: Wilmington, Del.; Omaha, Neb.; and San Francisco, Cal.

Limits of space forbid a discussion of many other important phases of the year's activities in carrying on educational efforts, in supporting the Union Churches on the Canal Zone, in reenforcing the work of the chaplains in army and navy, in securing publicity in the daily press for the common interests of Protestantism, in developing a better appreciation of European Protestantism through the Huguenot-Walloon New Neth-

erland Tercentenary, in maintaining in Washington an office for the United Protestant forces under the chairmanship of Bishop McDowell, and in constant attention to many other cooperative tasks that arise from day to day.

THE SIGNIFICANCE OF THE COUNCIL

Reviewing this work of the year, we would summarize the service of the Council under five heads, in addition to the central task of promoting the spirit of unity throughout the Churches. The Council is seen to be:

1. A greatly needed clearing house of information and conference on matters of vital common interest;
2. An indispensable center of coordination in fields where the denominations are at work;
3. A pioneer agency in carrying on, in behalf of the denominations, new types of work for which they have as yet no special agencies of their own;
4. An agency for developing organized cooperation among the Churches of local communities throughout the country;
5. An organ of communication and cooperation with other important agencies—national and international, including the Churches of other lands.

RELATIONS WITH THE CONSTITUENT DENOMINATIONS

In an organization which has a directly representative character and is the official agent of the denominations for their cooperative work, the maintenance of the closest contact with the denominational life is of cardinal importance. To maintain such contacts with twenty-nine national bodies, differing widely in organization and in point of view, and to secure sufficient agreement to make a working program possible, is no easy task. But the attempt to do so is being made constantly and honestly, and, we believe, with an increasing measure of success. In addition to the monthly meetings of the Administrative Committee, including one official representative of each denomination, groups of denominational leaders are brought together, often almost daily, for consultation and conference on special phases of the work.

The work of the Council is not an outside or independent work, but the work of the denominations that compose it. Its achievements are their achievements, its failures their failures. It is not a super-organization. It has no life but a derived life, no authority but a delegated authority. It exists to serve the common needs of the denominations that called it into being. It desires above all things that they shall constantly exercise the control and assume the full responsibility that is rightfully theirs.

A NEW FINANCIAL POLICY

During the three years that have elapsed since the policy of looking to the denominations themselves, rather than to individuals, for the financial support of the Council was definitely adopted, solid progress has been made in carrying it out. The appropriations from the denominations for the support of the Council have more than trebled within the three years.

In this forward step of the present quadrennium of the Council the Methodist Episcopal Church has not yet had a part, as there has been no meeting of the General Conference, which alone could give the needed official sanction. Indeed, the further development of the new policy, even as concerns the other denominations, has been waiting upon the present meeting of the General Conference. The Northern Baptist Convention and the Presbyterian Church in the U. S. A., for example, having annual meetings of the denominations, were able to act promptly and to include the Federal Council in their official budget on the same basis as their denominational boards. Now, however, they are saying that they ought not to be expected to develop the policy of securing the Council's budget directly from the denominations unless the largest and strongest denomination of all is to lead the way.

It is to be earnestly hoped therefore that the present General Conference, instead of making a small appropriation to the Federal Council of the Churches out of the General Conference fund, will include the work of the Federal Council as one of the regular benevolent objects of the denomination, as is already done by several of the more important denominations. That there is abundant ground for doing so is found in the direct reinforcement of the work of the Methodist boards provided by the work of the Federal Council's Commissions in the various fields. For the Methodist Episcopal Church to assume at this time its full equitable share of the Council's budget would clearly establish the policy of denominational responsibility for the Council and have far-reaching effect in the future development of the cooperative movement.

The budget for the year 1924, as determined by the Executive Committee of the Federal Council at its meeting last December, is \$258,800. There has been a general conviction that the budget ought not to be less than \$300,000, the amount approved by the last quadrennial meeting, and the reductions that have been forced upon the Council through the exigencies of the last three years ought to be regarded as temporary only.

REPORT OF COMMISSION ON AREAS AND DISTRICTS

The General Conference of 1920 authorized the Bishops to appoint a Commission consisting of one Bishop, three ministers and three laymen to study our ecclesiastical geography and the changes that would be involved in the organization of the various Boards of the Church and of the General Conference Committees on the principle of the area system rather than of the General Conference District, said Commission to make its report on the second day of the General Conference of 1924.

In accordance with this action of the General Conference, the Bishops appointed the following Commission:

Bishop E. G. Richardson, 63 Ponce de Leon Avenue, Atlanta, Ga.
M. N. Wehrly, 420 Plum Street, Cincinnati, Ohio.

I. F. Roach, Long Beach, California.

J. C. Nicholson, 3620 Connecticut Avenue, Washington, D. C.

Frank C. Dunn, Gardner, Mass.

Frank A. Horne, 161 Chambers Street, New York City.

Henry S. Henschen, 108 S. LaSalle Street, Chicago, Illinois.

The Commission submits the following recommendations:

I. That General Conference Districts be abolished and that representation be made on the area principle, so that Paragraph 74, Section 2, shall read as follows:

“Paragraph 74, Section 2. For the purpose of representation on the Book Committee, the Administrative Boards and Committees in the General Conference, the Annual Conferences shall be grouped into as many areas as the General Conference from time to time shall determine.”

II. The following Boards and Committees have representation from General Conference Districts:

Book Committee

Board of Foreign Missions

Board of Home Missions and Church Extension

Board of Education

University Senate

Board of Sunday Schools

Board of Epworth League

Deaconess Board

Committee on Judiciary

Committee on Revision

Committee on Deaconess Work

The Commission acting under the direction of the General Conference to show the changes involved in the organization

of these Boards and Committees under the area system, makes the following recommendations:

The Book Committee. (See Paragraph 380, Section 1 of the Discipline of 1920. Also Paragraph 387, Section 3.)

The Commission recommends that there be one representative on the Book Committee from each area in the United States instead of one from each General Conference District. Substitute in the said paragraph and section the words "area" or "areas" for "General Conference District" or "General Conference Districts." Also in Paragraph 387, Section 3, substitute "areas" for "General Conference Districts." The paragraphs will then read as follows:

"Paragraph 380, Section 1. Beginning with 1900 A. D., the General Conference shall elect quadrennially a Book Committee consisting of one member from each of the areas in the United States into which the Annual Conferences are distributed, and ten members constituting the Local Committees as defined in Section 2 hereof. Those elected from the areas designated by odd numbers shall be elected for a term of eight years, and those from the areas designated by even numbers for a term of four years; and hereafter each General Conference shall elect for a term of eight years one member for each area in the United States, who shall be nominated by the delegations representing that area, to take the place of the member whose term is then expiring, or to fill any vacancy in the Committee for the unexpired term; provided, that in any such case the person elected to fill such vacancy in an area membership shall be from the Annual Conference to which the retiring member belonged, or within the bounds of which he resided. Any vacancy occurring in the area membership of the Book Committee, by a member's removal from the area from which he was elected, or by any cause whatsoever, shall be filled by the Book Committee until the next session of the General Conference."

"Paragraph 387, Section 3. This investigation shall be before the members of the Book Committee elected from the areas, who by a two-thirds vote may remove from office said Publishing Agent or Editor, between the sessions of the General Conference."

Board of Foreign Missions. (See Paragraph 414, Section 2, of Discipline of 1920.)

The Commission recommends that the representatives on the Board of Foreign Missions be one representative from each area in the United States and one from each major subdivision as shown in Paragraph 575, Discipline 1920, viz.: Africa, Eastern Asia, Southern Asia, Southeastern Asia, Europe, Latin-America.

The said section will then read, beginning at line 7 of said section, page 275:

"In constituting the Board of Managers, the Bishops shall nominate one representative from each area in the United States and one from each of the major subdivisions of the foreign field, as shown in paragraph 575, Discipline 1920."

Board of Home Missions and Church Extension. (See Paragraph 432, Section 1, of Discipline of 1920.)

The Commission recommends that there be one ministerial and one lay representative from each area in the United States. The paragraph will then read:

"Paragraph 432, Section 1. The Board of Home Missions and Church Extension of the Methodist Episcopal Church shall be composed of the Bishop resident at Philadelphia, the corresponding secretary elected by the General Conference, who shall be *ex officio* members, twenty-five Ministers and twenty-eight Laymen nominated by the Board of Bishops and elected by the General Conference. There shall be included in the foregoing numbers at least one Minister and one Layman from each area in the United States. All of the other effective Bishops resident in the United States shall be *ex officio* members without a vote. The superintendents of the five departments shall be advisory members. The terms of office shall begin at the adjournment of the General Conference and continue for one quadrennium or until their successors are chosen."

Board of Education. (See Paragraph 457, Section 1, of the Discipline of 1920.)

The Commission recommends that there shall be at least one area representative from each area in the United States. The paragraph will then read:

"Paragraph 457, Section 1. The management of the affairs and properties of the Board of Education shall rest in a Board of Trustees consisting of thirty-six members, of whom one-half shall be Laymen and at least three shall be Bishops, with at least one member resident in each area in the United States. The said Board of Trustees shall constitute the Board of Education of the Methodist Episcopal Church, a corporation existing under the laws of the State of New York. One third of the Board shall be elected at each General Conference on the nomination of the Board of Bishops, to serve for a term of twelve years."

University Senate. (See Paragraph 464, Section 1, of the Discipline of 1920.)

The Commission recommends that the University Senate be selected without any reference to areas or districts. The paragraph will then read:

"Paragraph 464, Section 1. The University Senate of the Methodist Episcopal Church shall be appointed quadrennially

by the Bishops, and shall be composed of twenty-one persons actively engaged in the work of education. If, in consequence of the retirement of a member from educational work, or from any other cause, a vacancy occur in the body during the quadrennium, it shall be the duty of the Bishops at their next semiannual meeting to fill such vacancy."

Board of Sunday Schools. (See Paragraph 468, Section 2, of the Discipline of 1920.)

The Commission recommends that there be one representative from each area in the United States. The paragraph will then read:

"Paragraph 468, Section 2. The Board of Sunday Schools shall be composed of the Corresponding Secretary of said Board and the Editor of Sunday School Publications, who shall be *ex officio* members thereof; three effective Bishops, one member from each area in the United States, who shall reside therein, and a sufficient number of members at large to make up the number of twenty-nine as the entire membership of said Board. There shall be both lay and clerical members, such as are expert in Sunday school work. All the members of said Board except the two *ex officio* members shall be elected by the General Conference upon nomination of the Board of Bishops."

Board of Epworth League. (See Paragraph 484, Section 4, Article IV.)

The Commission recommends that there be one representative from each area in the United States, and that the provision calling for the election of five members at large be abolished. The paragraph will then read:

"Paragraph 484, Section 4, Article IV. *Government.* The management of the Board of the Epworth League shall be vested in a Board which shall consist of a Bishop, General Secretary, the Editor of the Epworth Herald, and one member from each area in the United States, the area representatives to be nominated by the Board of Bishops and elected by the General Conference."

Deaconess Board. (See Paragraph 491, Section 1.)

The Commission recommends that there be one representative from each area in the United States and that the provision calling for three representatives at large be abolished. The paragraph will then read:

"Paragraph 491. *Incorporation and Functions.* Section 1. For the promotion of Deaconess work throughout the Church there shall be a Board known as the General Deaconess Board of the Methodist Episcopal Church. This Board, duly incorporated under the laws of the State of New York and having its headquarters in the city of Buffalo, shall have general supervision of all Deaconess work in the Church and control of all the Deaconesses. The General Deaconess Board shall be com-

posed of twenty-seven members, and the Corresponding Secretary, who shall be a member *ex officio* without vote. The elective members, nominated by the Boards of Bishops and elected by the General Conference, shall be three Bishops, three Deaconesses, and one representative from each area in the United States. Any vacancy in the Board which may occur during the quadrennium shall be filled by the Board of Bishops."

Committee on Judiciary and Committee on Revision. (See Paragraph 567, Rule 36.)

The Commission recommends that the word "area" be substituted for "General Conference District" in Rule 36, and that changes be made in the rule so that it will read as follows:

"Paragraph 567, Rule 36. *For the Committee on Judiciary and the Committee on Revision* the delegates of each area in the United States shall nominate from their number one member, the delegates from each of the following major divisions of the foreign field as found in Paragraph 575 of the Discipline of 1920, viz.: Europe, Asia, and Latin-America, shall nominate from their number one member, and the Bishops shall nominate three, making the total number twenty-seven. These Committees shall meet at such times as they may elect, or as may be ordered by the General Conference."

Committee on Deaconess Work. (See Paragraph 567, Rule 37.)

The Commission recommends the substitution of "area" for "General Conference District" and the number "three" for "nine" in said rule, so that it shall read:

"Paragraph 567, Rule 37. *For the Committee on Deaconess Work* the delegates of each area shall nominate from their number one Layman and one Minister and the Board of Bishops shall nominate three, making a total of forty-five. The committee shall meet as it may elect."

BISHOP E. G. RICHARDSON,
Chairman.

J. C. NICHOLSON,
Secretary.

REPORT OF COMMITTEE ON CHAPLAINS IN U. S. ARMY AND NAVY

There were, during the world war, 2,216 Chaplains in the Army and 157 in the Navy. The quota of the Methodist Episcopal Church was:

	DURING THE WAR	
	<i>Army</i>	<i>Navy</i>
Actual number appointed.....	261	27
Percentage of number appointed	.11	.17

At present there are 125 Chaplains in the Regular Army and 84 in the Navy. The quota of the Methodist Episcopal Church is as follows:

	AT PRESENT—1924	
	<i>Army</i>	<i>Navy</i>
M. E. quota of Chaplains appointed .....	.15	.14
Number now commissioned.....	19	9—a deficit of 5

The matters now immediately before the General Committee on Army and Navy Chaplains with reference to Chaplain matters are, first, an increase in the personnel of Chaplains of the Army, by increasing the ratio from one chaplain to 1,200 to one chaplain to 800, which would give about 46 additional chaplains; second, the removal of discriminations with reference to rank, so that Chaplains will be eligible to promotion to the different grades in the same number of years as other non-combatant officers, and adding to the grades to which Chaplains are eligible that of colonel. A Chaplain now ceases to advance beyond lieutenant-colonel, except in the case of the Chief Chaplain, who becomes colonel; third, that the Chief Chaplain may have the rank of brigadier general. Bills have been introduced both into the Senate and into the House to amend the National Defense Act passed in 1920, to accomplish the different objects.

With reference to the Navy, there is a reorganization bill known as H.R. 4444, which provides all that is desired for Chaplains in the matter of promotion. The law already provides for the number of Chaplains needed, but appropriations have not been made to carry more than 83 until recently when an increase of 17 was authorized. The General Committee on Army and Navy Chaplains reports that it is having great difficulty in finding these 17 men, 12 or 13 of whom should be Protestants. No quotas are being especially considered. It is

seeking for this, the best equipped men under 31½ years who have both college and seminary training, and who, of course, are of unquestioned character and ability, and have the endorsement of their denominational committee.

It is particularly desired that Annual Conferences shall keep up a close contact with the men in the service from their membership.

WILLIAM F. MCDOWELL,

Chairman of Committee on Chaplains and Chairman of the General Committee on Army and Navy Chaplains.

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REPORT OF COMMISSION ON COMITY AND COOPERATION

The following recommendations were adopted by the Joint Commission on Comity representing the Methodist Episcopal Church and the Methodist Episcopal Church, South, at a meeting held in Cincinnati, Ohio, February 14, 1923.

In beginning these negotiations, we desire to emphasize the fact that no step should be taken in the interest of either Church that may be a detriment to American Methodism.

During the progress of the negotiations of the Joint Commission on Unification of the two Churches we recommend:

1. That no plans looking to the exchange of territory in the home field be attempted by this Commission.

2. That there shall be the largest possible cooperation in all the connectional enterprises of the two Churches.

3. That to this end, the Executive Committee of the Board of Home Missions and Church Extension, and the Board of Sunday Schools of the Methodist Episcopal Church, and of the Board of Missions and the Sunday School Board of the Methodist Episcopal Church, South, or such sub-committee from the same as the bodies involved may mutually agree upon and appoint, shall meet in joint session with a view to reaching such agreements in regard to cooperation and the occupation of unoccupied territory as may seem wise.

4. That neither Church shall organize a new society in any community in which the other Church has a duly organized society, except by the consent of the Quarterly Conference of the existing society.

5. That we deem it wise to call attention to the fact that in certain portions of the field where both our Churches are now actively at work, marked and rapid developments are taking place which are constantly opening up new opportunities. We recommend that our administrators, and especially those of them who by our Church laws are made more or less directly responsible for the occupancy of such fields, use special care to observe comity, to avoid even the appearance of competition and overlapping, and to cooperate in such a way and to such degrees as that all the doors shall be entered and all needy fields occupied without duplication or overlapping.

REPORT OF THE COMMISSION ON CORRELATION

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, HELD AT SPRINGFIELD, MASS., MAY, 1924.

DEAR FATHERS AND BRETHREN: The report which is herewith submitted on behalf of the Commission on Correlation consists of two parts. Part I has to do with the plan which the Commission believes complies with every instruction contained in ¶ 572. Part II is a series of cross-section studies of childhood and adolescence. It will be observed that Part II is decidedly technical and it may appear to many as a very elaborate document.

PART I

Your Commission on Correlation, consisting of one Bishop, three nominated by the Board of Sunday Schools, three by the Board of the Epworth League, one by the Board of Foreign Missions, one by the Board of Home Missions, one by the Woman's Foreign Missionary Society, one by the Woman's Home Missionary Society, as appointed at the General Conference of 1916 and continued by the General Conference of 1920, has through the quadrennium carefully studied the religious education needs of children, young people and adults; and the various agencies of the Church existing and meeting these needs, and the means and methods whereby thorough coordination and correlation of the organizations within the local church may be secured in the interest of efficiency—the purpose being to promote thorough connectional interest and correlation without disturbing the autonomy of existing organizations.

The Commission has held frequent meetings during the quadrennium, has provided for surveys and specific studies of the interests committed to it, and reports as follows:

The Commission recommends to the General Conference that the various Boards and agencies of the Church responsible for promoting various phases of a comprehensive program of religious education in the local church shall constitute an Inter-Board Curriculum Commission to operate throughout the quadrennium, the members of said Commission to be appointed by the respective board or agencies whose programs center in the local church, the functions of this Commission to be the correlation of the various elements of educational material provided by the respective boards and to make available to a proposed

Commission on Religious Education in the local church a unified comprehensive program of religious education.

The Boards and Agencies now responsible for the promotion of religious education having membership on this Curriculum Commission are:

- Board of Sunday Schools.
- Board of Epworth League.
- Woman's Foreign Missionary Society.
- Woman's Home Missionary Society.

Director of Religious Education of the Quarterly Conference.
The larger Inter-Board Curriculum Correlation Commission recommended in this report shall be composed of:

- One Bishop.
- Three representatives of the Board of Sunday Schools.
- Three representatives of the Board of the Epworth League.
- One representative of the Board of Home Missions.
- One representative of the Board of Foreign Missions.
- One representative of the Woman's Foreign Missionary Society.
- One representative of the Woman's Home Missionary Society.

The Commission recommends that materials contained in Part II of this report be used by the Inter-Board Commission on Correlation and the local Church Commission on Religious Education, as hereinafter provided, as guiding principles in their work.

The Commission recommends that there be constituted in the local church by the Quarterly Conference a Commission on Religious Education to take the place of the present Committee on Religious Instruction, this Commission to be responsible for the organization and administration of a comprehensive and correlated program of religious education in the local church. The personnel of this Commission shall consist of one representative each from the Sunday School, the Epworth League, Woman's Foreign Missionary Society, Woman's Home Missionary Society, and the Committee on Apportioned Benevolences, the pastor and director of religious education being ex-officio members.

It is the opinion of your Commission on Correlation that this involves a modification or a restatement of the committees of the local church as enumerated in § 12, ¶ 107 of the Discipline.

Part II was prepared by a sub-committee of which Professor Norman E. Richardson of Northwestern University was the chairman, and represents eight years of painstaking study and thought concerning this most important question.

One of the most important tasks committed by the 1920

General Conference to any of its Commissions was that of making "a careful study of the religious educational needs of children, young people and adults." The purpose of this study was to help all educational agencies in the Church to arrive at a common understanding and agreement concerning a unified and correlated program of religious education.

If the Board of Sunday Schools, the Epworth League, the Missionary Societies and other educational agencies are to work together harmoniously and without competition, they and all their representatives in the local churches must come to a common understanding concerning the process whereby the divine grace is personally appropriated in each of the developmental stages of life. There must be common agreement, likewise, with respect to what constitutes the Christian life in all its fullness for children, for young people and for adults.

Cross-Section Studies of Childhood and Adolescence, which is Part II of the Report of the Commission on Correlation, contains a detailed list of educational needs and limitations at each of the age levels now universally recognized in the general field of education. It is composed of six distinct studies, including the following year groupings: 4-5, 6-8, 9-11, 12-14, 15-17, and 18-24. In each study the physical, mental, social and religious characteristics are briefly summarized. Then follows in each instance a list of the training centers or points of contact with the respective age group.

It is these spontaneous interests that have to be reckoned with if the educational program, whether it is training the devotional life, missionary education, Bible study or avocational training, is to be spiritually vital and permanently effective.

But this significant study does not stop here. Perhaps its greatest practical value lies in the fact that it defines the aim or purpose of religious education—Christian character—in such a way as to suggest clearly what constitutes a comprehensive program of training. Christianity is seen to be both thoroughly ethical and spiritually dynamic. Christian character here set forth consists of ten major, essential elements:

1. Physical health and fitness.
2. Mental efficiency and soundness.
3. The ability and disposition to make all kinds of social contacts properly.
4. The power to maintain right economic or business relationships.
5. Vocational efficiency.
6. The disposition and ability through wholesome avocational pursuits to conserve leisure time, surplus energy, spare money and non-vocational talents.
7. The ability to maintain right family relationships.

8. The ability to carry one's share of the large social and civic responsibilities.

9. The ability and passion to build society on a world basis.

10. The active personal appropriation of the grace of God, through Jesus Christ our Lord, and the maintenance of a warm, living religious experience.

Here is a study that can become the rallying point for constructive thinking and experimentation during the coming quadrennium. If it brings about correlation in the views held by the workers in our local churches concerning what a program of religious education really is and what it ought to accomplish, it will render a monumental service. The Church will discover in this report the outlines of a system of training that conserves the evangelistic passion as well as the determination to build a new social, political and industrial order. Delegates will help our educational agencies materially by stimulating discussion along lines indicated in this document. Ours is a democratic Church. Correlation can be realized ultimately only in so far as our people arrive at a common agreement concerning points of emphasis and final outcome. The Commission has pointed out the direction in which progress can be made.

If this report commends itself to this Conference we would respectfully suggest the advisability of taking some steps in perfecting the Cross-Section studies and in making them available to local church Commissions.

Respectfully submitted,

A. W. LEONARD, *Chairman*,
W. S. BOVARD,
FOSTER C. ANDERSON,
NORMAN E. RICHARDSON,
C. E. GUTHRIE,
DAN B. BRUMMITT,

CARL F. PRICE,
MRS. DANIEL STECKER,
MRS. CHAS. SPAETH,
ALLAN MACROSSIE,
R. E. DIFFENDORFER.

REPORT OF THE COMMISSION ON COURSES OF STUDY

To the General Conference of 1924:

With this report the Commission on Courses of Study completes the first eight years of its work. It presents this statement with a deep sense of the importance of the interests entrusted to it. Our church has nearly seventeen thousand pastoral charges in this country. In the end every form of her work depends for its success upon the efficient leadership given by its preachers in charge. It has, therefore, no more important task than the training of these men. And the problem becomes more urgent when we consider the rising standards of education and the increasing demands made for this and other reasons upon our ministry. In the last three decades, for example, college enrollment has increased fourfold in this country and high-school enrollment tenfold.

CONDITIONS AND NEEDS

As the result of a most thorough and valuable study made by the Commission on Life Service we have for the first time exact knowledge of the actual situation in our church as regards the training of our ministry. The facts are not encouraging. Only 20 per cent of our Conference members have both college and seminary training. The proportion of those who have not even completed high school is almost as great, namely, 18 per cent, and this at a time when high school enrollment in this country has reached two and a half millions. Over a fourth of our Conference members have never gone beyond the high school.

This situation becomes even more serious when we take into account the supply pastors. About one fourth of our churches to-day are left to be supplied. Over one half of these supplies have not even graduated from high school, over one third have had but an eighth grade education or less. If we add the supply pastors to the others, then over one fourth of our churches are being led by men who have not even completed a high school course.

It is commonly supposed that this condition, though serious, is improving. The facts do not bear this out. In the last twenty years the number of men received into the Conferences with high school training or less has increased from about twenty to twenty-seven per cent. At the same time the number with college training has decreased in about the same proportion.

Even these figures do not show the situation as bad as it really is, for during this same period there has been a large increase both actual and proportionate of the number of supplies. From 1900 to 1920 the churches left to be supplied increased from 2,682 to 4,321, or sixty per cent. Bearing in mind the much lower educational standards of our supply pastors, this increase indicates a still greater lowering of the educational qualifications of our ministry.]

THE CONFERENCE COURSE OF STUDY

The church has had two agencies for meeting this situation, first its colleges and theological schools, and second the Conference Course of Study. In the Methodist theological schools of this country there were something over a thousand regular students last year. A considerable proportion of these, however, were taken by mission work, educational work, or kindred fields outside the regular pastorate. At the same time about 2,500 men were enrolled in the four-year Conference Course of Study. The standard of training, upon which we should more and more insist, is that of the schools. But it is clear that for many years to come, as in the past, a large majority of our men will depend upon the Conference Course for their theological training. Only about a fifth of the men now entering our regular ministry have taken both college and seminary courses and so are entitled to be excused from the Course as a whole. And to the 2,500 noted above must be added the local preachers who are giving full time as supply pastors.

In view of this situation [it is surprising that the church for long years gave so little attention to the possibilities of training that lay in the Conference Course. As a matter of fact it was thought of less as a course of training than as a series of examinations. At one end was a committee of the bishops which once in four years recommended to that body a list of books to be adopted by them. At the other end were the Conference Boards of Examiners, whose title suggested their chief duty, namely, the setting of examinations. (2)

Eight years ago the General Conference passed legislation looking to a change in this situation. For the first time the Conference Course of Study was regarded not simply as a list of books and a scheme of examinations but as an educational institution for the training of our ministry.] A permanent Commission of seven members was appointed to give continuous supervision to this work and to make this educational agency effective. During the first four years the Commission had no financial resources and had to depend entirely upon the volunteer service of its members. Four years ago the membership of the Commission was enlarged to ten, and it is now composed of three bishops, three educators, three other ministers, and the

book editor *ex officio*. All but the last are elected by the bishops, the three educators being nominated by the Board of Education. The last General Conference also authorized a modest budget for the work of the Commission and this made possible the securing three years ago of Dr. Allan MacRossie as educational director and the important enlargement of its sphere of service which has marked the work of this quadrennium.

PLANNING A COURSE

In the arrangement of the Course of Study the same general lines were followed as in the previous quadrennium. The general effort has been to simplify the course, to reduce still further the number of books, but to make more thorough the work in the course. Including the studies for Admission on Trial, there are six books each in the fields of theology, of practical theology, and of history and biography, with seven books on biblical subjects. Three books are devoted to religious education; sociology, social service, and moral reform have all together three books. With the addition of the two volumes of Wesley's sermons, as directed by the last General Conference, the Course now includes ten books in the field of Methodist history, doctrine, and polity.

Remembering that the students in the course are at the same time men in active pastoral work, the course is arranged to have each year some biblical study which will bear fruitfully upon the minister's preaching, and some study of a practical character that will relate itself to the problems of the parish. At the same time attention has been paid to the order of studies so that the more difficult subjects would come later in the course.

There is still great need of texts especially adapted to men who are deficient in preparation and who must study by themselves. Three volumes were prepared for the present Course at the request of the Commission: Hannan's *Evangelism*, Soper's *Religions of Mankind*, and Langdale's *Citizenship and Moral Reform*. Other books are needed and in them the experience of the best of our modern correspondence schools should be taken into account.

[The courses for the foreign-speaking Conferences in this country have been brought more closely into line with the regular course. A very considerable proportion of the books in these courses are now in English and are the same as the books in the regular course, while others are retained in the foreign tongue so as to give training in the language in which the work is to be done.]

HANDBOOKS FOR STUDENTS AND EXAMINERS

The arrangement of the Course of Study is only the beginning of the work of the Commission. A far more difficult task is

that of providing students and examiners with plans and helps to make of this course a real school and an effective means of training. Three special means have been employed to this end and their development constitutes the distinctive elements in the new plan of training through the Course of Study.

The first of these is the series of handbooks prepared by the Commission. The most important of these handbooks are the five volumes of Directions and Helps, one for the studies for Admission on Trial, and one for each year of the Course. These handbooks aim to give the help of a teacher to the student who must carry on this work by himself, often in some remote field. Each book in the course has a section devoted to it. The purpose of the book is indicated, interest is enlisted for it, difficult parts are explained, suggestive questions are proposed, and specific directions given as to its study. An introductory section gives general suggestions to the student concerning personal and practical problems. Spiritual values are pointed out and practical needs kept in mind. The student is taught by constant suggestion to relate his studies to his work as preacher and pastor. A special section is devoted to homiletic suggestions in which the pulpit values of these studies are brought out. These handbooks are indispensable to the work of the examiners and each examiner is furnished with the portions dealing with the books that are assigned to him by his Board. In addition a special handbook is issued for the examiners themselves explaining the present plan and discussing important problems. Finally there has been issued a volume of Directions and Helps to accompany the Local Preachers' Course.

REQUIRED WRITTEN WORK

The second important element in the present plan for the training of the student preacher is that of the required written work. This plan tends to eliminate mere cramming for examination, to promote active and independent thought on the part of the student, while at the same time training him in clear thinking and exact expression as only writing can. The written work is not so much a matter of formal composition as a method of study and a means of constant self-expression, thus taking the place in a measure of the discussion of the school room.

MAKING A CORRESPONDENCE SCHOOL

It is the ideal of the Commission to embody in its plans the best methods that have been developed in correspondence schools and in the extension departments of our universities. This means something more than a set of books or even of written exercises. It involves at least two other items: a definite plan of work with definite tasks marked out week by week, and an instructor to whom the written work is sent and from whom help is received.

Along both lines plans have been worked out and recommended to the Boards of Examiners, and the more progressive of these Boards have already taken these up. The work is mapped out for students by weeks or months or quarters. The written work on a given text is sent to the examiner, who becomes now an adviser and instructor, and returns it with comment and criticism. This gives the best of opportunities for the establishment of a helpful personal relation between examiner and student.

SUMMER SCHOOLS OF THEOLOGY

The third element in the new plan is that of the summer schools. Such schools have been held in certain Conferences for a number of years, but with a few notable exceptions they were held for but a few days and were little more than a matter of coaching classes which enabled men to cram for examination, often thus defeating the more valuable plan of regular study throughout the year. Few of these schools could bring in the necessary lecturers to give inspiration and scholarly standing. There were but thirteen of these schools as late as 1921. Then came the advance. In 1922 there were 35 schools. In 1923 there were 42, with 71 Conferences participating and over 2,000 in attendance. The large majority were students in the Conference Course and examiners, but there were also many other ministers taking advantage of the opportunities offered and some schools, such as Michigan, Northwest Kansas, Kansas, and Genesee, provided special courses for these.

Several items help to explain this remarkable development: the interest and intelligent leadership of the Boards of Examiners; the provision of the General Conference by which the Commission has had the service of an Educational Director to promote such work; the legislation of the last General Conference, enacted at the request of the Commission, making it possible for each Conference to require the attendance of its students at these schools. Further, the modest budget of the Commission has been drawn upon to aid each one of these schools.

For the last four years there has been held each winter a conference of the chairmen of the Boards and the heads of these summer schools in order to plan and promote this work. Sixty men were in attendance upon the conference this winter. The result has been an establishment of standards and development in the quality of the work even more significant than the growth in numbers. The normal school of this kind is now held for ten days and is attended by all the men in the Course of Study and a large proportion of the examiners. Classes are conducted in the subjects of the Course. Special lecturers of high rank are brought in, usually professors from our colleges and seminaries and men of high achievement in the pastorate. Most of these schools are held at the seat of some one of our colleges.

In a growing number of instances a group of Conferences, a State, or an area unites in such a school. This is true in Ohio, Michigan, Minnesota, Montana, Wisconsin, Illinois, in the Philadelphia, Pittsburgh, Atlanta, New Orleans, and Indiana Areas, and the schools at Athens and Princess Anne.

[The importance of these schools cannot be overestimated. It is not easy for the student to prosecute his work in some remote field far from libraries and the stimulus of contact with teachers and fellow students. Through these schools every year for four years such contact is afforded him. He listens to the ablest men whom the church can provide. He shares experiences with other students and gets stimulus from contact with them. He receives light on his problems and the chance to bring all his questions. The examiner has an ideal opportunity to establish relations with the men whose work he is supervising during the year.] The majority of the students in the Course are already in these schools. There is no reason why in the near future their number should not be practically one hundred per cent.

THE CONFERENCE BOARDS OF EXAMINERS

As the pastor is the applied end of all our church work, so the Board of Examiners in this training of the men in the Course of Study. [There are now 1,642 examiners on the various Conference Boards in this country. No more important service is being rendered the church than that of this body of men whose work is now coming to be more fully appreciated. The new plans for the Course have added materially to the labors of these men. Many of them take from their vacation time to serve at the summer schools. Uniformly the Boards have cooperated heartily with the Commission. It is a pleasure to note the increasing care which the bishops are taking in the appointment of these men, insisting that in personal adaptation, in devotion, and in scholastic training they shall be fitted for their task.] In most Conferences these Boards are constituted of the very choicest men available, which goes far to explain the progress now being made.

The Commission through its Educational Director is in constant touch with these Boards and with the individual examiners through correspondence. In addition the Director has been able to make large personal contact through visitation of Conferences and summer schools, as well as in special conferences, including the winter conferences, at which some sixty representatives of about that many Boards were in attendance this year. The Commission supplies the Boards with the necessary volumes of Directions and Helps and furnishes each member the Examiner's Handbook. It has prepared a Registrar's Loose Leaf Record Book, whose increasing use is securing much more accurate and complete records. Through the courtesy of the

Book Concern an attractive diploma is furnished to the Boards for all graduates from the Course.

The larger function of the Board of Examiners should be more clearly recognized. Its name is misleading; it is a board for ministerial education and not a mere committee to conduct examinations. There should be in each Conference an agency that would have charge of the whole matter of the enlistment of candidates for the ministry and the supervision of their training. This agency should look up the men of promise and then follow them with friendly interest and help through their whole course of preparation. Not the least task here would be that of encouraging these candidates to secure the best possible training of the schools. The Board of Examiners is the agency for this work. Has not the time come when its name should be changed to correspond with its function?

POST GRADUATE COURSES

The Conference Course, like the college and seminary course, should be considered not as the end but as the beginning of a man's studies. An increasing number of our ministers recognize the need of carrying on systematic courses of study and are asking for aid in this matter. So far the Commission has issued three courses: one on the Gospel of John prepared by Professor Rollin H. Walker of Ohio Wesleyan, one on Jeremiah prepared by Professor Lindsay B. Longacre of Iliff School of Theology, and the third by Mr. Paul Hutchinson. The last named is on World Citizenship and Christian Service, and is peculiarly timely and valuable. It uses the World Service volume of the Methodist Episcopal Church, supplemented by several other valuable books, and introduces the student alike to the general world situation and the world-wide work of our own church. A number of other courses are now in preparation. It is the plan of the Commission to issue these courses at regular intervals, to enroll for this work all the men as they graduate from the Course, and to offer them a choice of courses covering all the significant fields of study for the minister. The student enrolling in these courses is provided with specific directions, including a plan of written work. For each course an instructor is secured, usually a professor in one of our institutions, and the work done by the student is under his direct supervision.

THE SUPPLY PASTOR

One of the most difficult tasks in the whole field is that of the training of the supply pastor. The importance of this matter has already been suggested. In 1922 there were marked as left to be supplied 4,323 of our charges in this country. Some of these were not supplied, some had pastors giving but part time, some were cared for by students or superannuates. But when

all deductions are made it appears that sixty per cent of the supplies give full time to their work and that at least two thirds of these are local preachers. It is a fair estimate that we have over 2,000 local preachers who are giving practically full time as supply pastors. It is true, these men are not serving our largest churches, yet in these very charges the need is often the greatest, and in very many cases they are the only centers of religious work and community service which the people have.

[In the past practically no attention was given to the training of these men, despite the fact that their lack of education made the need even more pressing.] We have found that over one half of the supplies have not even completed a high-school course, the proportion being three times as large as with the Conference members. It is true a local preachers' course was provided, but the matter was left to the uncertain care of Quarterly and District Conferences, there was no close supervision, and no special help was offered to the student. [Upon request of the Commission the last General Conference provided that the Conference Boards of Examiners should have charge of the studies of all local preachers who were full-time supplies. The further provision should be made that only such should be engaged by superintendents as are meeting the requirements of their Course. During the quadrennium the Commission issued a volume of Directions and Helps for the local preachers. A careful revision of the Local Preachers' Course is called for, to be made with the needs of these men in mind. The requirement of attendance upon the summer schools should be extended to these men, with financial aid, if it be necessary, to make this possible.] To secure the right results the closest possible cooperation will be needed between the district superintendents and the Board of Examiners.

Supply pastors
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THE CONFERENCE COURSE AND THE SCHOOLS

[The question has sometimes been raised whether, in making the Conference Course so effective educationally, the result might not be that men would content themselves with the Course instead of going to college and seminary, and thus the good become the enemy of the best. It may be replied in brief that the actual result has been just the opposite.] The Commission has clearly recognized that the Conference Course can never take the place of the training of the schools. It has urged the fuller training upon the students and has pointed out to the Boards of Examiners that it was one of their prime duties to advise with all those looking to the ministry or already in it as to their education in college and seminary. Further, the higher standards set by the Commission have introduced the young men to the educational ideal and have made many of them see the larger opportunities and needs. The summer schools, held

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most commonly at the seat of some college, have worked in the same direction. The more thorough and exacting the Conference Course is made, the more ready the young men will be to take their work in our schools.]

Our standard must remain that of the college and seminary training and this ideal must be kept constantly before us. At two main points this ideal could be greatly advanced: first, by interesting and enlisting young men for the ministry at an earlier age; second, by urging the need of training upon these young people from the first. A study of those who have failed to get the proper training will show the importance of these points. In many cases they are men who came into the ministry in later years when the education of the schools no longer seemed feasible. In many other instances there has been a failure on the part of the church to advise them rightly. Some district superintendent, hard pressed for men, has urged upon them the taking of an appointment, in not a few cases has taken them out of the schools where they were studying. More often the church has been simply indifferent and neglectful, failing rightly to impress upon young men the need of the highest degree of training for their high calling and receiving untrained men without protest. It is not enough for our colleges and seminaries to do this work of urging upon young men the need of training. This is first of all the concern of the Conferences. In recent years in many Conferences, including not a few of the older and stronger, the standards of admission have actually been lowered. But more than this, the Conferences must systematically urge upon the young men the higher standards, encouraging, advising, and aiding them. The college-medical course is a longer and more expensive course than the college-seminary course. Are our young men deficient in devotion or intelligence that they cannot meet this demand? As a matter of fact hundreds of them do this every year. Any young man with health, and that vigor of mind and will without which he has no place in the ministry, can secure a college and seminary training, provided he gets started in time and does not burden himself too soon with the cares of a family. And many have done it even with these handicaps.

THE WORK OF THE EDUCATIONAL DIRECTOR

Four years ago it was reported: "Your Commission is conscious of having simply made a beginning in this work." At that time the Commission had worked out the plans that are now being followed, but it lacked the leadership and the means to make possible the full carrying out of these ideals. The action of the last General Conference paved the way for the change. The budget provided for the last three years, though modest, has made it possible to secure the services of an Educational

Director, Dr. Allan MacRossie, and to put our plans increasingly into effect. The expenditure would have been justified by the single item of the development of the summer schools, which now include some three fourths of our Conferences. But this is only one item in the work. The office of the Commission is in touch not only with the officers of all Conference Boards of Examiners, but with every individual examiner and with each student, as well as with those enrolled in the graduate courses of study. With large numbers of these the Director has made personal contact through Annual Conference visitation, meetings with Boards and with students, and the inspection of summer schools, all but one or two of which have been visited by him. To all this must be added obvious and important items such as the preparation of the various courses, the publication of the six volumes of Directions and Helps and the Examiner's Handbook, besides various other aids, the development of the post graduate courses and the enlistment of students for these, and the constant correspondence called for in the supervision of a great educational institution.

THE RESPONSE

The final test of the value of this work is to be found in the student. In order to apply this test and to secure suggestions for the improvement of its work, a letter was sent to the students in the Course covering the whole area of the church in this country. The questions proposed were definite. They concerned the matter of practical plans like the Directions and Helps and the Required Written Work. They asked for opinions on relations to examiners and the value of summer schools. Suggestions and criticisms were invited. Finally, students were asked to state the effect of the Course upon them in their thinking, their work as pastors, and their personal life and faith. Follow-up letters were sent and large numbers of replies were received from all over the church.

There was general and generous appreciation of the efforts made by the Commission to aid the student through such means as the Directions and Helps and the Homiletical Suggestions. The present plan makes much larger demand upon the student for time and work, especially in the required written work, yet only a small proportion of students raised objection at this point. Individual books were occasionally criticized—in scarcely any instances from the standpoint of doctrinal teaching, sometimes because a book seemed to the student too large, or too heavy, or too remote from his practical interests. Thoughtful students constantly recognized the value of the written work, though the question of time was raised by some at this point. The summer schools were enthusiastically appreciated. Strong and constant appreciation was given to the Course as a whole.

More interesting were the replies as to the effect of these studies upon the student and his work. "It has cleared doubts, removed difficulties." "It has put me on a sure basis—I was born in a peculiar cradle, Baptist and Adventist. Thank God for the Course." Another receives "additional knowledge of the Bible, better understanding of the evangelical appeal and its application, stronger confidence in the Church, and a faith born of the spiritual nature of man and the ever present supernatural character of Christianity." "I have been greatly strengthened in my spiritual and intellectual life." There is frequent reference to the way in which the course has removed misconceptions, answered questions, and given a broader and surer basis for faith. "The Course has proved a great help, especially in work on the circuit." It would not be a surprise in a course like this, which seeks honestly and frankly to face the problems that arise in biblical, doctrinal, and philosophical study, if some of these students meeting these questions for the first time should for a while be disturbed in mind. Yet the striking fact is that the correspondents raise no objections on this score.

The members of the Boards of Examiners are of all men in best position to judge the working of the Course. The Commission is deeply appreciative of the fact that it has had through these two quadrenniums the constant and undivided support of the Conference Boards of Examiners throughout the church and their approval of its plans. The approval has been voiced in many resolutions as well as by the action taken by the conference of the chairmen of the Boards and leaders of summer schools held each winter, at which a majority of the Boards has been represented. This winter's conference, in which sixty Conference Boards were represented, among other things declared:

We, the representatives of the various Conference Boards of Examiners and officers of the Summer Schools of Theology of the Methodist Episcopal Church, in conference assembled at Evanston, Illinois, January 2-4, 1924, desire to express our deep conviction on some matters relative to the Conference Courses of Study and the Commission administering the same.

1. We who have been examiners and teachers in the Course of Study have found it universally profitable and helpful to the minds, lives and ministry of the men received into the Annual Conferences. It has greatly strengthened faith and the spiritual power of the men, and has widely increased their efficiency for soul-winning and for the total pastoral office.

2. The Commission on Courses of Study has shown in every action an earnest and unselfish desire to be of the largest possible service to the undergraduates and to the Boards of Examiners. We especially appreciate the spirit of the Commission in bringing every important step before this and similar groups of examiners for free discussion and the fact that the suggestions and advice of the men who have been dealing at first hand with the undergraduates have been consistently followed.

3. We call attention to the fact that pastors, for the most part, carry on this work for men in the pastorate, and it is adapted to the daily needs of the men on the field in the various Conferences. The Courses of Study have grown out of the best interpretations of those needs by the pastors themselves in the various Conferences.

4. We are entirely convinced that the selection and the actual use of the Course of Study under direction of this Commission has brought to us the very best service from the Courses of Study in the history of the church. The present plan for Summer Schools of Theology under immediate direction of the Conference Boards of Examiners supported and partly financed by the Commission is of inestimable value. The spiritual, intellectual, and general efficiency value is increasingly in evidence in the Conferences. We urge that as soon as it is at all possible this work be extended until the undergraduates, local preachers, and others, in every Conference in Methodism are served by these schools.

5. Because of these facts we urge the General Conference of 1924 to continue this Commission form of direction of the Courses of Study as at present, that it may devote itself freely and uninterruptedly to a better trained ministry. We insist that the Commission be given the freest and fullest chance to do its work, and that it be supported with sufficient funds and upheld by the complete confidence of the church. It has proven its reason for being, and the wisdom of this method of directing the Course of Study.

The Commission itself can only speak in highest terms of the way in which these Boards have met with intelligent devotion the increasing burdens imposed by the new plan.

LOOKING FORWARD

The awakening of the church as to this central problem of its leadership is one of the most encouraging signs in our situation. In recent years we have been stressing the need of more recruits. We are now coming to see that it is not more recruits that we need so much as better men, secured at an earlier age, and more thoroughly trained. To the latter end our schools should have even greater support than in the past, but the fact remains that we must still depend upon the Conference Course for the training of the majority of our preachers. We are in the process of making a real school out of this Course, indeed, the largest school in this country for the training of ministers of the gospel. Including those in postgraduate courses, this school now has over three thousand students actively at work, with over 1,600 members of Boards of Examiners to constitute the faculty. Over two thousand were in attendance at summer schools, in whose faculties were some of the strongest pastors and teachers in our church. For the supervision of this work, the preparation of necessary texts, handbooks, and other literature, and the needed subvention of the summer schools, the church provided last year a budget of \$40,000. That was an average of about \$13 per student, as compared with the annual expense of the church of anywhere from \$200 to \$600 per stu-

dent in our schools. We believe that the results have abundantly justified this expenditure.

EDWIN H. HUGHES, *Chairman*

CHARLES B. MITCHELL, *Vice-Chairman*

FRANCIS J. MCCONNELL

GEORGE R. GROSE

F. WATSON HANNAN

WALLACE MACMULLEN

POLEMUS H. SWIFT

LUCIUS H. BUGBEE

DAVID G. DOWNEY

HARRIS FRANKLIN RALL, *Secretary*

ALLAN MACROSSIE, *Educational Director.*

REPORT OF THE COMMISSION ON FAITH AND ORDER

The Commission on Faith and Order has met and organized pursuant to the action of the General Conference in May, 1920. It will present its report directly to the General Conference at Springfield, Mass.

BISHOP LUTHER B. WILSON, *Chairman.*

REPORT OF THE COMMITTEE OF SIX ON FOREIGN LANGUAGE PUBLICATIONS

DEAR FATHERS AND BRETHREN :

In presenting this report covering the work of four years, the *Committee of Six on Foreign Language Publications* desires to acknowledge its indebtedness of its predecessor, the Inter-Board Conference, which during the last year of the preceding quadrennium (1919) collected much valuable and authentic information relating to the existing needs for religious literature among non-English-speaking groups in the United States.

To the Inter-Board Conference also belongs the credit for having formulated the principles of procedure adopted for the guidance of this Committee of Six by the General Conference of 1920, as follows :

(a) No publication in a foreign language shall be authorized without investigation of the actual needs of the field in which it is intended that the publication shall be used.

(b) Publications in foreign languages shall be authorized only for missionary and evangelistic purposes.

(c) Such publications shall in each case contribute to the development and strengthening of American ideals.

The work of the Committee has been conducted in strict accordance with these principles, the number and variety of the publications authorized being the absolute minimum consistent with the responsibility of the Church for the evangelization of foreign-born peoples within our borders.

The Committee is likewise indebted to the three cooperating agencies, the Board of Home Missions and Church Extension, the Board of Sunday Schools, and The Methodist Book Concern, for the unfailing cordiality and unanimity of purpose with which these agencies have supported the work of this Committee. Without the prior investigations of the Inter-Board Conference and the continued and generous support of the cooperating boards, the results achieved during the quadrennium would have been impossible.

The personnel of the *Committee of Six* as appointed by the cooperating boards for the quadrennium is as follows :

For the Board of Home Missions

David D. Forsyth, Corresponding Secretary
Bishop William Burt

For The Methodist Book Concern

John H. Race, Publishing Agent
James E. Holmes, member of the Book Committee

For the Board of Sunday Schools

William S. Bovard, Corresponding Secretary
Henry H. Meyer, Editor of Sunday School Publications

Throughout the quadrennium the Committee has been assisted in the detailed conduct of its work by Amy Blanche Green for the Board of Home Missions and Eric M. North for The Methodist Book Concern. The officers of the Committee have been: Chairman, John H. Race; Secretary, Henry H. Meyer.

The Committee has met whenever the exigencies of its work required. Meetings were held as follows: 1920: Atlantic City, July 12; 1921: New York City, February 18; March 30, Chicago, May 5; New York City, July 8 and October 22; 1922: New York City, May 26 and October 28; 1923: New York City, March 20, May 23, and October 23; in 1924: New York City, March 3. The printed minutes of all meetings, with a detailed record of the transactions of each meeting, comprising 115 printed pages, are incorporated in the proceedings of the Book Committee and of the Board of Home Missions for the quadrennium.

Each year the Committee has submitted a full record of its work to each of the cooperating Boards, which have approved the work of the Committee and borne the expenses in accordance with the proportionate assessments recommended by the Committee. The Methodist Book Concern has served the Committee in all matters of financial accounting, paying all bills on proper vouchers and collecting the prorated assessments from the cooperating Boards.

FIELDS AND NEEDS

Starting with the information already in hand as a result of the work of the Inter-Board Conference, the Board of Home Missions, at the request of the Committee of Six, prepared tables showing (1) the extent of organized Protestant work among foreign-language-speaking peoples in the United States, and (2) periodical literature, both secular and religious, circulating among foreign-language groups in the United States.

TABLE I—Organized Protestant Work Among Foreign-Language Groups in the United States

RACE Estimated Number in U. S. and Canada	No. of Churches and Missions	Communi- cants and Ad- herents	Sunday Schools	S. S. Enroll- ment
BALKAN STATES				
Albanians (50,000) . . . . .	....	....	5	....
Bulgarians (40,000)	3	33	1	26
Greeks (300,000)	5	36	6	....
Jugo-Slavs (1,350,000)	1	546	2	698
Croatians (500,000)	1	25	1	....
Servians (675,000)	1	20	1	....
Slovenes (175,000)	10	573	5	428
Roumanians (250,000)	21	1,060	22	....
BALTIC STATES				
Esthonians	1	....	1	....
Finns (300,000)	60	2,768	29	1,643
Letts (45,000)	7	1,218	5	225
Lithuanians (750,000)	2	2	2	30
Swedish-speaking Finns	2	109	14	192
EASTERN AND CENTRAL EUROPE				
Czecho-Slovaks	56	5,175	47	3,925
Czechs (810,000)	64	3,680	44	3,675
Slovaks (425,000)	26	503	19	325
Magyars (450,000)	123	18,606	71	4,856
Polish (3,000,000)	32	3,993	22	923
Russians (400,000)	29	709	39	460
Ruthenians or Ukrainians (600,000)	48	998	14	793
SOUTH-WESTERN EUROPE				
Italians (3,500,000)	303	18,714	256	16,002
Portuguese (200,000)	15	944	15	750
Spaniards (80,000) . . . . .	....	....	....	....
NEAR EAST				
Armenians (90,000)	35	1,608	20	1,304
Assyrian-Chaldean	5	405	1	52
Syrians (200,000)	10	115	8	170
Jews (from all Countries) (3,300,000)	18	124	8	20
MEXICANS AND SPANISH-SPEAKING AMERI- CANS (1,500,000)	222	6,406	189	10,553
ORIENTALS				
Chinese	46	3,209	50	2,690
Japanese	107	7,266	66	5,084
Hawaiians	64	3,797	63	4,347
Koreans	23	1,776	15	681

The data contained in the foregoing table were compiled from statistics obtained from Home-Missions boards of the various Protestant denominations in the United States and Canada. They represent for the most part only such projects as receive appropriations from these boards. Three hundred and forty-nine polyglot churches of the Methodist Episcopal Church, not reported by languages, were not included in the tabulation, from which were also necessarily omitted many projects among foreign-speaking groups carried on by English-speaking churches. Statistics from Lutheran sources had not been received at the time the table was compiled (March, 1921).

TABLE II—Status of the Press and Religious Literature for Foreign-Language Groups in the United States

RACE	Secular Press	Religious Press	Hymnals	TRACTS AND BOOKS						
				A.	B.	C.	P.	For.	Rus.	7th D.A.
BALKAN STATES										
Albanians (50,000).....	4	.....	..	10	..	..	..	..	..	..
Bulgarians (40,000).....	4	.....	..	10	..	..	..	20	..	2
Greeks (300,000).....	24	3 (?)	..	13	8	..	..	37	7	8
Jugo-Slavs (1,350,000)										
Croatians (500,000).....	18	1 R. C.	1	1	..	..	..	1	..	3
Servians (675,000).....	8	1 (?)	..	..	..	..	..	8	..	1
Slovenes (175,000).....	15	2 R. C.	1	..	..	..	..	21	..	7
Roumanians (250,000).....	6	1	1	1	1	..	..	18	3	5
BALTIC STATES										
Esthonians.....	1	1	..	..	..	..	..	..	..	3
Finns (300,000).....	19	11 (9 Luth.)	2	1	..	15	..	5	9	2
Letts (45,000).....	1	1	4	..	..	..	..	..	..	..
Lithuanians (750,000).....	25	2 (1 R. C.)	1	..	4	..	..	5	..	..
Swedish-Speaking Finns.....	..	.....	..	..	..	..	..	..	..	..
EASTERN AND CENTRAL EUROPE										
Czecho-Slovaks										
Czechs (810,000).....	66	16 (7 R. C.)	2	41	..	30	..	8	..	..
Slovaks (425,000).....	30	19 (4 R. C.) (3 G. C.)	(?)	13	..	..	..	33	2	7
Magyars (450,000).....	35	5 (17th D.A.)	1	2	..	23	..	8	2	5
Polish (3,000,000).....	81	11 (6 R. C.)	3	10	..	4	..	43	24	10
Russians (400,000).....	26	7	3	9	9	23	..	11	..	13
Ruthenians or Ukrainians (600,000).....	14	5	1	9	..	..	..	..	1	6
SOUTH-WESTERN EUROPE										
Italians (3,500,000).....	186	8	7	31	..	28	18	156	..	7
Portuguese (200,000).....	20	3 (1 R. C.)	1	31	..	..	17	10	..	4
Spaniards (80,000).....	132	15 (3 R. C.)	5	115	..	68	37	..	..	..
NEAR EAST										
Armenians (90,000).....	13	4	1	..	..	..	..	10	..	6
Assyrian-Chaldeans.....	3	1	1	..	..	..	..	..	..	..
Syrians (200,000).....	10	1 (Rus.)	(?)	..	..	..	..	14	..	8
Jews (from all countries) (3,300,000).....	..	12	..	..	..	..	..	..	..	..
MEXICANS AND SPANISH-SPEAKING AMERICANS (1,500,000). (See Spaniards)										
ORIENTALS										
Chinese.....	11	1	2	4	..	..	..	..	..	..
Japanese.....	29	8	1	..	..	..	..	12	..	3
Hawaiians.....	5	1	..	..	..	..	..	..	..	..
Koreans.....	1	1	..	..	..	..	..	..	..	..

KEY TO TRACT AND BOOK COLUMNS:

A.—American Tract Society.
 C.—Chicago Tract Society.
 B.—American Baptist Pub. Society.
 P.—Presbyterian Board of Pub.
 For.—Foreign (published abroad).

Rus.—Russellite or International Bible Students Association.
 7th D. A.—Seventh Day Adventists.
 R. C.—Roman Catholic.
 G. C.—Greek Catholic.

Information concerning older immigrant groups from North and Northwestern Europe is omitted from both tables.

New data on foreign-language groups, prepared by the Board of Home Missions at the request of the Committee of Six and presented to the Committee at its meeting in October, 1923, are contained in the following tables:

TABLE III—Data on Recent Immigration of Newer Immigration Groups

	Number in U. S. in 1920	Net Increase or Decrease, June 30, 1920, to June 30, 1923	Number Admitted During Year Ending June 30, 1923	Quota for Year Ending June 30, 1924	Methodist Work With Them in U. S.	Meth. Work in Home Land
Armenians.....	37,647 f.b. 52,840 m.t.	15,818	2,586	230 (Russian)	55	
*Belgians.....	62,687 f.b. 122,686 f.w.s.	5,528	1,590	1,563		
Bulgarians.....	12,853 f.b. 14,420 m.t.	-3,008	392	302		Yes
Chinese.....	43,560 f.b. 61,639 m.t.	-1,511	11,885		(7 ch., 3 m.) 489	Yes
Finns.....	132,177 f.b. 264,082 m.t.	2,881	3,609	3,921	(4 ch., 6 m.) 460	Yes
Greeks.....	174,658 f.b. 221,768 m.t.	13,417	5,130	3,063		
Italians.....	1,624,998 f.b. 3,365,864 m.t.	188,898	63,922	42,057	(36 ch., 30 m.) 3,400	Yes
Japanese.....	81,562 f.b. 111,010 m.t.	3,133	11,571			
*Jugo-Slavs.....	222,278 f.b. 401,319 m.t.	10,312	6,181	6,426		Yes
Lithuanians (including Letts)	182,227 f.b. 336,600 m.t.	6,698	2,159	2,629	(1 ch.)	Yes
Magyars (Hungarians).....	268,112 f.b. 473,538 m.t.	3,282	7,694	5,747	(1 m.)	50 Yes
Mexicans.....	473,287 f.b. 725,332 f.w.s.	133,774	75,988		2,279 (19 ch., 23 m.)	Yes
Poles.....	1,077,392 f.b. 2,436,895 m.t.	-35,741	16,462	30,977	(2 ch., 5 m.) 186	
Portuguese.....	105,895 f.b. 215,728 m.t.	7,965	4,227	2,465	(2 ch., m5.) 176	Yes
Slovaks.....	274,948 f.b. 619,866 m.t.	20,499	6,628	Included in Czechoslov'ia	(5 m.)	55
Syrians.....	57,557 f.b. 104,139 m.t.	4,329	1,990	882	(2 m.)	30
Ukrainians or (Ruthenians or Rusniaks).....	55,672 f.b. 95,458 m.t.	2,165	1,287			

Figures for starred countries are by country—all others by peoples.
f.b.—foreign-born. f.w.s.—foreign white stock. m.t.—mother tongue

TABLE IV—Data on Recent Immigration of Older Immigration Groups

	Number in U. S. in 1920	Net Increase or Decrease, June 30, 1920, to June 30, 1923	Number Immigrants Admitted During Year Ending June 30, 1923	Quota for Year, Ending June 30 1924	Number of Methodists in U. S.	Meth. Work in Home Land
*Danes.....	189,531 f.b. 466,946 f.w.s.	10,799	4,523	5,619	Included in Norwegians	Yes
French.....	153,072 f.b. 333,678 f.w.s.	62,267	41,310 4,380 (fr. France)	5,729 (fr. France)	93	Yes
*Norwegians.....	362,199 f.b. 1,020,788 f.w.s.	19,054	11,175	12,202	6,137	Yes
*Swedish.....	643,203 f.b. 1,485,062 f.w.s.	27,065	17,916	20,042	19,246	Yes
*Germans.....	1,915,864 f.b. 7,259,992 f.w.s.	108,431	48,277	67,607	58,437	Yes
German-speaking *Austrians (present bound- aries).....	575,627 f.b.	15,818	8,103	7,342	689	Yes
Czechs (Bohemians) and Mor- avians.....	622,796 f.w.s.	3,255	6,373	14,357 (fr. Czo. Sl'kia)		
Lithuanians.....	135,068 f.b.	6,698	2,159	2,629	(1 ch)	Yes
Polish.....	1,077,392 f.b. 2,436,895 f.w.s.	-35,741	16,482	30,977	186 (1 ch, 5 mis'sns)	Yes
Russians.....	392,049 f.b. 731,949 f.w.s.	7,074	5,281	24,405 (fr. all Russia)	(6 mis'sns)	Yes

Figures for starred countries are by country—all others by peoples.
f.b.—foreign-born. f.w.s.—foreign white stock.

TABLE V—Immigration Aliens Admitted During the Fiscal Years Ending June 30, 1921, 1922, 1923

Immigrant aliens are those who come expecting to reside permanently. Figures for 1923, starred groups, include non-immigrants also, because other data were not available when table was made.

	1921	1922	1923	Total Admitted
Albanians.....				
Armenians.....	10,212	2,249	2,396	14,857
*Austrians.....	4,947	5,019	8,103	18,069
*Belgians.....	6,166	1,541	1,590	9,297
*Bulgars.....	585	297	392	1,274
Chinese.....	4,017	4,465	4,074	12,556
Czechs (and Moravians).....	1,743	3,086	5,537	10,366
*Danes.....	6,260	2,709	4,523	13,492
Estonians.....				
Fins.....	4,233	2,506	3,087	9,826
French.....	24,122	13,617	34,371	72,110
French Canadians.....				
Germans.....	24,168	31,218	65,543	120,929
Greeks.....	31,828	3,821	4,177	39,826
Hebrews.....	119,036	53,524	49,719	222,279
*Hollandish.....	6,493	1,990	3,150	11,633
Italians: Northern.....	27,459	6,098	9,054	42,611
Southern.....	195,037	35,056	39,226	269,319
Japanese.....	7,531	6,361	5,652	19,544

	1921	1922	1923	Total Admitted
*Jugoslavs:				
Serbs				
Croats				
Slovenes				
.....	23,536	6,047	450	30,033
Koreans	61	88	104	253
Letts	.....	.....	.....	.....
Lithuanians	829	1,602	1,828	4,259
Magyars	9,377	6,307	6,922	22,606
Mexicans	29,603	18,246	62,709	110,558
*Norwegians	7,423	5,292	11,745	24,460
Poles	21,146	6,357	13,210	40,713
Portuguese	18,856	1,867	2,802	23,525
Roumanians	5,925	1,520	1,397	8,842
Russians	2,887	2,486	4,346	9,719
Slovaks	35,047	6,001	6,230	47,278
Spaniards	27,448	1,879	3,525	32,852
*Swedes	9,171	6,624	17,916	33,711
*Swiss	7,106	3,398	3,349	13,853
Syrians	5,105	1,334	1,207	7,646
Ukrainians (Ruthenians or Rusniaks)	958	698	1,168	2,824
Welsh	1,748	956	1,622	4,326

TABLE VI—Net Increase or Decrease in Population by Arrival and Departure of Aliens, Fiscal Years Ending June 30, 1921, 1922, and 1923, by Races and Peoples or by Countries (the latter are starred)

	1921	1922	1923	Total Increase or Decrease
Albanians	.....	.....	.....	.....
Armenians	9,799	2,025	2,411	14,235
*Austrians	3,534	4,428	7,863	15,825
*Belgians	4,482	128	918	5,528
*Bulgars	-2,767	-477	227	-3,017
Chinese	-1,717	-764	970	-1,511
Czechs (and Moravians)	1,188	-1,766	3,833	3,255
*Danes	5,051	1,736	3,897	10,684
Estonians	.....	.....	.....	.....
Finns	619	160	2,102	2,881
French	20,634	9,138	32,495	62,267
French Canadians	.....	.....	.....	.....
Germans	17,154	23,729	67,548	108,431
Greeks	17,764	-4,692	1,326	14,398
Hebrews	120,516	53,437	51,008	224,961
*Hollandish	4,207	695	2,514	7,416
Italians: Northern	14,009	-3,377	7,837	18,469
Southern	166,590	-18,339	22,178	170,429
Japanese	-1,271	-2,441	399	3,313
*Jugoslavs:				
Serbs				
Croats				
Slovenes				
.....	10,248	-4,053	4,052	10,247
Koreans	-10	6	17	13
Letts	.....	.....	.....	.....
Lithuanians	-3,925	-3,498	725	-6,698
Magyars	-3,502	766	6,018	3,282
Mexicans	38,892	22,795	72,087	133,774
*Norwegians	4,746	3,509	10,974	19,229
Poles	-19,039	-26,075	9,373	-35,741
Portuguese	12,450	-5,115	630	7,965
Roumanians	-2,932	-3,290	19	-6,203
Russians	-9,022	-753	2,701	-7,074
Slovaks	16,803	-2,334	6,030	20,499
Spaniards	10,990	-10,637	3,145	3,498
*Swedes	5,916	4,412	16,612	26,940
*Swiss	6,113	2,368	2,784	11,265
Syrians	3,575	11	743	4,329
Ukrainians (Ruthenians or Rusniaks)	632	313	1,220	2,165
Welsh	1,886	1,025	1,949	4,860

TABLE VII—Comparison of Immigration Quotas on Basis of 3 per cent on 1910 Census and 5 per cent on 1890 (as recently proposed)

	Three Per Cent of 1910	Five Per Cent of 1890
Austria.....	7,451	2,757
Czechoslovakia.....	14,357	5,076
Denmark.....	5,619	6,961
France.....	5,729	9,785
Germany.....	67,607	128,067
Greece.....	3,294	116
Hungary.....	5,638	1,183
Italy.....	42,057	9,779
Norway.....	12,202	16,133
Poland.....	21,076	12,888
Russia (European and Asiatic).....	21,613	4,978
Lithuanian region.....	2,310	532
United Kingdom.....	77,342	150,146
Turkey.....	2,388	322

METHODIST PUBLICATIONS ALREADY IN THE FIELD

Upon assuming responsibility, your Committee found the following Methodist publications in the field:

1. *Der Christliche Apologete und Haus und Herd* (German), a regular weekly publication of The Methodist Book Concern, established by authority of the General Conference and therefore not coming within the province of the supervision of this Committee.

2. Hymnals, Disciplines, and other books and pamphlet publications in German, Swedish, and Norwegian-Danish.

3. Periodicals subsidized by The Methodist Book Concern:

Enlightenment (Russian), New York

Sandebudet (Swedish), Chicago

Hydre Stammen (Swedish, for young people), Chicago

Der Kristliche Talsmand (Norwegian-Danish), Chicago

Ostens Missioner (Norwegian-Danish), New York

Vidnesbyrdet (Norwegian-Danish), Seattle

Hawaiian-Korean Christian Advocate, Honolulu

Japan Methodist (Hawaiian), Honolulu

Ang Mabuting Balita (Filipino), Honolulu

Lecciones Demonicales Explicades (Spanish lesson quarterly), Albuquerque.

4. Periodicals subsidized by the Board of Home Missions:

Aurora (Portuguese), Boston

Krestan (Slovak), Pittsburgh

5. Periodical subsidized jointly by the Board of Home Missions and the Methodist Book Concern:

La Fiaccola (Italian), New York

In order not to disturb any worthy enterprise already under way, the Committee gave tentative authorization for the con-

tinuance of these publications for one year with the exception of *Enlightenment* (Russian), which was discontinued at the first meeting of the Committee in July, 1920. At the same time the Board of Home Missions was requested to secure for the Committee full information concerning the editorial policy and general usefulness of each publication. Subsequent action of the Committee with regard to the above named publications, based on fuller knowledge concerning the general character, cost and actual service value of each, was as follows:

The Italian weekly, *La Fiaccola*, was first made a monthly and then discontinued.

The Swedish weekly, *Sandebudet* (Chicago), was recommended for continuance as the only Swedish Methodist periodical, The Methodist Book Concern assuming responsibility for its publication.

Three Norwegian-Danish periodicals, all subsidized by The Methodist Book Concern, *Ostens Missioner*, *Den Kristelige Talsmand*, and *Vidnesbyrdet*, were recommended for consolidation, which recommendation was approved by the Book Committee. The new consolidated weekly, *Evangelisk Tidende*, is published by The Methodist Book Concern at Chicago.

The publications issued by the Methodist Mission in Hawaii, the *Korean-Hawaiian Christian Advocate* and *Japan Methodist* and also *Ang Mabuting Balita*, previously subsidized by General Conference action, were continued.

The Portuguese monthly, *Aurora*, published by the Morgan Memorial Church, Boston, was continued. The Methodist Book Concern and Board of Home Missions and Church Extension sharing equally in the expense.

The Slovak monthly, *Krestan*, edited and published by a Slovak Methodist minister, has been taken over and is being published jointly by the Congregational and Methodist Episcopal Churches, the Board of Home Missions and Methodist Book Concern sharing equally in the Methodist part of the total expense.

NEW PUBLICATIONS

During the quadrennium your Committee has been instrumental in producing the following new publications:

Racconti per i Fanciulli (Italian-English story leaf): During two years of the quadrennium there was published an Italian-English story leaf, the story in which was based on the International Improved Uniform Lesson as treated in the *Primary Quarterly*. This leaflet was intended to be taken home by children in Italian Sunday schools in order that parents who are not familiar with the English language might see what their children were studying in Sunday school. The publica-

tion met with great favor in many quarters and was used not only for the purposes indicated, but also as a tract. Later, however, it was consolidated with the new Italian weekly publication, the lesson continuing to appear as a Children's Department in that weekly.

Bilingual Lesson Quarterlies: With the approval of the Committee of Six on behalf of the Methodist Episcopal Church, a plan was devolved by the Sunday School Council Standing Advisory Committee to meet the needs of the foreign-speaking adults who might be reached by our Protestant churches with suitable literature for Bible study. In accordance with this plan Bible study courses covering two years have been issued in undated forty-eight-page quarterlies having six bilingual editions and entitled in English "Bible Lessons for Adults in Home and School." The courses include the Life of Christ, Studies in the Christian Life, The Early Christian Churches, and Songs and Prayers in the Old Testament. A third year is under consideration. Each number contains thirteen Bible lessons and a small amount of magazine matter, the Bible lessons and part of the magazine matter being printed bilingually. The six language groups thus supplied are Czech (*Bohemian*), Italian, Magyar (Hungarian), Polish, Russian and Spanish. Six denominational printing houses have entered into the plan, each publishing house publishing one of the editions under a common imprint title, "The United Religious Press." Under this arrangement the Czech-English edition is printed by The Methodist Book Concern. The English material is substantially the same in all of the six quarterlies and is prepared under the direction of an interdenominational editorial committee on which the Committee of Six is represented.

Tracts—Forty-one tracts have been prepared and distributed in thirteen languages, from one to seven in each language. These have been furnished to workers among foreign-language groups for free distribution in quantities sufficiently limited to guarantee their profitable use. The total number thus circulated has been a little in excess of 500,000. The "Social Creed of the Churches" and "Facts and Figures concerning the Methodist Episcopal Church," a brief statement of what the church is doing, where it is working, how it began and what it believes in terms of life and experience, have each been issued in eleven languages. Another leaflet, "The Church and the Workingman," issued in Italian and Russian, is meeting with large favor.

The leaflet "Prohibition of Alcohol in the United States" was prepared by an American of foreign birth in an effort to present to non-English people the truth regarding the agencies which brought about the prohibition of the liquor traffic. It is a statement of fact and not propaganda.

The titles, with number of copies published, are as follows:

<i>Arabic</i>		
1	Social Creed (4 pages)	3,000
2	Facts and Figures (8 pages)	3,000
<i>Czech (Bohemian)</i>		
1	Social Creed (4 pages)	15,400
2	Facts and Figures (8 pages)	15,800
<i>Finnish</i>		
1	Social Creed (4 pages)	5,000
2	Facts and Figures (8 pages)	5,000
<i>German</i>		
1	What the Church Means to Me (8 pages)	5,000
<i>Italian</i>		
1	Social Creed (4 pages)	35,000
2	Facts and Figures (12 pages)	20,250
3	The Church and the Workingman (31 pages)	20,000
4	Prohibition of Alcohol in U. S. (18 pages)	20,000
5	Carmela (11 pages)	20,000
<i>Lithuanian</i>		
1	Social Creed (4 pages)	15,000
2	Facts and Figures (8 pages)	15,000
3	Prohibition of Alcohol in U. S. (8 pages)	5,000
<i>Magyar (Hungarian)</i>		
1	Social Creed (4 pages)	5,000
2	Facts and Figures (8 pages)	5,000
<i>Norwegian-Danish</i>		
1	Why Go to Church? (8 pages)	20,000
2	The Family (8 pages)	20,000
3	The Bible (8 pages)	20,000
4	An Evangelistic tract (1 page)	20,000
5	An Evangelistic tract (1 page)	20,000
<i>Polish</i>		
1	Social Creed (4 pages)	15,000
2	Facts and Figures (12 pages)	15,000
3	Things of First Importance (12 pages)	15,000
4	Prohibition of Alcohol in U. S. (8 pages)	5,000
5	The Church and the Workingman (31 pages)	20,000
6	The Meaning of the Christian Life (16 pages)	5,000
<i>Portuguese</i>		
1	Social Creed (4 pages)	15,400
2	Facts and Figures (8 pages)	15,800
<i>Russian</i>		
1	Social Creed (4 pages)	15,400
2	Facts and Figures (8 pages)	15,800
3	Social Principles of Jesus, Comment for the week, Chapter XI (16 pages)	12,400
4	The Meaning of Prayer, Comment for the Week Chapter VIII (29 pages)	12,400
5	The Manhood of the Master, Comment for the Week Chap. IV (16 pages)	12,400
6	The Church and the Workingman (31 pages)	20,000
7	Prohibition of Alcohol in U. S. (8 pages)	5,000
<i>Slovak</i>		
1	Social Creed (4 pages)	15,635
2	Facts and Figures (8 pages)	15,950
<i>Spanish</i>		
1	Social Creed (4 pages)	20,300
2	Facts and Figures (8 pages)	20,175
	Total number of leaflets published	583,710
	Total number of pages	6,092,140

La Voce: Following the discontinuance of the Italian paper, *La Fiaccola*, negotiations were entered into with other denomin-

ations looking toward the publication of an interdenominational Protestant Italian weekly. Considerable interest was manifested on the part of the Baptist, Congregational and Presbyterian Boards and efforts were made to secure the hearty cooperative support of the Italian membership of these churches. In the end, however, the negotiations failed. Thereupon the Italian Methodist pastors in conference assembled expressed a desire to reestablish a Methodist Italian periodical, preferably weekly. The Committee of Six conferred with representatives of the Italian ministers and upon receiving assurance from the Italian ministers of their united cordial support of such an undertaking, the Committee recommended to the Board of Home Missions and The Methodist Book Concern the experimental publication of a new Italian weekly and appointed an Editorial and Publication Committee to supervise the enterprise. Under this arrangement and with the approval of the cooperating agencies, *La Voce*, an Italian weekly, was launched, January 1, 1923. The excellent showing made by the publication at the end of the first year, especially in regard to the total support received from Italian sources, including the number of paid subscriptions, induced the Committee to approve the continuance of the publication of *La Voce* during 1924, "subject to the action of the General Conference or such supervisory body as the General Conference may appoint."

Lithuanian Ritual: A booklet has been prepared in the Lithuanian language containing the Lord's Prayer, the Ten Commandments, the Apostles' Creed, six selected hymns with responsive readings and sections of the ritual, including the services for baptism, the Lord's Supper, marriage and reception into membership in the Church. Of this booklet three thousand copies have been printed and distributed.

Lithuanian Hymnal: A small Lithuanian hymnal containing twenty-five selected hymns, chiefly from our Methodist hymnal, has been prepared and published.

Norwegian-Danish Hymnal: The Committee has cooperated with the Methodist Book Concern in producing a revised church hymnal for our Norwegian-Danish constituency.

Committee of Six on Foreign-Language Publications Statement of Financial Cooperation

The following does not include foreign-language publications subsidized by the Book Concern alone under General Conference authorization or action of the Committee of Six and the Book Committee. Nor does it include the subsidies and settlement of deficit on *La Fiaccola* which were shared by the Methodist Book Concern and the Board of Home Missions.

Statement of Financial Cooperation
(July 1920 to March 1, 1924)

TRACTS	Total Cost	Credits from Sales to Date	Net Total Cost	Methodist Book Concern	Board of Home Missions	Board of Sunday Schools
Arabic (2) (6,000).....	\$126.37	\$.....	\$126.37	\$63.18	\$63.19	\$.....
Czech (2) (31,200).....	187.98	.40	187.58	93.79	93.79	.....
Finnish (2) (10,000).....	112.85	.....	112.85	56.43	56.42	.....
German (1) (5,000).....	47.50	.....	47.50	23.75	23.75	.....
Italian (5) (130,250).....	702.55	3.25	699.30	349.65	349.65	.....
Lithuanian (3) (35,000).....	265.14	.....	265.14	132.57	132.57	.....
Magyar (2) (10,000).....	112.86	.....	112.86	56.43	56.43	.....
Norwegian-Danish (5) (100,000)	393.70	.....	393.70	196.85	196.85	.....
Polish (6) (75,000).....	921.58	.....	921.58	460.79	460.79	.....
Portuguese (2) (31,200).....	167.55	.....	167.55	83.73	83.77	.....
Russian (7) (93,400).....	1,052.30	.....	1,052.30	526.15	526.15	.....
Slovak (2) (31,585).....	150.85	.....	150.85	75.42	75.43	.....
Spanish (2) (40,475).....	234.99	2.40	232.59	116.29	116.30	.....
OTHER PUBLICATIONS						
LA VOCE (Experimental 6 mo. subsidy).....	1,800.00	.....	1,800.00	.....	1,800.00	.....
LA VOCE (Preliminary Expenses and subsidy).....	3,850.87	.....	3,850.87	1,925.43	1,925.44	.....
RACCONTI PER FANCIULLI (Italian Story Leaf).....	4,229.74	94.51	4,135.23	1,378.41	1,378.41	1,378.41
AURORA (Portuguese) subsidy.....	2,077.46	117.22	1,960.24	980.12	980.12	.....
KREKSTAN (Slovak) subsidy.....	1,125.00	.....	1,125.00	562.50	562.50	.....
BOOKS AND UNDATED LESSON PUBLICATIONS						
Bilingual Quarterlies (six language editions).....	5,283.35	342.06	4,946.29	2,473.14	2,473.15	.....
Lithuanian Ritual.....	320.00	75.36	244.64	122.32	122.32	.....
Lithuanian Hymnal.....	107.65	10.00	97.65	48.83	48.82	.....
COMMITTEE EXPENSES						
Minutes.....	852.61	.....	852.61	284.20	284.20	284.21
Postage.....	30.56	.....	30.56	10.19	10.19	10.18
Miscellaneous.....	164.76	.....	164.76	54.92	54.92	54.92
RECAPITULATION						
Tracts.....	4,476.22	6.05	4,470.17	2,235.08	2,235.09	.....
Periodicals.....	13,083.07	211.73	12,871.34	4,846.46	6,646.47	1,378.41
Books and Undated Lesson Publications.....	5,716.00	427.42	5,288.58	2,644.29	2,644.29	.....
Committee Expenses.....	1,047.93	.....	1,047.93	349.31	349.31	349.31
Totals.....	\$24,323.22	\$645.20	\$23,678.02	\$10,075.14	\$11,875.16	\$1,727.72

METHODISM'S RESPONSIBILITY

Encouraging as is this record of work for the quadrennium, it can be considered only as a small beginning of the work of the Methodist Episcopal Church in literature production for foreign-language groups in the United States. Both the historic traditions of Methodism and its numerical strength in the United States point to the proportionally large measure of responsibility resting upon our Church for the evangelization of the strangers within our gates. Christian literature is an effective tool of evangelism. When printed in the languages spoken by those seeking the blessings of freedom and protection under the American flag, such evangelistic and missionary literature brings to the emigrant groups their first understanding of the Protestant Christian principles upon which the American republic is founded, and without an understanding of which alien groups in the United States are likely to become a menace

rather than a source of renewed strength to our free Christian institutions.

The Church should, therefore, look forward to a very large extension of the work of producing evangelistic and missionary literature for foreign-language groups. The initial systematic organization and prosecution of this work constitutes the record of this committee for the past quadrennium. It is the judgment of your Committee that this type of service should be continued under such auspices as will insure its independent and rapid development.

Respectfully submitted,

THE COMMITTEE OF SIX

FOR THE METHODIST BOOK CONCERN

John H. Race, *Chairman*

James E. Holmes

FOR THE BOARD OF HOME MISSIONS AND
CHURCH EXTENSION

David D. Forsyth

Bishop William Burt

FOR THE BOARD OF SUNDAY SCHOOLS

William S. Bovard

Henry H. Meyer, *Secretary*

THE FOREIGN LANGUAGE COMMISSION
ABSTRACT OF FINDINGS
SUPPLEMENTING THE REPORT

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INTRODUCTION

1. GENESIS OF THE COMMISSION: The General Conference of 1920 had presented to it various memorials dealing with the question of Foreign-Language Conferences in the United States. These memorials were referred to the Committee on Itinerancy. This Committee brought out a report which as amended was adopted as follows:

Your Standing Committee on Itinerancy, to which were referred various memorials from Wisconsin, New York East, Eastern Swedish, Rock River, Detroit, and other Conferences touching the subject "Foreign-Speaking Conferences in America," reports thereon as follows:

We recommend that a Commission of Seven be appointed by the Board of Home Missions and Church Extension to report to the General Conference of 1924:

First, Concerning the work among foreign-speaking people in our midst; what has been done in the past, what the present situation and needs are; and,

Second, As to the best and most effective methods of promoting and organizing the work of our Church among foreign-speaking people, and,

Third, What changes, if any, may be needed by our foreign-language Conference in America.—(*General Conference Journal, 1920, Page 508.*)

2. APPOINTMENT AND ORGANIZATION: In accordance with this resolution, the Board of Home Missions and Church Extension in its meeting on Friday, December 2, 1921, appointed a Commission of Seven, as follows: O. W. Auman, F. C. Eiselen, W. H. G. Gould, E. J. Helms, C. O. Holmes, E. J. Lockwood and A. P. Sloan.

The following organization was effected: O. W. Auman, Chairman; E. J. Lockwood, Vice-Chairman; W. M. Gilbert (at that time Secretary of the Bureau of Foreign-Speaking Work of the Board of Home Missions and Church Extension), was made Recording Secretary; and C. W. Blanpied was elected Director of Surveys to the Commission. The Executive Committee of the Board of Home Missions and Church Extension was requested "To make available the services of F. W. Mueller for such service as the Commission may desire of him."

The Commission as thus organized, set about its task with the purpose of gathering information on which to base its findings.

3. METHOD AND SCOPE OF THE INVESTIGATION: Something of the great amount of work that has been given to this study is suggested by the scope of the investigation. A vast correspondence has been had from many sources, especially with pastors and laymen and other leaders from both the foreign-language

and English-speaking Conferences. An extensive personal visitation has been made both by the Director and by members of the Commission. A complete card file of foreign language churches and missions has been assembled; church records, Conference minutes and other reports have been searched; Government documents and the findings of other organizations and research agencies have been analyzed and finally, many conferences have been held with individuals and groups, laymen, staff workers, ministers and supervising leadership.

4. SEVEN CARDINAL TASKS: The seven cardinal tasks which the Commission faced in determining its policy with reference to the work among foreign language peoples in America, may be stated as follows:

1. To justify evangelical responsibility for work among each nationality group of foreign language peoples in the United States.

2. To ascertain the needs of those nationality groups for which evangelical responsibility exists.

3. To justify and show extent of Methodist Episcopal responsibility for work among these various nationality groups.

4. To determine the best method of approach to be used in work among each nationality group for which Methodist Episcopal responsibility exists.

5. To determine the form of organization best adapted to these various nationality groups.

6. To determine the program of work needed by, and best suited for each nationality group.

7. To determine the type of leadership best suited for work among the various nationality groups and ascertain how it may best be recruited and where and how trained.

5. THE CONTROLLING PURPOSE: The controlling purpose in the mind of the Commission as it set about its task was to bring about and facilitate those conditions under which foreign-language and English-speaking peoples may cooperate for the formation of Christian character, the building of a Christian community life and the constructing of a Christian social order.

6. NATIONALITY GROUPS: Realizing that no study could be made of foreign-language work without taking into account the various racial and nationality backgrounds, and knowing that a common program would not be possible, treating all nationality groups alike, the Commission has made its study, using the following national or language units: Albanian, Armenian, Assyrian, Bulgarian, Czecho-Slovak, Chinese, Danish, Dutch, Filipino, Finnish, Flemish, French, French-Canadian, German, Austrian, Greek, Hebrew, Hindu, Italian, Japanese, Jugo-Slav, Lett, Lithuanian, Magyar, Norwegian, Polish, Portuguese, Roumanian, Russian, Spanish and Mexican, Swedish, Syrian and Turkish.

7. RESULTS OF SURVEYS: The Commission cannot escape the feeling of tremendous responsibility resting upon the Church at this period in the history of the world. It believes that the subject of relationship existing between the foreign language populations of America and the Nation itself is of prime importance. To the end that this national relationship may become more and more productive of results, it bespeaks a close study on the part of all upon the subject of national immigration legislation, so that a wide use of the ballot may bring about proper immigration policies, both foreign and domestic.

As to the Church which is interested primarily in domestic relationships and policies, we cannot escape the conviction that upon the proper working out of its responsibility to that one-third of the population of America which has an immediate foreign stock background, will depend its future progress along lines of brotherhood and such other Kingdom attributes as peace and good will among our own peoples, as well as to those throughout the world.

The Kingdom of God cannot come on earth, nor can it be approached in America on any basis that will leave out of account these multitudes of foreign-born and foreign-thinking peoples.

The Church of John Wesley, who held the world to be his parish, we are convinced, must recognize its full share of responsibility in working out a policy and in promoting a program that will meet its full share of responsibility for evangelizing and for implanting in these new peoples the true spirit of American institutions.

II. HISTORY OF THE IMMIGRATION MOVEMENT

1. HISTORICAL RÉSUMÉ: The history of immigration may be roughly divided into the following periods:

a. Prior to the Revolutionary War. Inasmuch as one cannot speak of immigrants coming into a country until that country has been formed, the peoples who came to America prior to the Revolutionary War were colonists, not immigrants, and should be thought of as such. These colonists were mostly from Great Britain and Ireland. Others came from Holland and the German Palatinate; a few were Swedish and a few others were French Huguenots driven from France by Louis the Fourteenth.

b. Immigration between the establishment of the Federal Government, 1789 to 1819. There is no record kept of the number of immigrants arriving in the country during this period. The estimate secured from ship records of arrivals from the close of the Revolutionary War to 1820, is placed at 250,000. The immigration was mostly from Great Britain.

c. Immigration between 1819 and 1882. The first immigration records were kept by the Collectors of Customs at ports of entry. In the year 1820 the total immigration was only 8,385. Of this the United Kingdom furnished 6,024; 968 were German; 371 French; 139 Spanish and 387 came from other parts of North and South America. From 1827 on there was a steady increase up to 1850, when the number reached 310,000. The most rapid advance was made between 1845 and 1847, when the number increased from 114,371 to 234,968. The chief cause of this sudden movement was economic disturbances in Europe. This was especially true of Ireland. The revolution of 1848 in Germany caused even faster advance until in 1854 a total of 427,833 was received. This was the high point in the movement of immigration until 1873, the number falling off to 72,183 in 1862.

After the Civil War there was another steady advance, up to 1873, the number reaching that year 459,803, the highest peak up to that time since the beginning of immigration, but only 32,000 more than the number in 1854. The financial crisis of 1873 brought commercial and industrial depression in both America and Europe and caused immigration to decline, reaching the low mark of 138,469 in 1878.

d. Immigration between 1882 and 1920, or the period of national control. The first national immigration law was passed in 1882. It excluded convicts except for political offenses, lunatics, idiots and "persons likely to become a public charge." The Act of 1885 forbade the importation of contract labor. That of 1891 further excluded polygamists and persons suffering from loathsome, dangerous diseases and strengthened the Contract Labor Law. In 1903 anarchists and prostitutes were excluded. The Act of 1906 added to the excluded classes "unaccompanied children under seventeen years of age" and mentally or physically defective. The Act of 1910 forbade the white slave traffic.

The highest immigration mark yet attained was reached in 1882, the number being 788,992. One of the causes for this sudden rise was no doubt the "May Laws" of Russia which caused the migration of many Hebrews. The number coming from Russia this year was four times as great as it had been in 1881, and grew to seven times as great in 1890. After the operation of the Act of 1882 began to take effect, the number again declined followed by an increase. After 1892 an industrial depression caused another decline in immigration until in 1898 the lowest point was reached since 1879. From 1899 the number again increased rapidly, passing all previous records in 1903 and reaching in 1907 the highest point in the history of the immigration movement, the number being 1,285,349. Another industrial depression caused the number to decrease to

751,786 in 1909, then steadily increase until in 1914 it reached a number within 64,000 of the high immigration of 1907. The number in 1915 was only 326,700, falling in 1918 to 110,618, the lowest point since the Civil War.

e. Immigration under the Restrictive Three Per Cent Act of 1920. Immediately upon the signing of the Armistice and the opening of the lines of travel, immigration began to show an increase. The year 1920 brought in 430,001, almost doubling in 1921, reaching the high figure of 805,228. During this year, however, the operation of the Restrictive Three Per Cent Immigration Act including the Literacy Test, caused the total immigration to fall to 309,556. Industrial depression following the War, however, contributed to this low figure as certain of the countries did not fill their quotas of those permitted to come in.

The operation of the Three Per Cent Restrictive Act is as follows: An annual quota is fixed, based on three per cent of the number resident in the United States in 1910 born in any given country. This quota is divided into five equal parts; one of which is made the maximum monthly quota. In other words, during the first five months if the maximum monthly quota is filled each month, the full annual quota may be exhausted, which means that no more immigrants from that country can be admitted to the United States during the remaining months of the year.

2. **RECENT IMMIGRATION:** During the first six months of the immigration year 1923-1924, according to the report for the week ending January 9, 1924, the following countries had exhausted their full annual quotas: Belgium, Bulgaria, Finland, Great Britain and Ireland, Greece, Italy, Lithuania, Netherlands, Poland, Portugal, Roumania, Russia, Spain, Switzerland and Syria.

We had received from Czecho-Slovakia 97 per cent of her annual quota; from Germany 96 per cent; from Turkey 92 per cent; from Hungary 91 per cent; from Sweden 90 per cent; from Austria 85 per cent; from Norway 83 per cent; from Jugo Slavia 77 per cent and from Denmark 64 per cent.

Of the total annual quota of 357,803, already 342,446 or 96 per cent had been admitted, which left only 4 per cent of the annual permissible quota that could be admitted between January 9 and July 1, 1924.

3. **EMIGRATION:** The fact that so many return to the "old country" makes the net increase very slight. During the year ending June 30, 1922, the net increase was only 87,000; while the previous year before the operation of the Three Per cent Act, the net increase had been 552,000. Emigration since 1908 has ranged in different years from 32 per cent in 1910 to 91 per cent in 1917 of the immigration, the average being 45 per cent.

In 1921-1922, 50.3 per cent of the emigrants were laborers; while only 10.6 per cent of the immigrants arriving were laborers. On the other hand, 16.7 per cent of the immigrants were skilled laborers, against only 9 per cent of the emigrants. It is evident, then, that under the new Act the character of immigration has changed. Fewer laborers are arriving, and a larger proportion of women and children and non-wage earners is observed. Because of the large emigration of laborers, however, there is a net decrease of this class.

4. IMMIGRATION ANALYSIS OVER 100 YEARS: Since 1820, 35,000,000 immigrants have come to the United States from foreign countries. Of this number, 20,200,000 arrived during the first 82 years (1820-1902) while 14,800,000 have arrived during the past twenty years (1902-1922).

In order to understand the change in the type of immigration, it will be necessary to analyze the above immigration figures under three general classifications:

First. Immigration from English-speaking countries, such as: Great Britain, Ireland, Canada (other than French), Australia, etc.

Second. Older immigration, such as: Germany, Scandinavian countries, France, Switzerland, Belgium, Netherlands and Canadian French.

Third. The new immigration from Southern and Eastern Europe, Asia Minor and Spanish-speaking American countries.

During the first 82 years, 37 per cent of the immigrants came from English-speaking countries; 39 per cent from the older immigration countries, and only 22 per cent from the newer immigration countries; 2 per cent were others not in the above classification.

During the last twenty years only 13 per cent of the immigrants have come from English-speaking countries; 14 per cent from the older immigration countries; while 70 per cent have come from the newer immigration nations.

By combining the two periods, we find that during the 102 years, of the 35,000,000 arrivals, 27 per cent came from English-speaking countries; 29 per cent from the older immigration group; while 42 per cent represents the newer immigration.

5. IMMIGRATION SINCE 1899: Again, if we take the immigration that has come into the United States since 1899, it will serve to emphasize this shift in type of immigrant.

The total number of immigrant aliens admitted during this period was 16,406,268 or 164 hundred-thousandths. Keeping to this "hundred-thousandths" comparison, we find that 23 of the 164 were English-speaking by birth and that 21 came from foreign language countries of the older immigration group; (1 from France; 3 Canadian French; 1 each from Switzerland, Belgium and The Netherlands; 6 from Germany; and 8 from

Scandinavian countries); while 117 represent the newer immigration peoples divided as follows: 36 from Italy; 35 from Austria-Hungary and 28 from Russia before the divisions of these territories into Poland, Czecho-Slovakia, Jugo-Slavia, Finland, Lithuania and Roumania, etc., by the Treaty of Versailles; 4 were Greeks; 7 Spanish, including Mexican; 2 from Portugal; 3 from Bulgaria, Turkey and Asia Minor; and 2 miscellaneous white; China and Japan furnished 3.

Recapitulated, we have the following foreign language arrivals from 1899 to 1923:

Total New Immigration.....	11,691,691
Total Old Immigration.....	2,070,522
Excess of New over Old.....	9,621,169

6. RATE OF INCREASE DURING DECADE 1910-1920: In this connection it will be of interest to note the rate of increase of the various foreign language groups during the decade from 1910 to 1920. French immigration was practically negligible during this decade. From the older immigration countries there was an increase as follows: Norway, 4.5 per cent; Germany, 5.6 per cent; Sweden, 6.5 per cent, and Denmark, 13.8 per cent.

On the other hand, the countries of the newer immigration showed an enormous percentage of increase. Immigration from Montenegro, Slovenia and Bohemia increased from 14 per cent to 17 per cent; Bulgaria 25 per cent; Finland 34 per cent; Dalmatia 42 per cent; Poland 48 per cent; Hungary 50 per cent; Croatia 52 per cent; Italy 58 per cent; Lithuania 62 per cent; Armenia 98 per cent; Serbia 91 per cent; Slovakia 120 per cent; Albania 173 per cent; Ruthenia 174 per cent, and from Russia 701 per cent.

III. PRESENT COMPOSITION OF POPULATION

If we take the present composition of the population in the United States, that is, according to the latest Government census (1920), we find the following facts:

1. FOREIGN-BORN AND FOREIGN PARENTAGE ANALYSIS: The total population of continental United States in 1920 was 105,710,620. Of this number 34.7 per cent were either born in a foreign country or were children of foreign or mixed parents.

Of this number 21.6 per cent were the children of foreign parents (14.9 per cent both parents foreign-born and 6.7 per cent one parent foreign-born), and 13.2 per cent were born in a foreign country.

2. FOREIGN-WHITE STOCK: Separating the foreign-white

stock from the total, we find that 36,398,958, or 34.4 per cent of the population, were of foreign-born white stock; 21.4 per cent or 22,686,204 of which were children of foreign-white parents; with 13 per cent or 13,712,754 foreign-born white.

Thus, more than one-third of our population is under direct foreign influence, not taking into account the grandchildren and ancestry further removed.

3. MOTHER TONGUE: Analyzing this foreign-white stock further by dividing it according to "mother tongue" spoken, we find that of every 1,000 persons in the United States, 364 were either born abroad or are the children of foreign-born parents.

If these 364 people of foreign tongue were marching in procession, grouped according to language, past a reviewing stand, of every 364, 97 would speak English, 82 German, 34 Italian, 24 Polish, 20 Jewish, 15 Swedish, 13 French, 12 Czecho-Slovak, 10 Norwegian, 9 Spanish, 8 Russian, 5 Danish, 5 Magyar, 4 Jugo-Slav, 4 Dutch and Flemish, 3 Finnish, 3 Lithuanian, 2 Portuguese, 2 Greek, 1 Roumanian, 1 miscellaneous, 8 of mixed mother tongue, while 2 would speak the language of either Armenia, Syria, Arabia, Bulgaria, Turkey or Albania.

Or again of the 364, 97 would be English-speaking by birth; 129 would be German, Scandinavian and French, etc., representing the older immigration to America; and 130 would come from Southern and Eastern Europe, Asia minor and Spanish America representing the newer immigration while 8 would be of mixed mother tongue.

4. FOREIGN-BORN POPULATION IN 1920: The largest number of any nationality group living in the United States in 1920 who were born abroad was that of the German, the number being 1,686,102.

The Italian-born rank next highest with 1,610,109. Foreign-born from Russia and Poland are third and fourth, those from Russia numbering 1,409,498 and Poland 1,139,978. These two groups included the Hebrew, which makes it impossible to get at the exact number of Russians and Poles, which was more accurately given under the "mother tongue" study.

Speaking in terms of "hundred-thousands," there were 17 German foreign-born in 1920. For each 17 Germans there were 16 Italians; 14 from Russia; 11 from Poland; 10 Irish; 8 English; 8 Canadians (other than French); 6 Swedes; 6 Austrians; 5 Mexicans; 4 Hungarians; 4 Norwegians; 4 Czecho-Slovakians; 3 French Canadians; 3 Scots; 2 Danes; 2 Greeks; 2 Jugo-Slavs; 1 Finn; 1 Lithuanian; 1 Netherlander; 1 Roumanian; 1 Swiss; 1 Frenchman; 1 Spanish; 1 Portuguese, and 4 miscellaneous, including 81,500 Japanese, 43,600 Chinese, and 5,000 from India.

Thus, of the total foreign-born white population (13,712,754), thinking in terms of hundred-thousands, of the 137 units 29 came from English-speaking countries; 35 from the older immigration foreign language countries; and 71 from the newer immigration foreign language countries.

IV. OTHER POPULATION FACTORS

1. **SEX:** A study of immigration according to sex by nationality reveals the fact that a great many more men come to America than do women. During the decade ending in 1909 which furnished the largest volume in history, 69.5 per cent of the immigrants were males. The Irish were the only nationality furnishing a larger number of females than males, the percentage of females being 52.1 per cent. The Hebrew ranked next highest with 43.4 per cent females; the Czechs furnished only 43 per cent female; French 42 per cent; Portuguese 40.5 per cent. The countries furnishing a percentage of females between 30 per cent and 40 per cent were: Dutch, Finnish, Mexican, Polish, Scandinavian, Scotch, Spanish-American, Syrian and Welsh. Those countries which showed a female immigration of between 20 per cent and 30 per cent were: Italian, Lithuanian, Magyar, Ruthenian and Slovak; those between 10 per cent and 20 per cent were Croatian, Slovenian, Japanese and Russian. The lowest female immigration came from Turkey, being 3.7 per cent; the Chinese 4 per cent; Bulgaria, Serbia and Montenegro 4.3 per cent; Greece 4.9 per cent; and Dalmatia and Herzegovinia 7.7 per cent.

Of the total population in the United States, to every 100 females there are 104 males; for the native-born of native parents, there are 103 males for every 100 females; while for foreign-born white, there are 122 males for every 100 females. For every 100 Japanese females, there are 190 males; while for the Chinese, there is only 1 woman for every 7 men. There are 142 foreign-born males for every 100 females in rural districts and only 116 in the city to every 100 females.

2. **SEPARATION OF FAMILIES:** It is also revealed by a study of immigration data that it is the practice of men to come to the United States leaving their wives in the "old country." Sometimes they send for them, but more often they come to America to earn money with which to return. Out of a total number of 145,354 husbands for which data is available, 23 per cent had left their wives in the mother country. By nationalities, we find that 97 per cent of Macedonian Greeks had left their wives abroad; Bulgarians, 90 per cent; Turks, 84 per cent; Montenegrins, 76 per cent; Greeks, 75 per cent; Roumanians, 74 per cent; and Servians, 65 per cent. At least one half of the husbands of all other nationalities brought their wives

with them, the Scandinavian, German, Spanish, Mexican and Portuguese rating the highest, having less than 10 per cent of wives left at home.

3. **BIRTH RATE AND RACIAL STOCK:** Another matter of interest has to do with the birth rate of foreign-born mothers as compared with native born. A recent census based on birth registration area in the United States, which takes into account 65 per cent of the population in 27 states, shows the following facts:

The birth rate in 1921 was 24.3 per thousand. White mothers born in the United States average 3 children; white mothers foreign-born average 4 children. English immigrant stock mothers average 3 children; Austrian and German, 4.3; Italian, 4.4; and Polish, 4.6.

4. **AGE GROUPS:** Foreign born white population and children of foreign-born parents in the United States distributed according to age groups are as follows:

<i>Age Period</i>	<i>Foreign Born</i>	<i>Children of Foreign Parents</i>
Under 1 year.....	5,000	560,000
Between 1 and 7 years.....	85,000	3,640,000
7 to 13 years, inclusive.....	380,000	3,800,000
15 to 19 years, inclusive.....	740,000	3,050,000
20 to 44 years, inclusive.....	7,000,000	8,000,000
45 years and over.....	5,400,000	3,750,000
21 years and over.....	12,500,000	11,600,000

Of the total foreign-born population, 91 per cent are over 21 years of age, and 54 per cent are between 18 and 44 years of age. Of the native-born of foreign parentage, 51.2 per cent are over 21 years of age, and 40 per cent are between 18 and 44 years of age. Only 10 per cent of the foreign-born and 5 per cent of the children of foreign parents are over 65 years of age.

5. **PUBLIC SCHOOL ATTENDANCE:** It is interesting to note that during the primary and grammar school years a greater percentage of children of foreign-born parents attend school than do the native children of native parents. Thus, in the 5 and 6 years age group, 47 per cent foreign parents' children attend school, as against 41 per cent native parents' children. In the 7 to 13 years, inclusive, age group, the percentage is 94.1 per cent foreign parents' children as against 92.2 per cent native parents' children. This percentage is reversed in favor of the native parents' children for the older age groups, the gap growing wider in proportion to age. In the 14 to 15 years age group, 84 per cent of the native parents' children attend school, as against 78 per cent foreign parents' children. In the 16 to 17 age group, the percentages are 49 per cent and 35 per cent respectively, while in the 18 to 20 age group, they are 18

per cent and 12 per cent respectively. The general average, however, for school attendance between 5 and 20 years shows only 1.1 per cent in favor of the native children of native parents.

6. **PAROCHIAL SCHOOL ATTENDANCE:** The United States Immigration Commission of 1907 found in twenty-four cities of the United States a parochial school enrollment of 221,159; of this number, 64 per cent were either foreign-born or the children of foreign-born fathers. In six of the cities the number of children of foreign-born fathers exceeded 80 per cent of the enrollment, and in only two was the percentage lower than 40 per cent. The enrollment by nationality was as follows: Irish, 59,500; German, 21,400; Polish, 15,700; Italian, 15,400; French Canadian, 10,000; Czech, 2,400; Magyar, 1,900; French, 1,500, and Slovaks, 1,200.

7. **ILLITERACY:** The total illiteracy in the United States for ages of 10 years and over in 1920 equalled 4,900,000 or 6 per cent of population over that age. Of this number, 2.5 per cent of native white parentage were illiterate; while only 0.8 per cent of children of foreign-born white parents were illiterate. Foreign-born whites showed an illiteracy of 13 per cent. A greater percentage of males than females of native-white parents were illiterate; while 3.1 per cent more females than males of foreign-born whites were illiterate.

The per cent of illiteracy according to nationality for foreign-born whites was as follows:

The Portuguese rank highest, with 54 per cent illiterate. Those between 30 per cent and 40 per cent illiterate were: Ruthenians, Italians South, Albanians, Macedonians and Jugoslavs. Those between 20 per cent and 30 per cent illiterate were: Russians, Lithuanians, Polish, Greeks and Mexicans. Those between 10 per cent and 20 per cent illiterate were: Roumanian, Italian North, Slovak, Austrian, French Canadian and Magyar.

The foreign-language countries having the lowest per cent of illiteracy were the Scandinavians, Japanese, Germans, Finns and Czechs.

8. **ABILITY TO SPEAK ENGLISH:** From a study made by the Immigration Commission among industrial employees, the following percentages, by nationalities, were obtained of those who were able to speak English. In every case the males have a higher percentage than the females. The totals are as follows:

Scandinavian countries, 94 to 97 per cent; German, 87 per cent; Hebrew, 75 per cent; French Canadian, 67 per cent; Czech, 65 per cent; Mexican, 59 per cent; Italian North, 56 per cent; Italian South, 44 per cent; Slovak, 55 per cent; Jugoslav States, 40 per cent to 55 per cent; Russian, 44 per cent;

Polish, 39 per cent; Portuguese, 38 per cent; Rumanian, 34 per cent; Greek, 31 per cent; and Bulgarian, 21 per cent.

9. CITIZENSHIP: A study showing the naturalized and those holding "first citizenship papers" shows the Germans leading all other nationalities of the older immigration foreign language group with 85 per cent. Danish and Swedish rank second with 84 per cent; then follow the Norwegians with 83 per cent; while French Canadians are the lowest with only 63 per cent.

Of the newer immigration groups, which, of course, have not been in the country for so long a period of time, the percentage of naturalized citizens and those holding "first papers" is, for the most part, lower. The Czecho-Slovaks lead in this division with 70 per cent; Roumanians are next with 63 per cent; Finns follow with 61 per cent; Russians, 60 per cent; Magyars, 64 per cent; Syrians, 51 per cent; Italians, 48 per cent; Jugoslavs and Armenians, 47 per cent each; Lithuanians, 46 per cent; Polish, 35 per cent; Greeks, 32 per cent; Portuguese, 24 per cent; Spanish, 16 per cent, and Mexicans only 5 per cent.

V. FOREIGN LANGUAGE DISTRIBUTION

1. CITIES: Of the city population, 45.2 per cent are native-born white; 20.9 per cent foreign parentage; and 19.1 per cent foreign-born white, making a total of 40 per cent foreign stock either foreign-born or first generation of foreign parents.

2. RURAL: Of the rural population, that is, towns less than 2,500 and open country territory, 65.9 per cent of the population is native white of native parents. 13.5 per cent are children of foreign-born parents, and 6.5 per cent are foreign-born whites, making a total of 20 per cent of the rural population foreign-born and their children.

3. BY STATES: If we add to the foreign-born the children of foreign-born parents, we have the following distribution by states: New York takes first rank with 6,503,761; Pennsylvania ranks second with 3,682,655; Illinois has 3,232,770; Massachusetts, 2,572,751. Michigan, Ohio, New Jersey, California, Wisconsin and Minnesota each has between 1,500,000 and 2,000,000 foreign-born and their children. The following states have between 500,000 and 1,000,000: Connecticut, Iowa, Texas, Missouri, Washington, Nebraska and Indiana. In eighteen other states there are between 100,000 and 500,000 people of foreign birth and their children. Of the remaining thirteen states, all are in the South, except Nevada and New Mexico. Their foreign stock population ranks from 83,000 in Virginia to 18,000 in North Carolina.

4. COUNTY, CITY AND WARD FOREIGN-BORN NATIONALITY

COLONIES: Inasmuch as the Census gives no county, city or ward analysis of the children of foreign-born parents, the following figures will represent foreign-born distribution only. This is a perfectly safe method, inasmuch as the children will be found relatively in the same location as are the parents. If anyone wishes to obtain an idea of the total foreign stock population under any given heading, it will be necessary only to multiply the foreign-born population by 3 for the English-speaking immigration, 3.7 for the older immigration groups and 4.3 for the newer immigration groups. For the German multiply by 4.3; for the Italian, 4.4; and for the Polish, 4.6.

We have taken the county, city and ward territorial units of the United States and worked out the foreign-born distribution by nationality. The Commission is, therefore, in possession of detailed facts regarding the distribution of all nationality groups, but it is evident that only some general totals can be printed in this abstract:

a. County Foreign-Born Nationality Colonies.—There are 9,775 county groups containing over 100 foreign-born people of a given nationality. The following table will show the number and size of these county colonies:

<i>Number of People of Same Nationality</i>	<i>Number of Counties</i>
Over 25,000.....	73
Between 10,000 and 25,000.....	129
Between 5,000 and 10,000.....	214
Between 1,000 and 5,000.....	1,515
Over 1,000 (Total).....	1,931 (20% of total)

The remainder of the 9,775 county colonies are below 1,000 population, 14 per cent are between 500 and 1,000 and all others between 100 and 500.

The following table shows these county colonies distributed by nationality:

<i>Nationality</i>	<i>County Colony Groups</i>	
	<i>From 100 to 1,000 People</i>	<i>Over 1,000 People</i>
English-speaking Immigration....	1,863	375
Older immigration countries....	2,827	613
Newer immigration countries....	2,920	888
By leading nationalities:		
Germany	976	268
Sweden	535	116
Norway and Denmark.....	645	107
Italy	360	186
Poland	303	116
Czecho-Slovakia	279	52
Spain and Portugal.....	132	37
Mexico	246	87
Miscellaneous newer immigra- tion	1,600	410

b. City Foreign-Born Nationality Colonies.—There are 5,163 city groups containing over 100 foreign-born people of a given nationality. The following tables will show the number and size of these city colonies:

<i>Number of People of Same Nationality</i>	<i>Number of Cities</i>
Over 25,000	47
Between 10,000 and 25,000.....	73
Between 5,000 and 10,000.....	113
Between 1,000 and 5,000.....	948
Over 1,000 (Total).....	1,181 (23% of total)

The remainder of the 5,163 city colonies are below 1,000 population; 16 per cent are between 500 and 1,000 population, and all others between 100 and 500.

The following table shows these city groups distributed by types and leading nationalities:

<i>Nationality</i>	<i>City Colony Groups</i>	
	<i>From 100 to 1,000 People</i>	<i>Over 1,000 People</i>
English-speaking immigration....	1,140	293
Older immigration countries....	3,831	1,160
Newer immigration countries....	1,647	582
<i>By leading nationalities:</i>		
Germany	352	128
Sweden	208	43
Norway and Denmark.....	166	34
Italy	237	134
Poland	174	93
Czecho-Slovakia	97	28
Spain and Portugal.....	75	22
Mexico	49	24
Miscellaneous newer immigration	1,015	281

c. City-Ward Foreign-Born Nationality Colonies.—There are 12,581 city wards containing more than 50 foreign-born people of a given nationality. The following tables will show the number and size of the city ward colonies:

<i>Number of People of Same Nationality</i>	<i>Number of City Wards</i>
Over 25,000.....	4
Between 10,000 and 25,000.....	58
Between 5,000 and 10,000.....	100
Between 1,000 and 5,000.....	1,293
Over 1,000 (Total).....	1,455 (11%)

The remainder of the 12,581 city ward colonies are between 50 and 1,000 in population; eleven per cent are between 500 and 1,000; 48 per cent between 100 and 500; and 30 per cent between 50 and 100.

The following table shows these city ward groups distributed by types and leading nationalities:

Nationality	City Ward Colony Groups		
	From 50 to 100 People	From 100 to 1,000 People	Over 1,000 People
English-speaking immigration	1,206	2,164	345
Older immigration countries	655	1,769	331
Newer immigration countries	1,589	3,441	947
By leading nationalities:			
Germany	222	707	209
Sweden	135	288	46
Norway and Denmark	144	272	21
Italy	189	508	209
Poland	166	425	166
Czecho-Slovakia	82	191	25
Spain and Portugal	72	141	17
Mexico	21	43	18
Miscellaneous newer immigration	1,141	2,133	512

VI. EXTENT OF FOREIGN LANGUAGE DENOMINATIONAL WORK

1. FOREIGN LANGUAGE CHURCHES BY DENOMINATIONS: The following table shows the number of churches reporting services in a foreign language according to the Federal Religious Census of 1916. That there are fewer to-day than eight years ago is quite generally conceded. The data is here arranged by general denominational groups:

	Total Number of Churches	Number of Churches Reporting Use of Foreign Language in Whole or in Part
Adventist Bodies.....	2,268	220
Baptist Bodies.....	57,938	878
Buddhist Temples (Japanese).....	12	12
Congregational Churches.....	5,867	447
Disciples of Christ Churches.....	8,408	12
Eastern Orthodox Churches.....	301	286
Evangelical Association Churches....	1,636	585
German Evangelical Synod Churches..	1,336	1,274
Jewish Congregations.....	1,901	1,537
Lithuanian National Catholic Church.	7	7
Lutheran Bodies.....	13,928	10,009
Mennonite Bodies.....	838	426
Methodist Bodies.....	65,760	1,411
Moravian Bodies.....	136	61
Polish National Catholic Churches....	34	32
Presbyterian Bodies.....	15,869	631
Protestant Episcopal Churches.....	7,392	121
Reformed Bodies.....	2,748	1,128
Roman Catholic Churches.....	17,487	6,076
Scandinavian Evangelical Bodies....	458	448
United Brethren Bodies.....	3,896	41
United Evangelical Churches.....	957	49
Miscellaneous Denominations.....	17,910	537
Total	227,487	26,239

2. PROTESTANT WORK: The following table will show the number of Protestant church and mission centers by nationality and denominational strength as reported in 1922:

NATIONALITY	METHODIST			PRESBYTERIAN		Congregational	Reformed (U. S. and America)	United Lutheran	Protestant Episcopal	Disciples of Christ	Total
	Methodist Episcopal	M. E. South	Northern Baptist	U. S. A.	U. S.						
Armenian	2			5		25					32
Chinese	10			12	1	3			3		32
Czecho-Slovak	18			14	2	16	2	82	10	8	151
Finnish	10		17			26					53
French	4		10	5		4			3	22	48
German	614		289	119		250	218	1			1,491
Hebrew				1	5		2	4			12
Italian	67	2	40	100	4	9	6	3	26		257
Japanese	23	6		12			2		5	3	51
Magyar	1		38	42	2		49	8	9		149
Norwegian and Danish	108					25					133
Polish	7		22	3		1			4		37
Portuguese	6					2					8
Russian	6			9						3	18
Spanish (Inc. Mexican)	42	48		61	29				3	8	191
Swedish	217					30			20		267
Miscellaneous (Including 14 Other Nationalities)	8	3	12	16		2		7	6		54
Totals	1,143	59	429	403	38	393	279	105	89	46	2,985

VII. EXTENT OF METHODIST EPISCOPAL WORK

The territorial scope of the study ordered by the General Conference has been taken to be that territory under the jurisdiction of the Board of Home Missions and Church Extension. Thus, Porto Rico, Hawaii and Alaska are included in the survey. Within this territory the Methodist Episcopal Church has work among foreign language peoples as follows:

1. ORGANIZED WORK:

a. Annual Conferences:

Ten German, designated as follows: East, Central, Chicago, Northwestern, Northern, Saint Louis, Southern, Western, Pacific, and California.

Four Swedish, as follows: Eastern, Central, Northern, and Western.

Two Norwegian-Danish, as follows: Norwegian and Danish, and Western Norwegian-Danish.

b. Mission Conferences:

Two Swedish, as follows: Southern and Pacific and Porto Rico.

c. Missions:

Five, as follows: Hawaii, Pacific Chinese, Pacific Japanese, Latin America and Southwest Spanish.

EPISCOPAL AREAS: These Conferences and Missions are assigned to the following areas for Episcopal supervision:

New York Area: East German and Eastern Swedish Conferences.

Pittsburgh Area: Porto Rico Mission Conference.

Detroit Area: Central German, Norwegian and Danish, and Northern Swedish Conferences.

Chicago Area: Chicago German and Central Swedish Conferences.

Saint Paul Area: Northern German Conference.

Saint Louis Area: Saint Louis German Conference.

Omaha Area: Northwest German Conference.

Wichita Area: Southern German Conference and Southern Swedish Mission Conference.

Denver Area: West German and Western Swedish Conferences, and Southwest Spanish Mission.

Portland Area: Pacific German and Western Norwegian-Danish Conferences and Pacific Swedish Mission Conference.

San Francisco Area: California German Conference and Pacific Chinese, Pacific Japanese, Latin American and Hawaii Missions.

2. UNORGANIZED WORK:

a. *Regular English-speaking Church Program:*

There are 303 churches in English-speaking Conferences working with a greater or less degree of success some definite program among foreign language peoples. Some are working through the regular activities of the Church, while others have departmentalized the activity, and are giving more specialized attention to it.

b. *Foreign Language Churches and Mission Centers:*

In the unorganized work (that is, where a foreign language church or mission center is attached to an English-speaking Conference) there are 136 definitely organized churches and mission centers. In 91 of these projects, a pastor speaking the language of his people is at work; while in the remaining places the work is carried on by English-speaking pastors and workers.

The following table will show the details of this unorganized work:

Nationality	Number of Churches and Mission Centers	Number of Language Pastors
Norwegian-Danish (Eastern Group)	13	12
Italian	45	45
Czecho-Slovak	13	10
Polish	7	5
Other Slav	14	4
Finnish	12	3
Spanish and Portuguese.....	8	5
French	6	3
Armenian	3	2
Miscellaneous	5	4
Polyglot	9	7
Totals	136	91

c. Episcopal and District Supervision:

This unorganized work is spread over most of the United States, but by far the greatest amount of the work is in the Northeast section (east of the Mississippi and north of the Ohio Rivers). These 136 charges are under the Episcopal Supervision of 18 Bishops, and are located in 41 different English-speaking Conferences and 68 districts.

The following table will show the extent of the work in relation to our various areas, Conferences and districts:

	Areas	Conferences	Districts
Eastern Norwegian-Danish Group	5	8	10
Italian	11	23	36
Czecho-Slovak	7	12	12
Polish	8	8	9
Other Slav	7	7	10
Spanish and Portuguese...	4	6	8
Finnish	5	6	9
French	4	6	6

Chinese, Hebrew, Japanese, Magyar, Lithuanian and Armenian are in from 1 to 3 areas, Conferences and districts each.

3. ANNUAL CONFERENCE REPORTS FOR 1922: *The Southwest Spanish Mission* had 15 effective pastors and 7 supplics. There were 21 pastoral charges, 9 of which were circuits, making 30 preaching points, 972 members and 1,401 enrolled in the Sunday School. There were 16 church buildings and 10 parsonages.

The Pacific Japanese Mission had 31 preaching points and 22 charges. There were 15 effective ministers, 1,629 full members, 1,594 enrolled in the Sunday School, 16 church buildings, 11 parsonages, and a total property value of \$181,975.

The Pacific Japanese Mission has made a distinct advance along all lines during the past twenty years. It increased in full membership from 923 in 1904 to 1,696 in 1923. During this same period the Sunday School enrollment has increased from 305 to 1,933; benevolences from \$419 to \$5,236; ministerial support paid locally, from \$2,899 to \$14,205; property valuation from \$36,250 to \$186,475. The indebtedness has been decreased from \$9,117 to \$900. The per capita giving for ministerial support and benevolences in the quadrennium ending 1907 was less than \$6; while the average for the present quadrennium is more than \$12 per capita.

The Pacific Chinese Mission had 18 preaching places, 7 charges, 7 effective pastors and 7 church buildings. The total full membership was 498, and the Sunday School enrollment 707.

The Latin American Mission had 21 effective pastors; 4 bilingual, 2 Portuguese, 1 Italian and the rest Mexican. There were besides these, seven supplies. There were 28 appointments and 60 points where preaching, Sunday School or social work was maintained. There were 820 members, 1,931 enrolled in Sunday Schools, 11 church buildings and 6 parsonages.

The Hawaii Mission has work among three nationalities: Japanese, Korean and Filipino. There were 11 Japanese charges with 5 effective pastors; 9 Korean charges with 8 effective pastors; and 11 Filipino charges with 4 effective pastors. The Mission had 1,238 full members, 1,875 enrolled in Sunday School, 8 church buildings, 5 parsonages, and a total property value of \$220,000.

The Porto Rico Mission Conference had 35 preaching points, 39 charges and 15 effective pastors. There were 2,908 full church members, 7,180 enrolled in the Sunday School, 50 church buildings, 17 parsonages, and a total property value of \$161,450.

In the two Norwegian-Danish Conferences there were 114 preaching points, 89 charges. Of the 89 charges, 64 were filled by Episcopal appointment, 7 of whom were "in the studies"; 25 were "left to be supplied." There were 6,180 full members and 6,428 enrolled in 83 Sunday Schools. There were 108 church buildings and 62 parsonages, with a total property value of \$940,250.

In the four Swedish Conferences and two Mission Conferences, there were 233 preaching points and 184 charges. Of the 184 charges, 128 were filled by Episcopal appointment, 19 of whom were "in the studies"; 56 were "left to be supplied." There were 19,301 full members and 20,192 enrolled in 185 Sunday Schools. There were 217 church buildings and 141 parsonages, with a total property value of \$2,876,850.

In the ten German Conferences there were 544 preaching points and 454 charges. Of the 454 charges, 375 were filled by

Episcopal appointment, 25 of whom were "in the studies." This left 79 "to be supplied." There were 58,240 full members and 71,130 enrolled in 574 Sunday Schools. There were 614 church buildings and 446 parsonages, with a total property value of \$6,363,020.

For the eighteen foreign language Conferences and Mission Conferences of the older immigration groups there were 37 districts and 772 charges. 567 of these were filled by Episcopal appointment, 51 of whom were "in the studies," and 160 were "left to be supplied." There were 60 special appointments, and 17 left without appointment to attend school.

4. LEADERSHIP:

a. *Effective language ministry.*

The following table will show the number of charges and effective ministers listed by language groups. It will also show the number of charges and preaching points:

	Number of Charges	Number of Effective Ministers	
		Pastors	Special Appts.
1. Conferences:			
10 German	467	375	38
6 Swedish	186	128	15
2 Norwegian-Danish	86	64	7
Total	739	567	60
2. Missions:			
Pacific Chinese.....	7	7	1
Pacific Japanese.....	22	15	6
Latin American.....	28	21	2
Southwest Spanish.....	21	15	4
Hawaii	31	17	4
Japanese	11		
Korean	9		
Filipino	11		
Porto Rico.....	39	15	1
Total	148	90	18
3. Unorganized:			
Eastern Norwegian-Danish....	13	12	1
Newer immigration groups....	123	71	1
Total	136	83	2
Grand Total.....	1,023	740	80

Analyzing in further detail, in the 10 German Conferences we find that there were 50 more charges left "to be supplied" in 1922 than in 1900 when there were actually 101 less charges.

In 1890 there were in the 10 Conferences 108 men in the studies, while there were in 1922 only 26.

The reports show an ever-increasing number of transfers from

foreign-language Conferences to English-speaking Conferences during the thirteen year period from 1910-1922 inclusive, in which time 64 were transferred from German to English-speaking Conferences, and 70 from Scandinavian into English-speaking Conferences.

The number received on trial in the 10 German Conferences steadily increased until 1890 when 32 were received. Since that point, there has been a steady decline, until there were only 5 in 1922.

Ministers received annually in full connection steadily increased up to 1890, when 30 were received. From that time there was a steady decline, only 3 being received in 1922.

In the 8 Scandinavian conferences the number received on trial declined steadily during the past ten years, decreasing from 16 in 1911 to 4 in 1917, but increasing again to 15 in 1922. There was also the same decline as to full Conference members received, the number being 17 in 1912, 3 in 1919, but increasing to 11 in 1922. Of the 15 Scandinavians received on trial in 1922, 7 were Norwegian-Danish. Of the 11 full Conference members received, 5 were Norwegian-Danish.

b. Place of Birth:

1. German Ministers:

<i>Conference Relation</i>	<i>Information Secured</i>	<i>Born Abroad</i>	<i>Born in the United States</i>
Active	347	178	169
Probationers	11	4	7
Superannuate	131	78	53
Supernumerary	9	8	1
Total.....	498	268	230

2. Swedish Ministers

Active	102	86	16
Superannuate	19	19	0
Supernumerary	2	2	1
Total	123	107	17

3. Norwegian-Danish Ministers:

Active	65	59	6
Superannuate	16	15	1
Supernumerary	2	2	0
Total	83	76	7

Grand Totals 704 451 254

c. Age of Effective Ministers:

	<i>German</i>	<i>Swedish</i>	<i>Norwegian-Danish</i>
Between 20 and 30 years of age	9	12	3
Between 30 and 40 years of age	72	31	19
Between 40 and 50 years of age	98	27	20
Between 50 and 60 years of age	134	43	12
Between 60 and 70 years of age	85	13	12
Between 70 and 80 years of age	12	2	

d. Years of Service of Effective Ministers:

	German	Swedish	Norwegian-Danish
Between 1 and 10 years served	62	28	16
Between 10 and 20 years served	88	19	20
Between 20 and 30 years served	95	21	14
Between 30 and 40 years served	94	18	7
Between 40 and 50 years served	26	1	
Between 50 and 60 years served	3	1	

e. *Training*: The educational preparation of ministers in charge of churches in foreign-language Conferences was studied by the Commission on Life Service. The following results were obtained:

Of 441 foreign-language ministers from whom data was secured, 51 had completed both college and theological courses; 78 others were college graduates; 94 others had attended college; and 140 had completed theological diploma courses without completing college work. Of the 78 remaining, 27 had finished high school; 29 others had attended but not completed high school work, and 22 had only 8th grade training or less.

Comparing the training of these foreign-language ministers with those in the white English-speaking Conferences, we find that 11.5 per cent of the foreign-language ministers are below high school grade, as compared with 16.8 per cent of the white English Conference ministers; 59.1 per cent of the foreign-language ministers are below college grade, while only 36.7 per cent of the English Conference ministers are below college grade. Only 29.4 per cent of the foreign-language ministers are college and theological seminary trained against 46.5 per cent of the white English-speaking ministers. Only 11.6 per cent of the foreign-language ministers have complete seminary training, as against 20 per cent for the English-speaking ministers.

f. *New Immigration Leadership*: Two phases of the problem of leadership for the new immigration groups present themselves:

First, by far the greatest number of language pastors are those who have been trained in the country of their birth, oftentimes for the Roman Catholic and Greek Orthodox priesthood or the Lutheran or other indigenous Protestant ministry. This type has not usually learned to handle the English language very well, and in many cases has failed to adapt itself to American customs. There are some notable exceptions to this tendency. The lack of organized supervision and the sporadic attention given to examination of candidates, has resulted in many cases in accepting into Conference relations men not properly qualified.

Second, the training of bi-lingual leadership. One of the great needs of the Church is that for properly trained ministers and

lay workers who have an understanding of the background and language of the various nationality groups, and who are also able to use the English language and are in thorough sympathy with American institutions. This field of training has almost wholly been neglected by the regular educational institutions of the Church. Some attention has been given to it during recent years by the Woman's Home Missionary Society in their Training Schools and by the Board of Home Missions and Church Extension, cooperating with some of our educational centers, but the quality and quantity of this leadership is in general far behind the need.

VIII. HISTORICAL DATA

1. OLDER IMMIGRATION; GERMAN, SWEDISH AND NORWEGIAN-DANISH CONFERENCE—A STATISTICAL SURVEY:

In a series of charts based on statistical information taken from the Annual Conference Minutes for ten items of report, certain tendencies of growth and decline are noticeable. The ten items for which information is tabulated are:

- | | |
|------------------------------|-------------------------------|
| 1. Ministerial support | 6. Junior League membership |
| 2. Membership (full members) | 7. Number of church buildings |
| 3. Number of Sunday Schools | 8. Number of parsonages |
| 4. Sunday School enrollment | 9. Property value |
| 5. Epworth League membership | 10. Total benevolences |

Information concerning these ten counts was gathered for the following items:

1. Beginning date
2. Number on beginning date
3. Peak date; that is, date at which number reached its highest point
4. Number on peak date
5. Number in 1921
6. Comparison of number in 1921 with previous date before peak was reached, when number reported was the same as 1921
7. Loss or gain from peak date

This study was made for all the foreign-language annual Conferences and missions from the date of organization. "Beginning date" refers to the date statistics were first reported. Prior to the organization of Conferences there were many districts in English-speaking Conferences. These were also segregated and studied for the same counts as noted above. This Conference and district information was charted so as to give the trend of growth or decline.

a. District Growth: All the district charts for the ten counts, for the period from 1837 to the organization of annual Confer-

ences and missions, show a growth all along the line. Furthermore, the growth is rapid and in some cases precipitous. The only exception is that of benevolences, which show a more steady and at first almost imperceptible increase.

b. Early Conference Growth: The same rapid increase on all counts, with a more rapid upgrade for benevolences, is shown during the early years of the separate work of the various annual Conferences.

c. Checking Period and Decline: We find further that there is a distinct checking period, during which time the data holds about level, after which there is a period of decline, in some cases almost as precipitous as the advance during the earlier years.

It is a factor worth recording that these advances, periods of checking and decline, follow closely the immigration movements of the various nationality groups under observation. For example, the German immigration came first, and in the largest numbers. The next largest wave was from Sweden, and third, came the Norwegians and Danes. These correlations lead one to the conclusion that the progress of the Church in a foreign language has some relation to the tide of the immigration.

d. Peak Date Analysis: Analyzing these reports in more detail, we find that the date at which the peak was reached can be tabulated so as to give some correlation with immigration data for the various nationalities, and also to show at what period in the development in the various Conferences certain items of report reached their fullest strength.

For the Ten German Conferences, an analysis of these peak dates shows out of the 100 possible dates,

18 were still going up in 1921
13 reached the peak in 1920
35 reached the peak between 1910-1920
17 reached the peak between 1900-1910
14 reached the peak between 1890-1900
and 3 reached the peak below 1890

For the Norwegian Conferences, out of 20 possible dates,

9 were still going up in 1921
3 reached the peak in 1920
4 reached the peak between 1910-1920
1 reached the peak between 1900-1910
and 3 reached the peak between 1890-1900

For the Swedish Conferences, out of 60 possible dates,

17 were still going up in 1921
5 reached the peak in 1920
35 reached the peak between 1910-1920
and 3 reached the peak between 1900-1910

Of the 18 Conferences, out of the possible 180 dates,
 43 were still advancing in 1921
 21 reached the peak in 1920
 71 reached the peak between 1910-1920
 21 reached the peak between 1900-1910
 17 reached the peak between 1890-1900
 and 3 reached the peak below 1890

The above figures are for the nationality groups in general. It will be well to notice the variation within the nationality groups.

For the East German Conference an analysis of the peak dates shows that out of the 10 possible dates only 1 was still advancing in 1920, the other 9 items showing a loss since the peak date. In the Central German Conference 4 of the 10 items had advanced since the peak date. In the Saint Louis German Conference 3 had advanced; Chicago German, 2; West German, 2; California German, 1; while no advance had been made in the Northern, Northwestern and Pacific German Conferences.

In the Swedish Conferences, the Eastern Swedish showed a gain for 3 of the 10 items of report; the Northern Swedish, 2; Western Swedish, 2; Southern Swedish, 5; and Pacific Swedish, 3.

The Norwegian-Danish and Western Norwegian-Danish Conferences showed advance in 4 and 5 counts respectively.

e. Summary: Taking those items which showed decline since the peak date as "minus," and those that were still increasing in 1922 as "plus," we have the following:

The German—87 minus, and 13 plus, or a loss on 87 per cent of 100 counts.

The Swedish—48 minus and 12 plus, or a loss on 80 per cent of the 60 counts.

The Norwegian-Danish—15 minus, and 5 plus, or a loss on 75 per cent of the 20 counts.

Of the total 180 counts for the 3 groups of Conferences, 150 were minus and 30 plus, or a loss of 83 1/3 per cent.

Of the 30 points gained, five were for benevolences, 9 ministerial support, 6 property value, 5 Sunday school enrollment, 3 membership, 1 Junior League and 1 Epworth League.

Analyzing still further these gains on the 30 points, the 5 Conferences showing gains in benevolences in 1922 are, of course, accounted for by the general gain. In comparing the pro rata giving of the foreign-language Conferences which will be noted in a different connection, you will find that these Conferences have made enviable records in stewardship giving, and that losses on benevolences are to be explained largely in the light of the general Centenary sag. If, however, we take the pre-Cente-

nary figures, we find that only 3 of the 18 Conferences had a gain in 1918 over their previous records—15 showing decrease from peak dates.

The nine Conferences which show ministerial support still on the increase, are accounted for in the general up-trend of the payment of better salaries all over the Church. The six Conferences increasing in property value are accounted for in the building of better properties and the general increased valuation. Only one Conference shows increase in Epworth League and one for Junior League—all other Conferences decreasing in both these counts since two years after the beginning of the organizations in 1909. There are 5 Conferences where Sunday School enrollment and 3 where membership are still advancing.

We must, however, go a little deeper into this membership and Sunday School enrollment data if we wish to take into account all of the factors.

For 10 German Conferences, while the membership total for 1922 shows an increase over the previous two years, the peak was reached in 1917 with a total of 60,544 full members. In 1908, however, there were 60,076 members reported giving for the 9 years to the peak an increase of only 468 members. There were as far back as 1898, 58,125 members or within 74 members of the report of 1921. A report for German Sunday School scholars in 1896 shows only 240 less than in 1922, and 782 more than in 1921. This same general trend is true for the Swedish and Norwegian-Danish Conferences only the dates do not go back quite so far, although the Norwegian-Danish enrollment in 1895 was only 406 less than in 1922, a net increase of only 15 per year.

2. PERCENTAGE STUDY: The following study of percentages of increase or decrease by periods of 25 years will be of interest. The study covers the total German, Swedish and Norwegian-Danish reports for church membership and Sunday School enrollment:

a. Church Membership:

German: The gain in full membership for the German work during the first decade of report; that is, 1840-1850, was 171.2 per cent. During the decade between 1850 and 1860, an increase of 183.2 per cent. During the decade 1860-1870 when immigration fell off materially, there was a decrease in the rate of percentage, this decade only showing 48.2 per cent gain in full membership. During the period 1870-1880, a slight increase was shown, the gain being 52.1 per cent. From that time on, the drop was quite precipitous. For the 25 year period beginning 1847 and ending 1872, the German work gained in full membership 521 per cent. For the 25 years beginning 1872 and ending 1897, 102.5 per cent gain, and for the 25 years be-

ginning 1897 and ending 1922, only 1.8 per cent gain. Or, if the last decade only is considered (1912-1922), a loss of 2 per cent.

Swedish: Of the Swedish work, the gain in full membership during the first decade of reports; that is, from 1860-1870, was 103.8 per cent. 1870-1880 there was a gain of 172 per cent. Over the 25 years beginning 1872 and ending 1897 there was a gain of 347.7 per cent. During the 25 years ending 1922, the gain is only 84.1 per cent. If we take the decade 1912-1922, the gain is only 4.3 per cent.

Norwegian-Danish: In the Norwegian-Danish work the gain in full membership during the first decade of report, 1860-1870, was 480 per cent. During the next 10 years, 1870-1880, the work remained almost stationary, showing a gain of only 3 per cent. Another large gain was reported in the decade 1880-1890 of 235.6 per cent. During the 25 years beginning 1872 and ending 1897, there was a gain of 240.6 per cent; while the last 25 years ending in 1922 shows a gain of only 16.2 per cent. Or, if we take the last decade by itself; that is, 1912-1922, there is a gain of only 0.8 per cent.

b. Sunday School Enrollment:

German Sunday-school enrollment: During the 15 years beginning 1857 and ending 1872, the gain in Sunday-school enrollment was 148.2 per cent. During the 25 years beginning in 1872 and ending 1897, the Sunday School enrollment increased 100.3 per cent, and during the 25 years beginning 1897 and ending 1922 the increase was only 0.6 per cent. If the increase over the last decade is considered, 1912-1922, the increase is 4.3 per cent. The report of the last decade which shows recent increase in Sunday-school enrollment is directly related to the opportunity for serving a larger constituency that has opened up in the foreign language work because of the increased use of English in the Sunday School.

Swedish: The gain in Sunday School enrollment for Swedish work during the 15 years beginning 1847 and ending 1872 was 715.6 per cent. For the 25 year period beginning 1872 and ending 1897, the gain in Sunday School enrollment was 758 per cent. For the 25 years beginning 1897 and ending 1922, the gain was 71 per cent. Or, if we take the last decade alone, 1912-1922, the gain was only 0.9 per cent.

Norwegian-Danish: For the first 10 years of report, 1862-1872, the Norwegian-Danish Sunday School enrollment gained 643.7 per cent. For the 25 years, 1872-1897, the gain was 310.7 per cent; for the 25 years beginning 1897 and ending 1922, the gain was only 0.4 per cent. If we take the last decade, 1912-1922, we find a gain of 11.7 per cent.

3. COMPARATIVE STUDY WITH GENERAL CHURCH: In order

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to compare the figures here given showing such great decrease with the increase or decrease for the general Church, we have secured the data giving the increase and decrease for all Methodist Episcopal work in United States, as a basis of such comparison. On the one hand, therefore, we have combined the percentages for the three older immigration groups comprising the eighteen Conferences of Norwegian-Danish, German and Swedish work, and, on the other hand, the English-speaking Conferences (including Negro work) of continental United States. The period covered is for 25 years, beginning 1896 and ending 1921.

The following factors have been compared:

	<i>Increase</i>	<i>Decrease</i>
EFFECTIVE MINISTERS		
English-speaking Conferences	13.0%	—
Foreign Language Conferences.....	—	6.2%
NUMBER OF MINISTERS ON TRIAL		
English-speaking Conferences	—	7.7%
Foreign Language Conferences	—	52.0%
MINISTERIAL SUPPORT		
English-speaking Conferences	170.0%	—
Foreign Language Conferences	109.0%	—
FULL MEMBERSHIP		
English-speaking Conferences	52.5%	—
Foreign Language Conferences	15.0%	—
NUMBER OF SUNDAY SCHOOLS		
English-speaking Conferences	—	5.0%
Foreign Language Conferences	—	28.6%
SUNDAY SCHOOL ENROLLMENT		
English-speaking Conferences	72.0%	—
Foreign Language Conferences	9.4%	—
EPWORTH LEAGUE (During past 10 years, 1912-1922)		
English-speaking Conferences	29.2%	—
Foreign Language Conferences	—	3.4%
NUMBER OF CHURCHES		
English-speaking Conferences	8.0%	—
Foreign Language Conferences	—	17.5%
NUMBER OF PARSONAGES		
English-speaking Conferences	43.1%	—
Foreign Language Conferences	7.0%	—
PROPERTY VALUE		
English-speaking Conferences	153.9%	—
Foreign Language Conferences	85.9%	—
TOTAL BENEVOLENCES		
English-speaking Conferences	789.9%	—
Foreign Language Conferences	486.0%	—
PRE-CENTENARY BENEVOLENCES		
(For 20 years, 1896-1916)		
English-speaking Conferences	156.8%	—
Foreign Language Conferences.....	75.0%	—
If we take the peak year in benevolence giving of the Methodist Episcopal Church, 1920, and compare it with the giving in 1896, a 24 year period, we have:		
English-speaking Conferences	897.5%	—
Foreign Language Conferences	557.3%	—

4. HOME MISSION AND CHURCH EXTENSION AID: The ten German Conferences since the time of their organization have received \$1,241,315 Home Mission and Church Extension aid; \$471,156 Home Missions, and \$770,159 Church Extension.

Swedish Conferences and Missions have received \$431,816, \$298,778 being Home Missions, and \$133,038 Church Extension. Norwegian and Danish Conferences have received \$185,049, of which \$127,417 is Home Missions and \$57,632 is Church Extension.

This makes a total of \$1,858,180 for these eighteen Conferences, \$897,351 for Home Missions, and \$960,829 for Church Extension.

5. HOME MISSION AND CHURCH EXTENSION COLLECTIONS: The organized work from its beginning has given a grand total of \$2,153,488 to Home Missions and Church Extension. The Swedish work has contributed \$340,765, and the Norwegian-Danish work has contributed \$134,605. The German work has, therefore, contributed \$912,173 more than it has received. The Swedish work has received \$91,051 more than it has contributed, and the Norwegian-Danish work has received \$50,584 more than it has given. The total German, Swedish and Norwegian-Danish gift to Home Missions and Church Extension has been \$2,628,858, which is \$770,678 more than has been received.

6. BENEVOLENT GIVING: The German, Swedish and Norwegian-Danish organized Conferences and missions since their organization have contributed to the total benevolences of the Church \$6,353,994. This is an annual payment of \$148,065, or \$1.94 per capita. Of this amount the ten *German* Conferences contributed \$5,085,372, or \$102,105 per annum, making a per capita gift of \$1.90. The total *Swedish* contribution was \$912,341; \$37,468 annually, or \$2.09 per capita. The two *Norwegian-Danish* Conferences contributed \$59,142, which is \$1,739 per annum, or \$2.34 per capita.

The following list shows the annual per capita giving of the foreign-language Conferences and missions from their organization to the present time in order of their rank:

Pacific Chinese Mission.....	\$4.42	Pacific Japanese.....	\$1.91
Pacific Swedish.....	3.90	Southern German.....	1.84
California German.....	3.67	Eastern Swedish.....	1.80
East German.....	2.86	Norwegian-Danish.....	1.71
West German.....	2.48	Northern Swedish.....	1.69
Western Swedish.....	2.46	Central German.....	1.57
Northwest German.....	2.38	Chicago German.....	1.48
Pacific German.....	2.37	St. Louis German.....	1.42
Southern Swedish.....	2.36	Latin American Mission...	1.34
Western Norwegian-Danish	2.34	Southwest Spanish Mis-	
Northern German.....	\$1.92	sion .....	.35
Central Swedish.....	1.91		

7. EUROPEAN RELIEF AND RECONSTRUCTION: A great deal of interest is attached to the question of the relationship existing between foreign-language work in the United States and the work of the Church in the mother country; especially is this true as regards work in Germany, Norway, Sweden and Denmark.

At the beginning of the Centenary period, which was coincident with the signing of the Armistice, there was a natural desire on the part of the nationals in America to send relief to their stricken compatriots in Europe. In this connection it must be remembered that while the Scandinavian countries had remained neutral, the economic troubles had so spread all over Europe that they were also very much in need of assistance, especially the work of the Church. The Board of Foreign Missions was among the first agents to send relief and constructive assistance to the stricken people all over Europe.

The area including Norway, Sweden, Denmark and Finland received in the five years 1919-1923 inclusive, \$647,727. The area including Germany, Switzerland, and the former territory comprising Austria Hungary and Russia received \$707,408. Of this \$481,502 went into Germany. To this must be added the more than \$400,000 spent in relief during the years of the war and immediately thereafter.

During the first two years of the Centenary money for relief in Europe was given Centenary credit. Because of this, the German people felt free to send their relief money through the regular agencies of the church. At the beginning of the third year, however, the Council of Boards of Benevolence made a ruling that thereafter such moneys designated for relief purposes only could not be given Centenary credit. This caused a great deal of hardship in the German Conferences, inasmuch as they felt the pull of relief need in Germany, and at the same time wanted to pay their regular benevolent quota in full.

There have been vast amounts of relief sent to Germany without Centenary credit. Some has been handled through the Board of Foreign Missions, but more has been sent direct or through other relief agencies.

8: CENTENARY RECORD: Notwithstanding the diversion of these amounts, the foreign-language Conferences have made a notable record during the Centenary years. From the report of Centenary receipts to November 30, 1923, which represents a period of four and one-half of the five Centenary years, we find the following percentage paid of amount due on that date. They are recorded in order of their rank with annual per capita:

<i>Conferences</i>	<i>Pct. Paid Of Amount Due to Date</i>	<i>Paid Annually Per Capita</i>
Northwest German	122%	\$8.53
Pacific Swedish	112	7.29
West German	93	6.40
Western Swedish	89	6.21
Central German	88	5.85
California German	84	6.32
Northern German	81	6.44
Pacific German	74	6.16
Southern German	73	4.73
Western Norwegian-Danish	72	4.49
Central Swedish	70	4.88
East German	70	8.10
Southern Swedish	65	3.63
St. Louis German	64	4.18
Northern Swedish	57	3.99
Norwegian-Danish	57	3.98
Chicago German	55	4.01
Eastern Swedish	47	3.29

The eighteen foreign-language Conferences paid in during this period \$2,022,980, which was 75 per cent of their quota, and represented \$5.38 per capita.

Of this total amount, \$1,509,595 was contributed by the ten German Conferences, which was 70 per cent of the amount due, and which represented an annual per capita gift of \$5.76.

The six Swedish Conferences contributed \$402,188, which was 68 per cent of the amount due, and which represented an annual per capita gift of \$4.62.

The two Norwegian-Danish Conferences contributed \$111,197, which was 59 per cent of the amount due, and represented an annual per capita gift of \$4.07.

Some note should be made of the large giving of certain churches in some of these Conferences; for example, in the Northwest German Conference thirteen charges oversubscribed their quotas by more than \$1,000. For these thirteen charges, the oversubscription is 153 per cent.

In the Pacific Swedish Conference one charge alone, Kingsburg, California, paid in more than one-half of the amount of the entire Conference. The payment for Kingsburg amounted to 221 per cent of its quota. If we subtract this church from the Conference, the remaining charges paid in only 85 per cent of their quota. The five churches in California paid 167 per cent of their quota; while the ten churches in Oregon and Washington paid in only 76 per cent.

Three churches in the Southern German Conference paid 173 per cent of their quota. If we subtract the large amount paid in by these three from the remaining charges of the Conference, it is reduced from 73 per cent to 53 per cent. In all, 115 German, 20 Swedish, and 5 Norwegian-Danish churches over-paid their Centenary quotas.

IX. INSTITUTIONS

The organized foreign-language work among the German, Swedish, and Norwegian-Danish peoples has, during the history of the work, been productive of results other than in the formation of church societies. As fast as a need arose for supplementing the specialized work which these Conferences undertook to do, there was organized the institution which would take care of the need. The following institutions should be taken into account in making a study of these groups.

1. EDUCATIONAL INSTITUTIONS:

a. German.—The German Conferences formerly controlled a number of educational institutions of both academic and college rank. Many adjustments have been made, however, during recent years. The Charles City College of the Northwest German Conference, formerly located at Charles City, Iowa, was merged about 1914 with Morningside College, Sioux City, Iowa. The Northwest German Conference is represented on the faculty by the Vice-President of Morningside College and a collection is taken in both Conferences for the institution.

The Pacific German Conference formerly had representation on the faculty of Willamette University at Salem, Oregon. This relationship has been discontinued. Saint Paul's College of the Northern German Conference, organized in 1889 and afterwards reduced to preparatory school rank, did excellent work for more than 20 years, the enrollment at one time reaching 175. In 1917 with an enrollment of only twenty students, the institution was closed, and the school building finally sold to the "Church of God," the students being sent to Parker College at Winnebago, Minnesota.

The German Wallace College at Berea, Ohio, whose constituency was represented in the Central, Chicago and East German Conferences, formed a union with Baldwin College of the East Ohio Conference. This joint institution is now known as the Baldwin-Wallace College.

The combined value of real property, including equipment, is \$694,125, with an endowment of \$706,254. The number of faculty members is 81, and the students in 1922 numbered 695.

Nast Theological Seminary, a Department of Baldwin-Wallace College, has a special endowment of \$131,500; six members on the faculty and 17 students enrolled. The alumni of this Department numbers 242 men.

Central Wesleyan College at Warrenton, Missouri, is the only remaining educational institution of college rank entirely under the jurisdiction of the German work. The constituent Conferences—Saint Louis German and West German—have recently

had conferences with members of the Saint Louis Conference, looking toward making this college the joint institution of the English and German work in that section of the country. The total value of property, including equipment, is \$206,000. There is an endowment of \$350,998. The total number of faculty members is 44; the number of students 252.

The Theological Department of Central Missouri Wesleyan has a value of real property of \$72,000, and endowment of \$65,000. The number of faculty members is 5, and the students 40.

The Central Wesleyan College has always made a specialty of training ministers for the German Conferences in America. Among the 921 alumni there are at present 163 in German Conferences, 84 in English Conferences; 12 in other than Methodist Churches; besides 32 in foreign fields and in detached church service. There are 228 in the teaching profession. At present no class in theology is taught in German.

Blynn Memorial College, a secondary school at Brenham, Texas, is under the constituent control of the Southern German Conference. A professional school known as the Cleveland Law School, has some slight affiliation with Baldwin-Wallace College.

Dorcas Institute, Cincinnati, Ohio, under the German Central Deaconess Board, is an educational center for the training of specialized woman workers, including deaconesses. There is also a Nurses' Training School in connection with the Bethesda Hospital work in Cincinnati.

b. Swedish Educational Institutions: Swedish Conferences have just two educational institutions; one a very small College at Austin, Texas, with a property valuation of perhaps \$75,000. The Swedish Theological Seminary at Evanston, Illinois, has a total property valuation, including equipment, of \$136,000, and an endowment of \$50,000. There were 5 members on the faculty and 20 students enrolled in 1922. The Seminary has a working agreement with Garrett Biblical Institute whereby its students are admitted to the classes of this latter institution for most of their work. A diploma is issued upon completion of the course.

c. Norwegian-Danish Educational Institutions: The Norwegian-Danish Theological Seminary at Evanston, Illinois, is the only institution for educational work sponsored by Norwegian-Danish Methodism. They report a total property value, including equipment, of \$32,000, and an endowment of \$10,000.

The Norwegian-Danish Seminary was organized in 1882. The course of study extended at first over three years, and is now increased to a four-year course, which includes a theological as well as a preparatory course for students not having a high school training.

In 1890 there were 13 students; in 1900, there were only 12; and in 1910 there were 18. There was a great slump up to 1919, but in 1922 the number had risen to 28, and there is an increase in 1923 over this figure.

Most of the theological courses are taken at Garrett Biblical Institute nearby. At the completion of the course a diploma is given.

The following excerpt which is taken from the report of the Principal, gives some idea of the type of leadership desired at the present time:

"The type of leadership desired at the present time is somewhat different from what was needed some years ago. Conditions have changed somewhat in certain sections of the country. It is very essential that we have men who are able to use both the Norwegian (or Danish) and the English language without any difficulty. More than that, they must be both Americans and Norwegian-Danish in spirit; otherwise, they cannot serve as a connecting link between the two groups.

"It is also essential that our future leadership is better trained and better equipped all around than has been the case in the past."

2. HOSPITALS AND HOMES:

a. German Hospitals and Homes: German Methodism has developed a unique series of hospitals and homes. The German Central Deaconess Board organized in 1897 has grown to embrace the group known as "The Bethesda Institutions," of which the following are in the city of Cincinnati:

Deaconess Motherhouse	Bethesda School for Nurses
Bethesda Hospital	Bethesda Home for the Aged
Maternity Hospital	Louise Golder Deaconess Home
Scarlet Oaks Hospital	and Fanny Nast Gamble Memorial Chapel
Scarlet Oaks Annex for Convalescents	Nurses' Home
Children's Hospital	Gertrude Kolbe Deaconess Rest Home
Dorcas Institute	Epworth Heights Vacation Cottage

There are also branch homes in Chicago, Kansas City and Milwaukee and stations in Detroit, Michigan; Terre Haute, Indiana; Los Angeles, California, and Akron, Ohio. Other hospitals under this board are:

The Bethany Deaconess Hospital, located in Brooklyn, New York and the Deaconess Hospital in Louisville, Kentucky.

A hospital owned by the First German Church of Los Angeles, California, valued at \$500,000, is operated under lease by outside agencies.

The following Old People's Homes are under German control:

Bethany, Brooklyn, New York
 Bethesda, Cincinnati, Ohio
 Old Peoples' Home, Quincy, Ohio
 Pacific Old People's Home at Los Angeles, California

The following children's homes are operated:

German Methodist Orphan Asylum, Berea, Ohio
 Central Wesleyan Orphans' Home, Warrenton, Missouri
 The William Nast Christian Home for Young Men, Cincinnati, Ohio

The total property value for the above institutions in 1922 was \$2,063,613, with an endowment of \$498,000. The capacity of Homes was 424, the number cared for being 377.

The German Central Deaconess Board has under its supervision 81 deaconesses and 10 probationers. Fourteen of the 30 students at Dorcas Institute are training for deaconess work.

b. Swedish Homes: The following homes for the aged are under the jurisdiction of Swedish Methodism:

Bethel Swedish Home, Ossining, New York
 Bethany Home, Chicago, Illinois
 Emmanuel Home, Clay Center, Kansas.

The total property value of the above institutions is \$434,000. The capacity of Homes is 171 and the number of occupants in Homes in 1922 was 155.

Other work carried on by Swedish Methodism:

Immigrant and Port Mission, Brooklyn, N. Y.
 Swedish Epworth Home for Employed Young Women, New York City
 Susanna Wesley Home for Employed Young Women, Chicago, Illinois
 City and Immigrant Mission, Chicago, Illinois
 Scandinavian Home of Shelter for Fallen Women, Minneapolis, Minnesota
 Adone Seaman's Bethel Home, Galveston, Texas
 Swedish National Sanitorium for Consumptives, Denver, Colorado

c. Norwegian-Danish Homes: The following institutions are under the jurisdiction of Norwegian-Danish Methodism:

Elim Old People's Home, Minneapolis, Minnesota
 Bethany Old People's Home, Stockton, California
 Deaconess and Woman's Home, Chicago, Illinois
 Lyng Home for Girls, Seattle, Washington (Property rented)
 Norwegian-Danish Girls Home, Los Angeles, California

d. *Miscellaneous Institutions*: Institutions among other groups that have been developed are as follows: the Japanese Ellen Stark Ford Home for Children, San Francisco, California; the Susanna Wesley Home at Honolulu, Hawaii; the Spanish American Institute for Children at Gardena, California, and the Harwood Boys Spanish School at Albuquerque, New Mexico.

X. FOREIGN LANGUAGE LITERATURE

The matter of foreign language literature is another important item in the program of work among any foreign-language peoples. Among the assets of the older immigration work are "Der Christliche Apologete," "Sandebudet" and "Evangelisk Tidende."

1. GERMAN: "*Der Christliche Apologete*" is a union of the former "Apologist" and the "House and Hearth." It is published by the Methodist Book Concern, being one of the family of official Advocates. It has 10,568 paid subscribers, 1,300 of whom are in German-speaking Europe. It was founded in 1839 by William Nast. It is not only the recognized official organ of the German Conferences in America, but it is highly esteemed by leaders both at home and abroad. There is no question but that it serves a very real constituency, and that its work should be maintained as long as there is need for interpretation in the German language.

2. SCANDINAVIAN: "*Sandebudet*" (Swedish) and "*Evangelisk Tidende*" (Norwegian-Danish) are published by the Methodist Book Concern and are under its direction semi-officially. In each case these papers are a union of two or more former Conference publications. Sandebudet was established in 1862, and has a present circulation of about 4,000. Evangelisk Tidende was established in 1922, being a consolidation of "Den Kristelige Talsmand" (1870), "Vidnesbyrdet" (1888), and "Ostends Missionaer" (1910). The present circulation is about 3,900.

3. ORIENTAL: "*The Hawaiian-Korean Christian Advocate*," the "*Japanese Methodist*" and "*Ang Mabuting Balita*" are monthly publications under the direction of the Hawaiian Methodist Episcopal Mission, Hawaii. These publications were established in 1914, 1919 and 1920, respectively.

"*The Japanese-American Christian Advocate*" is the official organ of the Pacific Japanese Mission; established in 1917.

4. NEWER IMMIGRATION PUBLICATIONS: The papers for the newer immigration groups are as follows: "*La Voce*," published by the Board of Home Missions and Church Extension, and established in 1923, having a present circulation of 1,300.

"*Krestan*," a Slovak monthly published jointly by the home missionary agencies of the Congregational and Methodist Episcopal Churches; established in October, 1912, but recognized by the Committee of Six on Foreign Language Publications, September, 1922; circulation, about 1,000. "*Aurora*," a Portuguese monthly published by the Methodist Book Concern and the Board of Home Missions and Church Extension at Morgan Memorial, Boston, Mass. It was established in 1917, and has a present circulation of about 1,000. "*Zivot*," an independent monthly, published by the Zivot Publishing Company, Oklahoma City. It was established in 1910, and is edited by a Czech (Bohemian) Methodist minister.

XI. CONFERENCE CLAIMANTS

1. **INCOME:** The total income for the 18 German, Swedish, and Norwegian-Danish Conferences for 1921 was \$96,795, of which \$75,500 belonged to the German, \$14,600 to the Swedish, and \$6,700 to the Norwegian-Danish Conferences.

Of the total amount, \$96,795, \$41,668 was raised by the churches, \$16,591 from investments, \$13,514 from the Book Concern, \$5,800 from the Board of Conference Claimants, \$754 from other sources, and \$18,468 reported as separate funds.

The total resources represented by investments for the 18 Conferences amounted to \$664,378; of which \$560,737 are German, \$67,841 Swedish, and \$15,800 Norwegian-Danish.

2. **CLAIMS:** The Disciplinary annuity claim ranges from \$20 in the Chicago German to \$10 in the Norwegian-Danish Conference. The average for the general Church is \$16.97.

The total years of service for the 18 Conferences is 9,527, of which 7,477 are in the German Conferences, 1,305 in the Swedish and 745 Norwegian and Danish.

The total annuity claim for the 18 Conferences was \$133,177. For the German Conferences, \$108,809; Swedish, \$16,668; and Norwegian-Danish, \$7,700.

3. **CLAIMS PAID:** Less than one-half of these claims were paid. The annuity rate paid ranges from \$14 in the Central Swedish Conferences, which is 100 per cent of the claim, down to \$1.95 in the Saint Louis German, and \$2 in the Chicago German Conferences. A total of \$19,247 necessitous money was paid. The total paid out in the 18 Conferences was \$81,773; \$62,206 German, \$14,380 Swedish, and \$5,137 Norwegian-Danish.

The Southern, Central and Eastern Swedish paid 100 per cent of their claims. The Western Norwegian-Danish paid 79 per cent; Pacific German, 77 per cent; Pacific Swedish, 70 per

cent; East German, 70 per cent; and the Central German, 69 per cent. All others are below the general average for the Church, which is 64 per cent. Western Swedish paid 60 per cent; Northwest German, 58 per cent; Southern German, 48 per cent; Norwegian-Danish, 35 per cent; California German, 27 per cent; Saint Louis German, 28 per cent; West German, 20 per cent; and Chicago German, 10 per cent.

There were 417 claimants in the 18 Conferences; 313 were German; 75 Swedish; and 29 Norwegian and Danish. Of the total, 189 were preachers; 192 widows; and 36 children. (One hundred and forty-five preachers were German; 28 Swedish; and 16 Norwegian and Danish.) Nine preachers and 5 widows relinquished their claims.

Of the retired ministers, 6 were paid less than \$50; 28 were paid between \$50 and \$100; 29 between \$100 and \$200; 40 between \$200 and \$300; 68 between \$300 and \$500; and 12 between \$500 and \$700. Of the widows and children, 44 were paid less than \$50; 37 between \$50 and \$100; 57 between \$100 and \$200; 63 between \$200 and \$300; 32 between \$300 and \$500; and 2 between \$500 and \$700. In the general Church 1,469 preachers received more than \$500; of this number 424 received between \$700 and \$1,000, and 25 above \$1,000. By comparison only 12 of the preachers in foreign-language Conferences received above \$500.

4. AVERAGE SALARY: The highest average Conference salary is the Chicago German, \$1,407. Northwest German, \$1,310; Northern German, \$1,200; West German, Central and East German all are between \$1,000 and \$1,100; California German and Southern German are above \$900; Northern and Western Swedish are between \$900 and \$1,000; Pacific German, Pacific Swedish and Western Norwegian and Danish are between \$800 and \$900; Norwegian and Danish, Southern Swedish, and Eastern Swedish between \$700 and \$800. The Saint Louis German is the lowest, or \$517 average salary.

XII. WOMEN'S WORK

1. WOMAN'S FOREIGN MISSIONARY SOCIETY:

The first auxiliary of the Society in German-speaking Conferences was organized at the Old Rosabel Avenue Church in Saint Paul in 1872. The work of this Society has gone on uninterrupted although the Church has now been transferred to the Minnesota Conference. In 1883 the Woman's Foreign Missionary Society reported 4 branches, 16 auxiliaries and a membership of 325. At the present time there are in the German Conferences 314 auxiliaries with 10,290 members, 102 young peo-

ple's societies, with 3,183 members, and 192 children's bands with 4,003 members, a total of 608 organizations and 17,476 members. The receipts to the Society from these organizations for the year 1922 totaled \$58,285. Three young women went out during the year to the foreign field and others are preparing for the work.

The work of the Swedish Conferences was organized in 1897 at Red Wing, Minnesota. In the six Conferences there are today 130 auxiliaries with a membership of 5,209. These women raised and remitted to the Society last year the sum of \$12,796.

The first auxiliary in any of the Norwegian-Danish churches was organized in 1902 in Minneapolis. The work is not reported apart from the English Conferences.

2. WOMAN'S HOME MISSIONARY SOCIETY:

The work of the Woman's Home Missionary Society is organized in the following foreign-language Conferences: Central German, Chicago German, Saint Louis German and Southern German. Work is carried on at ports of entry, including Ellis Island, New York; Boston, and Angel Island, San Francisco. There are eleven employed workers. Three immigrant homes are maintained, one at each port, with a total property valuation of \$84,500.

The McCrum Slavonic Training School at Uniontown, Pennsylvania, has been set apart for the training of specialized bi-lingual workers. There are three industrial schools for Spanish and Mexican girls as follows: The Frances DePauw School, Los Angeles, California; Harwood, at Albuquerque, New Mexico; and The Mary J. Platte School, Tucson, Arizona. The Rose Gregory Houchen Settlement is located in the Mexican section of El Paso, Texas. Homes and schools are also maintained for Oriental people in California and Hawaii.

XIII. TRANSITION PERIOD COMMON TO FOREIGN LANGUAGE WORK IN AMERICA

1. LANGUAGE: If we assume the necessity of providing language services for those foreign-born elements in our country, either newly arrived or such older groups as have not learned to use the English language, we must acknowledge the inevitable corollary to this language work, that is, the period of transition which takes place as the immigrants learn the use of the English language, and especially as the second and third generations of children come to know the English language much better than they do the language of their sires.

2. CUSTOM: It is also necessary to understand that this transition period is not influenced wholly by the matter of language, for custom—the mode of living of the migrated peoples

—has fully as much weight as that of language. If it is natural on the part of the church to minister to peoples of different customs by methods and leadership that will appeal to them and to their way of doing things, it is just as natural to change the method of approach and type of program when dealing with their children and grandchildren, born in this country, who partake more and more of the customs and education of the country of their birth.

3. **CONSCIOUSNESS OF KIND:** In a word, the principle of "the consciousness of kind," which causes us to set apart certain church machinery, and certain church leadership to perform a certain task, inevitably compels us to change the methods of ministering in order to permit the same "consciousness of kind" principle to operate at its best among the generations now completely a part of America.

4. **MIXED LANGUAGE AND CUSTOM CONSTITUENCY:** It is understood that while this change takes place in a complete manner, if given a long enough period for its operation, it does not occur at any given time. We will therefore have in the same neighborhood, and therefore in the same constituency: strangers newly arrived; older people who have been in America, in some cases many years, among whom there has taken place varied degrees of assimilation into the language and customs of America; and the children and grandchildren of foreign-language parents who have taken on or thrown off the language and customs of their parents in varying degrees.

In America, among newly arrived immigrants one will find those who make it their first business and passion to learn the English language and the customs of America, and those who do not. We find among the adults who have been in the country a long time, those who have learned the English language perfectly and who take their part in the normal life of the community and those who do not. Among the children of foreign parentage we find those who have retained the language and customs of their parents to a greater degree than those of their surroundings, and those who have, to the exclusion of all others, adopted the English language and made themselves a part of their surrounding American environment.

5. **METHODISM'S FAILURE TO ADOPT POLICY:** In the first place, the Methodist Episcopal Church has never developed a policy in regard to its responsibility for work among foreign-language peoples in America. All of this work has sprung up in sporadic manner, with little or no regard for guiding principles.

6. **DEVELOPMENT OF LANGUAGE WORK IN THE CHURCH:** Over against this opportunism is an accomplishment among certain nationality groups of the older immigration that has all the earmarks of a providential movement. One of the out-

standing, if not the most outstanding, pieces of missionary work by any denomination is that of Methodism's work among the German, Swedish and Norwegian-Danish peoples, the spirit of which development in America leaped the ocean and planted in the mother countries the Methodist fires that have in recent years become a most noticeable conflagration.

When we study the beginnings of this movement, however, we cannot give credit to the mother church for either vision or conscious nurture of this work. Doctor Nast and Pastor Hedstrom at first worked in local projects much the same as other language pastors are working among twenty-one nationality groups today. The mission, district and Conference development came along in natural course, but not in line with any worked-out policy or conscious vision.

On the other hand, it is patent knowledge that if Methodist Episcopal leadership had been aware of its opportunities and had established work twenty years sooner, at least two denominations among the German and one among the Swedish, all akin to Methodism in doctrines and beliefs, would not have been formed.

Coming down to the present time we do not find that the Church has advanced very far in its relationship to the newer immigration groups. Our methods of approach, policy for recruiting and training leadership as well as our program, are all in the experimental stage, and organizations of every type have been allowed to grow up without reference to a positive plan of development.

The older immigration groups therefore formed their organization and policy on the side lines rather than as a conscious part of the program of the Mother Church. Doctor Nast and his associates soon found that the meeting of the English Annual Conference took little cognizance of their problem. It was natural for them to begin to hold group meetings which soon led to missions within the English-speaking districts, then to separate missions within the Conference, finally to foreign-language districts in the various Conferences, and as a last phase the organization of separate foreign-language Conferences after the Civil War.

Pastor Hedstrom for the Swedish work, and leaders of the Norwegian-Danish groups, went through the same experiences and the same organizations resulted. We have this process taking place at the present time in the Eastern sections of the United States, among thirteen Norwegian-Danish churches.

The Methodist Episcopal Church not only did not consciously recognize the great need of reaching people of foreign tongue, but it held these various off-shoot organizations to the same rigid accountability as its English Conferences and churches, as

far as annual reports were concerned, showing conclusively that it did not recognize the type of the new mission growing up within its ranks. Furthermore, there was no planning or looking forward to the time when results of the inevitable transition period would bring its fruitage.

7. **TWO OPPOSING FORCES:** There are two subconscious principles in operation in every organization; one may be called the centripetal force, which in its movement gathers into a single center all elements. The other is the centrifugal force, which begins with an unwieldy mass, and throws out from its center the elements as fast as they are naturally separated from the whole.

The Methodist Episcopal Church, in its organization, naturally operates under the centripetal principle. Every year the foreign-language pastor has had to report the number of full members, the enrollment in the Sunday School, the amount of money received for ministerial support and benevolences. This has caused him, quite naturally, when the tug of the centrifugal force began to operate, under pressure of the transition factor, to want to hold within his church membership all of the varying degrees of constituency, regardless of their transitional development. He needed them, first to keep his membership report up, and second in order to report the finances of the church both as to his salary and benevolences—"Paid in full," for it is on the basis of these two counts, primarily, that his rating as a member of the Conference is determined.

The District Superintendent of the foreign-language district has had, for the same reason, to hold on to the various churches within his district, even though he comes into violent clash with the centrifugal force of the transition period, which tends to wean away influential members and even entire churches into the regular English Conference organization.

The same principle would operate if foreign-language work were thrown into a single area. The centripetal principle for church, district and area would tend toward solidarity. This would be ideal in a foreign field, but in America with the centrifugal principle in full operation over the transition period, it becomes the chief stumbling block over which we have forced our language Conferences, causing them great hardships and in some cases unnecessary strife within the church.

XIV. EFFECT OF TRANSITION PERIOD ON WORK OF THE CHURCH

1. **BASIC POLICY:** We assume acceptance of the thesis that every church has a continued right to life and usefulness, and indeed we must accept this principle, or accept its alternative;

that is, that the foreign-language church should survive only so long as it serves a definite constituency in that language, and then die. We shall assume, therefore, in this report that the church wants to accept the first alternative—that of continued life and usefulness.

2. ADAPTATION NEED: If, however, we accept this as a principle, the factor of location, language and program adaptation must be taken into account. Let us notice how these have operated in the older organized foreign-language work of the Church:

a. Location Adaptation: The Commission has information locating the communities where there are two Methodist Episcopal Churches, one in an English-speaking and the other in a foreign-language Conference. We have taken as a measurement of distance a radius of five blocks in the city and a radius of five miles in rural districts from each of the two churches involved. The unit taken has been the preaching point rather than the charge: inasmuch as one of the points on a given circuit may be alone in the field and the other near an English-speaking Methodist church. (The Southern German and Southern Swedish Conferences are not included in this list, since the overlapping constituencies are more with the Methodist Episcopal Church, South. There are, however, some few projects in these two Conferences where the Methodist Episcopal churches are in the same community, but the number is negligible.)

OVERLAPPING METHODIST PARISHES: Data has been gathered for 794 foreign-language Conference parishes or preaching points. Of these, 534 are in the same parish with an English-speaking church, giving a total overlapping percentage of 67.3. Of the total number, 470 are German; 209 Swedish; and 115 Norwegian-Danish. Of the Germans, 295, or 62.7 per cent overlap English-speaking parishes. The number of the Swedish is 154, or 73.7 per cent; for the Norwegian-Danish, 85, or 73.9 per cent.

The following table will show the details by Conferences:

Conference	Points	Near English	
		M. E. Church	Percent
GERMAN:			
East	41	31	75.0%
Central	92	56	60.8
Chicago	66	48	72.7
Northern	33	22	66.7
St. Louis	69	33	47.8
Northwest	42	23	55.0
West	79	48	60.7
Pacific	25	17	68.0
California	23	17	73.9
Total	470	295	62.7

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SWEDISH:

Eastern	31	20	64.5
Central	56	45	80.4
Northern	66	43	65.2
Western	36	32	89.0
Pacific	20	14	70.0
Total	209	154	73.7

NORWEGIAN-DANISH:

Norwegian-Danish	89	65	73.0
Western	26	20	76.9
Total	115	85	73.9

Grand Total	794	534	67.3%
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The low percentage of the St. Louis German Conference is accounted for because in Missouri there is not so great overlapping of the English work of the Methodist Episcopal Church, as with the Methodist Episcopal Church, South. The important question of overlapping with other denominations is not touched upon here, although we have the data fairly complete. This will be an interesting and important study, especially when these other denominations are Lutheran, Evangelical or of the Swedish Mission type.

We found in our study of individual projects that not all of the English Conference churches were the stronger. We therefore compared 120 of the German, 47 of the Swedish and 24 of the Norwegian and Danish, or 191 churches in all. In 75 per cent of the German cases the English church was stronger, 9 per cent were of equal strength, and 16 per cent of the German churches were stronger. Of the Scandinavian 83 per cent of the English churches were stronger, 15 per cent of the Language Churches were stronger, and in 2 per cent of the cases the strength was about equal.

b. Language Adaptation: If the foreign-language church is properly located, it need only adapt its program and policy in order to continue its life and usefulness. One of the serious problems for adaptation has been that of language. It is logical to use a foreign tongue when a mission is begun among a racial group who have recently emigrated to America. As long as the church group is made up of adults of this type, no problem arises. The problem comes:

First, when the children are not taught the mother tongue.

Second, when even though they are taught the mother tongue in the home, they use English in the public schools and in the natural associations of life.

Third, when either the husband or wife cannot understand the language.

Fourth, when adults have been in the country long enough to have acquired a thorough knowledge of English, although for purposes of worship they may prefer their native tongue.

It should be understood that even though a person may become proficient in the use of English in business and social matters, when it comes to matters of the heart and the sacred relationships of life, the use of the mother tongue is most natural and is the better medium for the emotions and feelings that relate themselves to these things.

As these various factors begin to enter into the situation of the foreign-language church, the transition period begins. This, we think, is one of the most delicate periods in the life of any church. To adapt the program so as to hold the various younger elements, and, at the same time, to minister to the older people, is a very serious problem. There has been no general policy worked out in the foreign-language Conferences in regard to this question. Until comparatively recently it was quite customary in certain sections of the country to have all services in the church in a foreign tongue. Aside from the natural desire to have church services in their mother tongue, the Sunday School and young people's societies were often used openly as a means to keep the children and young people efficient in the language in order that they might worship with their parents. Even today, we have churches where this is the practice. It is largely found in certain rural sections where the entire family attend church together, remaining for all services.

In spite of this, however, the process naturally began to work out where certain services were held in English as a concession to these various groups.

The following are some of the means employed to bridge over the transition period:

First, part English in the Sunday School and Young People's Societies.

Second, an occasional English service in the evening.

Third, language service in the morning with all other services in English with the exception of Prayer Meeting and Adult Bible Class in the Sunday school.

Fourth, everything English except language service in the evening in order to provide an English service for Sunday-School children in the morning.

Fifth, alternate language services in the morning, or, in some cases, two services Sunday morning—one language and one English—often merging into each other.

Sixth, everything English, except ministry to older people through pastoral work and special services.

Upon careful analysis of the projects, one finds that aside from those churches where "everything" is foreign, which presupposes a new immigration constituency, the general statement can be made that where "all foreign" is used the Church either is only ministering to a few older people, or it has ignored pretty

generally the needs of the younger people, and failed to make the proper adjustment.

There are some good cases of adaptation where one service in a foreign tongue is still used. In these cases the younger and older groups understand each other's needs and are cooperating. The large number of cases representing all English or mostly English, together with some of the morning service groups represent the strong, virile organizations with but few exceptions.

It will be of interest to study in greater detail these phases of adaptation to see what has happened working through the eighteen foreign-language Conferences. In order to measure in some accurate manner the various degrees of transition which these churches have made from the use of the foreign language to that of the English, we have arranged the following key:

1. Means foreign language used in all services.

NOTE.—This may permit partial use of English in Sunday School or Young People's Society.

Where there is not English of any kind in any part of any service the designation will be minus 1.

2. Means foreign language used in most of the services of the church. The Sunday school and Epworth League are in English, or mostly so, and there is an occasional English sermon; perhaps once a month or alternating in the evening service.

3. Means all services are in English with the exception of the morning preaching or evening preaching, for instance, one-half of the preaching services. The prayer meeting may or may not be in a foreign language and there is likelihood of adult Bible class in Sunday School probably in a foreign language.

4. Means all services are mostly in English. It means that the morning service is not always in a foreign language but alternates, or perhaps once a month in English. All other services are in English. Adult Bible class in Sunday School may be in foreign language.

5. Means all services in English. This would permit an adult class in Sunday School and parts of prayer meeting in a foreign tongue. Pastoral visitation to a few older people may make use of language medium.

THE METHOD: We have computed percentages by counting "1" and "2" predominately foreign, and "4" and "5" predominately English, the language used in the former two and the latter two balancing. Column "3" has to do with churches whose services are about two-thirds in the English language. One-third of the column, therefore, is placed under the predominately foreign and two-thirds under predominately English.

The following table will give the analysis by Conferences under this principle:

CONFERENCE	Number of Churches	Everything Foreign	All Foreign	Mostly Foreign	Two thirds English Morning Service only Foreign	Mostly English	All English	Percentage Predominately	
								Foreign	English
								—1	1	2	3	4	5	%	%
GERMAN:									
California.....	21	9	2	3	3	0	4	71.4	29.6
Central.....	108	3	9	6	32	18	40	26.9	73.1
Chicago.....	64	0	28	8	17	8	3	64.0	36.0
East.....	36	0	23	1	10	1	1	75.0	25.0
Northern.....	57	0	9	5	0	8	35	24.7	75.3
Northwest.....	41	0	8	1	10	10	12	29.3	70.7
Pacific.....	21	1	15	1	2	0	2	84.1	15.9
St. Louis.....	74	0	6	0	26	2	40	20.7	79.3
Southern.....	52	0	25	2	12	2	11	59.6	40.4
West.....	56	10	10	1	18	2	15	48.2	51.8
Total.....	530	23	135	28	130	51	163	43.0	57.0
SWEDISH:									
Central.....	48	0	3	10	26	2	7	33.3	66.7
Eastern.....	31	0	24	3	3	0	1	90.3	9.7
Northern.....	52	0	25	8	17	1	1	75.0	25.0
Pacific.....	15	1	3	2	8	1	0	60.0	40.0
Western.....	33	0	6	0	15	5	7	33.3	66.7
Total.....	179	1	61	23	69	9	16	60.3	39.7
NORWEGIAN-DANISH:									
Norwegian-Danish.....	79	0	25	11	32	6	5	59.5	40.5
Western Norwegian-Danish.....	29	0	7	7	14	0	1	65.5	34.5
Total.....	108	0	32	18	46	6	6	60.2	39.8
GRAND TOTAL.....	817	24	228	69	245	66	185	49.3	50.7

c. Program Adaptation: There are four general types of problem facing the language church in the process of adaptation of its program to the changing needs of its constituency. They are as follows:

First. Providing for needs of new immigrants from mother country.

Second. Reaching of kindred language groups, such as work among Germans, Russians, Austrians, Hungarians, and even such nationalities as the Roumanian, Polish, Ruthenian, Lithuanian, and to a limited degree, the Czecho-Slovaks, the Jugoslavs and the Finns.

Third. Reaching all the English-speaking constituency not being cared for by other Methodist Episcopal Churches.

Fourth. By putting on a seven-day-a-week service program in addition to the regular program of worship, mid-week prayer meeting, and socials for young people.

Space does not permit the insertion of the vast material

gathered—some of it encouraging, as showing the splendid results of adaptation, and some as truly revealing the disintegrating effects of failure to make the location, language or program adaptation.

XV. OPINION REGARDING ORGANIZATION STATUS

We now come to the third phase of the commission given by the General Conference: that is, to ascertain "what changes, if any, may be needed by our foreign-language Conferences in America." We have fallen heir, among other things, to a vast amount of correspondence, resolutions and memorials touching upon the question. The official memorials coming from various annual Conferences will be available in other reports. It will only be necessary here in this abstract to point out the general trend of sentiment.

There is the extreme right position; that is, those who want matters left exactly as they are. The reasons given for maintaining Conferences just as they are, may be generally summed up under the following headings: conservation of language constituency, increased new immigration, cooperation with Europe, care for institutions, foreign-language ministry—effective and superannuate—General Conference representation, and more economical administration.

There is still another group which takes the extreme left position; that is, they feel that the time has come for immediate dissolution of all foreign-language work, merging it into the English Conferences. This extreme position is held by very few among the language constituencies. This is accounted for largely because those who have in times past come up to the point where they believe in the immediate dissolution of Conferences, have gone over into the English church, and have thus taken themselves out of the debate.

Many have remained with the work, however, and are outspoken in their demand for immediate merger. They take the stand that English is almost universally used, and that provision can be made where it is yet needed by the older people. They admit that there may be some loss to these older people, but that the present loss of younger people more than out-balances this probability. This group does not believe that the present foreign-language churches adequately take care of the new immigration; first, because of the slight probability of many of the new arrivals locating near our churches; and, second, they contend that even if they do, they will find the churches so Anglicized that they will not be able to feel at home.

These immediate merger advocates insist that the Church should get behind a program that would reach new arrivals regardless of Conference relationship and assist in building up

the work in European nations. They contend also that the overlapping of effort in the present administration is very expensive, both in money and in ministerial supply. They show the advanced average age of the foreign-language ministry, the inadequate group coming on to take their place and point to an inevitable wasting away of Conference life.

In between these two extreme positions falls the larger amount of opinion—those leaders who feel, first, that the present organization should remain, and that provision should be made for self-determination; that is, they feel that the Conferences and churches themselves should determine when the time has come for their merging with English work. Some of these contend that the time is not yet ripe for merger, that there is still much strength in the work and that time is needed to properly pass through the transition period.

XVI. RECOMMENDATIONS

The report of the Commission will be printed in pamphlet form for the convenience of General Conference delegates. The foregoing abstract of its principal fields of investigation and study is printed in the Handbook for preliminary reading.

The entire body of findings represents original sources that will be available on call and will no doubt later be printed in book form for the use of all interested in a better understanding of what we believe to be America's most important, though vexing, problem and the Church's richest opportunity.

REPORT OF THE COMMISSION ON FEDERATION OF COLORED CHURCHES

DEAR BRETHREN: The Commission on Federation of Colored Churches, appointed by the General Conference, at its session held at Des Moines, Iowa, begs leave to make its report.

As a matter of history, the African Methodist Episcopal Church; the African Methodist Episcopal Zion Church; and the Colored Methodist Episcopal Church of America, projected for themselves the question of Federation at the Ecumenical Conference of Methodisms, held in the city of Washington, D. C., 1891. The report of this action to the Ecumenical Conference was received with general satisfaction and created a profound impression of the unity of all Methodisms in matters fundamental and evangelical. We believe and hope that that action had in it the elements of permanence and prophecy.

When we consider the strength of these three great denominations representing a membership as follows; namely, The African Methodist Episcopal Church, 551,776; The African Methodist Episcopal Zion Church, 460,280; and the Colored Methodist Episcopal Church of America, 336,313, making a total of 1,378,369; we see readily the tremendous possibilities of these communions in a federated whole for world conquest.

With these facts in our mind, we respectfully request our General Conference to adopt the following:

First, That our Commission on Federation of Colored Churches be continued.

Second, That we respectfully request the General Conference of the African Methodist Episcopal Church, now in session at Louisville, Ky.; the General Conference of the African Methodist Episcopal Zion Church now in session in Indianapolis, Indiana; and the Bishops of the Colored Methodist Episcopal Church of America to appoint similar Commissions for conference during the ensuing quadrennium upon questions such as comity and federation, and the education and preparation of an adequate ministry; upon evangelism and any other questions for the progress of our Christianity, and we would also suggest to the Commission appointed by the General Conference and the Commissions appointed by those respective denominations to undertake a full, frank and broad discussion of work in Liberia, that there may be avoided duplication of work and that there may be a more aggressive movement towards the establishment of Christ's Kingdom.

Thus, with these dominating ideas we shall show our less fortunate brethren in heathendom how beautifully the sons of Wesley may dwell and work together.

BISHOP FRANK M. BRISTOL, Chairman,
BISHOP ERNEST G. RICHARDSON,
BISHOP ROBERT E. JONES,
J. W. E. BOWEN, Secretary,
I. GARLAND PENN,
C. A. TINDLEY,
L. J. PRICE,
E. H. MCKISSACK.

REPORT OF THE COMMISSION ON CENTRAL CONFERENCES

To The General Conference.

DEAR FATHERS AND BRETHREN: The General Conference of 1920 adopted the following:

Resolved, That the General Conference request the appointment of a Commission on Central Conferences, which shall consist of the Bishops in charge of Foreign fields and nine others to be appointed by the Board of Bishops. The Commission is asked to study the whole question and report its recommendations to the next General Conference.

The Commission has held several meetings, especially during the months of April and May of this year when the Bishops resident in the Foreign field were available, and begs leave to make the following report:

Your Commission recommends the following as a substitute for Chapter IV in the 1920 Discipline:

CHAPTER IV.

CENTRAL CONFERENCES

I. Organization

¶ 95, § 1. In the interest of larger self direction in the affairs of the Methodist Episcopal Church in countries other than the United States, there shall be such Central Conferences as have heretofore been authorized, or shall hereafter be authorized by the General Conference, with the privilege and powers hereinafter provided.

§ 2. The Central Conferences shall be composed of ministerial and lay members in equal numbers, chosen in such manner and numbers, and with such qualifications as the Central Conference shall itself determine. The Bishops resident within the territory of any Central Conference shall be advisory members of the same. Each Annual Conference, Mission Conference and Mission within the bounds of a Central Conference shall be entitled to at least one ministerial and one lay representative in such Central Conference. The Central Conference shall be the sole judge of the character, election and qualifications of its own members.

§ 3. Each Central Conference shall meet quadrennially at such time and place as it may elect. The sessions of said Conference shall be presided over by Bishops in attendance in such

order as they may determine. In case no Bishop is present, the Central Conference shall elect a temporary president from among its own members. The resident Bishops, or a majority of them, with the consent of a majority of the constituent bodies concerned, shall have the authority to call an extra session of the Central Conference, such session to be held at the time and place designated by its Executive Board or other authorized committee.

II. Powers

¶ 96, § 1. To a Central Conference shall be committed for supervision, in harmony with the Book of Discipline and interdenominational contractual agreements, the educational, industrial, publishing, medical and other connectional interests of the Annual Conferences, Mission Conferences and Missions within its territory, and such other matters as may be referred to it by the Annual Conferences, Mission Conferences and Missions concerned, or by order of the General Conference.

§ 2. Subject to the approval of the Resident Bishops, it shall have the power to prescribe Courses of Study, including those in the vernaculars, for its Ministry, both foreign and indigenous, including Local Preachers, Exhorters, Bible Women, Deaconesses, Teachers, both male and female, and all other workers whatsoever, ordained or lay. It shall also make rules and regulations for examinations in these Courses.

§ 3. A Central Conference shall have power to make such adaptations regarding membership, special advices, worship, the local Ministry, and the official status and ordination of women, not contrary to the Book of Discipline, as the peculiar conditions on the fields concerned require.

§ 4. A Central Conference shall have the power to establish detailed rules, rites and ceremonies for the solemnization of marriage not contrary to the statute laws of the country or countries within its jurisdiction.

§ 5. A Central Conference is authorized to prepare and translate simplified or adapted forms of such parts of the Ritual as it may deem necessary.

§ 6. A Central Conference shall have authority to edit and publish abridged editions of the Discipline, omitting such sections as refer exclusively to activities in America.

§ 7. A Central Conference shall supervise the missionary work and policy of the indigenous Church and provide suitable organization for such work.

§ 8. A Central Conference, where the laws of the country permit, shall have the power to incorporate one or more Executive Boards or Committees with such membership and powers as may be determined by the Central Conference, for the purpose of transacting any necessary business that may arise in the

interval between the sessions of the Central Conference, or that may be committed to it by the Central Conference.

§ 9. A Central Conference is authorized to interpret Article XXIII of the Articles of Religion to meet the governmental conditions existing within its territory.

§ 10. A Central Conference shall have the authority to make such modifications of the rules concerning the temporal economy of the local church as to adapt those rules to the conditions existing in the fields concerned.

§ 11. The Central Conference, with the concurrence of the Resident Bishop or Bishops concerned, shall have authority to supervise the institutions, interests and properties of the Methodist Episcopal Church in the territory within its jurisdiction (and to make rules and regulations concerning them); it shall have power to make rules and regulations for the purchase, holding and transfer of any property or institution secured or established from resources raised within its jurisdiction, and of such other properties as may be transferred to it by the organizations, local or general, holding the same; provided, however—(1) that all procedure shall be subject to the laws of the several countries concerned; (2) that no transfer of property shall be made from one country to another without the consent of the responsible authorities of the Church in the country wherein such property is held; (3) that the existing legal status of properties shall be recognized. But the Central Conference shall not alienate any property or institution, or the proceeds derived from the sale or transfer thereof, from the Methodist Episcopal Church, nor shall the Central Conference involve the Board of Foreign Missions or any other organization of the Church in any financial obligation without the official approval of such Board or organization.

§ 12. A Central Conference may fix the boundaries of the Annual Conferences, Mission Conferences and Missions within its bounds, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in the Book of Discipline, ¶¶ 511-513, provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference, and provided, further, that no Annual Conference shall be organized with less than twenty-five members.

§ 13. A Central Conference shall have power to fix orders of business suitable for the District and Quarterly Conferences within its territory.

¶ 97. When a Central Conference has been duly organized, it shall not be discontinued except by order or consent of the General Conference.

¶ 98. The Journal of the proceedings of a Central Confer-

ence, duly signed by the President and Secretary, shall be sent for examination to the General Conference.

Regarding the Memorials concerning the nomination and election of Bishops by the Central Conferences, we recommend that since the Central Conferences are only in the beginning of their development, and in further view of the fact that certain major reconstructions, at home and overseas, are under consideration, we believe that the time is ripe for the nomination or election of Bishops by the Central Conferences.

We further recommend that this report, together with all Memorials now in our keeping, be referred to the Committee on Foreign Missions for further consideration and final report to this Conference.

JOSEPH F. BERRY, *Chairman.*

DAVID G. DOWNEY, *Secretary.*

REPORT OF THE COMMISSION ON LICENSING AND ORDAINING WOMEN

On May 25, 1920, the General Conference of that year adopted a report of the Committee on Itinerancy, referring to a commission of seven, the expediency of granting to women ordination and admission to the Annual Conference. After careful individual study and common discussion, your Commission found itself with three definite convictions:

First—That the validity of a woman's call to preach is not involved in any action which the General Conference may take in respect of the ordination of women and their admission into the Annual Conference; .

Second—That, inasmuch as the ordination of women and their admission into the Annual Conference would inaugurate far-reaching social and spiritual issues, such action ought not to be undertaken either as an administrative expedient to meet the emergency created by a temporary decrease in ministerial supply, or as an economic expedient to adjust ministerial supply to inadequate financial support;

Third—That in the connectional polity of Methodism, the ordination of women and their admission to the Annual Conference would introduce peculiar and embarrassing difficulties. In non-connectional churches, in which, alone, ordained women have been admitted to settled pastorates, the relation can be terminated at will by either party to the contract. In Methodism our connectional polity guarantees to every effective minister a church and to every self-supporting church a minister; and the pastoral relation is established by appointment of constituted authority, and properly terminated only with the consent of constituted authority.

Your Commission, also, after wise and careful exploration of both the mind of our own Church and the experiences of other Churches, has been led to conclude that the indifference of the Church at large to the matter of the ordination of women and their admission to the Annual Conference, is in itself evidence that no imperative demand for such ordination and admission exists; that Methodism had had altogether too limited experience in licensing of women as preachers to provide a basis upon which a final decision ought to be reached, and furthermore, that the knowledge and experience of other churches, in which women have served and are still serving as settled pastors, are too fragmentary and insufficient to justify the Commission in offering a final decision.

However, the very evident and acute need for an effective sacramental ministry on the part of women, in certain home and particularly in the foreign fields, has seemed to your commission to indicate clearly an expansion of service which the Church, with reason and propriety, can open to them.

Your Commission, accordingly, taking into consideration these and other factors of significance, unanimously recommends that the General Conference enact such measures as shall provide for the ordination of women as local preachers under the conditions and satisfactory to the requirements which the Discipline has determined and maintains for ordained local preachers.

HOMER C. STUNTZ, *Chairman.*

JOSEPH M. M. GRAY, *Secretary.*

Adopted, May 9
Dec 5, 1884

COMMITTEE ON POLICY AND WORK OF THE METHODIST EPISCOPAL CHURCH IN EUROPE

DEAR FATHERS AND BRETHREN: Pursuant to action of the General Conference of 1916 a Commission on Methodist Work in Europe presented to the General Conference of 1920 a full report on the European situation which was carefully considered by a special committee of the General Conference. In the furtherance of the thinking of the Church upon these matters, the Board of Foreign Missions at its last Annual Meeting directed its own Committee on Policy and Work in Europe in collaboration with the Executive officers of the Board to present an additional statement to the General Conference for such consideration as may seem desirable.

First of all we would request your attention to the important statements and reports made to you by the three Bishops resident in Europe. They have been in intimate touch with all the problems of a quadrennium beset with many critical situations—political, economic, and religious. In their reports will be found records of advances made, difficulties overcome or on the way to solution, permanent foundations built for Christ's Kingdom. Other records and statements in the possession of or available to the General Conference are the Journal of the Europe Central Conference and the Northern Europe Central Conference, the Annual Reports of the Board of Foreign Missions, the statement prepared by Dr. George M. Fowles, Treasurer of the Board, as a result of his personal study of the larger part of the work, and sections in the Report of the Board to the General Conference. In them all will be found evidence not simply of the contribution which the Church in America has made through the Board of Foreign Missions, but of the strength and earnestness with which the work has been presented and achievement secured by the forces on the field in the face of obstacles hardly comprehended in this country. To all these this statement is in the nature of a supplement.

CHURCH GROWTH BEFORE THE CENTENARY

It is well in any consideration of the Methodist Episcopal Church in Europe to be reminded that Europe not only is not a unit nor even three units, but that the historical origins of our work, the diverse political and religious conditions surrounding it, and the developments of the decades have produced as great

a variety in our Methodist work there as may be found on any continent.

Five of the European Fields in which the Methodists have been at work forty years or more stand out as distinctive in achievement—Denmark, Norway, Sweden, Germany, Switzerland. Each of these is larger in number of members and probationers than any other European Conference or mission, ranging as they do from 4,380 in Denmark to 34,323 in Germany. They are also markedly above the rest in the ratio of amounts raised on the field in comparison to amounts expended by the Board, all of them showing an average ratio over the 25 years preceding the Centenary of 7 to 3 or better. All the others except Finland show an average ratio less than 2 to 8. Furthermore each of these Conferences shows from the beginning to the end of the forty years, 1880-1920, a steady improvement in this respect. In some cases, for example Sweden, this is in spite of the decrease in actual church membership due to much emigration. It is also worth noting that in the forty years prior to the Centenary the Board's annual disbursements to each of these six Conferences rarely exceeded \$20,000, recurring and non-recurring.

The success of these Conferences is no doubt due first of all to the common Protestant heritage which provided soil prepared for the quickening influences of Methodism's evangelistic spirit. To this must be added the contrast of this characteristic spirit with the more formal nature of the state churches. The approach to these countries was also fortunate in that it was made not by foreigners but by nationals and that the missionary work has been carried on by them.

Finland stands between these six Conferences and the other European Conferences in that though it shows the same general characteristics it does not possess them to the same degree as the other six. Yet it seems undoubted that in the course of a few years it will take its place with the six. Though only twenty years old as a separate unit, the ratio of growth of its membership and the increasing ratio of field contributions to Board disbursements are indications of this, which is supported by the similarity in the general conditions surrounding the work.

In considering the present situation in these northern Conferences, the fact of their success must not be permitted to obscure the distressing situation in which the churches in Germany in particular find themselves as a result of post-war conditions. This fact separates Germany for the present from this group in any true analysis of our European work.

In all the other European fields, with the exception of Hungary (in part) and of Esthonia and Latvia (in part), the Methodist Church has been at work among peoples where the pre-

dominant religious tradition is not Protestant, but Roman Catholic, Eastern Orthodox, National Orthodox, or Mohammedan, or a mixture. This fact is of major significance. In these fields, which lie chiefly in Southern and Eastern Europe, the traditional basis of intellectual and spiritual approach to religion has elements so incompatible with the evangelical point of view, that the opening of mind and heart of both devotee and scoffer to the new light requires time, patience, and varying methods of work. All progress that is registered in these fields represents gain in the face of peculiar difficulties. Rapid numerical growth is not found nor should it be too eagerly expected.

In two of these fields, Italy and Bulgaria, the work is as old, or nearly as old, as the work in the northern fields. The progress in Bulgaria has been made very uneven because of the interruptions of frequent wars, of the wavering judgment of the Missionary Committee in the early days in reference to supporting the Bulgarian work, and of the frequent lack of missionaries and supervision. In spite of this, the Bulgarian pastors and people have held on and made steady increase in the ratio of amount raised on the field to the Board disbursements. Between 1880 and 1900 the Board's annual disbursements averaged about \$15,000 and between 1900 and 1920 about \$10,000. In a field such as this a steadier policy and more generous investment of personnel and money would be required to show larger results. It often happens in the development of work that growth is made very slowly for a period and then a breakdown of barriers takes place and the work goes more rapidly. There are indications that encouragement and steadiness just now should enable us to take advantage of the beginning of such a break.

In Italy although the membership has increased to about four times that of Bulgaria, the ratio of amount raised on the field to the Board's disbursements has not shown as much increase as might be expected. The annual disbursements of the Board to Italy during the period 1880-1920 have been markedly larger than to any other European field, averaging nearly \$50,000.

Leaving aside the institutional and benevolent aspects of the work in France, and looking only at the condition of the organized church work, conclusions as to tendencies are difficult to draw as the work has been in progress only since 1907, and the war caused devious interruption of work. Prior to the Centenary the Board's annual disbursement averaged about \$10,000. Deductions as to the trend of ratios of field contributions to Board disbursements are impracticable as data are incomplete.

Austria, Hungary, and Jugo-Slavia have been operating as separate Mission units only since 1920, having been a single Mission Conference before that; the break-up was caused by the

division of the Austrian-Hungarian monarchy after the war. It is thus impossible to draw for each field separately sound conclusions as to trend from this brief period under post-war conditions. Taking the work in the three countries as a unit, however, for the short period 1910-1923 a marked increase in membership is shown. Trend of ratio of amounts raised on the field to the Board's disbursements is impossible to judge. The Board's annual disbursements prior to the Centenary averaged less than \$5,000. Part of the strength of this work in the face of an unsympathetic environment has no doubt been due to the influence of the strong Germany and Switzerland Conferences to which the work has been to some degree linguistically related. It should be noted that Austria is predominantly Roman Catholic, Hungary half Protestant, Jugo-Slavia predominantly Greek Orthodox and Roman Catholic with a large proportion of Mohammedans.

Data are too incomplete and the enterprises in Russia and the Baltic States too recent to permit clear conclusions as to the trend of the work justifying comparison with the other European fields. The work in Spain dates only from 1920.

North Africa is a distinct mission field in which comparison with other parts of the European field cannot be made because of distinct difference in type due to the overwhelmingly Moslem character of the population. The methods here are for this reason more like those in Arabia, Persia, or Southeastern Asia, and the results must be looked at from that point of view with recognition of the fact that the approach to Moslems is generally recognized to be slower and harder than that to any other people. For this reason the growth in membership and in the ratio of field contributions to Board's disbursements is exceedingly slow. It is clear, however, that steady progress is being made. Dr. S. M. Zwemer, whose own experience and wide travels make him a good judge, regards the work here as successful as any he has seen. The Board's annual disbursements prior to the Centenary averaged less than \$15,000.

In the summary form part of these data may be thus expressed:

1. Duration of Work:

Established forty years or more: Bulgaria, Denmark, Finland, Germany, Italy, Norway, Sweden, Switzerland.

Established nearly thirty years ago: Austria, Hungary, Jugo-Slavia.

Established about eighteen years ago: France, North Africa.

Established about ten years ago: Russia.

Established in last five years: Baltic Provinces; Spain.

2. Membership (members and probationers):

Over 30,000: Germany, 34,323; Scandinavia, 30,664.

From 15,000 to 20,000: Sweden, 17,095.

From 10,000 to 15,000: Switzerland, 11,285.

About 7,000: Norway, 7,061.

About 4,000: Denmark, 4,381; Italy, 4,301.

About 2,000: Finland, 2,127.

One thousand and under: Austria; Bulgaria; France; Hungary; Jugo-Slavia; North Africa.

3. *Rate of Growth in Six Years, 1916-1922:*

Not quite as fast as the Conferences in the United States (4.4 per cent): Italy, Sweden.

Faster than the United States Conferences (4.4) but not as fast as entire Church (11.0 per cent): Denmark, Switzerland.

Faster than the entire Church (11.0) but not so fast as the Church in foreign lands outside of Europe (41.0 per cent): Bulgaria; Finland; Germany; Norway.

Faster than the Church in non-European foreign lands (41.0): Austria; Hungary; Jugo-Slavia; North Africa; Russia and the Baltic.

NOTE: These are all new units; in such the rate of growth at the beginning is always high.

IN THE CENTENARY PERIOD

These facts, sketched so briefly and into the interpretation of all of which many other considerations must be brought, serve to indicate the pre-Centenary tendencies in the growth and establishment of the Church as an institution.

We are not sufficiently out of the Centenary period for a similar appraisal of the events of that period. For such an appraisal more data and more perspective are needed for a full comparison. In the matter of support war conditions and war consequences have made it impossible for the contributions of the fields to keep pace with the investments of the Centenary, though it is clear that the giving has been costing more in sacrifice and that greater generosity is therein manifested. The fruit of the Centenary investments lies in the future growth which these investments have made possible, both by saving from destruction foundations already laid, and in extending them beyond the old lines.

In the matter of increase in membership, the crowding of churches and chapels and of state churches loaned for our use in the Central and Northern countries is a promise of ingathering in the months and years to come already beginning to appear in the records. As the historian Green judged of the Wesleyan Revival in England, it may be that the Methodists themselves will be the least result of the heart stirrings to which they are contributing so largely. The demonstration of the power of a free evangelical Church to meet the spiritual hunger, formerly numbed by materialism in life and formalism in faith but now made acute by the realism of economic, political

and spiritual chaos, will be priceless at this moment in the history of Europe. Such a service as this European Methodism can render if America will aid in prayer and will bring new assurances of love and confidence to those weighed down by burdens that seem at times too heavy to be borne, and if American support can continue to help in training evangelical leadership and in setting it free to face its amazing opportunity.

METHODIST WORK FOR CHILDREN IN EUROPE

The ministry of Methodism to Europe does not lie solely in the increase of local churches, but in the number of their members and the enlarging of their spiritual power. Humanitarian and educational endeavor are, as in all lands, a mark of our church life. In Europe our service of the needs of children is striking, whether developed and supported purely by local initiative, by the generosity of American givers or fostered by the Centenary and its program of relief and reconstruction. Out of the fountains of Danish generosity inspired by the remarkable Central Mission in Copenhagen are supported in whole or in part eleven homes for destitute or orphaned children as well as two fresh air colonies. Here also is the Bible Normal School at Aarhus providing special training for young Methodists for Christian service. Similarly in Sweden there are eight children's homes. In Norway there are two with more in prospect. Here is also a hostel for Methodist young people studying in Christiania. In Finland there are two homes for children. With Centenary aid added to a courageous investment of local resources, personal and financial, the Methodist work for children in Germany has reached the stage of Government recognition as a welfare foundation and in five homes for longer and shorter periods have ministered to the bodies and souls of some 3,500 children. The story of the leadership of our Methodist workers in the superb activities of Switzerland in caring for children from famine-stricken areas is well known. In France are homes for children—"Foyer Retrouve" is the proper term—at La Tronche, Poissy, and Charvieu, the last including the farm school. As a community center the Chateau Thierry Memorial ministers largely to children and youth. The gracious ministry of the Casa Materna in its splendid property at Portici is known to many visitors in Naples. There is also a student hostel for girls at Modica. In North Africa homes for boys and for girls are maintained in Algiers, Constantine and Tunis, and a student hostel in Algiers. Four homes are supported in Jugo-Slavia.

In most of the homes referred to in the preceding paragraph the children attend the public schools for their education. In some of them school work is given in the home. In addition there is another entire range of institutions

for children and young people that are more exclusively educational. Such is the Collegio Internazionale Monte Mario, at Rome, a well known school having Italians, Albanians, Montenegrins and Russians among its student population. Others in Italy are the Industrial Institute, Venice; the Institute "Cesar Battise" in Trent, and the Girls' Professional Schools at Florence. In Jugo-Slavia are the Girls' Training School at Novi Sad and the American School for Girls at Monastir. In Spain are two notable schools at Alicante and Seville. In addition the Children's homes in North Africa are the Carpet School at Il Maten, the Agricultural School at Sidi Aich, and at Fort National the Ouadhia Girls' Day School under special government approval. To these must be added the important schools of the Woman's Foreign Missionary Society at Lovetch, Bulgaria; Crandon Hall in Rome; The Foyer Retrouve at Grenoble, France; and two girls' homes in Constantine and Algiers. All this is surely of great significance in the interpretation of the purpose of the Gospel in relation to young life.

The quadrennium shows two items of importance in the training of the ministry for our churches. One is the marked increase in the enrollment of the Theological School at Frankfurt serving many nationalities. The other is the establishment of a theological school of advanced grade at Goteborg, Sweden, to serve all Scandinavia.

SPECIAL ITEMS OF NOTE

Among the many individual matters of significance in the European work of the Church to which the thought of the General Conference might profitably be turned, upon three in particular, a statement is here presented.

First: It has for several years been the hope that within a brief time much of the work in Europe would become entirely self-supporting. Though economic consequences of the war have deferred the realization of this for an indeterminate period, nevertheless the Joint Council of the Scandinavian Conferences presented a program on this matter to the annual meeting of the Board of Foreign Missions in November, 1923. After expressing appreciation of the support given by the Church in the United States through the Board of Foreign Missions and showing the present need for its continuance their statement expresses earnest desire to contribute personnel and support missionary work in non-Christian lands and concludes with the following recommendations:

1. We recommend to our Annual Conferences to create, eventually to increase the Home Mission Fund, so that this fund can take over the responsibility for financial help to weak churches and for the extension of the evangelistic work.

2. We recommend again the plan, to its principles proposed by the Jubilee-Committee of Sweden and approved by Dr. F. M. North, to pay back to a common Loan and Help fund the money which has been given to local churches, to make it possible that a greater number of churches may receive help to solve their property problems.

3. We respectfully ask the Board of Foreign Missions to make appropriation once for all to strengthen the Home Mission Fund, and large enough to avoid the ruin of our weakest churches.

4. Furthermore we recommend that the Board of Foreign Missions may in principle approve the following plan for the reduction of the appropriation to the Scandinavian countries:

(1) The appropriation shall be continued as it now is until the end of 1924.

(2) Thereafter the appropriation shall annually be reduced with 5 per cent during 20 years, and at the end of that time every appropriation to current objects will be discontinued.

(3) After 1924 we assume that our work in the Scandinavian countries shall be fully self-supporting, and only depending upon help for special enterprises, which may be considered on its own merits.

(Signed) J. P. LIE, *Chairman*,
TH. ARVIDSON, *Secretary*.

Upon this the Board took action as follows:

We have considered Item II on page 14 of the Report of the Corresponding Secretaries relating to work in the Copenhagen Area, and recommend the approval of this item in the following form:

First: After considering the action of the Council of the Copenhagen Area which passed a resolution that all the Conferences of that Area, except Finland, undertake a reduction of five per cent a year on grants from the Board for maintenance expenses beginning in 1925, we recommend that this plan be accepted as a working basis, with the understanding, however, that provision must be made for a considerable period to render wherever possible aid in the program of the Area for building and equipment.

Second: At the Annual Meeting of 1923 Bishop Nuelsen presented to the Board a full statement of the condition of our work in Russia and its opportunities and problems. Without taking up in extended statement these matters it is our thought that the action of the Board should be here quoted and in the hands of the members of the General Conference.

"The Board is strengthened in its conviction that the religious needs of Russia constitute an outstanding appeal for the missionary service of the Church, and that the opportunities reported to us by Bishop Nuelsen in his comprehensive state-

ment which has been in the hands of the members of this Board for weeks, call for new measures and larger resources.

"The Board directs its Committee on Appropriations to provide, if possible, an increased appropriation for Russia with a view (1) to strengthening our regular work centering in Petrograd and (2) to establishing a new center in Moscow.

"The Board heartily endorses the proposal of Bishop Nuelson that two men be selected for this work centering in Moscow, the one an outstanding preacher and religious instructor, the other his companion and interpreter, both sent out from the United States. Services in English would be maintained in Moscow, and other opportunities for teaching and the circulation of religious literature, it is believed would be afforded. The Board further desires that in addition to the personal expenses of those appointed, the appropriation should cover travel costs in Russia, and the production of the necessary literature. The Board urges, further, that if any proper way can be found for securing additional funds for expansion, should the plans now proposed be carried into effect, such action be taken as may provide for a larger program.

"The Board recognizes the understanding between the Missionary Board of the Methodist Episcopal Church, South, and itself, whereby the former is interested in Southern Russia and advises conference and cooperation between the two agencies in their association in the common approach to Russia.

"To avoid at once confusion of thought as to the ideals of the Methodist Episcopal Church and its policies, and to prevent embarrassment in its world service we agree that as a Board, except in such union educational or other projects as are or shall be formally and authoritatively approved, we recognize the necessity of working through the agencies which are subject to and controlled by the Methodist Episcopal Church, and we hold ourselves responsible for these only in conduct and support. In the case of Russia, here under consideration, it is to be noted that the Board is acting in harmony with the principles here stated.

"This Board will gladly cooperate with other religious organizations, within the limitations imposed upon it, in developing the deeper spiritual life and the better practice of the faith among all the multitudes of that great nation. Its present action has in view at once the integrity of the organization of the Methodist Church in Russia, and the expression of fellowship with all forms of religious organization which holds the essentials of evangelical truth."

Third: The response of the Church to the need of those close to the line of starvation has been in the past few months, as so often in the last few years, clear and generous. The Annual Meeting of the Board of Foreign Missions last November author-

ized special measures for securing \$50,000 to meet the needs in Germany. For this purpose the Treasurer has up to the writing of this statement received \$37,819.41.

SOME GENERAL CONCLUSIONS

In conclusion, it seems inadvisable at this time to propose a greatly modified program for Methodist work in Europe. The disturbance, political, economic, social, religious, is so profound and so extended that a comprehensive policy true to the facts of to-morrow cannot with assurance of permanence be framed to-day. This is a time for holding steady. Now we must help. To-morrow or the day after we can construct. The Church is touching with its spirit and its ministries many centers of influence in European lands. The Methodist Nationals in a dozen countries are examples of fidelity and stalwarts for a true order and a better Europe. In them glow the fires not alone of patriotism but of spiritual purpose. Even where they are weak in numbers, their force is dynamic. They move in the affairs of common life, but their true realm is the world of the spirit. War, hatred, selfishness, personal or national, will yield only to the spirit. It is the highest present task of the Church here to increase by sympathy, by the contacts of friendship, by the fellowship of prayer, by material resources the volume of spiritual power there.

It may well be that in the zeal of Centenary upbuilding in the sadly inadequate material equipment of the work in Europe the cry of the people for spiritual strengthening has aroused too little attention. One feels the significance of the evangelistic efforts in Scandinavia, notably in Finland on the border of Karelia; in Germany, where the power of the state church has weakened and the opportunity for free access to the people has come; in Czecho-Slovakia, where the Methodist Episcopal Church, South, has promoted fruitful evangelism; in other lands where the social disorders have shocked into new sensibility the dormant faith of believers. The channels for influencing the confused mind and for touching the broken heart of many of the peoples of Europe are open. To keep them full to overflowing with the healing streams of spiritual power is the supreme task set for the Church of the present.

And yet certain obvious requirements for the successful prosecution of the work may be briefly set down here.

First: Careful avoidance of complications with government must be steadily maintained. Governments in contiguous lands are interrelated either sympathetically or otherwise whether we will or not. We and our workers have definite convictions touching forms of government. We work under those forms—not against them nor for them. We must be loyal to them. This does not mean that we adopt as our own their prin-

principles. If to be loyal to the monarchy in Denmark we are forced to adopt as ours the principles of monarchical government, our mission to Denmark would need to be withdrawn. If in Italy or in any other land we should be forced to accept the theory that a democracy and a dictatorship are identical we might need to surrender our task to others. If to maintain our work in Russia it should become necessary for our people not only to obey the Soviet government but, against conscience, to adopt or advocate its principles, our energy and our resources would need to be invested elsewhere. As Americans we work in association with the citizens of the various lands under such governments as may exist. We avoid, always, entangling alliances with government and if we must on principle rebel, we also must withdraw. Extraordinary care must now be exercised, in Europe as in every other land, to be discreet in our relations to Cæsar—or any other “powers that be.”

Second: Utmost attention must be given to the conservation of existing Christian forces in the various fields and to right relations with other organized forms of Christian faith. Whenever possible we should seek cooperation with those whose essential ideals and interpretation of the Gospel harmonize with our own. We seek unoccupied fields and unevangelized people, and everywhere urge new processes and more effective methods. We can do no less. But we can do much more. There is most urgent need to-day of a Protestant Europe. The forces working toward it should have our sympathy and our help. Not without careful discrimination but with a definite purpose of cooperation should we put ourselves alongside of these agencies, denominational or interdenominational, European or American, which are enlisted in the enterprise of establishing in Europe a vital and permanent Protestantism.

Third: We should war against war and earnestly promote both in Europe and America the international spirit. This enterprise belongs in the list of the Church's tasks. No one yet knows all that happened during the great war and few if any understand what has taken place since. It is, however, perfectly clear that there is no cure for the present world distemper but the spirit of Christ. It has not been left to ardent Christians to discover or assert it. Our program everywhere throughout Europe should reach and promote the essential principles of the Gospel as the one power that can heal the hurt of the people.

FRANK MASON NORTH,
TITUS LOWE,

Corresponding Secretaries Board of Foreign Missions.

THEODORE S. HENDERSON,
Chairman of Committee on Policy and Work in Europe.

COMMITTEE OF NINE ON ORGANIC UNION

APPOINTED BY THE GENERAL CONFERENCE OF 1920
REPORT TO THE GENERAL CONFERENCE, MAY, 1924

One of the most insistent notes in the life of the world to-day is the call for the unity of the Church of Jesus Christ. It is felt in the insistent character of the needs of men everywhere, needs which are beyond the powers of any one denomination to meet, and which are so urgent that they forbid competition between denominations, and demand cooperation. It is felt in the groping of all the churches for some sort of a basis of cooperation or union. Surely it is the echo of the prayer of the Master that "they all may be one in us."

This call is finding expression in two ways. 1. In the growing cooperation of the churches in many fields of Christian work. 2. In the development of the actual movement for organic union.

Through recent years the various denominations have been learning to work together in such organizations as the Young Men's Christian Association, the Young Women's Christian Association, the Red Cross, the Woman's Christian Temperance Union, the Anti-Saloon League, and more recently, the Near East Relief. This has accomplished two things. It has resulted in incalculable good, and it has helped the various churches to learn that their members could work together. In none of these movements did the churches come together as churches.

A distinct advance was made when we began to work together as churches, the outstanding instances of which are the Federal Council of the Churches of Christ in America, the Conference of the Boards of Foreign Missions, and the Conference of the Boards of Home Missions.

THE FEDERAL COUNCIL

The Methodist Episcopal Church has been represented in the Federal Council since its inception in 1906. The Council has been the voice and active agency of thirty denominations in moral reform and evangelistic movements. Its influence was very great during the war period, and is now very powerful in the fight against war. No voice has been more potent in the industrial struggle through which we are now passing. The Federal Council is handicapped by the fact that its voice is not fully authoritative; no church is bound by it. And by the constant fear that many of its constituent denominations have, of

anything that looks towards organic union. The Federal Council in its present form may represent a stage of development toward organic union, or if organic union remains impracticable, the Federal Council may itself develop into a supreme Council of the Evangelical Churches with a real authority to speak and act for them. In any such movement the Methodist Episcopal Church must take its full share of responsibility.

THE CONFERENCE OF THE MISSION BOARDS

No movement in the administration of missions, either Home or Foreign, has been so significant as the inauguration of the Conference of the Boards of Foreign Missions of North America and the Conference of the Boards of Home Missions. These conferences have contributed in a marked degree to a better understanding and fuller cooperation; particularly they have removed causes of misunderstanding and have prevented competition. They have been limited, however, by the restricted powers granted them by the several denominations.

ORGANIC UNION

During the same period that the various denominations have been seeking ways of cooperation with each other there has also been a pronounced movement towards organic union. This has found expression, in a number of instances, in the actual union of several denominations, the Presbyterian Church and the Cumberland Presbyterian Church, the reunion of the Evangelical Churches and of the Lutheran Churches, and most signally of all, the consolidation of the Methodist, Presbyterian, and Congregational Churches of Canada now in process.

The unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is one of the greatest questions before this General Conference. We believe the adoption of the report of the Commission on Unification to be the supreme achievement of the hour. Coming together and as the plan becomes operative we will see more clearly what adjustments as to detail ought to be made and shall be able to make them.

WIDER MOVEMENTS

There have been several efforts on a wider scale to bring the Christian bodies together in some kind of organic union. The most notable being "The World Conference on Faith and Order," and "The American Council on Organic Union."

This Committee of Nine on Organic Union was authorized by the last General Conference, at the request of the American Council on Organic Union.

At the last General Conference Dr. George W. Richards, in behalf of the Council, presented a plan for a federated union of the Evangelical Churches of the United States. This plan

was presented to a number of the Protestant denominations of the country. The results of that presentation are given in the Second Declaration of the Ad Interim Committee of the Council, herewith enclosed.

A number of meetings of the Executive Committee of the Ad Interim Committee was held at which the Committee of Nine of the Methodist Episcopal Church was represented. This Executive Committee promoted during the quadrennium a campaign of education, and proposes to hold within a period of twelve months another interdenominational council on organic union.

Your Committee expresses the following convictions and makes the following recommendations:

1. We believe that the dangers, responsibilities and opportunities of this age are such as to challenge and require the fulfillment of the Master's prayer for the unity of His followers. We believe that the attitude of the Methodist Episcopal Church must be one of active cooperation with every other church in everything that makes for the advancement of the Kingdom of God.

2. We believe that the question of the extent to which organic union shall be carried must be left for the illumination of the Spirit of God as events develop. But we also believe that such measure of organic union or federation must be speedily reached as shall give the united authority necessary to deal with the question of over-churched and under-churched communities, and all other problems and opportunities requiring the authoritative action of a United Christianity. All recent surveys indicate the fact that we are seriously handicapped in the village and small town because of deadly competition between the churches. The Community Church, which is an effort to reach this situation, must no longer be a denominational orphan.

3. The time has come for a greater catholicity in the recognition of church membership and orders. On the latter the Methodist Episcopal Church occupies a broad position, but on the former some radical changes are needed.

(1) We ought to simplify our vows of church membership so that anyone who is willing to accept Jesus Christ as Saviour and acknowledge Him as Lord and Master can be received without further question.

(2) We ought to accept the certificate of membership from any evangelical church upon its presentation without further question.

4. We recommend the authorization by the General Conference of the appointment of a Commission of Twenty-five, composed of five Bishops, ten Ministers and ten Laymen, by the Bishop, whose duty it shall be—

(1) To make a thorough study of the whole question of

organic union and present a report to the next General Conference. Such report should present a statement of the doctrines and phases of government deemed essential to the consideration of any proposal of union.

(2) This Commission should act for the Methodist Episcopal Church in the discussion of all questions of organic union with other evangelical churches.

(3) It should be authorized to consider and report upon proposals of union submitted by any of the several denominations approaching our own in doctrine and discipline.

BISHOP LUTHER B. WILSON, Chairman,
ROBERT BAGNELL, Secretary,
DAVID G. DOWNEY,
ALLAN MACROSSIE,
FRED CLARE BALDWIN,
EDWARD S. NINDE,
JOHN WATCHORN,
ALBERT E. CRAIG,
C. L. HUBBARD.

REPORT OF THE COMMISSION ON UNIFICATION

To the General Conference of the Methodist Episcopal Church :

The General Conference of the Methodist Episcopal Church in session at Des Moines, Iowa, in May, 1920, created the following Commission on Unification:

Bishops: William Fraser McDowell, Edwin Holt Hughes, William Franklin Anderson, Francis John McConnell, Wilbur Patterson Thirkield.

Representing General Conference Districts: I. Abram Winegardner Harris, II. Reverend David George Downey, III. William Arthur Elliott, IV. Reverend Archibald Moore, V. Ernest Hurst Cherrington, VI. Reverend James Melville Melear, VII. P. W. Kinchen, VIII. Reverend Josiah W. Abel, IX. Albert N. Jarvis, X. Reverend Joseph William Van Cleve, XI. Luren Dudley Dickinson, XII. Reverend Edward Delor Kohlstedt, XIII. Charles E. Allinger, XIV. Reverend Edward Power Dennett, XV. C. H. White.

Members at large: Reverend Frank Mason North, Reverend David Dryden Forsyth, Reverend John H. Race, Alexander Simpson, Jr., I. Garland Penn.

Your Commission held its first meeting at Detroit, November 11-12, 1921, and effected its organization by the election of Bishop William F. McDowell as Chairman, and Abram W. Harris as Secretary. These officers, with Bishop William F. Anderson, David G. Downey and John H. Race, were elected as the Executive Committee.

In November, 1922, Alexander Simpson, Jr., presented his resignation as a Commissioner; the Board of Bishops filled the vacancy by the appointment of Dr. James R. Joy. In July, 1923, P. W. Kinchen presented his resignation.

The General Conference directed this Commission to communicate the action taken in May, 1920, to the Commission on Unification of the Methodist Episcopal Church, South. Your Commission performed this duty, and indicated its readiness to consider any proposal from the Commission of the Methodist Episcopal Church, South, looking toward the resumption of negotiations for the reunion of the two Churches. The Southern Commission received the communication from your Commission with great courtesy but reported that it regarded its authority as exhausted with the adoption of the report at Louisville, Kentucky, January 20, 1920.

Your Commission at the Detroit meeting drafted a formal report of the action taken by the General Conference at Des

Moines, which was duly communicated to the Commission of the Methodist Episcopal Church, South, and to the General Conference of the Methodist Episcopal Church, South, together with an accompanying letter setting forth the careful consideration given to unification by the General Conference at Des Moines and the circumstances under which action thereon was taken.

The General Conference of the Methodist Episcopal Church, South, in May, 1922, appointed a Commission on Unification "for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable, or upon such other basis" as the Commission might determine. The action further provided that when a plan of unification was endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then the College of Bishops was empowered and instructed to call a special session of the General Conference of the Methodist Episcopal Church, South.

The two Commissions have held two joint meetings; the first at Cincinnati, Ohio, January 18, 19, 1923, and the second at Cleveland, Ohio, July 24, 25, 1923.

At Cincinnati the Joint Commission approved a statement of principles and committed the statement for purposes of further consideration and development to a joint committee composed as follows:

From the Methodist Episcopal Church, South: John M. Moore, Edwin D. Mouzon, Stonewall Anderson, T. D. Ellis, Paul H. Linn, J. S. Candler, R. S. Hyer, H. H. White.

From the Methodist Episcopal Church: William F. Anderson, William F. McDowell, David G. Downey, Archibald Moore, Frank M. North, Ernest H. Cherrington, William A. Elliott, Abram W. Harris.

This Joint Committee of Reference met in Saint Louis, March 27-29, 1923, held six sessions, and adopted a report.

The Joint Commission, at its second meeting held in Cleveland, received the report of the Joint Committee of a Reference and after consideration approved the document which your Commission has now the honor to present to the General Conference. This report was adopted by the following vote:

Methodist Episcopal Church, South: Commissioners present, 23; absent, 2.

Aye: Mouzon, Cannon, McMurry, Moore; Anderson, Arnold, Aston, Culver, Ellis, Elrod, Linn, Sherman, Watson; Blackwell, Candler, Hyer, Reynolds, Snyder, Stockham, White, 20.

No: Denny, Leggett, Rodgers, 3.

Methodist Episcopal Church: Commissioners present, 19; absent, 6.

Aye: McDowell, Anderson, Hughes, McConnell, Thirkield; Abel, Dennett, Downey, Forsyth, Kohlstedt, Melear, Moore, North; Cherrington, Dickinson, Elliott, Harris, Jarvis, Penn, 19.

No: None.

The report therefore has been endorsed by more than two-thirds vote of each Commission required by the General Conference of the Methodist Episcopal Church, South.

In accordance with action of the Joint Commission, it is here recorded that Dr. John H. Race and Dr. James R. Joy, unavoidably absent from the Cleveland meeting, would, if present, have voted "aye."

It was recommended by the Joint Commission that the selection of a name for the united Church be referred to the first General Conference of the united Church.

In compliance with the direction of the General Conference and in accordance with the action of the Joint Commission, your Commissioners do now herewith transmit the above-noted document, and the Commission does hereby recommend its adoption by this General Conference.

Respectfully submitted,

WILLIAM F. McDOWELL, *Chairman.*

ABRAM W. HARRIS, *Secretary.*

JOINT COMMISSION ON UNIFICATION TRANSMITTAL

We, the Commissions on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, holding that these two churches are essentially one church—one in origin, in belief, in spirit, in purpose and in policy—and desiring that this essential unity may be made actual in organization and administration throughout the world, do hereby propose and transmit to our respective General Conferences the following plan of unification and recommend its adoption by the two churches by the processes which they respectively require.

Article I. Declaration of Union

The Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one Church with two Jurisdictions, under a constitution, with a General Conference and two Jurisdictional Conferences.

Article II. Name

The name of the Church shall be

Article III. Jurisdictions

Section 1. Jurisdiction Number One shall comprise all the Churches, Annual Conferences, Mission Conferences, and Mis-

sions, now constituting the Methodist Episcopal Church and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

Section 2. Jurisdiction Number Two shall comprise all the Churches, Annual Conferences, Mission Conferences, and Missions, now constituting the Methodist Episcopal Church, South, and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

Article IV. Composition of General and Jurisdictional Conferences

The General Conference and the Jurisdictional Conferences shall be composed of the same delegates. Said delegates shall be elected by and from the Annual Conferences, provided said General and Jurisdictional Conferences shall have not more than one ministerial delegate for every forty-five members of each Annual Conference and not less than one ministerial delegate for every one hundred and twenty members of each Annual Conference, and an equal number of lay delegates, chosen according to the regulations of each of the two Jurisdictions; but for a fraction of two-thirds or more, of the number fixed by the General Conference as the ratio of representation, an Annual Conference shall be entitled to an additional ministerial and an additional lay delegate; and provided further that each Annual Conference shall be entitled to at least one ministerial and one lay delegate.

Article V. The General Conference

Section 1. Voting—Every vote in the General Conference shall be by Jurisdictions and shall require the accepted majority vote of each Jurisdiction to be effective.

Section 2. Powers—Subject to the limitations and restrictions of the Constitution, the General Conference shall have full legislative powers over all matters distinctively connectional, and in the exercise of said power shall have authority as follows:

1. To define and fix the conditions, privileges, and duties of Church Membership.
2. To define and fix the qualifications and duties of Elders, Deacons, Local Preachers, Exhorters, and Deaconesses.
3. To make provision for such organization of the work of the United Church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands.
4. To define and fix the powers, duties, and privileges of the Episcopacy; to fix the number of Bishops to be elected by the respective Jurisdictional Conferences and to provide, in har-

mony with the historic practice of Episcopal Methodism, for their consecration as Bishops of the whole Church.

5. To alter and change the Hymnal and Ritual of the Church, and to regulate all matters relating to the Form and Mode of Worship, subject to the limitations of the first Restrictive Rule.

6. To provide for a Judicial System and for a method of Judicial Procedure for the Church, except as herein otherwise provided.

7. To govern any and all enterprises and activities which may be agreed upon as being of a connectional character.

8. To provide for the transfer of Members, Preachers, Churches, Pastoral Charges, Districts, Annual Conferences, Mission Conferences, and Missions, in the United States, from one Jurisdiction to the other, provided that no transfer shall be made without the consent of the Member, Preacher, Church, Pastoral Charge, District, Annual Conference, Mission Conference, or Mission that it is proposed to transfer.

Section 3. Restrictive Rules—In making rules and regulations for the Church, the General Conference shall be under the following limitations and restrictions:

1. The General Conference shall not revoke, alter or change our Articles of Religion or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant general superintendency.

3. The General Conference shall not revoke or change the General Rules of the United Societies.

4. The General Conference shall not do away the privileges of our Ministers or Preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our Members of trial before the Church, or by a committee, and of an appeal.

5. The General Conference shall not appropriate the produce of the Publishing House or of the Chartered Fund to any purpose other than for the benefit of the Traveling, Supernumerary, Superannuated, and worn out preachers, their wives, widows and children.

Article VI. Bishops

The Bishops of the two Churches as at present constituted shall be Bishops of the United Church without further action.

Immediately after the union shall have been consummated, the Bishops shall meet and organize as one body, and shall arrange for the superintendence of the work of the Church.

A Bishop may be assigned to administer in any part of the Church, provided that when he is assigned to administer within

the Jurisdiction other than that by which he was elected, it shall be with the consent of the majority of the Bishops of the Jurisdiction involved.

Article VII. Presidency of the General Conference

The Bishops shall select by a majority vote of the Bishops of each Jurisdiction one or more of their number from each Jurisdiction to preside at the sessions of the General Conference.

Article VIII. Jurisdictional Conferences

Each Jurisdiction shall have a Jurisdictional Conference possessing the full powers of the General Conference of the Church now constituting said Jurisdiction, except such powers as are herein vested in the General Conference, or which may hereafter from time to time be legally delegated to the General Conference by the Jurisdictional Conferences.

Each Jurisdictional Conference shall meet quadrennially where the General Conference is to assemble and immediately prior to its assembling, and when desirable may meet during the session of the General Conference, and at such other times and places as it may determine.

Article IX. The Judicial Council

1. The General Conference shall, at its first session, provide for a Judicial Council, to be composed of an equal number of members, elected by each Jurisdictional Conference, and the Judicial Council shall provide its own methods of procedure.

2. The Judicial Council shall be authorized to review, upon appeal of one fifth of the members of the General Conference, or of either Jurisdictional Conference or on the appeal of a majority of the Bishops, on constitutional grounds, the acts of the General Conference and of the Jurisdictional Conferences; to hear and to determine all other appeals and matters coming to it in the course of legal procedure.

3. The Judicial Council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the General Conference, to review the legislative acts of the General Conference or of either Jurisdictional Conference and to pass on the constitutionality of said acts.

4. The Judicial Council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one fifth of the members of said body, present and voting, or by a majority of the Bishops.

5. All decisions of the Judicial Council shall be made by a majority of the total membership of the Council.

Article X. Amendments

The General Conference shall at its first session provide, in harmony with the existing procedure of the two Churches, a method of amending the constitution, and until such method shall have been adopted, amendments shall be effected through the process now prevailing in the Churches, respectively.

Article XI. Schedule

In all matters not specifically set forth in these Articles and until the General Conference by legal process shall otherwise ordain, the rules of government in the Disciplines of the respective Churches shall be of full force and effect and binding upon the Jurisdictions, respectively.

Recommendation

We recommend that financial support of the Colored Methodist Episcopal Church be continued by the Jurisdiction with which it is historically related and to such an extent as that Jurisdiction may deem wise.

EDWIN D. MOUZON, *Chairman*,
HOMER H. SHERMAN, *Secretary*,
Commission on Unification, Meth-
odist Episcopal Church, South.

WILLIAM F. McDOWELL, *Chairman*,
ABRAM W. HARRIS, *Secretary*,
Commission on Unification, Meth-
odist Episcopal Church.

REPORT OF THE JOINT COMMISSION ON WEEK DAY RELIGIOUS EDUCATION

"The discussion of religious topics is now as common in the corridors as natural history or other topics were before our Week Day Church Schools opened."—*Public School Principal.*

It is clear that a new phase of religious education is actually upon us. It has expressed itself in the merging of denominational and other religious educational interests for the purpose of reaching the largest possible number of unchurched persons and the development of a more wholesome religious life in the entire nation. "We have made the discovery that unless children are taught religion, they will not be religious. We have also discovered that children can be scientifically taught religion in such a way that the course of their entire lives is changed."—*Athearn.*

It is clear also that the work of religious education must be co-extensive with the work of the public schools. The Kingdom of God can never fully come until that objective is accomplished. The Church which will take seriously the task of working toward this end will ultimately achieve a leadership which in the long run will be far more to its personal advantage than as though it had operated on a lower plane. Methodism has fine educational traditions and ought to take a place of leadership in this new day.

The secularization of public school education in America has issued in a situation fraught with danger.

1. Because children inevitably sense the discrepancy between the elaborate provision which we make through the public schools for their education in everything else than religion and the poverty of the provision which we make for their education in religion.

2. Because a system of public education that gives no place to religion is not in reality neutral but exerts an influence against religion.—*Weigle.*

The primary responsibility for religious education rests upon the home. The secondary responsibility rests upon the Church. The Church may not release her responsibility to the State without the greatest danger. Former United States Commissioner of Education, William T. Harris, declared that any religious instruction under the supervision and authority of the State must inevitably descend into a system of mere deism.

Certain religious communions have long contended that reli-

gion is a part of the complete education of the child, and in order to secure opportunity therefor, have provided a system of parochial schools giving more or less basis for their contention that out of public funds payment should be made to them for the instruction in general educational subjects which they necessarily must offer in a parochial school program.

The separation of the Church and the State in a Republic such as ours must never be set aside. The cooperation of home and church and school for the purpose of religious instruction must be developed. This is accomplished when the citizenry of a community instructs the public school board so to adjust the time schedule for their children that religion may have its place in the same manner as the subjects in the field of general education. It is clear that the Sunday session of the Church School is now, and probably will be for some time, the strongest arm of the Church in its religious educational activity. The Week Day Church School meeting, before, after, or preferably during school hours and the Daily Vacation Church School carrying on during the summer vacation for periods of three, five or even eight weeks are supplemental agencies.

Beginning with the pastor's or confirmation class idea, the need for more time for religious instruction has developed into a movement for a truly articulated system of instruction. Such instruction is to be offered during the week days to all the children of all the people, in order that the civilization of this and other lands may be undergirded with righteousness and truth and so become infused with the great Christian master motive.

A system of Week Day Religious Schools must become a vital and permanent part of the activities of the Church. In this manner it is possible for Protestant, Catholic, Hebrew or any other communion to have their children in their own Church or other building for purposes of such religious instruction as they may choose to provide. And we must make this provision without adding to the already over-crowded daily public school schedule of the children.

If this work is to be what it ought to be, pastors, special workers, the whole leadership of the whole Church must become thoroughly acquainted with the principles, the methods and the activities involved in this type of religious educational work.

It is increasingly clear that if the fundamental loyalties of our children and youth are to be centered in the Church, the Church must provide a unified and correlated program of instruction in religion. The child ought not to be the subject of challenges by different agencies for his loyalty, for his time, for his funds. For each age group there is now being provided through denominational and interdenominational agencies, a

unified system of instruction that operates on Sunday—on week-days during the school year, and during the free vacation hours, so that the child does not know when he is outside the range of religious instruction; and religion takes its rightful place in the whole scheme of his child or youthful world.

The remarkable growth of the idea of the Week Day School of Religious Education, in recent years, is familiar to all.

A record of more than 800 communities which are now carrying on some form of week-day instruction during the school year has been made. Upwards of 7,000 Daily Vacation Church Schools were held in 1923. Many of these are in foreign lands, where the Daily Vacation Church School idea has caught the imagination of the young men and women in our Christian schools and colleges, and bids fair to become one of the most effective means of spreading the Christian message to home and village which has been developed.

In our own land, public school teachers, college men and women, pastors, social workers have turned to this method with enthusiasm. The teacher of a small grade school in the open country of Illinois twice a week, at the close of the school day, turns the school into a week-day school of religion. This she is doing at the express request and with the full concurrence of all the parents, of the school board, and with the hearty enthusiasm of the children—some fifty in number. A far-sighted pastor in Wisconsin has so aroused the interest of the farmer parents of his community that even in the midst of the busy summer season they take time daily to gather together the children of the community for the Daily Vacation Church School. A northern New York community has every child of the public school, Hebrew, Catholic and Protestant, enrolled in week-day and vacation Church school activities. The community acts as a unit in all matters except instruction. In this, the Protestants are grouped together while the Hebrews and Catholics, each carry on their own work; the former in a private home—the latter in the hall of the Knights of Columbus.

A single system of transportation—a community approach to the Public School Board—a fine spirit of appreciation has developed out of this wholesome program.

A Joint Commission on "Religious Day Schools" appointed by the last General Conference in their studies during the quadrennium have brought to light many interesting facts.

The pastor is the person who is most deeply interested and largely responsible for the development of these schools. Public school grades, three to seven inclusive, are the great fields of enrollment. In both the week-day and vacation school projects, the three types of schools most prevalent are the denominational, in which a single Church carries out its own program; the inter-denominational, in which two or more denominations of a com-

munity operate the schools in common; and the community school, in which all the denominations of the community carry on the school work in one or more centers. Nearly three fourths of our schools are of the denominational type.

As a missionary project for the extension of the influence of the Church these schools can scarcely be surpassed. Approximately one fourth of those in the week-day schools and two fifths of those in the vacation schools have no other contact with the Church. Most of the week-day schools have one period of approximately one hour per week, and the vast majority of week-day and vacation Church schools meet in the churches. The cost per pupil, per year, ranges from fifty cents to \$20. The majority of the schools cost \$3 per year per pupil for the week-day work. The vacation schools range in cost from nothing per pupil to \$10. The majority cost from \$1 to \$3 per pupil, per year.

The local problems in connection with the week-day work center around leadership—including teachers, curriculum material and finance.

The Commission believes that our Board of Sunday Schools is to be commended for its far-sightedness in entering this field as early as 1914 for the development of material, methods and effective plans for the use of pastors and other leaders in our churches.

The Abingdon Press, through our own Methodist Book Concern, has rendered a signal service in the whole movement in providing curricula materials. The scope, the mechanical excellence, the high educational standards of this material and the adaptation to both Church and public school conditions are worthy of our high commendation.

We must look to our Church educational institutions for the necessary training and equipment of leaders and teachers. Readjustments are being made in a number of the universities, colleges, seminaries, training and secondary schools to meet this challenge.

It is necessary, if this work is to take its place among the activities of our Church, that we challenge our young men and women with this form of full-time life service. The opportunity to minister to our foreign-speaking population, to minister to rural life, to minister to the child in the congested sections of our large cities, challenges our imagination and thrills our hearts. But it must be done on a worthy educational plane. The teacher, the methods, and the equipment for this work are not at all unlike those used in the regular public school field. The educative process is the same in the one field as in the other. But the teaching in the church schools must be done in an atmosphere of spiritual vitality that can lift materials and methods to the plane on which alone they may be con-

sidered as religious. This is the outstanding difference—aside from materials—between the work of the Church school and the work of the public school, and it is the point on which the chief emphasis and the chief test of the schools are to be made.

If Methodism faces this opportunity in the way in which she has always made her challenges, it will be possible for her to continue to lead in the development of attitudes, the setting of standards, and the typing of the work that is to be carried on in this, as yet, scarcely touched field. If she succeeds in steadying this educational movement that is also exceedingly popular she will render a signal service to the progress of the Kingdom of God.

JAMES A. JAMES, *Chairman.*
J. PHELPS HAND, *Secretary.*

Adopted, May 20
See p. 348

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

The following Memorials, Resolutions and Papers were passed by the Committee on Reference to the proper committees. They are arranged in alphabetical order of Conferences.

ALABAMA

A. D. Peck presented a memorial regarding the Election of Reserve Delegations. Referred to the Committee on Temporal Economy.

ATLANTA

J. N. C. Coggin presented a memorial concerning Episcopal Residence. Referred to the Committee on Episcopacy.

Lorenzo H. King presented a memorial regarding the return of Bishop Clair to the United States and the addition of a General Superintendent for Africa. Referred to Committee on Episcopacy.

BALTIMORE

Benjamin W. Meeks presented a memorial regarding a Christian Religious Associated Book Concern. Referred to Committee on Book Concern.

Also a memorial regarding the Religious Press Association. Referred to Committee on State of the Church.

Also a memorial concerning support for Theological Schools. Referred to Committee on Education.

Also a memorial on Cessation of War. Referred to Committee on State of the Church.

John R. Edwards presented a memorial on Denominational Support for Chaplains. Referred to Committee on State of the Church.

Also a memorial regarding the Washington Christian Advocate. Referred to the Committee on Book Concern.

Also a memorial on Benevolent Boards. Referred to Committee on Temporal Economy.

Also a memorial regarding Delegates of the Baltimore Conference. Referred to the Committee on Episcopacy.

Also a memorial regarding Supernumerary Bishops. Referred to the Committee on Episcopacy.

F. R. Bayley presented a memorial regarding Leave of Absence. Referred to the Committee on Itinerancy.

Also a memorial on Home Missions Trust Bond and Mortgage. Referred to the Committee on Home Missions.

J. C. Nicholson presented a memorial regarding the Time Limit of District Superintendents. Referred to Committee on Itinerancy.

H. W. Burgan presented a memorial regarding the Public Educational Collection. Referred to Committee on Education.

Also a memorial regarding Theological Seminaries and Financial Aid. Referred to the Committee on Education.

Mrs. D. B. Street presented a memorial concerning Hospitals and Homes. Referred to the Committee on Hospitals and Homes.

Also a memorial concerning the Annual Conference Board of Hospitals and Homes. Referred to Committee on Hospitals and Homes.

J. P. Hand presented a memorial on Course of Study. Referred to Committee on Education.

Also a memorial regarding Summer School of Theology for Undergraduates. Referred to Committee on Judiciary.

J. L. Nuber presented a memorial regarding Benevolences. Referred to Committee on Temporal Economy.

E. L. Watson presented a memorial regarding the Ecumenical Methodist Continuation Committee. Referred to Committee on State of the Church.

BENGAL

D. H. Manley presented a memorial regarding A Change in the Discipline, ¶ 95, § 4 (1) Referred to the Committee on Temporal Economy.

Also a memorial concerning Unordained Local Preachers. Referred to Committee on Itinerancy.

BLUE RIDGE-ATLANTIC

Maynard O. Fletcher presented a memorial regarding Changing the Name of the Annual Conference. Referred to Committee on Boundaries.

BOMBAY

W. H. Stephens presented a memorial regarding Votes on Constitutional Questions. Referred to Committee on Temporal Economy.

Also a memorial on Episcopal Supervision. Referred to Committee on Episcopacy.

Also two memorials regarding An Enabling Act. Both referred to the Committee on Boundaries.

CALIFORNIA

C. B. Sylvester presented a memorial Asking for the Restoration of the Missionary Episcopacy. Referred to Committee on Episcopacy.

Also a memorial regarding Dissolving of Conference. Referred to the Committee on Boundaries.

Also a memorial asking Consideration and Interpretation of ¶ 68 of the Discipline of 1920. Referred to Committee on Judiciary.

E. P. Dennett presented a memorial to Provide for the Election of no General Superintendents. Referred to the Committee on Episcopacy.

Also a memorial on Peace and War. Referred to the Committee on State of the Church.

Also a memorial on Changing the Wording of the Apostles' Creed. Referred to the Committee on State of the Church.

Also a memorial on the Election of Bishops. Referred to the Committee on Episcopacy.

Also a memorial on Nomination of District Superintendents. Referred to Committee on Itinerancy.

C. H. Dunn presented a memorial to Amend ¶ 490 of the Discipline. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial Favoring National Organization. Referred to Committee on Temperance, Prohibition and Public Morals.

D. O. Colegrove presented a memorial Urging Approval of Conservation of Home Missions. Referred to Committee on Home Missions.

Also a memorial regarding Appeal by the California Conference. Referred to Committee on Judiciary.

Also a memorial regarding Marriage and Divorce. Referred to the Committee on State of the Church.

Also a memorial regarding Election to Elder's Orders. Referred to the Committee on Itinerancy.

Also a memorial concerning Designated Gifts. Referred to Committee on Temporal Economy.

Also a memorial regarding Conference Claimants. Referred to Committee on Itinerancy.

Also a memorial to add to the Disciplinary Questions of an Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial to Limit the Time of Episcopal Supervision in an Area. Referred to the Committee on Episcopacy.

Rolla V. Watt presented two memorials on War. Both were referred to Committee on State of the Church.

H. B. Johnson presented a memorial regarding the Discipline in Foreign Languages. Referred to the Committee on Book Concern.

Also a memorial regarding Boundaries of Latin American Mission. Referred to Committee on Boundaries.

Also a memorial on Revision of Discipline Relative to Name of Mission. Referred to Committee on Temporal Economy.

John Stephens presented a memorial regarding Support of Theological Schools. Referred to Committee on Education.

Also a memorial regarding Conference Course of Study. Referred to Committee on Education.

A. C. Bane presented a memorial to Amend ¶ 341 of the Discipline Relative to Retired Ministers. Referred to Committee on Itinerancy.

Also a memorial asking for ruling on the Legibility of the Present Area Plan. Referred to the Committee on Judiciary.

CALIFORNIA GERMAN

J. H. Durbahn presented a memorial regarding Election of Committees in the Quarterly Conference. Referred to Committee on Lay Activities.

Also a memorial on the Amusement Question. Referred to Committee on State of the Church.

Also a memorial on Fundamental Doctrines. Referred to Committee on State of the Church.

Also a memorial on Course of Study. Referred to Committee on Education.

Also a memorial regarding An Enabling Act. Referred to Committee on Boundaries.

Also a memorial concerning the Creed of Peace. Referred to Committee on State of the Church.

Also a memorial on Overhead Expenses. Referred to Committee on Temporal Economy.

CENTRAL ALABAMA

E. M. Jones presented a memorial regarding Relation of Retired Ministers. Referred to Committee on Itinerancy.

Also a memorial regarding Change of the Discipline in Relation to Violations of the Moral Law. Referred to the Committee on Temporal Economy.

Also a memorial On Trials. Referred to Committee on Temporal Economy.

CENTRAL CHINA

A. J. Bowen presented a memorial regarding Correlation of Various Boards on Foreign Mission Fields. Referred to a special committee on Correlation of Benevolences.

Also a memorial regarding the return of Bishops Birney and Keeney. Referred to the Committee on Episcopacy.

Also a memorial concerning Nomination of Bishops. Referred to Committee on Foreign Missions.

Also a memorial regarding Special Committee on Central Conferences. Referred to Committee on Temporal Economy.

Also a memorial regarding Additional Episcopal Supervision. Referred to the Committee on Episcopacy.

CENTRAL GERMAN

Oscar Rogatsky presented a memorial regarding the Epworth League. Referred to Committee on Temporal Economy.

CENTRAL ILLINOIS

W. E. Shaw presented a memorial concerning Ordination of Local Elder. Referred to Committee on Itinerancy.

Also a memorial regarding Financial Support of the Epworth League. Referred to Committee on Temporal Economy.

Also a memorial regarding Laymen in Annual Conference. Referred to the Committee on Lay Activities.

Also a memorial regarding The Church and Social Problems. Referred to the Committee on State of the Church.

Also a memorial regarding Support for Educational Institutions. Referred to Committee on Education.

Also a memorial regarding Conference Course of Study. Referred to Committee on Education.

F. E. Shult presented a memorial concerning An Enabling Act to Unite Conferences. Referred to a Special Committee.

CENTRAL MISSOURI

B. F. Abbott presented a memorial On Education. Referred to the Committee on Education for Negroes.

L. R. Grant presented a memorial regarding Boundaries. Referred to the Committee on Boundaries.

CENTRAL NEW YORK

E. M. Mills presented a memorial from the Japan Mission Council Regarding Representation in General Conference. Referred to Committee on Lay Activities.

Also a memorial from the Japan Mission Council regarding Episcopal Supervision. Referred to the Committee on Episcopacy.

Also a memorial regarding Law and Administration. Referred to the Committee on Judiciary.

Also a memorial regarding the Bok Peace Plan. Referred to Committee on State of the Church.

Chester A. Smith presented a memorial With Reference to Local Preachers. Referred to Committee on Itinerancy.

F. E. Baldwin presented a memorial regarding a Constitutional Question. Referred to Committee on Judiciary.

Also a resolution on Child Welfare. Referred to the Committee on State of the Church.

CENTRAL PENNSYLVANIA

A. L. Miller presented a memorial regarding Conference Claimants. Referred to Committee on Itinerancy.

Also a memorial regarding Organization of Official Boards. Referred to Committee on Temporal Economy.

Also a memorial concerning the term of District Superintendents. Referred to Committee on Itinerancy.

Also a memorial regarding Conference Claimants. Referred to Committee on Itinerancy.

Also a memorial regarding Church Membership. Referred to Committee on Temporal Economy.

H. L. Jacobs presented a memorial regarding Bonding Treasurers of General and Annual Conferences. Referred to the Committee on Temporal Economy.

Also a memorial regarding Change in Division to Fix Rate of Annuity. Referred to the Committee on Itinerancy.

Also a memorial regarding Employing a Retired Member of the Annual Conference as Pastor with Salary. Referred to Committee on Itinerancy.

Also a memorial regarding Payment of Claim. Referred to Committee on Itinerancy.

Also a memorial on Time Limit of the District Superintendent. Referred to Committee on Itinerancy.

Also a memorial regarding Pensions and Annuity Claims. Referred to Committee on Itinerancy.

Also a memorial regarding Change in Statistics and House Rent Value. Referred to Committee on Temporal Economy.

Also a memorial regarding Change in Statistics. Referred to Committee on Temporal Economy.

Also a memorial regarding A Period for Fixing the Average Salary and the Conference Claimants Rate. Referred to the Committee on Itinerancy.

J. E. Skillington presented a memorial regarding Distribution of Annuity of Retired Ministers. Referred to Committee on Itinerancy.

Also a memorial on the World Court. Referred to Committee on State of the Church.

Also a memorial regarding Change in the Ritual. Referred to Committee on State of the Church.

J. H. Daugherty presented a memorial concerning A Change in the Marriage Certificate. Referred to Committee on State of the Church.

H. T. Ames presented a memorial regarding Amusements, Requesting That There Be No Change. Referred to Committee on State of the Church.

Also a memorial regarding Lay Representation. Referred to a special Committee on Lay Representation.

Also a memorial regarding Social Service. Referred to Committee on State of the Church.

Also a memorial regarding Salaries. Referred to Committee on Temporal Economy.

J. S. Williams presented a memorial regarding The Restoration of the Time Limit to the Pastorate. Referred to Committee on Itinerancy.

Wat Tyler presented a memorial regarding The Time Limit for District Superintendents. Referred to Committee on Itinerancy.

Also a memorial regarding Changing the Quarterly Conference to a Congregational Conference. Referred to Committee on Temporal Economy.

Also a memorial regarding Control of Local Church Societies. Referred to Committee on Temporal Economy.

M. B. Rich presented a memorial regarding Abolition of Areas. Referred to Committee on Episcopacy.

E. M. Stevens presented two memorials regarding Conference Claimants. Both were referred to the Committee on Itinerancy.

Also a memorial regarding Election of Conference Stewards. Referred to Committee on Temporal Economy.

S. B. Evans presented a memorial regarding Change of the Discipline Regarding the Public Educational Collection and the Rally Day Collection. Referred to the Committee on Temporal Economy.

CENTRAL PROVINCES

D. G. Abbott presented a memorial on Conference Boundaries. Referred to Committee on Boundaries.

Also a memorial regarding Woman's Conferences. Referred to Committee on Temporal Economy.

Also a memorial regarding Laymen in Annual Conferences. Referred to Committee on Lay Annual Conferences.

Also a memorial regarding Lay Missionaries. Referred to Committee on Foreign Missions.

Also a memorial regarding Episcopal Supervision. Referred to Committee on Episcopacy.

Also a memorial regarding the Central Conference of Southern Asia. Referred to Committee on Boundaries.

CENTRAL SWEDISH

W. C. Bloomquist presented a memorial regarding Non-resident Members. Referred to Committee on Temporal Economy.

Also a resolution regarding Swedish Conference Boundaries. Referred to Committee on Boundaries.

CHICAGO GERMAN

Herman R. Boese presented a memorial regarding Church Property at Oshkosh, Wisconsin. Referred to the Committee on Judiciary.

Charles Buche presented a memorial regarding Equal Repre-

sentation in Annual Conference. Referred to Special Committee on Laymen Received into the Annual Conference.

CHILE

Moises Torregrosa presented a memorial Proposing an Amendment to the Constitution. Referred to Committee on State of the Church.

Also a memorial regarding the Spanish Hymnal. Referred to the Book Committee.

Also a memorial regarding The Return of Bishop Oldham. Referred to Committee on Episcopacy.

Earl A. Robinson presented a memorial regarding The Return of Bishop Oldham. Referred to the Committee on Episcopacy.

Also a memorial regarding an Educational Institution. Referred to Committee on Education.

Also a memorial regarding Admission of Lay Members to Annual Conferences. Referred to Committee on Lay Activities.

COLORADO

W. T. Scott presented a memorial regarding Conference Claimants. Referred to Committee on Itinerancy.

Also a memorial regarding the Presidency of the Annual Conference. Referred to the Committee on Temporal Economy.

A. L. Doud presented a memorial regarding Lay Electoral Conference Claimants. Referred to Committee on Lay Activities.

Also a memorial regarding Duty of District Superintendent. Referred to Committee on Itinerancy.

Also a memorial regarding Election of Lay Delegations. Referred to Committee on Judiciary.

E. M. Cox presented a memorial regarding Relinquishments and Disallowance of Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding Quarterly Payments to Conference Claimants. Referred to Committee on Itinerancy.

Also a memorial regarding Annuity Rates. Referred to Committee on Itinerancy.

Also a memorial regarding Judges for Lay Electoral Conferences. Referred to Committee on Temporal Economy.

Also a memorial regarding a Joint Yearly Conference Consisting of Lay Electors and Ministers. Referred to Committee on Lay Activities.

Also a memorial on Temporal Economy. Referred to Committee on Temporal Economy.

Also a memorial concerning the Inequity of Episcopal Fund Appropriations. Referred to Committee on Judiciary.

George M. Henderson presented a memorial concerning

Optional Mid-year Annuity. Referred to Committee on Itinerancy.

Also a memorial authorizing a Conference Claimants League. Referred to the Committee on Itinerancy.

Also a memorial regarding Retired Ministers. Referred to the Committee on Itinerancy.

Also a memorial regarding Publishing Grounds of Retirement in Groups. Referred to the Committee on Itinerancy.

C. L. Nuckolls presented a memorial concerning Duties of District Superintendents. Referred to Committee on Itinerancy.

Also a memorial regarding Conference Claimants Widows' Support, second time. Referred to Committee on Itinerancy.

Also a memorial regarding the Committee on Conference Relations. Referred to the Committee on Temporal Economy.

D. D. Forsyth presented a memorial regarding the Reassignment of Bishop Mead. Referred to the Committee on Episcopacy.

Also a memorial on Boundaries. Referred to the Committee on Boundaries.

Also a memorial regarding Union of Conferences. Referred to the Committee on Boundaries.

Also a memorial on Immigration. Referred to the Committee on State of the Church.

Also a memorial regarding Quarterly Settlement Days. Referred to the Committee on Temporal Economy.

Also a memorial regarding Notice of Transfer. Referred to the Committee on Itinerancy.

Also a memorial regarding Union of Two Missions. Referred to the Committee on Boundaries.

Also a memorial regarding Administration of Home Mission Funds. Referred to the Committee on Home Missions.

E. B. Simmons presented a memorial on Child Welfare. Referred to the Committee on Hospitals and Homes.

COLUMBIA RIVER

Robert Brumblay presented a memorial regarding the Abolition of the Area Office. Referred to the Committee on Temporal Economy.

Also a memorial regarding Theological Schools. Referred to the Committee on Education.

Also a memorial regarding An Enabling Act. Referred to the Committee on Boundaries.

Also a memorial regarding a General Historical Society. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Course of Study. Referred to the Committee on Education.

Also a memorial regarding Detached Men and the Confer-

ence Claimants' Fund. Referred to the Committee on Itinerancy.

Also a memorial on Unification. Referred to the Committee on Unification.

Also a memorial regarding Episcopal Tenure. Referred to the Committee on Episcopacy.

Robert Warner presented a memorial regarding the Deaconess Board. Referred to the Committee on Temporal Economy.

Also a memorial on the Amusement Law. Referred to the Committee on State of the Church.

Also a memorial regarding Maintenance. Referred to the Committee on Hospitals and Homes.

W. E. Armfield presented a memorial regarding Deaconess Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Deaconess Board. Referred to the Committee on Deaconess Work.

Also a memorial concerning the Deaconess Board. Referred to Committee on Temporal Economy.

I. R. Boyd presented a memorial on Election of Sunday School Teachers. Referred to the Committee on Sunday Schools.

DAKOTA

E. D. Kohlstedt presented a memorial Concerning a Time Limit on the Bishop's Term. Referred to the Committee on Episcopacy.

O. E. Boyce presented a memorial regarding Non-Resident Members. Referred to Committee on Temporal Economy.

Also a memorial concerning the Episcopacy Term. Referred to the Committee on Episcopacy.

J. M. Hunter presented a memorial Concerning the Limiting of the Episcopal Term of Office. Referred to the Committee on Episcopacy.

W. N. Deller presented a memorial on Nominating of District Superintendents. Referred to the Committee on Itinerancy.

DES MOINES

R. M. Shipman presented a memorial concerning the Merging of the Iowa and Des Moines Conferences. Referred to the Committee on Boundaries.

Also two memorials on Annuity Claims. Both were referred to the Committee on Itinerancy.

Also a memorial concerning Widow's Annuity Claim. Referred to the Committee on Itinerancy.

Also a memorial concerning the Annuity Fund. Referred to the Committee on Itinerancy.

Also a memorial concerning the Catechism in Sunday School. Referred to the Committee on Sunday Schools.

Also a memorial on Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial on Plan for Election of District Superintendents. Referred to the Committee on Itinerancy.

John L. Hillman presented a memorial to Maintain the Present Plan of a Permanent Commission on Courses of Study. Referred to Committee on Education.

Also a memorial to Maintain the Present Plan of Permanent Commission on Conference Courses of Study. Referred to the Committee on Education.

Also a memorial concerning Support of the Ministry. Referred to Committee on Temporal Economy.

Also a memorial regarding Power of General Conference to Order Election of District Superintendents. Referred to Committee on Judiciary.

Also a memorial to Correct Definition of ¶ 29 of the Discipline. Referred to the Committee on Temporal Economy.

R. E. Harvey presented a memorial on Disallowance of Annuity Claims. Referred to the Committee on Itinerancy.

Also a memorial concerning Supply Certificate by Widow Claimant. Referred to the Committee on Itinerancy.

DETROIT

George Elliott presented a memorial concerning the Local Preacher. Referred to the Committee on Itinerancy.

Also a memorial on Education. Referred to the Committee on Education.

Also a memorial on Course of Study. Referred to the Committee on Education.

Also a memorial concerning District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial on Ordination of Women. Referred to Committee on Itinerancy.

Also a memorial concerning Effective Service. Referred to the Committee on Itinerancy.

Also a memorial on Unification. Referred to the Committee on Unification.

Also a memorial on Tenure for Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning the Return of Bishop Henderson. Referred to the Special Committee on Unification.

Also a memorial concerning the Church and the Farmer. Referred to the Committee on State of the Church.

Also a memorial on the World Council on War and Peace. Referred to the Committee on State of the Church.

Also a memorial on War. Referred to the Committee on State of the Church.

Also a memorial on Conditions of Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial on Child Labor. Referred to the Committee on State of the Church.

Also a memorial on the Social Creed. Referred to the Committee on State of the Church.

D. D. Spellman presented a memorial concerning the Return of Bishop Henderson. Referred to the Committee on Episcopacy.

Also a memorial concerning Financial Support of Theological Seminaries. Referred to the Committee on Education.

Also a memorial on Admission of Laymen to the Annual Conference. Referred to the Committee on Lay Activities.

EASTERN SOUTH AMERICA

E. C. Balloch presented a memorial on World and Pan-American Peace. Referred to Committee on State of the Church.

Also a memorial regarding Missionaries in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial on Unification of Methodism. Referred to the Special Committee on Unification.

Also a memorial concerning an Area for Spain. Referred to the Committee on Episcopacy.

Also a memorial on Area Limits. Referred to the Committee on Episcopacy.

Also a memorial concerning the Return of Bishop Oldham. Referred to the Committee on Episcopacy.

Also a memorial concerning the Term of the Episcopal Office. Referred to the Committee on Episcopacy.

Also a memorial on the Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial on the Ordination of Women. Referred to the Committee on Itinerancy.

Also a memorial on the Election of Bishop. Referred to the Committee on Foreign Missions.

Also a memorial concerning the Episcopal Area. Referred to the Committee on Episcopacy.

Also a memorial regarding the Election of Missionary Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding an Amendment to the Constitution. Referred to the Committee on Temporal Economy.

J. Oscar Griot presented a memorial Regarding an Amendment to the Constitution. Referred to the Committee on Laymen in the Annual Conference.

Also a memorial regarding the Return of Bishop Oldham. Referred to the Committee on Episcopacy.

Bishop Oldham presented a memorial regarding William Taylor. Referred to the Committee on Foreign Missions.

EASTERN SWEDISH

E. Stromberg presented a memorial on War. Referred to the Committee on State of the Church.

ERIE

L. L. Swisher presented a memorial Concerning Annuities for Retired Ministers, Conference Claimants. Referred to the Committee on Itinerancy.

F. W. Hixson presented a memorial Concerning the Return of Bishop McConnell. Referred to the Committee on Episcopacy.

Also a memorial concerning Financial Support of Theological Schools. Referred to the Committee on Education.

W. A. Elliott presented a memorial on Change in Rules of Order. Referred to the Committee on Rules.

C. E. Welch presented a memorial regarding the Enabling Act. Referred to the Committee on Boundaries.

Herbert B. Johnson presented a memorial regarding Boundaries of Foreign Speaking Conferences. Referred to the Committee on Boundaries.

Also a memorial regarding Rights of Members. Referred to Committee on Temporal Economy.

Also a memorial regarding Combining Mission Conferences. Referred to Committee on Temporal Economy.

Also a memorial on Representation in General Conference by Mission Conferences. Referred to Committee on Temporal Economy.

F. A. Loveland presented a memorial on the Amusement Question. Referred to Committee on State of the Church.

FINLAND

Karl F. Holmstrom presented a memorial on the Enabling Act. Referred to the Committee on Boundaries.

FLORIDA

G. W. Perkins presented a memorial regarding the Conference Lay Association. Referred to the Committee on Temporal Economy.

Also a memorial on the Enabling Act. Referred to the Committee on Boundaries.

Also a memorial regarding Admission of Laymen. Referred to a Special Committee on Laymen in Annual Conference.

J. S. Todd presented a memorial requesting an Enabling Act to be Organized into Conferences. Referred to the Committee on Boundaries.

FOOCHOW

Ralph A. Ward presented a memorial concerning the Name,

Central Mission Conference. Referred to a Special Committee on Central Mission Conference.

Also a memorial regarding Supervisory Powers of Central Conferences. Referred to a Special Committee on Central Conferences.

Also a memorial regarding Central Conferences and the Board of Foreign Missions. Referred to the Committee on Foreign Missions.

GENESEE

L. M. Potter presented a memorial regarding the Printing of Changes in the Discipline. Referred to the Committee on Book Concern.

Also a memorial requesting the District Superintendent to Report the List of Delegates and the Lay Electoral Delegates. Referred to the Committee on Itinerancy.

Also a memorial on the Reorganization of the Benevolent Boards. Referred to the Committee on Temporal Economy.

Ray Allen presented a memorial on Appointment of Deaconesses. Referred to the Committee on Deaconesses.

Also a memorial concerning the Ritual for Consecration of Deaconesses. Referred to the Committee on Deaconess Work.

Also a memorial on Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Tenure of General Superintendents. Referred to the Committee on Episcopacy.

H. A. Reed presented a memorial regarding Reorganization of the Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding Parsonage Furnishing. Referred to the Committee on Temporal Economy.

GEORGIA

James B. Crippen presented a memorial regarding the Continuation of the Atlanta Area. Referred to the Committee on Episcopacy.

Also a memorial concerning the Return of Bishop Richardson. Referred to the Committee on Episcopacy.

Also a memorial on the Amusement Question. Referred to the Committee on State of the Church.

C. A. Titus presented a memorial regarding the Atlanta Area. Referred to the Committee on Episcopacy.

GUJARAT

N. D. Bisbee presented a memorial regarding the Episcopal Residence. Referred to the Committee on Episcopacy.

GULF

R. T. Pynes presented a memorial regarding Conference Consolidation. Referred to the Committee on Boundaries.

Also a memorial regarding An Enabling Act. Referred to the Committee on Boundaries.

E. C. Willard presented a memorial on Unification. Referred to the Special Committee on Unification.

HINGHWA

Mrs. Elizabeth F. Brewster presented a memorial concerning the Return of Bishop Keeney. Referred to Committee on Episcopacy.

HOLSTON

S. C. Brown presented a memorial regarding Boundary Line between the Holston and Georgia Conferences. Referred to Committee on Boundaries.

IDAHO

C. W. Tenney presented a memorial regarding Change of Conference. Referred to Committee on Boundaries.

Also a memorial regarding Detached Service Men. Referred to the Committee on Itinerancy.

Also a memorial regarding Statistical Blanks. Referred to the Committee on Temporal Economy.

C. E. B. Roberts presented a memorial on Amusements. Referred to the Committee on State of the Church.

ILLINOIS

Ira B. Blackstock presented two memorials regarding the Episcopacy. Both were referred to the Committee on Episcopacy.

William J. Davidson presented a memorial proposing New Legislation regarding the Council of Boards of Benevolence. Referred to the Committee on Temporal Economy.

E. G. Sandmeyer presented a memorial on Ordination of Women. Referred to the Committee on Itinerancy.

Also a memorial regarding Retired Ministers. Referred to the Committee on Itinerancy.

D. L. Musselman presented a memorial from Bishops Blake, Bast and Nuelsen concerning An Enabling Act for Central Conferences in Europe. Referred to the Committee on Boundaries.

Also a memorial from Bishop Welch regarding the Board of Foreign Missions. Referred to the Committee on Foreign Missions.

H. A. Keck presented a memorial regarding the Mother

Church Jerusalem. Referred to the Committee on State of the Church.

Also a memorial regarding Commissions and Committees. Referred to the Committee on Temporal Economy.

C. B. Taylor presented an appeal. Referred to Committee on Judiciary.

INDIANA

John M. Walker presented a memorial on Election of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Director of Music. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial on Unification. Referred to the Special Committee on Unification.

Also a memorial regarding ¶ 280 of the Discipline. Referred to the Committee on State of the Church.

Also a memorial regarding Home Missions and Church Extension. Referred to the Committee on Home Missions.

Also a memorial on Course of Study. Referred to the Committee on Education.

Also a memorial on Theological Schools. Referred to the Committee on Education.

Also a memorial regarding the Substitution of Collegiate Work for Course of Study. Referred to the Committee on Education.

Also a memorial regarding Trial of a Church Member. Referred to the Committee on Temporal Economy.

Also a memorial on City Societies. Referred to the Committee on Home Missions.

Also a memorial regarding Home Missions and Church Extension. Referred to the Committee on Home Missions.

Also a memorial on Special Advices and Pastors. Referred to Committee on State of the Church.

Also a memorial on Home Missions and Church Extension. Referred to the Committee on Home Missions.

Also a memorial regarding Home Missions. Referred to the Committee on Home Missions.

O. W. Fifer presented a memorial regarding ¶ 280 of the Discipline. Referred to the Committee on State of the Church.

Also a memorial on Revision of the Ritual. Referred to the Committee on State of the Church.

Also a memorial regarding Trial of a Conference Member. Referred to the Committee on Judiciary.

C. E. Bacon presented a memorial regarding Boundary Lines between the Indiana and Northwest Indiana Conferences. Referred to the Committee on Boundaries.

Also a memorial regarding Episcopal Area Superintendent. Referred to the Committee on Episcopacy.

W. B. Farmer presented a memorial to Continue the Commission Form of Direction of the Courses of Study as at present. Referred to the Committee on Education.

Also a memorial amending the Discipline. Referred to the Committee on Education.

Also a memorial Encouraging Ministers to Buy More Books. Referred to the Committee on Book Concern.

Also a memorial regarding Organization of Membership. Referred to the Committee on Temporal Economy.

Also a memorial on Election and Time Limit of Trustee. Referred to the Committee on Temporal Economy.

Also a memorial on Record of Membership. Referred to the Committee on Temporal Economy.

Also a memorial on Duration of Trial Period. Referred to the Committee on Itinerancy.

Also a memorial regarding Standing Committees of Local Church. Referred to the Committee on Temporal Economy.

Also a memorial regarding Revision of the Ritual. Referred to the Committee on Temporal Economy.

IOWA

W. A. Longnecker presented a memorial Requesting the Reassignment of Bishop Stuntz. Referred to the Committee on Episcopacy.

Also a memorial regarding the Merger of the Iowa and Des Moines Conferences. Referred to the Committee on Boundaries.

Also a memorial regarding the Bible in the Public Schools. Referred to the Committee on State of the Church.

G. E. Wahl presented a memorial regarding the Merger of the Iowa and Des Moines Conferences. Referred to the Committee on Boundaries.

Also a memorial regarding the Right of Ballot to Laymen on Changes on Boundaries. Referred to the Committee on Temporal Economy.

Thomas Osborne presented a memorial to Appoint a Commission to Correlate the Moral Forces of the World. Referred to the Committee on State of the Church.

ITALY

A. Tagliatela presented a memorial regarding an Episcopal Residence in Rome. Referred to the Committee on Episcopacy.

Also a memorial regarding the Italy and Paris Areas. Referred to the Committee on Foreign Missions.

Also a memorial regarding the Administration of the Italy Conference.

Also a memorial regarding Superintendent for Annual Con-

ferences outside the United States of America. Referred to the Committee on Foreign Missions.

KANSAS

Frank Neff presented a memorial regarding Hospitals and Homes. Referred to the Committee on Temporal Economy.

O. G. Markham presented a memorial regarding Conference Boundary. Referred to the Committee on Boundaries.

Also a memorial regarding Laymen in the Annual Conference. Referred to the Committee on Lay Activities.

John Marshall presented a memorial concerning the Constitution of the United States. Referred to the Committee on State of the Church.

Also a memorial regarding Annotations in Discipline. Referred to the Committee on Book Concern.

E. J. Kulp presented a memorial regarding the Restoration of the District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial regarding Ministers' Record. Referred to the Committee on Itinerancy.

Also a memorial regarding Bishop's Release from the Area. Referred to the Committee on Episcopacy.

W. A. Keve presented a memorial regarding Editorial Policy of Sunday School Publications. Referred to the Committee on Sunday Schools.

O. O. Clark presented a memorial Protesting on Boundary Lines. Referred to Committee on Boundaries.

Mrs. J. L. McCoy presented a memorial regarding Secretary of Education in Cabinet of President of the United States. Referred to the Committee on Education.

Also a memorial regarding Stewardship in the Sunday School. Referred to the Committee on Sunday Schools.

Also a memorial regarding Child Labor. Referred to the Committee on State of the Church.

C. L. Hovgard presented a memorial regarding Change of Conference Boundary. Referred to the Committee on Boundaries.

J. L. Taylor presented a memorial regarding the return of Bishop Blake. Referred to the Committee on Episcopacy.

Also a memorial regarding Unification. Referred to the Commission on Unification.

Also a memorial regarding Readjustment of Areas of Work. Referred to the Committee on Episcopacy.

Also a memorial regarding Central Missions. Referred to the Commission on Central Missions.

Also a memorial on Improvement of States. Referred to the Committee on Boundaries.

H. A. Gordon presented a memorial regarding Members of

the Epworth League. Referred to the Committee on Temporal Economy.

KENTUCKY

A. E. Bennett presented a memorial on Amusements. Referred to the Committee on State of the Church.

Also a memorial on Doctrinal Tests. Referred to the Committee on Temporal Economy.

F. W. Harrop presented a memorial regarding the Local Preacher. Referred to the Committee on Itinerancy.

Also a memorial regarding Quarterly Conferences. Referred to the Committee on Temporal Economy.

E. T. Franklin presented a memorial regarding the World Service Program. Referred to the Committee on Temporal Economy.

Also a memorial on Unification. Referred to the Special Committee on Unification.

Also a memorial on Course of Study. Referred to the Committee on Education.

Also two memorials regarding the Epworth League. Both were referred to the Committee on Temporal Economy.

KIANGSI

W. R. Johnson presented a memorial regarding Additional Help for the Bishops of China. Referred to the Committee on Episcopacy.

Also a memorial regarding the Return of Bishop Birney to the Shanghai Area.

Also a memorial on Methodist Unification. Referred to the Committee on Foreign Missions.

Also a memorial on International Peace. Referred to the Committee on State of the Church.

Also a memorial regarding the return of Bishops Welch and Keeney. Referred to the Committee on Episcopacy.

Also a memorial regarding Methodist Union in China. Referred to the Committee on Central Conferences.

Also a memorial regarding Interrelation of Boards of Benevolence in Appeals for Funds. Referred to the Special Committee on Correlation of Benevolences.

Also a memorial regarding the Armenian Massacres. Referred to the Committee on State of the Church.

KOREA

C. D. Morris presented a memorial requesting the return of Bishop Welch. Referred to the Committee on Episcopacy.

Also a memorial regarding Houses for Foreign Bishops. Referred to Committee on Book Concern.

Also memorial regarding Three Corresponding Secretaries

for the Board of Foreign Missions. Referred to the Committee on Foreign Missions.

Also memorial regarding the Reappointment of Bishop Welch. Referred to Committee on Episcopacy.

LEXINGTON

E. A. White presented a memorial regarding the Advocate. Referred to the Committee on Book Concern.

W. W. Cooke presented a memorial regarding the Acceptance of Colored Patients by Hospitals. Referred to the Committee on Hospitals and Homes.

LIBERIA

R. V. Richards presented a memorial regarding the Return of Bishop Clair. Referred to the Episcopal Committee.

Also a memorial regarding District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Church Members not Contributing to the Support of the Gospel and Benevolences. Referred to the Committee on Temporal Economy.

Also a memorial on Amusements. Referred to the Committee on State of the Church.

Also a memorial on the Use of Tobacco. Referred to the Committee on State of the Church.

LUCKNOW

J. R. Chitambar presented a memorial regarding Board of Foreign Missions Contributions. Referred to the Committee on Foreign Missions.

John Cornelius presented a memorial regarding Retaining the Educational Boards. Referred to the Committee on Education.

MAINE

A. W. Harris presented a memorial regarding Board Reorganization. Referred to the Committee on Temporal Economy.

Also a memorial regarding Student Charges. Referred to the Committee on Education.

Also a memorial regarding Wesley Sunday Service. Referred to the Committee on State of the Church.

J. E. Rowe presented a memorial regarding Bishop's Perquisites. Referred to the Committee on Episcopacy.

D. B. Holt presented a memorial Defining Supernumerary Relation. Referred to the Committee on Itinerancy.

Also a memorial regarding composition of Quarterly Conference Membership. Referred to the Committee on Temporal Economy.

Also a memorial regarding ¶ 280 of the Discipline. Referred to the Committee on State of the Church.

Also a memorial regarding Support of Retired Local Preachers. Referred to the Committee on Itinerancy.

Thomas B. Neely presented a memorial regarding Consolidation of Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Financial Condition of the Board of Foreign Missions. Referred to the Committee on Correlation of the Boards of Benevolence.

Josiah W. Taylor presented a memorial regarding Religious and Public Education. Referred to the Committee on Education.

Also a memorial regarding Public Education. Referred to the Committee on Education.

MALAYSIA

W. G. Parker presented a memorial concerning Episcopal Supervision, Bishops Locke and Bickley. Referred to the Committee on Episcopacy.

Also a memorial regarding Appointment of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Election of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Change of Name of Annual Conference. Referred to the Committee on Boundaries.

Also a memorial on Enabling Acts. Referred to the Committee on Boundaries.

Also a memorial regarding Central Mission, Right to Baptize. Referred to the Committee on Central Mission Conferences.

Also a memorial regarding Episcopal Supervision. Referred to the Committee on Episcopacy.

MEXICO

Epigmenio Velasco presented a memorial for Election of Bishops for Eight Years. Referred to the Committee on Episcopacy.

Also a memorial regarding Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding a Spanish Speaking Bishop. Referred to the Committee on Episcopacy.

Also a memorial regarding the Episcopal Area. Referred to the Committee on Episcopacy.

Also a memorial regarding Lay Membership in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial on Ratio Representation. Referred to the Committee on Temporal Economy.

Also a memorial regarding Annual Meeting of Lay Conference. Referred to Committee on Temporal Economy.

Also a memorial regarding Change of Quarterly Conference to Local Conference. Referred to Committee on Temporal Economy.

Also a memorial regarding Resident Missionary Bishop in Latin America. Referred to the Committee on Episcopacy.

Andres Osuna presented a memorial regarding a Mexican Bishop. Referred to the Committee on Episcopacy.

Also a memorial regarding an Episcopal Residence. Referred to the Committee on Episcopacy.

Also a memorial regarding Episcopal Residence. Referred to the Committee on Lay Representation.

Also a memorial regarding Episcopal Residence. Referred to the Committee on Episcopacy.

MICHIGAN

J. R. Wooton presented a memorial on Social Service. Referred to the Committee on State of the Church.

Also a memorial on Life Service. Referred to the Committee on State of the Church.

Clarence E. Hoag presented a memorial Regarding Book of Devotions and Teachings. Referred to the Committee on Book Concern.

P. J. Maveety presented a memorial regarding Amendment or Addition to Authorization. Referred to the Board of Education for Negroes.

MINNESOTA

S. L. Parish presented a memorial on Prorating. Referred to the Committee on Temporal Economy.

Also a memorial regarding Resident Bishops. Referred to the Committee on Episcopacy.

J. W. Holland presented a memorial on Unified Advocate. Referred to the Committee on Book Concern.

J. E. Bowes presented a memorial regarding Unification of Benevolent Boards. Referred to the Committee on Temporal Economy.

MISSISSIPPI

W. L. Marshall presented a memorial on Support of Pastor. Referred to the Committee on Temporal Economy.

MISSOURI

E. L. Robison presented a memorial regarding Change of Boundaries. Referred to the Committee on Boundaries.

Also a memorial regarding the Apostles' Creed. Referred to the Committee on State of the Church.

MONTANA

Charles D. Crouch presented a memorial Concerning Unit-
ing of Conferences. Referred to the Committee on Boundaries.

NEBRASKA

Titus Lowe presented a memorial on Minor Corrections in
Disciplinary wording. Referred to the Committee on Temporal
Economy.

Also a memorial regarding Minister Failing to Pass in Course
of Study. Referred to the Committee on Education.

Also a memorial regarding the Episcopacy. Referred to the
Committee on Episcopacy.

H. G. Langley presented a memorial regarding Fiscal Year
Pastors' Reports. Referred to the Committee on Temporal
Economy.

Also a memorial regarding Pastors' Reports. Referred to the
Committee on Temporal Economy.

Also a memorial on Prorating Ministerial Support. Referred
to the Committee on Temporal Economy.

A. A. Randall presented a memorial regarding Boundaries.
Referred to the Committee on Boundaries.

Also a memorial regarding Reduction of Boards. Referred
to the Committee on Temporal Economy.

Also a memorial regarding Episcopal Areas of Bishops.
Referred to the Committee on Episcopacy.

Also a memorial on Course of Study. Referred to the Com-
mittee on Education.

Also a memorial regarding Salaries of Connectional Officials.
Referred to the Committee on Temporal Economy.

NEWARK

G. Rowland Munroe presented a memorial regarding Church
Membership. Referred to the Committee on Temporal
Economy.

Also a memorial on resolution regarding Bishop Wilson.
Referred to the Committee on Episcopacy.

Also a memorial regarding the Christian Advocate. Referred
to the Committee on Book Concern.

Also a memorial regarding the Consolidation of Boards.
Referred to the Committee on Temporal Economy.

Also a memorial as to Lay Electoral, regarding Theological
Schools. Referred to the Committee on Education.

Also a memorial regarding Methodist Hospitals and Homes.
Referred to the Committee on Temporal Economy.

Also a memorial regarding Retired Ministers. Referred to
the Committee on Itinerancy.

Also a memorial regarding the Organization of Benevolent
Boards. Referred to the Committee on Temporal Economy.

A. Leslie Potter presented a memorial on League of Nations. Referred to the Committee on State of the Church.

Also a memorial on War. Referred to the Committee on State of the Church.

Dorr F. Diefendorf presented a memorial on Nominating of Sunday School Superintendents by Pastors. Referred to the Committee on Sunday Schools.

James R. Joy presented a memorial concerning Change of the Number of Secretaries of the Board of Foreign Missions. Referred to the Committee on Temporal Economy.

Mrs. May Leonard Woodruff presented a memorial regarding the Woman's Home Missionary Society. Referred to the Committee on Home Missions.

Also a memorial regarding the Reorganization of Boards. Referred to the Committee on Temporal Economy.

M. S. Daniels presented a memorial on World Peace. Referred to the Committee on State of the Church.

Also a memorial regarding Plan to Provide Some Method to Make Previous Action Effective. Referred to the Committee on Temporal Economy.

Also a memorial regarding Increasing the Powers of Trustees of the Methodist Episcopal Church. Referred to the Committee on Temporal Economy.

Also a memorial regarding Deaconess Work. Referred to the Committee on Deaconess Work.

John E. Fisher presented a memorial regarding Pastor's Report on Current Expenses. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Commission on Finance. Referred to the Committee on Temporal Economy.

Also a memorial on Duties of Bishops or Conference Claimants. Referred to the Committee on Temporal Economy.

NEW ENGLAND

Edwin P. Bliss presented a memorial on Local Church Finance. Referred to the Committee on Temporal Economy.

Also a memorial on Local Church Finance. Referred to the Committee on Temporal Economy.

C. Oscar Ford presented a memorial regarding Home Mission Funds. Referred to the Committee on Home Missions.

Also a memorial on Evangelists' Reports. Referred to the Committee on Temporal Economy.

Also a memorial regarding Deaconesses. Referred to the Committee on Deaconess Work.

George H. Spencer presented a memorial on Full Membership and Apportionments. Referred to the Committee on Temporal Economy.

L. O. Hartman presented a memorial on Deaconess Work and Relationship. Referred to the Committee on Deaconess Work.

Also a memorial on ¶ 280 of the Discipline. Referred to the Committee on Itinerancy.

Also a memorial regarding the District Superintendency. Referred to the Committee on Itinerancy.

Also a memorial regarding Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial on War. Referred to the Committee on State of the Church.

Also a memorial regarding Conference Claimants. Referred to the Committee on Itinerancy.

George E. Heath presented a memorial regarding the time limit for the District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial regarding Benevolent Boards. Referred to the Committee on Correlation of Benevolences.

Also a memorial regarding the Ritual. Referred to the Committee on Temporal Economy.

Also a memorial regarding Insurance and Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial on Home Missions. Referred to the Committee on Home Missions.

Also a memorial regarding Ritual for Baptism. Referred to the Committee on Temporal Economy.

Also a memorial regarding Church Letters. Referred to the Committee on Temporal Economy.

Also a memorial regarding Evangelists. Referred to the Committee on Home Missions.

Also a memorial on Church Music. Referred to the Committee on State of the Church.

Also a memorial regarding the Ritual. Referred to the Committee on Book Concern.

NEW ENGLAND SOUTHERN

Ira W. LeBaron presented a memorial on Near East Relief. Referred to the Committee on State of the Church.

Also one on Nomination of the District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial on the Home Mission Survey. Referred to the Committee on Home Missions.

Also a memorial on Consolidation of the Benevolent Boards. Referred to the Committee on State of the Church.

Also a memorial on an Italian Conference. Referred to the Committee on Temporal Economy.

Also a memorial on Retired Ministers. Referred to the Committee on Itinerancy.

Also a memorial on War and Peace. Referred to the Committee on State of the Church.

Also a memorial on Methodist Unification. Referred to the Special Committee on Unification.

Also a memorial regarding the Lay Conference. Referred to the Committee on Lay Activities.

Also a memorial regarding Support of Theological Schools. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Epworth League. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Italian Mission. Referred to the Committee on Home Missions.

Also a memorial regarding Lay Conference. Referred to the Special Committee on Lay Conference.

J. I. Bartholomew presented a memorial on Constitutional Amendment. Reassigned to Committee on State of the Church.

Also a memorial regarding Annuity Claim of Retired Ministers. Referred to the Committee on Itinerancy.

R. L. Roberts presented a memorial regarding Shortage in Board of Foreign Missions Treasury. Referred to the Committee on Temporal Economy.

NEW HAMPSHIRE

W. B. Locke presented a memorial on Church Membership. Referred to the Committee on Temporal Economy.

NEW JERSEY

Alexander Corson presented a memorial on Conference Course of Study. Referred to the Committee on Education.

Also a memorial on Homes and Hospitals. Referred to the Committee on Temporal Economy.

Also a memorial on Support for Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Leave of Absence. Referred to the Committee on Temporal Economy.

Also a memorial regarding Change of ¶ 343, § 2, of the Discipline. Referred to the Committee on Itinerancy.

Also a memorial regarding return of Bishop Berry. Referred to the Committee on Episcopacy.

Also a memorial regarding Change in Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial on Amusements. Referred to Committee on State of the Church.

Also a memorial to Continue the Board of Hospitals. Referred to the Committee on Hospitals and Homes.

Also a memorial regarding the Enforcement of the Eighteenth Amendment. Referred to the Committee on Temperance.

Also a memorial regarding Dancing in the Public Schools. Referred to Committee on State of the Church.

Also a memorial on ruling of Bishop Berry on Marriage of Divorced Persons. Referred to the Committee on Judiciary.

Also a memorial on Ruling of Bishop Berry on Reporting Marriage, Baptism, etc. Referred to the Committee on Judiciary.

Also a memorial on Support of Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial on reporting Marriages, Baptisms, etc. Referred to the Committee on Temporal Economy.

D. C. Cobb presented a memorial regarding Leaving It Optional with Conference Claimants to Receive Annuity Quarterly or the Entire Amount at Conference. Referred to the Committee on Itinerancy.

Harold P. Sloan presented a memorial on Students' Opinions. Referred to the Committee on State of the Church.

NEW MEXICO

S. Alonzo Bright presented a memorial regarding Union of the New Mexico and Colorado Conferences. Referred to the Committee on Boundaries.

NEW YORK

W. J. Stitt presented a memorial regarding Relation Between District Superintendent and City Society Secretaries to Mission City Work. Referred to the Committee on Home Missions and Church Extension.

Also a memorial concerning Home Missionary Society. Referred to the Committee on Home Missions.

Also a memorial to Amend ¶ 111, § 8 (2) of the Discipline. Referred to the Committee on Revision.

Also a memorial regarding Conference Boundaries. Referred to the Committee on Boundaries.

E. S. Tipple presented a memorial regarding Reorganization of the Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding Reorganization of Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Lord's Day Alliance. Referred to the Committee on State of the Church.

Also a memorial regarding Young People's Work in Foreign Fields. Referred to the Committee on Epworth League.

Also a memorial regarding Reorganization of Benevolences. Referred to the Committee on Temporal Economy.

Also a memorial regarding Changes in Connectional Boards. Referred to the Committee on Temporal Economy.

Also an Anti-War Memorial. Referred to the Committee on State of the Church.

Also a memorial regarding the New York Christian Advocate. Referred to the Committee on Book Concern.

Also a memorial regarding Distribution of Dividends. Referred to the Committee on Book Concern.

Also a memorial concerning Conference Course of Study. Referred to the Committee on Education.

Also a memorial regarding the Time Limit for District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Theological Schools. Referred to the Committee on Education.

Also a memorial regarding National Daily Newspaper. Referred to the Committee on Book Concern.

Also a memorial regarding Reorganization of Benevolent Boards. Referred to the Committee on Temporal Economy.

William H. Van Benschoten presented a memorial regarding the New York Christian Advocate. Referred to the Committee on Book Concern.

Also a memorial regarding Establishing of a Social Service Commission. Referred to the Committee on State of the Church.

George M. Fowles presented a memorial regarding the World Service Commission. Referred to the Committee on Temporal Economy.

Also a memorial regarding Capital for Boards of Benevolence. Referred to the Committee on Temporal Economy.

Also a memorial regarding Bishop Berry. Referred to the Committee on Episcopacy.

Herbert E. Wright presented a memorial regarding Apportionments. Referred to the Committee on Temporal Economy.

Also a memorial regarding Administration of General Fund. Referred to the Committee on Home Missions.

Also a memorial regarding Church Extension. Referred to the Committee on Home Missions.

C. F. Price presented a memorial on Study of Epworth League Methods. Referred to the Committee on Epworth League.

Also a memorial regarding Epworth League Chapters in College Churches. Referred to the Committee on Epworth League.

Also a memorial regarding Members of the Board of Epworth League. Referred to the Committee on Epworth League.

Also a memorial regarding Revision of District Superintendent's Report Blanks. Referred to the Committee on Epworth League.

Also a memorial regarding Editorial Supervision of Epworth

League Publications. Referred to the Committee on Epworth League.

Also a memorial regarding Standardization of Epworth League Organization. Referred to the Committee on Epworth League.

Wallace MacMullen presented a memorial on Revision of the Discipline. Referred to the Committee on Temporal Economy.

Also a memorial regarding Change of Discipline. Referred to the Committee on Temporal Economy.

Also a memorial regarding Financial Provision for Federal Council. Referred to the Committee on Temporal Economy.

S. J. Greenfield presented two memorials on change in ¶ 80, of the Discipline. Both were referred to the Committee on Itinerancy.

C. A. Smith presented a memorial regarding Local Preachers. Referred to the Committee on Itinerancy.

Also a memorial on Child Labor. Referred to the Committee on State of the Church.

Also a memorial on Christian Citizenship. Referred to the Committee on State of the Church.

D. D. Wilson presented a memorial regarding Commission on Church. Referred to Committee on State of the Church.

NEW YORK EAST.

W. H. Finch presented a memorial regarding the Flag at the Conference Session. Referred to the Committee on State of the Church.

Also a memorial on War. Referred to Committee on State of the Church.

E. A. Dent presented a memorial on Statistical Reports. Referred to the Committee on Temporal Economy.

Also a memorial regarding Certificates in Course of Study. Referred to the Committee on Education.

Also a memorial as to an Enabling Act. Referred to the Committee on Boundaries.

Also a memorial regarding Standard Table of Contents. Referred to the Committee on Itinerancy.

Also a memorial to Make the Fiscal Year for Benevolences Identical with the Calendar Year. Referred to the Committee on Temporal Economy.

Also a memorial regarding Episcopal Residence for Eastern Europe. Referred to the Committee on Episcopacy.

A. S. Kavanagh presented a memorial regarding Annuities from Other Sources. Referred to the Committee on Itinerancy.

Also a memorial regarding Elder's Office. Referred to the Committee on Itinerancy.

W. J. Thompson presented a memorial regarding Annuity Claims. Referred to the Committee on Itinerancy.

Also a memorial regarding Ritual for Baptism. Referred to the Committee on State of the Church.

Also a memorial on Church Music. Referred to Committee on State of the Church.

Also a memorial on Time of Office of General Superintendent. Referred to the Committee on Episcopacy.

F. M. North presented a memorial regarding World Service Funds. Referred to the Committee on Temporal Economy.

Also a memorial to Include Missions in Legislation Concerning Boundaries. Referred to the Committee on Boundaries.

Also a memorial on Unification. Referred to Special Committee on Unification.

Also a memorial regarding Work in Europe. Referred to the Committee on Foreign Missions.

Also a memorial regarding Missions and Government. Referred to the Committee on Foreign Missions.

John W. Langdale presented a memorial regarding Admission into Full Membership. Referred to the Committee on Temporal Economy.

Also a memorial regarding Course of Study. Referred to the Committee on Education.

Also a memorial regarding Connectional Officers as Members of General Conference. Referred to Committee on Temporal Economy.

David G. Downey presented a memorial to Amend the Constitution of the Board of Foreign Missions. Referred to the Committee on Foreign Missions.

Also a memorial on Organization and Administration of a Mission. Referred to the Committee on Temporal Economy.

Also a memorial regarding Support of Retired Local Preachers. Referred to the Committee on Itinerancy.

Also a memorial regarding the Local Preachers and the Lord's Supper. Referred to the Committee on Itinerancy.

Also a memorial regarding Support of Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Spanish Speaking Bishop. Referred to the Committee on Episcopacy.

J. B. Morrell presented a memorial regarding the John Street Church, New York City. Referred to the Committee on Temporal Economy.

A. P. Sloan presented a memorial on City Churches. Referred to the Committee on Home Missions.

F. A. Horne presented a memorial on Rules of Order. Referred to the Special Committee on Rules of Order.

NORTH CAROLINA

Robert G. Morris presented a memorial on Change in Discipline. Referred to the Committee on State of the Church.

NORTH CHINA

George L. Davis presented a memorial on Division of the North China Conference into North China and Shantung Conferences. Referred to the Committee on Boundaries.

Also a memorial regarding Appointment of General Superintendent to Take the Place of Bishop Lewis. Referred to Committee on Episcopacy.

Also a memorial on change in ¶ 95, § 4 (1) of the Discipline. Referred to the Committee on Temporal Economy.

Also a memorial regarding Statistics for Annual Conference Minutes. Referred to the Committee on Temporal Economy.

NORTH DAKOTA

C. A. Pollock presented a memorial on Law Enforcement. Referred to the Committee on Temperance.

H. Styles Harris presented a memorial concerning District Parsonage. Referred to the Committee on Temporal Economy.

NORTH GERMANY

F. H. Otto Melle presented a memorial on Union of Deaconess Work. Referred to the Committee on Temporal Economy.

Also a memorial as to an Enabling Act to Divide the Conference. Referred to the Committee on Boundaries.

Also a memorial as to an Enabling Act to Organize Central Conferences of Conferences in Zurich Area.

Also a memorial Asking for a Special Committee. Referred to the Committee on Foreign Missions.

Also a memorial to Form a Mission Conference. Referred to the Committee on Boundaries.

Also a memorial regarding Return of Bishop Nuelsen. Referred to the Committee on Episcopacy.

NORTH INDIA

Samuel Edwards presented a memorial regarding Return of Four Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Claims to Fund by Suspended Preachers. Referred to the Committee on Itinerancy.

Also a memorial on Revision of Quarterly Report of Pastor. Referred to the Committee on Itinerancy.

Also a memorial regarding Amendment of Footnote to ¶¶ 219-226. Referred to the Committee on State of the Church.

H. L. Phillips presented a memorial on Election of Bishops for a Limited Period of Time. Referred to the Committee on Episcopacy.

E. Stanley Jones presented a memorial regarding the General Superintendency. Referred to the Committee on Episcopacy.

Also a memorial regarding Need for Four Bishops. Referred to the Committee on Episcopacy.

Also a memorial as to an Enabling Act. Referred to Committee on Boundaries.

Also a memorial regarding Boundaries of Bombay Annual Conference. Referred to the Committee on Boundaries.

Also a memorial regarding the Indus River and West India. Referred to the Committee on Boundaries.

Also a memorial regarding an Enabling Act. Referred to the Committee on Boundaries.

Also a memorial regarding the Gujseal Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial regarding the Central Provinces Conference. Referred to the Committee on Boundaries.

Also a memorial on Boundaries. Referred to the Committee on Boundaries.

Also a memorial regarding Powers of Presiding Officers in Central Mission Conferences of Southern Asia. Referred to the Committee on Foreign Missions.

Also a memorial regarding Education Commissions. Referred to the Committee on Education.

Brenton T. Badley presented a memorial on Licensing of Exhorters. Referred to the Committee on Itinerancy.

Also a memorial regarding The Indian Rule. Referred to the Committee on Temporal Economy.

Also a memorial regarding Authority of Central Conference. Referred to the Committee on Foreign Missions.

Also two memorials regarding the Central Conference. Both were referred to the Committee on Foreign Missions.

Also a memorial regarding Ordination of Women. Referred to the Committee on Temporal Economy.

Also a memorial regarding Reorganization of Boards of Benevolence. Referred to Committee on Temporal Economy.

Also a memorial regarding Central Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding Central Conference. Referred to the Committee on Education.

Also a memorial regarding Lay Missionaries. Referred to the Committee on Foreign Missions.

Also a memorial on Rules of Marriage. Referred to the Committee on State of the Church.

Also a memorial on Licensing and Examining of Exhorters. Referred to the Committee on Itinerancy.

Also a memorial regarding Amending of the Discipline. Referred to the Committee on Temporal Economy.

Also a memorial regarding Authority of the Central Conferences. Referred to the Committee on Temporal Economy.

Also a memorial regarding Powers of the Board of Foreign Missions. Referred to the Committee on Temporal Economy.

Also two memorials regarding Central Conferences. Both referred to the Committee on Temporal Economy.

Also a memorial regarding Educational Institutions on Foreign Mission Fields. Referred to the Committee on Foreign Missions.

Also a memorial regarding Authority of the Central Conferences. Referred to the Committee on State of the Church.

Also a memorial on Rules in Regard to Property Interests. Referred to the Committee on Foreign Missions.

Also a memorial on Course of Study. Referred to the Committee on Foreign Missions.

Also a memorial regarding Authority of Central Conferences. Referred to Committee on Foreign Missions by request of Doctor Downey.

Also a memorial as to an Enabling Act in Connection with Indus River. Referred to the Committee on Boundaries.

The Judicial Conference presented a memorial regarding the Judicial Conference. Referred to the Committee on Judiciary.

NORTH INDIANA

Elwood Starbuck presented a memorial regarding Minute Men. Referred to the Committee on Lay Activities.

Also a memorial on Lay Representation in Annual Conference. Referred to the Committee on Lay Activities.

W. W. Wiant presented a memorial regarding Retirement of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Statistical Forms. Referred to the Committee on Temporal Economy.

Charles H. Smith presented a memorial regarding Support of Theological Schools. Referred to the Committee on Education.

R. J. Wade presented a memorial regarding an American Methodist Historical Association. Referred to the Committee on Temporal Economy.

Also a memorial on Interdenominationalism. Referred to the Committee on Temporal Economy.

Also a memorial regarding Ministers Left Without Appointment to Attend School. Referred to the Committee on Itinerancy.

Also a memorial regarding Teaching of Bible Temperance. Referred to the Committee on Sunday Schools.

Also a memorial regarding the Federal Council. Referred to the Committee on State of the Church.

Also a memorial regarding Change in the Discipline, ¶¶ 88, 90, 91. Referred to the Committee on Temporal Economy.

Also a memorial regarding Financial and Statistical Reports. Referred to the Committee on Temporal Economy.

Also a memorial regarding Change of Name of Junior League. Referred to the Committee on Temporal Economy.

Also a memorial regarding Statistical Report. Referred to the Committee on Temporal Economy.

Also a memorial regarding Collateral Reading and Study for Traveling Preachers. Referred to the Committee on Education.

Also a memorial regarding Changes in Financial Provision of Discipline. Referred to the Committee on Temporal Economy.

Also a memorial regarding Apportionment of Benevolences. Referred to the Committee on Temporal Economy.

Also a memorial on Stewardship. Referred to the Committee on Temporal Economy.

Also a memorial regarding Change of Discipline on Stewardship. Referred to the Committee on Temporal Economy.

Also a memorial regarding Change of the Discipline on Statement Concerning Stewardship. Referred to the Committee on State of the Church.

George R. Grose presented a memorial regarding Annuity Bonds. Referred to the Committee on Itinerancy.

W. T. Arnold presented a memorial regarding Conference Auditor. Referred to the Committee on Temporal Economy.

J. H. McRae presented a memorial on Change of Relation of Retired Bishops. Referred to the Committee on Episcopacy.

O. N. Cramor presented a memorial regarding Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial on Tithing Amendment of ¶ 527, of the Discipline. Referred to the Committee on State of the Church.

Fred F. Thornburg presented a memorial regarding Change of the Discipline on the Liquor Question. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial regarding Voluntary Retirement. Referred to the Committee on Itinerancy.

Also a memorial regarding Employment of Women as Supplies. Referred to the Committee on Itinerancy.

J. W. Potter presented a memorial regarding New Alignment of Boundaries. Referred to the Committee on Boundaries.

NORTH MONTANA

P. W. Haynes presented a memorial regarding the Establishment of a Committee on the Church and Social Problems. Referred to the Committee on State of the Church.

Also a memorial regarding the Return of the Bishop. Referred to the Committee on Episcopacy.

Vernon E. Lewis presented a memorial regarding the Intermediate Epworth League. Referred to the Committee on Epworth League.

NORTH-EAST OHIO

John J. Wallace presented a memorial regarding District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding the Annual Conference Question. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Episcopacy. Referred to the Committee on Episcopacy.

W. H. McMaster presented a memorial regarding Home Missions. Referred to the Committee on Temporal Economy.

Also a memorial regarding Appropriation of Board of Education Through Annual Conference Board of Education. Referred to the Committee on Education.

Also a memorial regarding Majority Vote of Conference. Referred to the Committee on Education.

Also a memorial regarding Book Depository. Referred to the Committee on Book Concern.

Also a memorial regarding District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding the Local Preacher. Referred to the Committee on Itinerancy.

Also a memorial on Ordination of Women. Referred to the Committee on Itinerancy.

Also a memorial regarding Pastor's Salary. Referred to the Committee on Itinerancy.

M. B. Fuller presented a memorial regarding Hospital and White Cross. Referred to the Committee on Hospitals and Homes.

Also a memorial on Pro-rating. Referred to the Committee on Temporal Economy.

Edwin Kirby presented a memorial on Articles of Faith. Referred to the Committee on State of the Church.

Also a memorial on Course of Study. Referred to the Committee on Education.

Also a memorial regarding Conference Claimants. Referred to the Committee on Itinerancy.

F. C. Anderson presented a memorial regarding District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Annual Conference Boards of Sunday School. Referred to the Committee on Sunday Schools.

J. A. Fithian presented a memorial on Tenure of Bishops. Referred to the Committee on Episcopacy.

Also a memorial on Trial of Church Members. Referred to the Committee on Temporal Economy.

A. E. Day presented a memorial regarding Change of ¶ 329

in the Discipline. Referred to the Committee on Book Concern.

J. H. Seiler presented a memorial on Financial Support for Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Change from Local Preacher to Lay Preacher. Referred to the Committee on Itinerancy.

Also a memorial regarding Establishing Book Shop Depository in Cleveland. Referred to the Committee on Book Concern.

Also a memorial regarding Distribution of the Public Educational Collection. Referred to the Committee on Education.

Also a memorial regarding Nomination of District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial on Ordination of Women. Referred to the Committee on Itinerancy.

Battelle McCarty presented a memorial regarding Church Transfer. Referred to the Committee on Boundaries.

C. E. Way presented a memorial on Change in Wording of the Apostles' Creed. Referred to the Committee on State of the Church.

Also a memorial regarding Pastors' Salaries. Referred to the Committee on Temporal Economy.

Also a memorial regarding Tenure of Pastors' Appointment. Referred to the Committee on Itinerancy.

Frank A. Arter presented a memorial Amending ¶ 218, § 1, of the Discipline. Referred to the Committee on Episcopacy.

NORTHERN GERMAN

W. F. Koerner presented a memorial regarding the merger of the Northern German and Minnesota Conferences. Referred to the Committee on Boundaries.

Also nine memorials regarding Transfer of Congregation. All were referred to the Committee on Boundaries.

Also a memorial regarding Conference Boundaries. Referred to the Committee on Boundaries.

NORTHERN MINNESOTA

J. B. Hingeley presented a memorial regarding Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding Amendment of ¶ 478, § 1, of the Discipline. Referred to the Committee on Itinerancy.

Also a memorial regarding Equalization Fund. Referred to the Committee on Itinerancy.

Also a memorial regarding Part VII, Chapter X. Referred to the Committee on Itinerancy.

Also a memorial regarding Local Preachers. Referred to the Committee on Itinerancy.

Also a memorial regarding Retirement Fund, Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding Contributory Retirement Fund. Referred to the Committee on Itinerancy.

Also a memorial regarding Request for Bishop Burns. Referred to the Committee on Episcopacy.

Also a memorial on Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Sale of Abandoned Property. Referred to the Committee on Temporal Economy.

Also a memorial regarding Course of Study. Referred to the Committee on Education.

Also a memorial regarding Conference Boundaries. Referred to the Committee on Itinerancy.

Also a memorial regarding Representation on General Conference Committees. Referred to the Special Committee on Rules of Order.

Also a memorial regarding Adjustment of Benevolent Activities. Referred to the Committee on Temporal Economy.

Also a memorial regarding Information as to Trustees. Referred to the Committee on Itinerancy.

Also a memorial regarding the Third Restrictive Rule. Referred to the Committee on Episcopacy.

Charles N. Pace presented a memorial regarding General Conference Deaconess. Referred to the Committee on Deaconess Work.

Also a memorial regarding the Nineteenth Centennial of the Crucifixion. Referred to the Committee on State of the Church.

J. C. Craig presented a memorial regarding County Commissions. Referred to the Committee on Home Missions.

Also a memorial regarding Appointment of Pastors for Community Church. Referred to the Committee on Itinerancy.

NORTHERN NEW YORK

S. J. Greenfield presented a memorial regarding Annuity Rate for Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding Retired Ministers. Referred to the Committee on Itinerancy.

Also a memorial regarding Board of Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding the Retired Relation. Referred to the Committee on Itinerancy.

Also a memorial regarding Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding Disallowance of Claim of Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding the Board of Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding the District Superintendent. Referring to the Committee on Itinerancy.

Also a memorial on Changes in the Benevolence Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding Distribution of Mission Funds. Referred to the Committee on Home Missions.

Also a memorial regarding Episcopal Residence. Referred to the Committee on Episcopacy.

Also a memorial on Personnel of Boards, etc. Referred to the Committee on Temporal Economy.

Also a memorial regarding Basis of Distribution of Book Concern Dividends. Referred to the Committee on Itinerancy.

Also a memorial on Pro-rating of Ministerial Support. Referred to the Committee on Temporal Economy.

Also a memorial regarding Certificate of Character from Widows. Referred to the Committee on Itinerancy.

E. R. Redhead presented a memorial regarding Column in Pastor's Report for Number of Tithers. Referred to Committee on Temporal Economy.

NORTHWEST GERMAN

F. H. Thiel presented a memorial regarding Change of Boundaries. Referred to Committee on Boundaries.

Also a memorial regarding an Enabling Act. Referred to Committee on Boundaries.

NORTHWEST INDIANA

T. F. Williams presented a memorial regarding the Rural Community Church. Referred to the Committee on Home Missions.

W. E. McKenzie presented a memorial regarding Deeds to Property. Referred to the Committee on Temporal Economy.

Also a memorial to Change the Discipline, ¶¶ 319 and 230, on Licensing Local Preachers. Referred to the Committee on Itinerancy.

F. K. Dougherty presented a memorial on Election of the District Superintendent. Referred to Committee on Itinerancy.

Also a memorial regarding Conference Course of Study. Referred to the Committee on Education.

Also a memorial regarding Industrial and Social Conditions. Referred to Committee on State of the Church.

Also a memorial regarding Election of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Majority of Conference. Referred to the Committee on Education.

Also a memorial regarding Claim of Retired Ministers. Referred to the Committee on Itinerancy.

C. O. Holmes presented a memorial regarding Reorganization of Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Episcopacy. Referred to the Committee on Episcopacy.

E. S. Beck presented a memorial regarding Change in Name of Advocates. Referred to the Committee on Book Concern.

NORTHWEST IOWA

E. A. Morling presented a memorial regarding Amending the Ritual. Referred to the Committee on State of the Church.

Also a memorial regarding Reorganization and Consolidation of Benevolent Boards. Referred to the Committee on Temporal Economy.

J. B. Walker presented a memorial regarding Church Extension Loans. Referred to the Committee on Home Missions.

Also a memorial regarding Termination of Conference membership. Referred to the Committee on Itinerancy.

Also a memorial on Status of Located Ministers. Referred to the Committee on Judiciary.

Also a memorial on Prevention of War. Referred to the Committee on State of the Church.

Also a memorial regarding Changes in Disciplinary Question in Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding Conference Minutes. Referred to the Committee on Temporal Economy.

Also a memorial regarding Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding District Conferences. Referred to the Committee on Temporal Economy.

Also a memorial on Annuity Rights of Ministers. Referred to the Committee on Itinerancy.

Also a memorial regarding the Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial regarding Years of Ministerial Service. Referred to the Committee on Itinerancy.

NORTHWEST KANSAS

J. B. Sites presented a memorial regarding Boundaries Between Kansas and Northwest Kansas Conferences. Referred to the Committee on Boundaries.

Also a memorial regarding Boundary of Conference. Referred to the Committee on Boundaries.

NORTHWEST NEBRASKA

E. C. Fintel presented a memorial regarding Reassignment of Bishop Stuntz. Referred to the Committee on Episcopacy.

Also a memorial regarding Annuity Distribution. Referred to the Committee on Itinerancy.

Also a memorial regarding the return of Bishop Stuntz. Referred to the Committee on Episcopacy.

Charles E. Swanson presented a memorial on Course of Study. Referred to the Committee on Education.

Also a memorial regarding Adjustment of Boundaries. Referred to the Committee on Boundaries.

NORWEGIAN AND DANISH

P. M. Peterson presented a memorial regarding Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Bi-lingual Work. Referred to the Committee on Home Missions.

OHIO

Charles Edward Chandler presented a memorial regarding Retired Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Conservation of General Superintendents. Referred to the Committee on Episcopacy.

Also a memorial regarding Non-election of Bishops. Referred to the Committee on Episcopacy.

Also a memorial on Election of Bishops. Referred to the Committee on Episcopacy.

J. W. Hoffman presented a memorial Outlawing War. Referred to the Committee on State of the Church.

Also a memorial regarding Support of Educational Institutions. Referred to the Committee on Education.

T. H. Campbell presented a memorial regarding Attendance of Official Members. Referred to the Committee on Temporal Economy.

Also a memorial regarding Consolidation of Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding Area Secretary. Referred to the Committee on Temporal Economy.

L. C. Sparks presented a memorial regarding Annuity for Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding Time Limit to District Superintendency. Referred to the Committee on Itinerancy.

Also a memorial regarding Support of Conference Claimants. Referred to the Committee on Itinerancy.

Charles E. Hill presented a memorial regarding Consolida-

tion of Advocates. Referred to the Committee on Book Concern.

Also a memorial regarding Revision of the Hymnal. Referred to the Committee on Book Concern.

OKLAHOMA

J. L. LaGrone presented a memorial regarding Unification. Referred to the Committee on Temporal Economy.

Also a memorial regarding Change of the Ritual. Referred to Committee on State of the Church.

F. M. Stephenson presented a memorial regarding Conference Claimants. Referred to the Committee on Itinerancy.

W. M. Short presented a memorial regarding Union of Federation of Local Churches. Referred to the Committee on Economy.

Also a memorial regarding Union of Churches and Transfer of Property. Referred to the Committee on Temporal Economy.

J. W. Abel presented a memorial on Church Records. Referred to the Committee on Temporal Economy.

OREGON

J. C. Spencer presented a memorial on Election of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Council of Boards of Benevolence. Referred to the Committee on Temporal Economy.

Also a memorial regarding Area Secretary. Referred to the Committee on Temporal Economy.

Also a memorial on Theological Schools. Referred to the Committee on Education.

Also a memorial on Fasting. Referred to the Committee on Temporal Economy.

Also a memorial regarding Book Concern. Referred to the Committee on Book Concern.

Also a memorial regarding District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial regarding Foreign Speaking Conferences. Referred to the Committee on Temporal Economy.

Also a memorial regarding Book Depository for Portland. Referred to the Committee on Book Concern.

C. T. Wilson presented a memorial regarding the Deaconess Work. Referred to the Committee on Deaconess Conference.

Also a memorial regarding Book Concern Salesroom at Washington, D. C. Referred to the Committee on Book Concern.

A memorial was presented from C. C. Rarick regarding Advocates. Referred to the Committee on Book Concern.

A memorial was presented from J. L. Beatty regarding

Restoration to Ministry and Membership. Referred to the Committee on Judiciary.

PACIFIC GERMAN

A memorial was presented from C. O. Wilson on Course of Study. Referred to the Committee on Education.

PHILADELPHIA

G. B. Burns presented a memorial on Amusements. Referred to the Committee on State of the Church.

Also a memorial regarding Relation of Board of Trustees. Referred to the Committee on Temporal Economy.

Also a memorial regarding District Superintendent's Term of Office. Referred to the Committee on Itinerancy.

Also two memorials regarding Sunday School Literature. Both referred to the Committee on Sunday Schools.

Also a memorial regarding Centenary Credit for Missionary Collections of Women's Societies. Referred to the Committee on Foreign Missions.

Also a memorial regarding Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial on Abolishing the Committee on Conservation and Advance. Referred to the Committee on Temporal Economy.

C. F. Eggleston presented a memorial regarding Salaries of Secretaries, Detached Men, etc. Referred to the Committee on Temporal Economy.

Also a memorial regarding Salary Basis for Bishops, etc. Referred to the Committee on Temporal Economy.

Also a memorial on Time Limit for the District Superintendent. Referred to the Committee on Temporal Economy.

George W. Henson presented a memorial regarding Retirement of Members of an Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial regarding Return of Bishop Berry. Referred to the Committee on Episcopacy.

Also a memorial to Elect no more Bishops. Referred to the Committee on Episcopacy.

Also a memorial on Number of Episcopal Areas. Referred to the Committee on Episcopacy.

J. G. Wilson presented a memorial regarding Conference Claimants in Relation to Old People's Homes. Referred to the Committee on Itinerancy.

A. M. Breneman presented a memorial regarding Time Limit for District Superintendents. Referred to the Committee on Itinerancy.

C. D. Antrim presented two memorials on Course of Study. Both referred to the Committee on Education.

Also a memorial on Historical Societies of Methodism. Referred to the Committee on State of the Church.

Charles M. Boswell presented a memorial regarding Area Residence of Bishop. Referred to the Committee on Episcopacy.

William H. Ford presented three memorials Outlawing War. All referred to the Committee on State of the Church.

Charles W. Straw presented a memorial regarding Conference Statistics. Referred to the Committee on Temporal Economy.

W. H. G. Gould presented a memorial regarding Home Mission Funds. Referred to the Committee on Home Missions.

PHILIPPINE ISLANDS

J. F. Cottingham presented a memorial regarding Right to Vote on Constitutional Amendments. Referred to the Committee on Temporal Economy.

Also a memorial regarding Divisions of Conferences. Referred to the Committee on Boundaries.

PITTSBURGH

William F. Conner presented a memorial on Christian Literature. Referred to the Committee on Book Concern.

Also a memorial regarding Reception of Members. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Book Concern. Referred to the Committee on Book Concern.

Also a memorial regarding Conference and Delegates. Referred to the Committee on Episcopacy.

Also a memorial regarding District Superintendents. Referred to the Committee on Itinerancy.

F. A. Richards presented a memorial regarding Appointments for Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial on relating Group Insurance. Referred to the Committee on Temporal Economy.

Also a memorial regarding Care of Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial regarding Relief of Retired Supply Pastors. Referred to the Committee on Itinerancy.

Charles P. Howe presented a memorial on Industrial Relations. Referred to the Committee on State of the Church.

B. B. Wolf presented a memorial regarding District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Apportioned Benevolences. Referred to the Committee on Temporal Economy.

J. F. Jose presented a memorial regarding District Superintendents. Referred to the Committee on Education.

D. L. Marsh presented a memorial on War. Referred to the Committee on State of the Church.

Also a memorial regarding Board of Epworth League. Referred to the Committee on Epworth League.

Also two memorials regarding the Epworth League. Both were referred to the Committee on Epworth League.

Also a memorial on Combination of Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding Conference Reports. Referred to the Committee on Temporal Economy.

Also a memorial regarding Epworth League in Foreign Fields. Referred to the Committee on Epworth League.

Also a memorial regarding Education in Epworth League Methods. Referred to the Committee on Epworth League.

Also a memorial regarding City Societies Home Missions. Referred to the Committee on Home Missions.

Also a memorial regarding Courses of Study of Social Service. Referred to the Committee on Education.

Also a memorial regarding Support of Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial on National Reform Association. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial regarding City Societies. Referred to the Committee on Home Missions.

A memorial was presented from William J. Hunter regarding An Appeal. Referred to the Committee on Judiciary.

PUGET SOUND

Robert C. Hartley presented a memorial on Reorganization of the Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial Abolishing the Area Secretaryship. Referred to the Committee on Temporal Economy.

Also a memorial discontinuing the Alaska Mission. Referred to the Committee on Boundaries.

Also a memorial providing Application for Church Extension Aid to have Endorsement of Resident Bishop. Referred to the Committee on Home Missions.

Also a memorial making the Bishop Responsible for Carrying Forward the General Programs of the Church Within His Area. Referred to the Committee on Episcopacy.

Also a memorial regarding a General Historical Society for the Methodist Episcopal Church. Referred to the Committee on Temporal Economy.

Also a memorial to provide a Fitting Service for all Newly Licensed Local Preachers. Referred to the Committee on Itinerancy.

Also a memorial on Unification. Referred to the Special Committee on Unification.

Also a memorial regarding Change of Boundaries of Puget Sound and Oregon Conferences. Referred to the Committee on Boundaries.

T. W. Lane presented a memorial regarding Change in ¶ 56 of the 1920 Discipline. Referred to the Committee on Temporal Economy.

Edward T. Todd presented a memorial regarding Deaconess Work. Referred to the Committee on Deaconess Work.

Also three memorials on education. Referred to the Committee on Education.

Also a memorial regarding Distribution of Educational Moneys. Referred to the Committee on Education.

Also a memorial regarding Churches in Colleges. Referred to the Committee on Education.

Also a memorial regarding Change of Name of Educational Institutions. Referred to the Committee on Education.

George W. Frame presented a memorial regarding Organization of Historical Society. Referred to the Committee on Temporal Economy.

F. A. Hazeltine presented a memorial regarding Dissolution of the Swedish Conference. Referred to the Committee on Boundaries.

H. L. Brown presented a memorial regarding Junior Church. Referred to the Committee on Temporal Economy.

Also a memorial on Temperance, Endorsement of Hon. R. A. Haynes. Referred to the Committee on Temperance, Prohibition and Public Morals.

ROCK RIVER

J. Hastie Odgers presented a memorial on Recognition of Training and Normal Schools. Referred to the Committee on Education.

Also a memorial regarding the World Service Volume. Referred to the Committee on Temporal Economy.

Fred D. Stone presented a memorial regarding Group Insurance for ministers. Referred to the Committee on Itinerancy.

Also a memorial on Sunday Observance. Referred to the Committee on State of the Church.

C. K. Carpenter presented a memorial regarding Detached Service. Referred to the Committee on Itinerancy.

Also a memorial regarding a General Board of Education. Referred to the Committee on Temporal Economy.

Also a memorial on Course of Study. Referred to the Committee on Education.

Also a memorial on Election of District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial on Election of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Reducing Number of Advocates. Referred to the Committee on Temporal Economy.

Also a memorial on Consolidation of Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Church and Social Problem. Referred to the Committee on State of the Church.

Also a memorial on the Amusement Question. Referred to the Committee on State of the Church.

Also a memorial on Support of Theological Schools. Referred to the Committee on Education.

Also a memorial to Create a Standing Committee on Church and Social Questions. Referred to the Committee on State of the Church.

Also a memorial on Unification. Referred to the Committee on Unification.

George W. Dixon presented a memorial regarding a Hospital for Negro People. Referred to the Committee on Hospitals and Homes.

SAINT JOHN'S RIVER

R. N. Merrill presented a memorial on Cooperation with Near East Relief. Referred to the Committee on State of the Church.

Also a memorial on Abolition of War. Referred to Committee on State of the Church.

SAINT LOUIS

W. W. King presented a memorial on Reduction of Districts. Referred to the Committee on Temporal Economy.

Also a Merger of Conferences. Referred to the Committee on Boundaries.

SAINT LOUIS GERMAN

E. Weiffenbach presented a memorial on Merger of Conferences. Referred to the Committee on Boundaries.

SAVANNAH

J. S. Stripling presented a memorial on Division of Book Concern Dividends. Referred to Committee on Book Concern.

Also a memorial regarding Conference Claimants. Referred to the Committee on Itinerancy.

SOUTH CAROLINA

S. J. McDonald presented a memorial regarding Lay Activities. Referred to the Committee on Temporal Economy.

Charles W. Caldwell presented a memorial on Building Churches. Referred to the Committee on Temporal Economy.

SOUTH GERMANY

Karl Ulrich presented a memorial on Invitation to Bishop Nuelsen. Referred to the Committee on Episcopacy.

Also a memorial regarding Publishing a German Hymn Book. Referred to the Committee on Book Concern.

Also a memorial regarding Abridged Copy of Discipline. Referred to Committee on Book Concern.

Emil Luering presented a memorial regarding Conference Boundaries. Referred to the Committee on Boundaries.

Ernst G. Beck presented a memorial on Return of Bishop Nuelsen. Referred to Committee on Episcopacy.

SOUTH INDIA

Ongole David presented a memorial regarding an Enabling Act. Referred to the Committee on Boundaries.

Also a memorial on Peaceful Intercooperation. Referred to the Committee on State of the Church.

Also a memorial regarding Return of Bishop Smith. Referred to the Committee on Episcopacy.

Also a memorial on War. Referred to the Committee on State of the Church.

Also a memorial on Boundaries. Referred to the Committee on Boundaries.

SOUTHERN CALIFORNIA

G. Bromley Oxnam presented two memorials on War. Both were referred to the Committee on State of the Church.

Also a memorial regarding report of Methodist Federation for Social Service. Referred to Committee on State of the Church.

Also a memorial regarding Military Training. Referred to the Committee on State of the Church.

Also a memorial on Constitution for a United Church. Referred to the Committee on Temporal Economy.

Also a memorial regarding a Christian Daily Newspaper. Referred to the Committee on Book Concern.

Also a memorial regarding Civil Liberties. Referred to the Committee on State of the Church.

Also a memorial regarding the Church and Industry. Referred to the Committee on State of the Church.

F. M. Larkin presented a memorial on Amendment to Rules of Order. Referred to the Special Committee on Rules.

Also a memorial regarding Conformity to the Third Restrictive Rule. Referred to the Committee on Episcopacy.

Also a memorial on Appeal from Bishops' Decision. Referred to the Committee on Judiciary.

Mrs. M. M. Northrup presented a memorial on the Area System. Referred to the Committee on Temporal Economy.

Also a memorial regarding Bishops. Referred to the Committee on Episcopacy.

F. G. H. Stevens presented a memorial regarding a Common Protestant Hymnal. Referred to the Committee on Book Concern.

Also a memorial regarding Tenure of Office of Bishops. Referred to the Committee on Episcopacy.

Also a memorial on Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial on Unification of Young People's Work. Referred to the Committee on Unification.

Also a memorial on Laymen in Annual Conference. Referred to the Committee on Lay Activities.

Also a memorial on Pastoral Support. Referred to the Committee on Temporal Economy.

Also a memorial on Consolidation of Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial on Delegate Qualifications. Referred to the Committee on Temporal Economy.

Also a memorial on Unification. Referred to the Committee on Episcopacy.

Also a memorial regarding an Interdenominational Daily. Referred to the Committee on Book Concern.

Also a memorial regarding the Board of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding District Stewards. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Episcopal Area. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Number of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Course of Study. Referred to the Committee on Education.

Also a memorial regarding Evangelists. Referred to the Committee on Itinerancy.

Also a memorial regarding Support of Widows. Referred to the Committee on Itinerancy.

Also a memorial regarding Real Estate for New Work. Referred to the Committee on Temporal Economy.

Also a memorial regarding Salaries of Detached Men. Referred to the Committee on Temporal Economy.

Also a memorial regarding Conference Claimants' Fund. Referred to the Committee on Judiciary.

Also a memorial on Limiting Transfer of Conference Members. Referred to the Committee on Episcopacy.

Also a memorial regarding Editing Epworth Herald Publications. Referred to the Committee on Epworth League.

Also a memorial on Election of Stewards. Referred to the Committee on Temporal Economy.

Frank P. Taggart presented a memorial regarding Hymnals. Referred to the Committee on Book Concern.

A. W. Shamel presented a memorial regarding Appeal from Bishop's Decision. Referred to the Committee on Judiciary.

A. M. Wilkinson presented a memorial regarding the Laymen's Association. Referred to the Committee on Sunday Schools.

Also a memorial on Prohibition. Referred to the Committee on Temperance, Prohibition and Public Morals.

J. W. Patterson presented a memorial on the Lay Association and Amusements. Referred to the Committee on State of the Church.

Also a memorial on World Peace. Referred to the Committee on State of the Church.

Also a memorial on Revision of the Hymnal. Referred to the Committee on Book Concern.

George E. Hume presented a memorial on Lay Representation in the Annual Conference. Referred to the Special Committee on Lay Representation.

Also a memorial regarding a Retired Ministers' Association. Referred to the Committee on Itinerancy.

R. B. von KleinSmid presented a memorial regarding Religious Education. Referred to the Committee on Education.

SOUTHERN GERMAN

B. E. Breihan presented a memorial regarding Change of Name of Conference. Referred to the Committee on Boundaries.

SOUTHERN ILLINOIS

J. B. Stout presented a memorial on Domestic Missions. Referred to the Committee on Home Missions.

SOUTHWEST KANSAS

M. Madeline Southard presented a memorial regarding Publishing Inexpensive Literature. Referred to the Committee on Book Concern.

Also a memorial regarding Women on Church Boards. Referred to the Committee on Temporal Economy.

SWEDEN

A. T. Arvidson presented a memorial regarding Bishop Bast. Referred to the Committee on Episcopacy.

Also a memorial on Election of Church Officers by Local Church Members. Referred to the Committee on Temporal Economy.

Also a memorial on Time Limit for District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Organization of North European Central Conferences. Referred to the Committee on Foreign Missions.

Also two memorials on Lay Representation. Referred to the Special Committee on Lay Representation.

Randolf Eimir presented a memorial on Lay Representation in Annual Conference. Referred to the Special Committee on Laymen in Annual Conference.

SWITZERLAND

Alfred Honneger presented a memorial on the return of Bishop Nuelsen to Europe. Referred to the Committee on Episcopacy.

TENNESSEE

S. M. Strayhorne presented a memorial regarding the Episcopal Area. Referred to the Committee on Areas and Districts.

Also a memorial regarding District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial regarding the Creation of an Area. Referred to the Committee on Episcopacy.

TEXAS

M. W. Dogan presented a memorial regarding Reassignment of Bishop Jones. Referred to the Committee on Episcopacy.

TROY

A. J. Higgins presented a memorial on Support of Pastors. Referred to the Committee on Temporal Economy.

Also memorial regarding a National Methodist Press. Referred to the Committee on Book Concern.

Henry T. Noyes presented a memorial regarding Order of Quarterly Conference Business. Referred to the Committee on Temporal Economy.

A. D. Angell presented a memorial regarding a Daily Newspaper. Referred to the Committee on Book Concern.

F. C. Dyer presented a memorial regarding Election of Lay Delegation. Referred to the Committee on Temporal Economy.

Also a memorial on Employment of Church Workers. Referred to the Committee on Itinerancy.

Frank S. Smith presented a memorial regarding Junior Conference. Referred to the Committee on Temporal Economy.

UPPER IOWA

E. A. Roadman presented a memorial regarding Office of Superintendent. Referred to the Committee on Itinerancy.

Also a memorial on Support and Expense of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Ministerial Compensation. Referred to the Committee on Itinerancy.

Also a memorial regarding Statistics of Church Members. Referred to the Committee on Temporal Economy.

Also two memorials to amend ¶ 444 of the Discipline. Both referred to the Committee on Home Missions.

Also a memorial regarding Approval of Church Plans. Referred to the Committee on Home Missions.

Also a memorial to amend ¶ 443 of the Discipline. Referred to the Committee on Home Missions.

Also a memorial to have Mission Legislation. Referred to the Committee on Home Missions.

Also a memorial on War. Referred to the Committee on State of the Church.

Also a memorial regarding Annual Conference Minutes. Referred to the Committee on Temporal Economy.

W. C. Keeler presented a memorial to Limit the Term of Bishop. Referred to the Committee on Episcopacy.

Also a memorial regarding the District Superintendent. Referred to the Committee on Itinerancy.

Also two memorials regarding the Conference Course of Study. Both referred to the Committee on Education.

Also two memorials regarding Conference Claimants. Both referred to the Committee on Itinerancy.

UPPER MISSISSIPPI

N. R. Clay presented a memorial regarding Conference Claimants. Referred to the Committee on Itinerancy.

J. W. Golden presented a memorial regarding Negro Immigration. Referred to the Committee on Home Missions.

VERMONT

O. B. Wells presented a memorial regarding the Council of Boards of Benevolence. Referred to the Committee on Temporal Economy.

Also a memorial regarding Boundaries of American Conferences. Referred to the Committee on Boundaries.

Also a memorial regarding the Near East Relief. Referred to the Committee on State of the Church.

Also a memorial regarding Lay Membership in Annual Conference. Referred to the Committee on Lay Activities.

Also a memorial on Amusements, ¶¶ 280 and 281. Referred to the Committee on State of the Church.

Also a memorial regarding Conference Boundary. Referred to the Committee on Boundaries.

WASHINGTON

W. A. C. Hughes presented a memorial regarding the Episcopacy. Referred to the Committee on Episcopacy.

A. J. Mitchell presented a memorial regarding a bureau, Colored Conference Board of Sunday Schools. Referred to the Committee on Sunday Schools.

M. J. Naylor presented a memorial regarding New Area. Referred to the Committee on Episcopacy.

Also a memorial regarding Creation of New Conference. Referred to the Committee on Boundaries.

WEST CHINA

J. F. Peat presented a memorial requesting that West China be made an Episcopal Residence. Referred to the Committee on Episcopacy.

Also a memorial requesting Five Bishops for Eastern Asia. Referred to the Committee on Episcopacy.

Also a memorial on Church Unity. Referred to the Committee on Unification.

Also a memorial regarding more Bishops. Referred to the Committee on Episcopacy.

Also a memorial on West China Missionary Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial regarding Five Episcopal Residences in Eastern Asia. Referred to the Committee on Episcopacy.

Also a memorial regarding Exchange of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding return of Bishop to Eastern Asia. Referred to the Committee on Episcopacy.

Also a memorial on Erection of Episcopal Residences. Referred to the Committee on Episcopacy.

Also a memorial on Boundaries. Referred to the Committee on Boundaries.

Also a memorial on Representatives from Japan Mission Council. Referred to the Committee on Temporal Economy.

Also a memorial on Interpretation. Referred to the Committee on Temporal Economy.

Also a memorial regarding Certain Local Preachers to Solemnize Matrimony. Referred to the Committee on Itinerancy.

Also a memorial regarding Division of Responsibility on Mission Fields. Referred to the Special Committee on Central Conferences.

Also a memorial regarding Articles of Religion. Referred to the Committee on Foreign Missions.

Also a memorial regarding ¶ 95 of the Discipline. Referred to the Committee on Foreign Missions.

Also a memorial to Increase the Age Requirement of Delegates to the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial on Woman's Foreign Missionary Society Missionaries Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding Course of Study for Bible Women. Referred to the Committee on Foreign Missions.

Also a memorial regarding Statistical Tables. Referred to the Committee on Foreign Missions.

Also a memorial regarding Secretarial Help for Bishops. Referred to the Committee on Book Concern.

Also a memorial on Correlation of Boards on Foreign Fields. Referred to the Committee on Foreign Missions.

Also a memorial regarding Place of Meeting of General Conference. Referred to the Committee on Temporal Economy.

Also a memorial on Boundaries. Referred to the Committee on Boundaries.

Also a memorial regarding a Mission Conference Becoming an Annual Conference. Referred to the Committee on Boundaries.

Also a memorial regarding Division of North China Conferences. Referred to the Committee on Boundaries.

Also a memorial regarding Name of the United Church. Referred to the Committee on Unification.

Also a memorial regarding Unified Episcopal Supervision in Central Asia of the United Church.

WEST GERMAN

D. W. Smith presented a memorial regarding an Enabling Act. Referred to the Committee on Boundaries.

Also a memorial regarding Mergers. Referred to the Committee on Boundaries.

Adam Mehler presented two memorials regarding Merger of Foreign Speaking Conference with English Speaking Conference. Referred to the Committee on Boundaries.

WEST OHIO

V. P. Brown presented a memorial regarding the Educational Collection. Referred to the Committee on Education.

Also two memorials on petitioning for an Enabling Act. Referred to the Committee on Boundaries.

Also a memorial regarding Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Boundaries. Referred to the Committee on Boundaries.

Also a memorial regarding District Superintendents and Bishops. Referred to the Committee on Itinerancy.

Also a memorial regarding Social Service. Referred to the Committee on State of the Church.

Jesse Swank presented a memorial regarding Retired Ministers. Referred to the Committee on Itinerancy.

Also a memorial on Retiring. Referred to the Committee on Episcopacy.

Also a memorial regarding Recasting Membership Pledge. Referred to the Committee on Itinerancy.

A. S. Watkins presented a memorial on Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial regarding General Superintendency. Referred to the Committee on Episcopacy.

Also a memorial regarding Change in the Apostles' Creed. Referred to the Committee on State of the Church.

Also a memorial on Course of Study. Referred to the Committee on Education.

Paul Vogt presented a memorial on Partitioning of Districts. Referred to the Committee on Home Missions.

Also a memorial regarding General and Annual Conferences. Referred to the Committee on State of the Church.

T. H. Darby presented a memorial regarding the Episcopacy. Referred to the Committee on Episcopacy.

A. B. Jones presented a memorial regarding Limit of Episcopal Residence. Referred to the Committee on Episcopacy.

R. N. Brooks presented a memorial on Assignment of Bishop. Referred to the Committee on Episcopacy.

WEST VIRGINIA

Daniel Westfall presented a memorial from Bishop McConnell on War. Referred to the Committee on State of the Church.

Also a memorial on Social Federation. Referred to the Committee on State of the Church.

Also a memorial on Evangelism from the Episcopal Address. Referred to the Committee on State of the Church.

Also a memorial regarding Appointment of Delegates to Universal Christian Conference.

Sherman L. Richards presented a memorial regarding Map of Conference Boundaries. Referred to the Committee on Book Concern.

James W. Engle presented a memorial regarding Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Episcopal Assignments. Referred to the Committee on Episcopacy.

Also a memorial regarding the Apostles' Creed. Referred to the Committee on State of the Church.

WEST WISCONSIN

William W. Moore presented a memorial regarding Community Churches. Referred to the Committee on Itinerancy.

Also a memorial regarding Responsive Reading. Referred to the Committee on the State of the Church.

L. S. Coe presented a memorial regarding Appointment to Community Churches. Referred to the Committee on Itinerancy.

Also a memorial on Lay Members in Annual Conference. Referred to the Special Committee on Lay Conference.

Also a memorial regarding Laymen in Annual Conference. Referred to the Committee on Judiciary.

E. C. Dixon presented a memorial regarding Lecturing and Fees for Dedication. Referred to the Committee on Episcopacy.

WESTERN NORWEGIAN-DANISH

Robert P. Petersen presented a memorial as to an Enabling Act. Referred to the Committee on Boundaries.

Also a memorial as to Rearrangement of Foreign Speaking Conferences. Referred to the Committee on Home Missions.

O. A. Wiggin presented a memorial regarding Conference Publishing Medium. Referred to the Committee on Home Missions.

Also a memorial regarding the Epworth League. Referred to the Committee on Temporal Economy.

WESTERN SWEDISH

K. A. Stromberg presented a memorial on Time Limit for Bishops. Referred to the Committee on Episcopacy.

Also a memorial on Return of Bishop. Referred to the Committee on Episcopacy.

Also a memorial regarding District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial on Amusements. Referred to the Committee on State of the Church.

Also a memorial regarding Union of Conferences. Referred to Committee on Boundaries.

WILMINGTON

G. T. Alderson presented a memorial on the Course of Study. Referred to the Committee on Education.

Also a memorial regarding the Washington Christian Advocate. Referred to the Committee on Book Concern.

Also a memorial regarding Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Amusements. Referred to the Committee on State of the Church.

Also a memorial regarding Time Limit for the District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial regarding reappointment of Bishop McDowell. Referred to the Committee on Episcopacy.

Also a memorial regarding a Constitutional Amendment. Referred to the Committee on Lay Activities.

Also a memorial regarding support of Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Term of the District Superintendent. Referred to the Committee on Itinerancy.

T. N. Rawlins presented a memorial regarding Election of Conference Stewards. Referred to the Committee on Temporal Economy.

WISCONSIN

S. S. Watson presented a memorial regarding Women's Councils. Referred to the Committee on Temporal Economy.

W. P. Leek presented a memorial regarding Boundaries of Conferences. Referred to the Committee on Boundaries.

Samuel Plantz presented a memorial on Election of Bishops. Referred to the Committee on Episcopacy.

Also a memorial on election of District Superintendents. Referred to the Committee on Itinerancy.

F. J. Turner presented a memorial regarding Admission to Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial regarding Valuation of Church Property. Referred to the Committee on Temporal Economy.

WYOMING

John H. Race presented a memorial on Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial on Limited Term of Residence for Bishop. Referred to the Committee on Episcopacy.

Also a memorial regarding Lay Membership in Annual Conference. Referred to the Special Committee on Laymen's Conference.

Also a memorial on Conference Course of Study. Referred to the Committee on Education.

Also a memorial regarding Tenure of Bishop. Referred to the Committee on Episcopacy.

Also a memorial regarding the Organization of a Historical Society. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Nomination of District Superintendent by the Conference. Referred to the Committee on Itinerancy.

Also a memorial regarding Time of Service for District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial regarding Enforcement of the Eighteenth Amendment. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial regarding the World Service Commission. Referred to the Committee on Temporal Economy.

Also a memorial regarding Benevolent Boards' Donation. Referred to the Committee on Temporal Economy.

Also a memorial regarding General Use of Form for Receiving Children Into Full Membership. Referred to the Committee on Temporal Economy.

Also a memorial regarding New Form of Baptism Covering Ages Between Eight and Thirteen. Referred to the Committee on Temporal Economy.

Also a memorial regarding Financial Plan for Support of Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Claim for Retired Ministers. Referred to the Committee on Itinerancy.

Also a memorial on the War System. Referred to the Committee on State of the Church.

Also a memorial regarding Basis of Appointment to Connectional Interests. Referred to the Committee on Temporal Economy.

Also a memorial regarding Power of Bishops. Referred to the Committee on Episcopacy.

J. M. M. Gray presented a memorial regarding Church Records. Referred to the Committee on Temporal Economy.

LIBERIA MISSION

J. H. Peters presented a memorial regarding Boundaries of the Conference. Referred to the Committee on Boundaries.

RHODESIA MISSION

T. A. O'Farrell presented a memorial requesting an Enabling Act Authorizing the Organization of the Rhodesia Mission as an Annual Conference. Referred to the Committee on Boundaries.

10. MEMOIR OF THE REVEREND JOHN FRANKLIN GOUCHER

BY JOHN R. EDWARDS

John Franklin Goucher was born into a cultured Methodist home in Waynesburg, Pa., June 7, 1845, and died at Alta Dale, Pikesville, Maryland, July 19, 1922. He was graduated from Dickinson College in 1868, and entered the Baltimore Conference in 1869.

In 1877 Doctor Goucher was united in marriage with Mary Cecilia Fisher, daughter of Dr. John Fisher and niece of William Fisher, prominent and wealthy citizens of Cecil County, Maryland. Miss Fisher had been an earnest and devoted member of a church of which Doctor Goucher was pastor, and here the acquaintance began which eventuated in the founding of a home and family of rare felicity and grace. By this union it was made possible for Doctor and Mrs. Goucher to express in so large and substantial a manner their joint interest in the missionary enterprise. For twenty-five years the wife continued to be her husband's loving co-trustee in a stewardship of life and service ever wisely and unselfishly administered for the extension of the Kingdom of God, which they alike "made subject to themselves by comprehending it and their own by love." It is an incident worth noting that in the incidental spot where the two first met their mortal bodies were committed to rest.

Leaving an active pastorate after twenty-one years of successful ministry, Doctor Goucher devoted himself to that educational and missionary work with which his name and memory will ever be notably identified. Out of a broad estimation of the value of the Christian education came the founding of the Woman's College of Baltimore, in 1889, of which Doctor Goucher was President until 1908, when he became President-emeritus, the trustees changing its name to Goucher College, by which title it is now known among the best of America's institutions of higher learning. Upon the college, and the First Methodist Episcopal Church located within the city campus, Doctor Goucher lavished the wealth of his affectionate care, building for himself unconsciously a worthy and enduring monument.

In 1884, Doctor Goucher became a member of the Board of Foreign Missions and at the time of his death was its senior member. Here his service was constant and zealous and his counsel of recognized value and influence. Of the Centenary Movement he was an early advocate and leader. Not only did he share in the prophet's vision, but labored without question or hesitation for the realization of its high purpose and world-

wide aim. He brought to the solution of all problems the light of a wide experience, the knowledge of a full mind, the wisdom of a ripe judgment, and the achieving power of a consecrated will. What he wrought for the cause of missions is written in the history of the continents of the earth and of the isles of the seas. Numerous primary and secondary schools, theological seminaries, and colleges and universities in China, India, Japan, Korea, in Africa, and in Europe, and in the Americas, owe their existence, and in large measure their maintenance, to the forethought, princely giving and fostering care of Doctor Goucher. The records of the East African Mission show that it was Doctor Goucher who urged the beginning there of Bishop Taylor's work, the members of the Conference recognizing him as their "unofficial parent." Morgan College, among other helpful institutions that he made possible for negroes of the United States, indicates the catholicity of his mind and heart.

Doctor Goucher was a prominent figure in the Edinburgh Conference of 1910; was a member of its Continuation Committee and chairman of the American Section on Education in the Mission Field. He was president of the American Methodist Historical Society for over twenty years; president of the Maryland Bible Society for thirteen years; was a member of a number of Oriental Societies, and orders were conferred upon him by the governments of China and Japan.

Doctor Goucher did not worship "the God of things as they are." He was a tireless worker for the better and the best. The powers of a cultivated mind and the ceaseless, even passion of a burning heart were devoted to the worship of the God of things as they should be. A loyal churchman—no narrow denominationalism restricted his vision or limited the scope of his service. In the broadest way he interpreted the spirit of the founder of Methodism in desiring "a league offensive and defensive with every soldier of Jesus Christ," and he was always found in the van of every wise cooperation for the spread of Christianity.

Twenty-five times across the Atlantic; eight times across the Pacific, twice over the line of the Trans-Asiatic railway; the railways and routes of travel of his own land and familiar foot-paths; author of half dozen or more volumes, and of numberless monographs—all these travels and writings having to do with the advocacy of worldwide Christianity, are the mere outlines of his labors. Nine times member of General Conference, five times the head of his delegation, three times Chairman of the Committee on Missions, a member from the first of the Commission on Unification—fairly it may be said of him that so far as the Church and its work were concerned, "there was no phase that he did not touch, and he touched nothing that he did not adorn."

MISCELLANEOUS

PROPOSED AMENDMENT CONCERNING THE ELECTION OF DISTRICT SUPERINTENDENTS

Resolved: That ¶ 46, § 3, of the Discipline of 1920, be amended by adding at the end of the section a semicolon and these words: "and shall have power to legislate on all matters concerning Presiding Elders or District Superintendents, including their appointment or election," so that the paragraph as amended shall read:

"¶ 46, § 3. The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our Foreign Missions, limiting his Episcopal jurisdiction to the same respectively; and shall have power to legislate on all matters concerning Presiding Elders or District Superintendents, including their appointment or election."

BALLOTS

I. BISHOPS

BALLOTS	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Number of ballots cast.....	837	823	821	834	832	797	799	814	794	826	824	787	779	754
Number of ballots defective.....	14	8	3	7	6	2	2	1	3	3	1	6	1	1
Number of ballots counted.....	323	815	818	827	826	795	797	813	791	823	823	781	778	753
Necessary to elect.....	549	544	546	551	551	530	532	542	528	549	549	521	519	502
Ralph A. Ward.....	310	461	458	423	371	306	241	318	337	336	371	261	113	40
Merton S. Rice.....	288	48	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Merle N. Smith.....	267	34	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
E. Stanley Jones.....	213	453	277	104	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
D. D. Forsyth.....	204	47	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Titus Lowe.....	161	363	475	542	594	.....	.....	.....	.....	.....	.....	.....	.....	.....
R. J. Wade.....	153	331	300	413	469	469	475	434	355	274	116	108	85	48
George A. Miller.....	135	392	463	370	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
J. M. M. Gray.....	134	201	42	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
John Thompson.....	132	168	217	224	164	80	37	23	28	55	118	146	152	26
George R. Grose.....	106	218	331	494	564	.....	.....	.....	.....	.....	.....	.....	.....	.....
Daniel L. Marsh.....	97	91	82	64	30	.....	.....	.....	.....	.....	.....	.....	.....	.....
W. J. Davidson.....	81	103	131	156	109	38	.....	.....	.....	35	76	59	42	51
J. R. Edwards.....	72	109	140	156	115	44	.....	.....	.....	49	.....	.....	.....	.....
Brenton T. Bailly.....	63	91	187	305	437	533	.....	.....	.....	.....	.....	.....	.....	.....
George L. Davis.....	62	83	76	58	39	.....	.....	.....	.....	.....	.....	.....	.....	.....
L. H. Murlin.....	57	86	100	99	68	22	.....	.....	.....	.....	.....	.....	.....	.....
L. H. King.....	53	46	31	32	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
C. E. Guthrie.....	50	68	62	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wallace E. Brown.....	49	70	79	80	61	14	0	0	7	20	63	159	340	561
V. Mendoza.....	48	22	20	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
John L. Hillman.....	46	55	62	57	36	.....	.....	.....	.....	.....	.....	.....	.....	.....
J. M. Melear.....	41	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wallace MacMullen.....	40	35	29	23	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
David G. Downey.....	34	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
E. J. Kulp.....	33	34	35	39	26	.....	.....	.....	.....	.....	.....	.....	.....	.....
C. Oscar Ford.....	32	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
D. F. Diefendorf.....	30	24	28	25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
W. E. Hammaker.....	30	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
W. A. C. Hughes.....	29	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
A. A. Parker.....	27	.....	28	33	34	.....	.....	.....	.....	.....	.....	.....	.....	.....
Allan MacRossie.....	23	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ralph W. Sockman.....	22	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
E. J. Helms.....	20	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
C. N. Pace.....	20	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
H. P. Sloan.....	20	50	33	42	42	.....	.....	.....	.....	.....	.....	.....	.....	.....

No votes under 20 recorded.

Besides the ballots reported in the above table, votes were received on the first ballot for Bishops, as follows:

Ray Allen, 19; W. S. Bovard, 19; J. R. Chitambar, 18; P. L. Frick, 18; C. A. Tindley, 17; E. C. Wareing, 16; Thomas H. Campbell, 15; A. E. Smith, 15; J. B. F. Shaw, 15; W. W. King, 14; L. H. Bugbee, 13; J. W. Hoffmann, 13; H. L. Jacobs, 13; E. D. Kohlstedt, 13; J. W. Moultrie, 12; J. B. Oxnam, 12; W. E. Shaw, 12; E. A. White, 12; J. C. Baker, 11; A. J. Bowen, 11; S. A. Bright, 11; George C. Douglass, 11; J. B. Sherrill, 11; C. T. Wilson, 11; J. W. Engle, 10; I. B. Schreckengast, 10.

The following persons have received nine votes each: J. W. Abel, E. H. Dashiell, L. A. Ferris, E. E. Helms, W. H. McMaster, Ezra S. Tipple, E. H. Todd.

The following persons have received eight votes each: M. B. Fuller, J. P. Hand, Albert E. Kirk, Jesse Swank, W. W. Youngson.

The following persons have received seven votes each: H. S. Harriss, T. H. Otto Melle, S. L. Parish, J. E. Skillington.

The following persons have received six votes each: L. H. Ashe, Clarence E. Allen, F. R. Bayley, J. E. Bowes, N. R. Clay, E. C. Dixon, O. W. Fifer, J. W. Golden, M. A. Rader, George H. Spencer, J. G. Wilson, B. F. Woolfolk.

The following persons have received five votes each: J. M. Arters, W. F. Conner, J. B. Hawk, W. J. King, J. W. Langdale, F. M. Larkin, Frank E. Mossman, J. H. Race, J. B. Redmond, U. S. Smith, G. G. Vogel.

The following persons have received four votes each: J. I. Bartholomew, M. P. Burns, J. E. Coons, G. W. Henson, L. H. Hough, J. W. Holland, W. C. Hartinger, Liu Fang, B. W. Meeks, Frank Neff, Thomas Osborne, R. B. Urmy, George A. Warmer, J. C. Willits.

The following persons have received three votes each: H. W. Borgan, H. B. Foster, J. R. Gettys, C. C. Hall, H. W. Hook, H. E. Hutchison, H. A. Jones, Herbert Keck, W. S. Mitchell, E. S. Ninde, F. M. North, W. G. Parker, J. W. Potter, C. D. Skinner, Ernest F. Tittle, E. L. Watson, J. S. Wilder, W. R. Wedderspoon.

The following persons have received two votes each: G. T. Alderson, D. D. Alejandro, A. T. Arvidson, Otho F. Bartholow, C. M. Boswell, Robert Brumblay, R. E. Brown, J. L. Brashar, O. W. C. Cook, J. C. Craig, George Elliott, Axel B. Engstrom, W. B. Farmer, W. H. Finch, W. B. Fleming, W. H. Ford, G. M. Fowles, Walter R. Fruit, S. J. Greenfield, S. F. Halfyard, H. K. Hilberry, J. S. Hill, J. B. Hingeley, Dunning Idlé, E. M. Jones, N. M. Jones, T. W. Lane, H. P. Lansdale, F. W. Luce, F. A. McCarthy, W. R. McCormack, E. E. Miller, F. W. Mueller, A. V. Norman, J. F. Peat, Fred D. Stone, J. C. Spencer, B. M. Tipple, J. S. Todd, E. Velasco, Ralph Wade, L. K. Willman.

The following persons have received one vote each: E. M. Antrim, W. E. Armfield, W. T. Arnold, Benson Baker, J. A. Beebe, G. M. Bell, V. F. Brown, D. B. Brummitt, G. B. Burns, J. B. Burns, T. F. Beauchamp, Larkin B. Bowers, R. D. Bisbee, W. M. Caldwell, J. M. Cass, C. E. Chandler, C. C. Cissell, L. C. Clark, L. E. Cook, G. S. Connell, A. B. Corbin, J. N. C. Coggin, J. B. Crippen, Stanley Carson, W. H. Crane, Charles D. Crouch, D. Davidson, W. L. Y. Davis, M. W. Dogan, Elmer A. Dent, J. S. Eaton, Loren D. Edwards, M. E. Gilbert, J. A.

Glendinning, A. C. Goddard, H. A. Gordon, L. R. Grant, F. W. Hannan, Cameron Harmon, Earl E. Harper, L. O. Hartman, A. J. Higgins, A. O. Hinson, C. E. Hill, L. N. Hugh, R. H. Huse, C. F. Hartzell, M. T. J. Howard, C. C. Jacobs, B. L. Jennings, J. F. Jose, W. M. Keve, Usoon Kim, C. A. Kitch, J. F. Knotts, Hugh Kennedy, A. J. Loepfert, H. G. Leonard, I. W. LeBaron, M. O. Lester, C. Love, Battelle McCarty, V. McCombs, W. D. Marsh, F. C. McSorley, Richard N. Merrill, G. E. Miller, L. H. Miller, E. M. Mills, J. Z. Moore, W. H. McMaster, Robert Miller, J. H. Odgers, C. W. Odom, O. W. Auman, J. H. Palmer, P. M. Peterson, R. M. Pierce, Samuel Plantz, M. Pocler, T. F. Robinson, D. R. L. Roberts, E. G. Sandmyer, E. A. Schell, A. P. Shaw, Andrew W. Shamel, George A. Simons, F. W. Simpson, F. M. Stephenson, F. G. H. Stevens, S. E. Stewart, S. Stanley Stone, C. W. Straw, C. M. Stuart, J. R. Thompson, W. J. Thompson, C. U. Wade, P. S. Wade, Alfred Wagg, J. B. Walker, H. F. Ward, John S. Ward, J. I. Wean, E. S. Weaver, E. A. Wells, J. N. West, G. L. White, T. F. Williams, H. E. Woolever, W. W. Wiant, E. Robb Zaring.

II. PUBLISHING AGENTS

	1	2	3
Total number of ballots cast.....	796	709	780
Necessary to elect.....	398	353	390

John H. Race.....	646	...	...
G. C. Douglass.....	305	405	...
R. H. Hughes.....	275	202	136
O. G. Markham.....	251	318	453
H. L. Jacobs.....	241	164	63
L. C. Fritsche.....	206	189	82
Ray Allen.....	122	57	2
W. B. Farmer.....	87	2	...
W. W. King.....	83	40	2
E. D. Kohlstedt.....	77	3	...
J. P. Jose.....	37	22	...
R. J. Wade.....	11	...	...
W. F. Burris.....	9	...	...
Daniel Westfall.....	5	1	...
C. O. Ford.....	4	...	...
A. L. Brown.....	3	...	...
C. C. Hall.....	3	...	...

The following persons received one vote each: W. F. Burrows, C. C. Cissell, M. S. Daniels, John Craig, G. M. Fowles, George W. Henson, J. F. Hose, D. L. Marsh, L. H. Murlin, Watt Tyler, F. D. Stone, G. G. Vogel, W. H. Burgan, J. H. Daugherty,

Elmer A. Dent, A. J. Benjamin, E. E. Helms, H. P. Leek,
A. S. Kavanagh, A. P. Sloan.

III. CORRESPONDING SECRETARIES

1. Board of Foreign Missions

	1	2	3
Total number of ballots cast.....	802	769	720
Necessary to elect.....	400	385	361
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R. E. Diffendorfer.....	468
J. R. Edwards.....	250	373	505
G. M. Fowles.....	240	239	207
Ralph A. Ward.....	219	109	3
M. W. Ehnes.....	98	21	3
F. M. North.....	87	...	...
Harry Farmer.....	76	9	...
G. L. Davis.....	39	1	...
Ralph Urmy.....	35	3	1
R. J. Wade.....	23	10	...
J. M. Walker.....	23	...	...
Herbert Keck.....	14	...	...
Scattering.....	24	4	1

2. Board of Home Missions and Church Extension

Total number of ballots cast.....	796
Necessary to elect.....	398
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D. D. Forsyth.....	746
W. W. King.....	13
Scattering.....	35

3. Board of Education.

	1	2
Total number of ballots cast.....	766	748
Necessary to elect.....	384	374
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W. S. Bovard.....	261	386
A. W. Harris.....	259	245
W. H. McMaster.....	114	96
L. B. Bowers.....	27	4
Mrs. Peter Stair.....	25	2
G. G. Vogel.....	22	9
J. W. Hancher.....	20	2
A. E. Smith.....	10	...
Scattering.....	28	2

IV. EDITORS

1. *Methodist Review*

Total number of ballots cast.....	735
Necessary to elect.....	368

George Elliott.....	556
L. H. Hough.....	79
Wallace MacMullen.....	91
Scattering.....	9

2. *California Christian Advocate*

Total number of ballots cast.....	724
Necessary to elect.....	363

E. P. Dennett.....	408
F. M. Larkin.....	316

3. *Northwestern Christian Advocate*

Total number of ballots cast.....	731
Necessary to elect.....	366

Dan B. Brummitt.....	479
E. Robb Zaring.....	249
Scattering.....	3

4. *Epworth Herald*

Total number of ballots cast.....	729
Necessary to elect.....	365

W. E. J. Gratz.....	398
Stanley High.....	198
Robert Brumblay.....	44
F. C. Anderson.....	32
E. D. Kohlstedt.....	25
W. W. Van Kirk.....	14
Ralph Stoody.....	12
Dan B. Brummitt.....	12
W. F. McDermott.....	11
Scattering.....	5

5. *Sunday School Publications*

Total number of ballots cast.....	735
Necessary to elect.....	368

H. H. Meyer.....	473
H. P. Sloan.....	257
Scattering.....	5

CENTENARY REPORTS AND HISTORICAL DATA

I. A WORLD PROGRAM—REPORT OF THE WORLD PROGRAM COMMITTEE

By action of the last General Conference, the Board of Foreign Missions was instructed to celebrate the Centenary of the organization of the Missionary Society of the Methodist Episcopal Church. The General Conference set apart the years 1918 and 1919 for this purpose; and in this connection directed the Board of Foreign Missions to formulate a World Program.

Pursuant to these instructions, the Board of Foreign Missions appointed a Commission to arrange for the Centennial Celebration, and provided for a World Program Committee, and called this Committee to meet at Niagara Falls, September 17-19, 1917.

The Committee has been in session for two days, and has carefully gone over the estimates submitted from all the mission fields of the Church. These estimates have been secured by means of a comprehensive questionnaire, the results of which have been tabulated by the Finance Committees within the mission fields, and carefully reviewed and approved by the bishop in charge. The estimates then went before a country-wide committee composed of missionary leaders in each section of our world field, by which they were carefully reviewed for the purpose of eliminating any duplication or unnecessary items. They were then forwarded to the central office of the Board of Foreign Missions, where experts who have full knowledge of the particular fields have scrutinized every detail and summarized the revised estimates.

We are satisfied that the estimates thus submitted have been most carefully made, are conservative, and represent the actual minimum requirement of our foreign mission fields for the next five years.

We believe that the time has come when the Church should make a serious effort to meet her responsibility in an adequate way, in full cooperation with the other evangelical mission forces. We therefore record our conviction that the outlines of a World Program for our Board, as herewith submitted, should be supplemented by similar action to be taken by the Board of Home Missions and Church Extension, and also by the Methodist Episcopal Church, South; and that when these outlines

have been prepared, a joint meeting should be called for the purpose of preparing a World Program for American Methodism.)

We also recommend that when this large program is prepared it shall be sent to the Committee of Reference and Counsel of the Mission Boards of North America, Home Missions Council of North America, Latin America Cooperation Committee, Standing Committee of the Missionary Societies of Great Britain and Ireland, in the hope that similar data may be secured and that a careful survey may be made of the entire home and foreign missionary work of evangelical Christianity; in order that lines of comity may be more fully established; union enterprises more definitely determined upon and denominational responsibilities agreed upon; and that, where necessary, exchange of territory be made to the end that the fullest possible coordination and cooperation be put in force in all the home and foreign missionary fields of the world.

This program should also be submitted to the Continuation Committee of the Edinburgh Conference as a matter of information, and to facilitate coordination and cooperation.

It is also recommended that in denominations where the work of the Women's Societies is not in organic relationship with the Boards of Home and Foreign Missions, estimates be secured from these societies in order that there may be a complete statement of the world's missionary forces.

[We recognize the fact that the preparation of an adequate missionary program, which will affect all the peoples and languages of the world, is a gigantic task. It is the task which Jesus Christ committed to his Church when he commanded the disciples to "go into all the world and preach the Gospel to every creature." In the nineteen centuries which have succeeded that command, the Church has made a great beginning; but the work of systematic extension and occupation is only just begun. The proportions of the task are so great that the human mind is unable to grasp all of the factors. It involves the overthrow of hoary religions, the intellectual quickening and development of half of the human race, the alleviation of suffering for hundreds of millions of people, the proclamation of the Gospel to the last man, woman and child of every tribe and people of the earth.

Merely from the standpoint of organization the task is stupendous. It involves the active enlistment of the millions of church members in the homeland, the raising and wise administration of huge sums of money, the enlistment and preparation of an army of missionaries, the transportation of these missionaries to and from distant stations; the building of homes in the midst of unfavorable environments, with the attendant problems of health and sanitation; the erection of churches,

chapels, schools, hospitals; and the establishment of proper lines of communication, together with the furnishing of adequate supplies.

It involves the superhuman task of transforming human character from the depths of paganism and sin to the heights of spiritual blessing and attainment. Who is sufficient for these things? Were it not for the fact that Omnipotent Power is available, and that our Divine Master and Lord is the leader of the enterprise, we would pronounce the task impossible. But drawing nigh to God, with true heart and with great faith, we are led to believe that the Church of Jesus Christ can arise, even in the midst of the present world upheaval, and that it may indeed become a conquering missionary Church.

We, therefore, suggest the following points as the *basis for a World Program*, and refer the details to a committee of five with instructions to elaborate this report and to present the same in our behalf to the next annual meeting of the Board of Foreign Missions.

The Methodist Episcopal Church should take its full share of responsibility in the evangelization of the world.

1. CHINA

The political, educational, economic, domestic and commercial awakening of one fourth of the human race is one of the most stupendous facts of modern history. After seventy years of encouraging history, we have in China 3,000 native pastors, a force of more than 200 missionaries and foreign workers, and more than 23,000 students and pupils enrolled in our schools. All the workers from this vast field agree in the conviction that one million children could be enrolled in our schools in China, if we had the buildings and the teachers to care for them. We are also grateful that our Church has been a leader in the development of union missionary enterprises, and that we are cooperating with the other Christian forces in establishing great Interdenominational Universities in four of the great strategic centers. We believe that there ought to be a great development of primary and secondary education, and that the colleges, universities and technical schools ought to be adequately equipped and endowed. We also believe that the suffering millions of China ought to have the benefits of modern medical practice, surgery and hygiene, and that the hospitals which we now have should be reinforced and others established.

We view with satisfaction the development of self-support which has increased from \$775 in 1885 to more than \$30,000, and we note the proposal of the China Centenary Commission that self-support be increased in much larger measure during the Centenary period. With old customs and traditions being broken down, and with the minds and hearts of 430,000,000

people open to the Gospel to an unparalleled degree, we believe that the Methodist Episcopal Church should develop and train Chinese pastors and teachers in sufficient numbers to occupy with adequate and regular services all sections of our Methodist territory. We strongly endorse a proposition to raise speedily \$1,000,000 for educational work in the lower and precollegiate grades. In addition large sums will be needed to care for our share of college and university work.

2. INDIA

¶ We have a total staff of more than 9,000 missionaries, native preachers, workers and teachers in India. We have a church membership of more than 300,000 and with 39,000 students and pupils in our schools. We have property valued at \$2,596,000; and the wonderful work of the missionaries and teachers has resulted in a spiritual awakening known as the Mass Movement. Fifty millions of people of depressed classes are moving in mass toward Christianity and threaten to overwhelm the limited evangelistic resources of the Church. Last year we refused to baptize 150,000 people because we could not take care of them.

The Methodist Episcopal Church should immediately plan to cooperate with the poverty stricken people of India in erecting churches and chapels in all of the areas where the Mass Movement has created new congregations. We should increase our foreign missionary staff to sufficient strength to provide an adequate foreign missionary leadership and to hold more strongly our great centers. Above all, we should plan at once for the thorough training of a native leadership which will provide pastors, teachers and Bible workers for the oncoming millions. Thirteen hundred teachers for primary schools are immediately demanded, and our colleges and theological seminaries ought to be greatly strengthened and adequately endowed. A permanent fund should be established for creating an adequate vernacular literature for the different language areas of India.

We strongly endorse the proposition of the India Mass Movement Commission that a million dollars be immediately raised to meet the emergency caused by the Mass Movement; and we believe that this should be supplemented at a later time by still larger amounts which will be needed to meet the unprecedented condition which threatens to overwhelm us in response to the prayers and labors of the Christian Church.

3. MEXICO

¶ Mexico is our nearest foreign territory, and from the standpoint of our national life is our next-door neighbor. This country will be a source of ceaseless anxiety to the people of the

United States until the national thinking, living and ideals be brought to higher levels. The country has been devastated by revolution, famine and disease. More than 80 per cent of the people are illiterate, and the prevailing form of religion is losing its hold on thinking people and is in marked disfavor with the present government. The Methodist Episcopal Church is strongly situated in the capital city and in some of the provincial capitals. The evangelistic work of our Church is greatly prospering. The largest public congregation in the City of Mexico, Protestant or Catholic, meets in our own Methodist Episcopal Church. In the country regions, notably in the Pueblo District, village after village is opening up to our work. In the larger centers, the earlier persecutions have given way to hearty appreciation and active cooperation on the part of the people. In two of our greatest provincial schools the governors of the Provinces are pleased to come each year at Commencement time to preside over the public exercises, and the children of governors and of people of the higher classes are coming to our schools in considerable numbers.

We have one hospital which is a center of healing, sanitation and social betterment for a wide area containing a million people. This hospital is located in the city where the population during the past two years has been reduced by war, disease or removals, from 40,000 to 16,000, because of the disturbances of the times. In one city of Mexico, which has never been occupied by more than two foreign missionaries, a thousand pupils have been enrolled in the schools of the Board of Foreign Missions and of the Woman's Foreign Missionary Society, and hundreds more could be enrolled if equipment and teachers were available.

We believe that the Methodist Episcopal Church could wisely spend a million dollars in the next few years in establishing schools, in raising the intellectual levels of the country, and in introducing the benefits of the pure Gospel of Jesus Christ. We note with surprise that the very modest estimates called for an increase of less than \$200,000 a year for the next five years for property, equipment, maintenance and endowment, and that over one third of this amount is to be raised in Mexico itself. We believe that the Church should unhesitatingly supply the necessary resources for the evangelization of Mexico.

4. PANAMA AND SOUTH AMERICA

Panama is one of the two great cross-roads of the nations. Representative citizens are flocking thither from every land, and their life will affect the two Americas. From a commercial as well as from a religious standpoint, Panama is related to both North and South America, and we are pleased to note that the Bishops administering our work in Mexico and in South

America have arranged to administer the work jointly and to cooperate in the administration of the work throughout Latin America.

At Panama we should establish a great industrial school and should strongly develop an evangelistic work.

On the mighty continent of South America we are responsible for one third of the people. We occupy large portions of Peru, Bolivia, Chile, the Argentine, and Uruguay, and we were once located in the capital of Ecuador, from which we were driven out by a fanatical people. We also occupied Paraguay, but have been compelled to withdraw. We believe that there should be the strongest possible concentration of our forces in South America, and we recommend that wherever possible union educational and publishing enterprises be developed.

We carry on an evangelistic work in eight of the twenty-one Republics of Latin America, working in a total population of 23,000,000. In four of these Republics we have the only mission work. We have planted sixteen high schools, and through these schools we are in contact with more than 10,000 of the people of the higher class. We have made a beginning in evangelizing the masses, with 150 preachers and with 8,000 members. We have two publishing houses, and ours is frequently the only literature in the homes of the people.

We regret to report that in the great Continent of South America as yet we have no medical work. We believe that the Methodist Episcopal Church ought to be in the rapidly developing portions of South America and prosecute work analogous to that done by the preachers of itinerant days in North America. We ought to occupy the rapidly growing cities of the territories which have been assigned to us. We ought to strengthen our existing educational institutions and secure proper endowments. We ought to cooperate with other Protestant bodies in developing the two great theological seminaries projected for the East Coast, and one for the West Coast. We ought to establish Bible schools and agricultural schools, and should cooperate in founding not less than two union universities, one to be located in Buenos Aires and the other in Santiago. We ought to enlarge our publishing houses and reinforce our present missionary staff. An especial effort should be made to raise up better prepared men for pastors and to provide evangelists for the occupation of new territory, and the creation of new churches. We ought to provide scholarships for the training of native pastors, which constitutes a strong factor in the development of our work in South America. We work in countries where from 40 per cent to 85 per cent of the people are illiterate, and we must provide elementary and primary schools in hundreds of centers, and must establish numerous high schools and sufficient normal training schools. We should also build representative Protestant

churches in the great capital cities where we work, and should build these churches into the life of our schools.

In South America we must follow the frontiers in primitive Methodist fashion, and presently we must develop an organized church on a continent-wide scale.

5. AFRICA

The work in North Africa is now affiliated with the work in Europe, while geographically it is, of course, related to the great continent upon which it is located.

[In North Africa we occupy a sector in the line of trenches thrown up by the Protestant missionaries to check the oncoming hordes of Mohammedanism. The Methodist Episcopal Church occupies Algeria and Tunisia.] The United Presbyterian Church occupies the Valley of the Nile. The Presbyterian Church occupies Syria, with one of its great schools located in Beirut. The Congregational Church occupies Constantinople and Asia Minor, and the Methodist Episcopal Church and the Congregational Church share in the occupation of Bulgaria.

[Under French occupation, our work in North Africa is most promising. We have the beginnings of Moslem congregations, with Sunday schools in five centers, but hold our services in rented halls, as we have no church property. We have churches, congregations and Sunday schools among French and Spanish people, and we are in position to work most effectively in staying the advance of forty millions of Mohammedans who are marching down upon Africa from the North.]

[In pagan Africa, we are wisely located in Liberia, in the Congo region, in Angola, and in Portuguese East Africa. The great need is for a powerful evangelistic movement among the native people of Africa, this to be supported and carried forward upon the basis of a people who are being elevated from their pagan surroundings by means of primary education, and especially by means of industrial schools.] In Old Umtali, we have 3,000 acres of land with several buildings where training is given in agriculture, carpentry, printing, brick-making and other industries. In the Congo Mission we have been offered another great tract of land if we will occupy it with an industrial mission. In Africa we have the problem of taking raw blacks from the bush and teaching them everything that goes into the making of civilization.

[There are over 800 languages and dialects in Africa, of which only 130 have been reduced to writing. In this land we must continue to do as our missionaries have already done, reduce languages to written form, create grammars and dictionaries, translate the Bible into these languages, teach the people to read, establish printing presses for the creation and circulation of a

literature, build schools, hospitals, churches and, in short, we must create the entire fabric of civilized life.

A great foundation work has been done. Our fields of responsibility have been marked out, and are admirably chosen. We have established relationships with governments. The native chiefs are increasingly friendly, and the people are open-hearted and eager to learn. Before our missionaries went into the Congo region, it was found that a native who had gone back into the interior had been praying for two years that God would send a missionary; and the Springers, impelled to go, though without adequate resources, crossed the continent on foot until they found this lone Christian. Already a great mission has been founded, and a great evangelistic work has been done. We believe that the Church should fully occupy its portions of the Dark Continent.

6. JAPAN AND KOREA

In Japan we have the first indigenous Methodist Church, with its own General Conference, its own Bishop, the union of the work begun by the Canadian Church, the Methodist Church, South, and the Methodist Episcopal Church. When the Japan Methodist Church was formed in 1907, our Church had the privilege of contributing 45 churches and 5,500 members. In Japan we have a great school at Tokyo, which is admirably located and will doubtless contribute largely to the union educational enterprise to be supported by the Protestant forces of the country. We also have one of the most important theological schools, and a high school. Our work in Japan is that of hearty cooperation with the Japanese Methodist Church.

In Korea we have one of the most promising evangelistic fields in the world, with more than 20,000 full members and probationers and nearly 30,000 in Sunday schools. We have 150 elementary schools, four high schools, and share in the union college at the capital city. We have three hospitals, and we cooperate in the union medical college at Seoul, which is the only Christian medical college and nurse training school in all Korea. The work in Japan and in Korea has been understaffed and inadequately supported for the past ten years, and we believe that the proposition to establish 41 churches in Korea, and to send out during the next five years 19 new missionaries for Korea, and 17 missionaries for Japan, is the lowest possible estimate that can be considered of the reinforcement of our forces, because even in Japan there is unoccupied territory where more than a million people are without Christian preaching, and in Korea the evangelistic awakening has brought a condition which requires immediate and strong reinforcements of our staff.

We believe that our Church should perform its full part in

establishing the union colleges in Seoul and the Interdenominational University in Tokyo, and that the secondary schools which are to be feeders for these should be thoroughly standardized and adequately supported. We would also urge the importance of endowments for colleges, which, as in the case of the college in Tokyo, are in competition with a National University which spends a million dollars a year on current expense alone, and is, in the very nature of the organization, lacking in Christian motives and ideals.

7. THE PHILIPPINES

This is our only foreign mission field under the American flag. Since the American occupation 50,000 Filipinos have been brought into our churches, and our missionaries are stationed in seven capital centers to supervise the work of 1,200 Filipino preachers. We believe that we ought to continue our evangelistic drive until we have reached the two million and a half people who are dependent upon Methodist preachers for the Gospel.

We believe that we ought to establish village schools, and one or more industrial schools, Christian dormitories in connection with the government schools, and ultimately that we ought to develop a great Christian college which will make Manila a radiating center for the Gospel of Jesus Christ. [and]

We believe that the minimum requirement will be at least \$100,000 a year for the next five years, in addition to the amounts already contributed and the amounts to be raised on the field.

8. MALAYSIA

In this wonderland of the tropics, which is the melting pot where Malaysian, Indian and Chinese meet and fuse, where there are now sixty millions of people, and two hundred and fifty thousand Chinese and sixty thousand India emigrants arrive annually. Methodism is the only American mission. It is warmly welcomed by both British and Dutch Governments. We have established the great Anglo-Chinese College at Singapore. We have a splendid publishing house at Singapore, wholly self-supporting, which supplies our schools and Sunday schools with textbooks, tracts, Bibles, and Christian literature in many languages.

We have a hospital for Java, an industrial mission among the Dyaks of Borneo, and we have scattered meager congregations bearing faithful witness, each in its own neighborhood, each congregation being closely affiliated with a school. It is proposed to develop self-supporting churches as rapidly as possible; to establish and endow a central university at Singapore; to increase the number and equipment of our schools throughout

Malaysia; to provide a literature fund for widely spreading Gospel truth; and to establish a chain of hospitals throughout the Dutch possessions. We can do no less if we are to be faithful to the commission which has been given to us, and we believe that this island ought to become the center of one of our greatest Methodist constituencies. We strongly advocate its adequate support and equipment.

9. EUROPE

The estimates from Europe bear on the front page this single statement: "Owing to present conditions the full and detailed statement of proposals for our share of the work of rehabilitation is postponed." The rest of the page is blank. But the work in Europe goes forward.

We are located in France, Germany, Switzerland, Italy, Austria-Hungary, Bulgaria, Norway, Sweden, Denmark and Russia. We are the only evangelical church so related to all of the warring countries.

Our work in France is prospering, and we have an opportunity for gathering in the children, through industrial orphanages that will, please God, never again be presented to any church.

In Italy we are building a great college on one of the hills of Rome, and we have a fine opportunity for the erection of churches, and the development of our evangelistic work among the people who are increasingly accessible under the stress of the war.

In Austria-Hungary we are located in Vienna and Budapest, with fine properties in each of these capital cities, and with a growing work out among the villages.

In Bulgaria we are in Sofia, and have much village work and a splendid opportunity for linking up with the great chain of Congregational missions which stretches down through Asia Minor.

In Germany we have churches, hospitals and 900 trained nurses, a great publishing house, as fine a people, and as many capable and devoted pastors as it would be possible to meet anywhere.

In Denmark we have the greatest City Mission, with one possible exception, to be found anywhere in the Methodist Episcopal Church at home or abroad.

In Norway and Sweden our work is well established and is making steady progress.

In Russia we have a fine property in Petrograd, and a work which is extending out even into Siberia.

Only a Church like our own without national limitation will be in a position to lead the European nations in the period of reconstruction. God forbid that the rancors of war or the pas-

sion of international strife should weaken our bond of spiritual union with all Christians in Europe. We believe that the present work in Europe should not only be strengthened, but also that it should be extended to Belgium, Spain and Portugal.

The report of the Commission on work in Europe presented to the Committee urges the continuance of present annual support for the work in the ten countries of Europe and a generous provision in the Centenary Estimates for maintenance and promotion in the area of Europe.

A WORKING PLAN

For this great work we heartily approve the budget made up of detailed estimates from the field which total \$21,425,591 in addition to present income, to be expended during the next five years. To this we would add the tentative budget for Europe of \$2,000,000 as recommended by the General Conference Commission on work in Europe, a total of \$23,425,591.

We recommend that there be secured \$8,000,000 per year for the five-year period, to care for the following askings:

ASKINGS—WORLD SURVEY 1917

Askings from the Fields

(Including funds for the partial endowment of educational and other permanent institutions)	\$27,425,591.00
Additional gifts for the permanent funds of the Board for Central administration are approved and will be welcome.	
Widows' and Orphans' Endowment Fund	1,000,000.00
Retired Missionaries Endowment Fund	1,500,000.00
Present Income (Two millions of dollars a year)	10,000,000.00

Total	\$39,925,591.00
Amount pledged if forty millions be raised	74,409.00

Total	\$40,000,000.00
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RESOLUTIONS

Resolved, That the outline of a World Program for our Board, as herewith submitted, should be supplemented by similar action to be taken by the Board of Home Missions and Church Extension, and also by the Methodist Episcopal Church, South; and that when these outlines have been prepared, a joint meeting should be called for the purpose of preparing a World Program for American Methodism.

Resolved, That when this larger program is prepared it shall be sent to the Committee of Reference and Counsel of the Mission Boards of North America, Home Missions Council of North America, Latin America Co-operation Committee, Standing Committee of the Missionary Societies of Great Britain and Ireland, in the hope that similar data may be secured and that a careful survey may be made of the entire home and foreign missionary work of evangelical Christianity; in order that lines of comity may be more fully established; union enterprises more definitely determined upon and denominational responsibilities agreed upon; and that, where neces-

sary, exchange of territory be made to the end that the fullest possible co-ordination and co-operation be put in force in all the home and foreign missionary fields of the world.

This program should also be submitted to the Continuation Committee of the Edinburgh Conference as a matter of information and to facilitate co-ordination and co-operation.

It is also recommended that in denominations where the work of the Women's Society are not in organic relationship with the Boards of Home and Foreign Missions, estimates be secured from these societies in order that there may be a complete statement of the world's missionary forces.

Resolved, That for this work we heartily approve the budget made up of detailed estimates from the field, which total \$21,425,000 in addition to present incomes, to be expended during the next five years. To this we would add the tentative budget for Europe of \$2,000,000, as recommended by the General Conference Commission on work in Europe, a total of \$23,425,591.

We recommend that there be secured \$8,000,000 per year for the five-year period, to care for the following askings:

Askings of Fields (World Survey, 1917)	\$21,425,591
For Europe	2,000,000
Permanent Fund	4,000,000
(The income of which shall provide for overhead charges so that all money contributed by the Church shall go directly to the foreign field.)	
Widows' and Orphans' Endowment Fund	1,000,000
Retired Missionaries' Endowment Fund	1,500,000
Present Income (\$2,000,000 a year)	10,000,000
Total	\$39,925,591

Resolved, That the Board of Foreign Missions and the Board of Home Missions and Church Extension begin a campaign not later than September 1, 1918, for the purpose of securing the funds needed. This campaign to be under the auspices of the Centenary Commission which has been created in accordance with the authorization of the General Conference.

Resolved, We suggest the following time schedule:

January 1, 1918, begin the Educational Campaign.

January 1, 1918, begin the Annual Conference District Campaigns with the proposed week's conference.

Summer of 1918, Training Conferences for leaders and conference with representatives of the Church, South, preferably in the South.

September 1, 1918, begin Public Financial Campaign.

June, 1919, have the Campaign culminate in a great Centenary Celebration.

October, November, 1919, hold echo meetings in the great centers.

December 31, 1919, bring the Centenary Celebration to a close.

January 1, 1920, establish a permanent department of the Boards to continue the enlarged plans for instruction and inspiration of the Church in order that the results of the Centenary Campaigns may be adequately conserved.

Resolved, That in connection with the Centenary arrangements there be a church-wide educational program which shall be of sufficient magnitude and power to result in the church-wide study of Christian missions; in the most thorough use of our Church press as a medium for communicating missionary information; in the supplementary use of the secular press, and in the very extensive use of maps, charts, cartoons, diagrams, and lantern slides.

Resolved, That there be an organized movement, the purpose of which shall be to carry a vital missionary organization down through Episcopal Areas, Annual Conferences, and Superintendents' Districts, to the last Church in Methodism, and that a special effort be made to enlist the active co-operation of our entire constituency.

Resolved, That the Centenary Commission keep constantly in mind as its goal, the local church, and that every effort be made to make each church in Methodism dominantly missionary—by which we mean, a church with a missionary passion which will make it evangelistic at home and truly missionary in its outreach to the ends of the earth, and to this end a church in which each member recognizes it as his sacred obligation to promote the world-wide plans of Jesus Christ.

Resolved, That the final triumph of this imperial program depends upon a new birth within the Church of New Testament teaching, as to the stewardship of life, and prayer and possessions. The first need of the hour is not money, but the consecration that lays money on the altar. We welcome, therefore, as fundamental to this entire campaign the proposal of the Centenary Commission that, in co-operation with other forces in the Church, it shall provide for a revival of study of the scriptural teaching of Christian stewardship, and its definite acknowledgment in the payment of the tithe. We believe that this proposal will result in the issuing of such a challenge to the children of our Methodist homes and to the students of our schools, colleges and theological seminaries, that an adequate number of young men and women will rise up to meet the increased demand of this program.

Resolved, That we approve the plans proposed for the development of the missionary prayer life of the Church, and we urge that an effort be made to enroll by name tens of thousands of Methodist pastors and people to meet daily at the Throne of Grace in intercessory prayer for the Centenary and its objects as represented in our World Program.

The names of those who attended the meeting of the World Program Committee at Niagara Falls, September 17-19, are as follows:

MEMBERS OF THE COMMITTEE

John R. Mott, Chairman; F. W. Adams, William H. Adams, John L. Alcock, W. F. Anderson, Frank A. Arter, O. W. Auman, F. E. Baldwin, J. L. Bartholomew, J. W. Bashford, W. B. Beauchamp, George H. Bickley, L. J. Birney, C. W. Blanpied, C. M. Boswell, W. H. Brooks, George Warren Brown, L. H. Bugbee, A. W. Clancy, John C. Clark, E. S. Collins, F. H. Coman, A. B. Cornelius, A. M. Courtenay, A. E. Craig, Hanford Crawford, J. E. Crowther, R. S. Cushman, Frank Doran, W. E. Doughty, D. G. Downey, H. S. Dulaney, Frank C. Dunn, John R. Edwards, L. M. Edwards, W. J. Elliott, John F. Fisher, D. D. Forsyth, Cyrus D. Foss, Jr., George M. Fowles, James N. Gamble, J. F. Goucher, Charles E. Guthrie, Charles A. Hagaman, E. W. Halford, John W. Hancher, George S. G. Hares, E. C. Harley, Abram W. Harris, L. O. Hartman, J. C. Hartzel, A. B. Hestwood, Fred Hoke, W. B. Hollingshead, H. H. Jacoby, Henry S. Jacoby, E. B. Jeffery, W. T. Jennings, A. L. Johnson, David W. Jones, R. E. Jones, James R. Joy, F. T. Keeney, Howard S. Kennedy, John Kissack, E. D. Kohlstedt, S. S. Kresge, U. G. Leazenby, L. F. W. Lesemann, E. C. Linn, C. E. Locke, E. J. Lockwood, John C. Lowe, E. M. McBrier, F. J. McConnell, William F. McDowell, J. E. MacMurray, Stephen K. Mahon, Daniel L. Marsh, W. B.

Millar, F. Mittlefehldt, John M. Moore, Claude S. Moore, J. B. Morrell, F. W. Mueller, L. C. Murdock, L. H. Murlin, G. H. Myers, A. J. Nast, E. S. Ninde, Frank Mason North, William F. Oldham, George C. Peck, J. R. Pepper, E. H. Rawlings, Millard L. Robinson, Edwin P. Ryland, S. B. Salmon, Harry G. Samson, J. S. Schneider, A. M. Schoyer, I. B. Scott, John C. Shaffer, William A. Shanklin, W. O. Shepard, H. Lester Smith, S. R. Smith, Edmund D. Soper, Gilbert Stansell, Richard T. Stevenson, William J. Stitt, Charles M. Stuart, S. Earl Taylor, E. S. Taylor, R. B. Urmey, C. U. Wade, R. J. Wade, E. L. Waldorf, John Walton, R. A. Ward, R. H. Webber, W. R. Wedderspoon, C. E. Welch, Edgar T. Welch, W. F. Whelan, John P. Wragg, J. Harvey Zinn, B. T. Bailey.

PRESENT BY INVITATION

E. W. Bysse, E. B. Caldwell, A. E. Chenoweth, N. Walling Clarke, E. E. Count, Tyler Dennett, H. B. Dickson, R. E. Diffendorfer, Harry Farmer, Arthur Flade, T. A. Hildreth, E. C. Jones, George Heber Jones, C. C. Miles, H. A. Musser, Willard Price, W. S. Rowe, F. H. Sheets, G. F. Sutherland, J. M. Taylor, W. H. Teeter, W. B. Tower, S. R. Vinton, F. E. Whiteside, E. M. Willis, Frederick Wright E. C. E. Dorion, E. Robb Zaring.

CENTENARY WORLD SURVEY METHODIST EPISCOPAL
CHURCH BOARD OF FOREIGN MISSIONS

PRELIMINARY STATEMENT 1917

We now have in thirty-four nations other than the United States; members, 442,765; native ordained pastors, 1,283; native teachers and other workers, 7,324; missionaries, 929; Churches and chapels, 2,516; high schools and colleges, 106; theological and biblical schools, 36; primary and other schools, 2,853; hospitals and dispensaries, 49; property, \$14,323,842, a Church becoming indigenous in all lands.

EFFICIENCY REQUIREMENTS

(Totals for the Five Years in Addition to Present Income)

	Property and Equipment	Maintenance	Endowment	Totals
Evangelistic	\$4,978,079	\$2,959,531	.....	\$7,937,610
Educational	7,066,978	3,386,918	\$4,440,447	14,894,343
Medical	1,430,130	703,124	.....	2,133,254
Total	13,475,187	7,049,573	4,440,447	24,965,207
Raised on Field....	2,149,041	1,368,825	21,750	3,539,616
From Home Base..	11,326,146	5,680,748	4,418,697	21,425,591

The above summary includes only those items which, in the opinion of the men on the fields, are absolutely necessary to put the existing work on an efficiency basis. The amounts are to be invested over a period of five years.

The estimates have been carefully considered by the Finance Committees of the respective Missions and approved by the presiding Bishops.

Country-wide commissions were appointed to correlate all the askings of their particular fields and the estimates have been revised and approved by these commissions.

IMPORTANT NOTE: The above estimates, which total \$24,965,207, are exclusive of the needs for a Permanent Fund; for a Widows' and Orphans' Fund; for a Retired Missionaries' Fund; for adequate

Endowments for Educational Institutions and Hospitals; for Rehabilitation Work in Europe (concerning which no adequate figures can be given now); and are also exclusive of the present income which last year amounted to \$1,933,256.

Our Church is directly responsible for the evangelization of 150,000,000 people.

CHINA

EFFICIENCY REQUIREMENTS

(Totals for the Five Years in Addition to Present Income)

	Property and Equipment	Maintenance	Endowment	Totals
Evangelistic	\$1,023,075	\$533,016	.....	\$1,556,091
Educational	1,844,497	1,143,128	\$1,606,667	4,594,292
Medical	643,200	444,045	.....	1,087,245
Total	3,510,772	2,120,189	1,606,667	7,237,628
From Local Receipts	526,120	344,000	.....	870,120
From Home Base.	2,984,652	1,776,189	1,606,667	6,367,508

ANALYSIS OF ABOVE REQUIREMENTS

PROPERTY AND EQUIPMENT

Evangelistic—9 institutional churches, 314 city and village churches, 12 missionary residences, 53 native workers' residences.

Educational—5 university centers, 20 secondary schools, 278 primary schools.

Medical—2 hospitals, 6 dispensaries.

MAINTENANCE

Evangelistic—27 new missionaries, 354 native workers.

Educational—47 missionary teachers, 838 native teachers.

Medical—41 missionary doctors, 92 native assistants.

ENDOWMENT

Endowment requested is for 3 universities and the Peking Academy.

JAPAN AND KOREA

EFFICIENCY REQUIREMENTS

(Totals for the Five Years in Addition to Present Income)

	Property and Equipment	Maintenance	Endowment	Totals
Evangelistic	\$365,047	\$225,830	.....	\$590,877
Educational	567,480	138,300	\$1,500	707,280
Medical	44,730	47,634	.....	92,364
Total	977,257	411,764	1,500	1,390,521
From Local Receipts	85,615	31,318	750	117,683
From Home Base.	891,642	380,446	750	1,272,838

ANALYSIS OF ABOVE REQUIREMENTS

PROPERTY AND EQUIPMENT

Evangelistic—41 churches, Korea; 38 churches, Japan; 8 parsonages, Japan; missionary residences, land, additions, etc.

Educational—14 school buildings, Korea; 2 school buildings, Japan; land, additions, etc.

Medical—2 hospitals, Korea; land, additions, etc.

MAINTENANCE

Evangelistic—19 missionaries, Korea; 17 missionaries, Japan; 27 native preachers, Korea; 87 native preachers, Japan.

Educational—62 native teachers, Korea; 6 native teachers, Japan.

Medical—Native assistants, nurses, etc.

ENDOWMENT

The endowment requested is for school laboratory.

INDIA

EFFICIENCY REQUIREMENTS

(Totals for the Five Years in Addition to Present Income)

	Property and			Totals
	Equipment	Maintenance	Endowment	
Evangelistic	\$1,120,422	\$904,965	.....	\$2,025,387
Educational	1,553,501	725,440	\$1,072,000	3,350,941
Medical	47,500	33,490	.....	80,990
Total	2,721,423	1,663,895	1,072,000	5,457,318
From Local Receipts	156,621	122,166	1,000	279,787
From Home Base.	2,564,802	1,541,729	1,071,000	5,177,531

One million dollars of this is for the emergency caused by the mass movement.

ANALYSIS OF ABOVE REQUIREMENTS

PROPERTY AND EQUIPMENT

Evangelistic—275 rural chapels, 450 preachers' houses, 45 missionary residences, land for the above.

Educational—100 village schools, 1,000 teachers' houses, 15 missionary residences, added school plant for—secondary, high, theological schools, and the college; "The Butler Memorial"—Delhi Mission Center.

MAINTENANCE

Evangelistic—1,050 native workers, including evangelists for the Mass Movement, 74 new missionaries.

Educational—1,300 rural teachers, 20 new missionaries, increased staff for all central schools, scholarships for all schools and college.

ENDOWMENT

Educational—\$300,000 for college, \$200,000 for Bareilly Seminary, \$300,000 for Christian literature, \$272,000 for other institutions.

Medical—The amounts asked for property and equipment and for maintenance are for the further development of our hospitals and dispensaries.

MALAYSIA

EFFICIENCY REQUIREMENTS

(Totals for the Five Years in Addition to Present Income)

	Property and			Totals
	Equipment	Maintenance	Endowment	
Evangelistic	\$204,800	\$194,930	.....	\$399,730
Educational	440,700	13,850	.....	454,550
Medical	149,000	64,860	.....	213,860
Total	794,500	273,640	.....	1,068,140
From Local Receipts	247,550	95,930	.....	343,480
From Home Base..	546,950	177,710	.....	724,660

ANALYSIS OF ABOVE REQUIREMENTS

PROPERTY AND EQUIPMENT

Evangelistic—35 chapels, 3 missionary residences, 3 parsonages, land for above.

Educational—20 village schools, 10 middle schools, 6 high schools, 1 college, 3 theological schools, 5 teachers' residences.

Medical—9 hospitals.

MAINTENANCE

Evangelistic—24 native preachers, 23 new missionaries.

Medical—9 doctors.

PHILIPPINES

EFFICIENCY REQUIREMENTS

(Totals for the Five Years in Addition to Present Income)

	Property and Equipment	Maintenance	Endowment	Totals
Evangelistic	\$205,810	\$152,950	.....	\$358,760
Educational	240,500	5,700	.....	246,200
Medical	25,000	24,000	.....	49,000
Total	471,310	182,650	.....	653,960
From Local Receipts	95,910	35,960	.....	131,870
From Home Base..	375,400	146,690	.....	522,090

ANALYSIS OF ABOVE REQUIREMENTS

PROPERTY AND EQUIPMENT

Evangelistic—75 chapels, 5 missionary residences, land for the above.

Educational—100 village schools, 6 dormitories, 1 theological school, 1 Christian university.

Medical—2 hospitals.

MAINTENANCE

Evangelistic—75 native preachers, 8 new missionaries.

Educational—50 scholarships for theological school, 2 teachers, 2 doctors.

Medical—2 nurses.

AFRICA

EFFICIENCY REQUIREMENTS

(Totals for the Five Years in Addition to Present Income)

	Property and Equipment	Maintenance	Endowment	Totals
Evangelistic	\$588,910	\$291,360	.....	\$880,270
Educational	300,525	164,510	.....	465,035
Medical	16,300	43,920	.....	60,220
Total	905,735	499,790	.....	1,405,525
Raised on Field....	36,975	19,015	.....	55,990
From Home Base..	868,760	480,775	.....	1,349,535

ANALYSIS OF ABOVE REQUIREMENTS

PROPERTY AND EQUIPMENT

Evangelistic—47 churches and chapels, 79 parsonages, 17 residences for French assistants, 39 missionary residences, land for above.

Educational—147 new school buildings, land for the above.

Medical—4 hospitals and equipment, 10 dispensaries, 1 leper home, 1 tubercular sanitarium, land for both, equipment for hospital already established.

MAINTENANCE

Evangelistic—228 native teachers, 44 missionaries, 14 European assistants.

Educational—178 native teachers.

Medical—6 missionary doctors (including 1 married doctor), 6 missionary nurses, 2 native nurses.

SOUTH AMERICA

EFFICIENCY REQUIREMENTS

(Totals for the Five Years in Addition to Present Income)

	Property and			Totals
	Equipment	Maintenance	Endowment	
Evangelistic	\$1,247,265	\$478,330	.....	\$1,725,595
Educational	1,825,525	1,043,990	\$1,760,280	4,629,795
Medical	500,000	.....	.....	500,000
Total	3,572,790	1,522,320	1,760,280	6,855,390
From Local Receipts	774,750	555,576	20,000	1,350,326
From Home Base..	2,798,040	966,744	1,740,280	5,505,064

ANALYSIS OF ABOVE REQUIREMENTS

PROPERTY AND EQUIPMENT

Evangelistic—85 churches and chapels, 31 parsonages, 4 missionary residences.

Educational—4 seminary and training schools, 1 seminary, 3 colleges, 14 high schools, 29 elementary schools, 1 agricultural school.

Medical—5 hospitals.

MAINTENANCE

Evangelistic—64 national preachers, 24 missionary preachers.

Educational—158 national teachers, 126 missionary teachers, 100 primary schools.

Medical—4 national deaconesses and nurses, 9 missionary deaconesses and nurses.

ENDOWMENT

Educational—\$650,000 college, \$455,000 high school, \$75,000 seminary.

MEXICO

EFFICIENCY REQUIREMENTS

(Totals for the Five Years in Addition to Present Income)

	Property and			Totals
	Equipment	Maintenance	Endowment	
Evangelistic	*\$412,250	\$178,650	.....	\$590,900
Educational	167,550	165,200	.....	322,750
Medical	4,400	65,475	.....	69,875
Total	584,200	409,325	.....	993,525
From Local Receipts	230,500	164,860	.....	395,360
From Home Base..	353,700	241,465	.....	595,165

*Includes \$250,000 for new church and headquarters at Mexico City, of which \$200,000 is expected from sale of old property.

ANALYSIS OF ABOVE REQUIREMENTS

PROPERTY AND EQUIPMENT

Evangelistic—38 church buildings, 17 parsonages, land for same, additions, etc.

Educational—35 school buildings, land for same, furniture, etc.

Medical—Additions to present building, equipment, supplies, etc.

MAINTENANCE

Evangelistic—3 missionaries, 37 native preachers.

Educational—55 native teachers.

Medical—Doctor, nurses, office workers, etc.

EUROPE

Owing to present conditions the full and detailed statement of proposals for our share in the work of rehabilitation is postponed.

II. REPORT OF THE TREASURER OF THE JOINT CENTENARY COMMITTEE OF THE METHODIST EPISCOPAL CHURCH TO OCTOBER 31, 1919

CENTENARY RECEIPTS AND DISBURSEMENTS

Receipts \$7,344,983.54

DISBURSEMENTS

American Bible Society.....	\$42,690.17	
General Deaconess Board.....	10,765.96	
Board of Education.....	177,882.33	
Board of Foreign Missions.....	3,536,085.14	
Board of Home Missions and Church Extension	3,348,300.21	
Board of Sunday Schools.....	69,752.72	
Board of Temperance, Prohibition and Public Morals	37,183.04	
Freedmen's Aid Society.....	122,323.97	
	<hr/>	\$7,344,983.54

JOINT CENTENARY COMMITTEE EXPENSES

(Exclusive of Columbus Celebration)

DEPARTMENTS

Allotments and Statistics.....	\$41,495.51
Christian Stewardship.....	157,551.74
Church Press Co-operation.....	5,900.89
Spiritual Resources.....	71,474.78
Epworth League Co-operation.....	25,235.52
Executive and Staff Secretaries.....	84,675.74
Field Organization and Financial Department.....	76,386.21
Maps, Slides and Accessories.....	120,635.31
Publicity	415,787.43
Sunday School Co-operation.....	128,927.88
World Parish.....	12,920.54
Lantern Slide and Lecture Bureau.....	416,873.14
Methodist Minute Men.....	115,374.66
Life Service.....	28,556.86

War Emergency and Restoration.....	\$56,009.23
Educational	33,480.28
National Campaign Committee.....	182,402.01
National Campaign Committee Advances.....	2,000.00
Survey and Research.....	3,099.81

AREA EXPENSES AND ADVANCES

Atlanta, White.....	\$10,589.52
Atlanta, Colored.....	5,204.27
Boston	63,166.48
Buffalo	52,751.66
Chattanooga, White.....	30,894.99
Chattanooga, Colored.....	12,626.18
Chicago	84,496.80
Cincinnati	128,378.47
Denver	36,610.82
Detroit	66,367.19
Helena	31,776.78
New Orleans, White.....	.....
New Orleans, Colored.....	16,635.10
New York.....	67,171.54
Omaha	75,165.50
Philadelphia	25,107.65
Pittsburgh	51,289.94
Portland	54,336.18
San Francisco.....	44,529.32
Saint Louis.....	49,097.88
Saint Paul.....	42,387.40
Washington	41,813.43
Wichita	36,176.42
	<hr/>
	\$1,026,573.16

PERIODICALS

Bulletin	\$124,895.20
Missionary News.....	38,628.03
World Outlook.....	64,710.25
Missiles	22,343.19

OFFICE EXPENSES

Furniture and Fixtures.....	\$61,783.70
Alterations	8,091.47
Salaries of Clerks.....	213,463.44
Light	3,440.84
Rent	54,615.76
Telephone	4,473.12
Telegraph	8,348.96
Office Supplies.....	30,936.35
Service	405.05
Postage	8,585.97

MISCELLANEOUS

Travel Expenses.....	\$118,853.37
Advances on Travel.....	14,114.75
Home Board.....	27,273.89
District Superintendents' Meetings.....	71,458.65
Sundries	51,097.03
	<hr/>
	\$3,932,879.72

COLUMBUS CELEBRATION

Trial Balance as of October 31, 1919

Equipment	\$35,589.22	
Board Loan		\$950,946.80
M. E. Church, South, Loan.....		50,000.00
Revenue		299,857.36
Administration	97,339.15	
Construction	183,835.25	
African	4,886.77	
American Building No. 1.....	17,486.42	
American Building No. 2.....	28,492.66	
Chinese	11,774.39	
European	6,619.82	
India	13,224.47	
Japanese	6,341.14	
Korean	10,069.12	
Latin America.....	18,431.40	
Malaysia	1,924.91	
North Africa.....	2,382.12	
Philippines	6,124.86	
Music	58,681.50	
Pageant	112,474.48	
Workers (Stewards).....	59,769.67	
Special Days and Events.....	30,856.27	
Three-fold Stewardship.....	15,928.74	
Miscellaneous	1,373.51	
General Expenses.....	234,094.72	
Sunday School.....	9,999.98	
Curio Building.....	3,572.01	
General Exhibit.....	120,468.80	
Selective Service.....	18,108.69	
Trombone Choir.....	11,672.44	
Centenary Cadets.....	38,470.75	
Department of Demonstrations...	2,971.83	
Publicity	3,109.14	
Unassigned Salaries.....	34,893.29	
Suspense	17,542.32	
Costumes, Traps, etc.....	15,259.45	
Advance on Travel.....	12,100.91	
Preliminary Expenses Paid Through New York Office.....	35,506.60	
Guarantee for Shuttle Train Serv- ice	11,898.00	
Cash	7,529.36	
	<u>\$1,300,804.16</u>	<u>\$1,300,804.16</u>

WORLD OUTLOOK

RECEIPTS

Subscriptions and Advertising, 1915...	.....	\$23,050.27
Subscriptions and Advertising, 1916...	\$31,407.72	
Board's Publication Fund.....	10,000.00	
	<u>41,407.72</u>	
Subscriptions and Advertising, 1917...	\$35,726.35	
Board's Publication Fund.....	10,000.00	
	<u>45,726.35</u>	
Subscriptions and Advertising, 1918...	\$51,746.88	
Board's Publication Fund.....	10,000.00	
	<u>61,746.88</u>	

Subscriptions and Advertising, 1919, to October 31.....	\$66,166.33	
Joint Centenary Publicity.....	30,000.00	
		<u>\$96,166.33</u>

Total Receipts..... \$268,097.55

DISBURSEMENTS

1914	\$6,313.45	
1915	43,367.01	
1916	49,109.48	
1917	57,709.95	
1918	81,504.54	
1919 to October 31.....	94,803.37	
		<u>\$332,807.80</u>

Balance advanced by Joint Centenary Com- mittee	\$64,710.25
Due from Interchurch World Movement (tentative figures)	46,869.00
Deficit	<u>\$17,841.25</u>

RECEIPTS FOR EIGHT BENEVOLENT BOARDS, FROM
CONFERENCES AND MISSIONS

FOR THE FISCAL YEAR ENDING 1919

Alabama	\$7,413.60
Alaska Mission.....	139.30
Arizona Mission.....	18,911.93
Arkansas	5,257.92
Atlanta	17,587.83
Austria-Hungary Mission.....	.....
Baltimore	157,536.21
Bengal .....	.....
Blue Ridge Atlantic.....	2,926.09
Bolivia Mission.....	.....
Bombay	136.63
Bulgaria Mission.....	77.67
Burma Mission.....	94.66
California	99,641.85
California German.....	6,473.57
Central Alabama.....	11,592.60
Central China.....	112.42
Central German.....	75,702.90
Central Illinois.....	183,235.58
Central Missouri.....	6,227.83
Central New York.....	335,002.41
Central Pennsylvania.....	163,365.61
Central Provinces.....	92.33
Central Swedish.....	21,152.79
Central Tennessee.....	6,329.41
Chicago German.....	39,043.03
Chile	171.40
Colorado	111,001.68
Columbia River.....	55,202.29
Congo Mission.....	25.00
Dakota	172,362.86
Delaware	29,266.20

Denmark	\$20.00
Des Moines.....	341,288.71
Detroit	219,289.08
East German.....	30,979.46
East Maine.....	19,404.69
East Tennessee.....	9,501.83
Eastern South America.....	.....
Eastern Swedish.....	7,309.35
Erie	212,249.41
Finland .....	.....
Florida	3,758.50
Foochow	156.13
France Mission.....	.....
Genesee	261,438.44
Georgia	14,617.99
Gulf	6,761.66
Hawaii Mission.....	1,767.80
Hinghwa	90.78
Holston	58,146.99
Idaho	21,797.49
Illinois	541,179.75
Indiana	251,778.74
Inhambane Mission.....	.....
Iowa	136,249.58
Italian Mission.....	.....
Italy	221.19
Kansas	147,887.32
Kentucky	27,425.39
Kiangsi	246.50
Korea .....	.....
Lexington ..	17,956.35
Liberia .....	.....
Lincoln	2,197.69
Little Rock.....	10,796.71
Louisiana	26,653.22
Maine	28,123.31
Malaysia	294.06
Mexico	500.00
Michigan	210,143.57
Minnesota	116,774.99
Mississippi	23,064.56
Missouri	77,567.85
Montana	21,686.08
Nebraska	283,875.66
Netherlands Indies.....	175.00
Nevada Mission.....	.....
Newark	150,078.89
New England.....	155,616.93
New England Southern.....	77,598.35
New Hampshire.....	26,518.70
New Jersey.....	107,699.59
New Mexico.....	11,331.01
New York.....	121,310.36
New York East.....	191,656.41
North Africa Mission.....	.....
North Andes Mission.....	63.00
North Carolina.....	16,311.28
North China.....	282.76
North Dakota.....	82,103.43

North Germany.....	.....
North India.....	\$664.00
North Indiana.....	175,691.47
North Montana.....	13,603.69
North-East Ohio.....	506,713.77
Northern German.....	33,253.32
Northern Minnesota.....	66,739.45
Northern New York.....	78,372.61
Northern Swedish.....	31,168.20
Northwest German.....	24,107.10
Northwest India.....	409.35
Northwest Indiana.....	211,829.14
Northwest Iowa.....	230,928.34
Northwest Kansas.....	38,506.76
Northwest Nebraska.....	19,161.56
Norway.....	4,511.17
Norwegian and Danish.....	17,386.28
Ohio.....	265,385.67
Oklahoma.....	122,637.62
Oregon.....	83,740.36
Pacific Chinese Mission.....	4,651.00
Pacific German.....	8,948.78
Pacific Japanese Mission.....	6,218.00
Pacific Swedish Mission.....	8,148.60
Panama Mission.....	15.00
Philadelphia.....	239,725.62
Philippine Islands.....	132.97
Pittsburgh.....	365,667.59
Porto Rico Mission.....	751.00
Puget Sound.....	98,126.73
Rhodesia Mission.....	.....
Rock River.....	359,856.26
Russian Mission.....	.....
Saint Johns River.....	22,777.74
Saint Louis.....	79,129.15
Saint Louis German.....	30,902.37
Savannah.....	4,110.62
South Carolina.....	32,185.30
South Florida Mission.....	2,654.36
South Germany.....	.....
South India.....	278.79
Southern California.....	276,601.72
Southern German.....	13,228.52
Southern Illinois.....	96,670.35
Southern Swedish Mission.....	1,777.45
Southwest Kansas.....	115,620.11
Sweden.....	6,260.80
Switzerland.....	50.00
Tennessee.....	4,559.09
Texas.....	36,533.52
Troy.....	138,472.79
Upper Iowa.....	219,274.97
Upper Mississippi.....	28,245.95
Utah Mission.....	6,901.35
Vermont.....	13,437.32
Washington.....	22,786.72
West Central Africa Mission.....	.....
West China.....	155.64
West German.....	50,120.58

West Ohio.....	\$433,182.52
West Texas.....	19,925.70
West Virginia.....	103,446.03
West Wisconsin.....	103,127.38
Western Norwegian and Danish.....	1,246.11
Western Swedish.....	18,890.75
Wilmington.....	66,767.24
Wisconsin.....	133,421.24
Wyoming.....	123,413.88
Wyoming State.....	13,850.65
Yenping.....	56.17
Designated Receipts for the Board of Foreign Mis- sions for the Months of November and December, 1918.....	92,314.93
Miscellaneous.....	21,477.27
	<hr/>
	\$10,950,936.63

CENTENARY AGREEMENTS

Before making any comments on the Centenary receipts, a few general statements should be made:

The official Centenary year began June 1, 1919. Because some Districts and several Conferences had begun the payment of Centenary money on January 1, 1919, and there was no way of distinguishing between distinctly Centenary money and the regular income, it was decided to issue Centenary vouchers for all money received after January 1, 1919, with the understanding that Districts should determine the time of beginning their five-year period, provided it was prior to June 1, 1919.

A system of percentages was worked out for the Fall Conferences, whereby these Conferences were entitled to star credit if they paid the following percentage of their quota for the first year, by the time of their Conference session:

- Conferences meeting in August30 per cent
- Conferences meeting in September35 per cent
- Conferences meeting in October45 per cent
- Conferences meeting in November50 per cent
- Conferences meeting in December60 per cent

The following agreement was entered into with the

- Board of Education
- Board of Sunday Schools
- Board of Temperance
- Freedmen's Aid Society
- Deaconess Board
- American Bible Society:

1. The Centenary would adjust with each of these Boards from January 1, 1919, to June 1, 1919, on the basis of their receipts for the same months of 1918, plus the average increase in receipts for these months for the previous three years.

2. After June 1, 1919, the Centenary guaranteed the full apportionment of each of these six Boards.

The arrangement with the Board of Foreign Missions and the Board of Home Missions and Church Extension was on the following basis:

1. From January 1, 1919, to June 1, 1919, each Board would receive the same amount as they had received for the identical months of the year 1918.

2. After June 1, 1919, they would share equally in all receipts, including designated and undesignated receipts for both Boards, less the amount of the full apportionments for the six smaller Boards, until the Board of Home Missions and Church Extension and the Board of Foreign Missions should have received one fifth of the total askings.

Any excess above this amount received between June 1, 1919, and June 1, 1920, would be divided among the following organizations in the ratios indicated:

Woman's Foreign Missionary Society.....	\$2,000,000
Woman's Home Missionary Society.....	2,000,000
Freedmen's Aid Society.....	2,000,000
Board of Education.....	2,000,000
Board of Sunday Schools.....	2,000,000
Board of Conference Claimants.....	2,000,000
Deaconess Board	1,000,000
Church Temperance Society.....	1,000,000
American Bible Society.....	1,000,000
Special Missionary Education Fund.....	1,000,000
Methodist Hospital Work.....	2,000,000

CENTENARY SUBSCRIPTIONS

The Centenary subscriptions, as reported by the Area Secretaries, amount to about \$112,000,000. This amount, however, in most cases includes the apportionments of the six smaller Boards. The total apportionments for these Boards for five years amount to \$8,725,000. Adding this amount to the \$105,000,000 of the Centenary askings makes a total of \$113,725,000. This figure would indicate that the subscriptions at the present time fall short \$1,725,000 of covering the Centenary askings and the benevolent apportionments for five years. This shortage, it is hoped, will be more than covered by the subscriptions raised by the six Boards in Areas where they were not included in the Centenary and by a further effort on the part of Areas which have not gone over the top. The Department of Finance, under the leadership of Dr. John W. Hancher, is taking energetic steps to secure these results.

RECEIPTS

Up to October 31, 1919, the Treasurer of the Centenary received the sum of \$7,344,983.54. With the exception of

some small amounts this money was received during the five months of the official Centenary year.

Under the agreement quoted above, this amount has been disbursed among the eight participating bodies according to the figures given in this report. To this should be added the moneys received by the eight participating Boards during the year, making a total of \$10,950,936.63. The total receipts for these same Boards for the previous year amounted to \$6,930,550.19, showing a net gain in receipts for the eight participating Boards of \$4,020,386.44.

EXPENSES

The total expenses of the Joint Centenary up to October 31, 1919, are \$3,932,879.72, exclusive of the expenses of the Columbus Celebration. This will not be the final figure. There are still a few unpaid bills awaiting adjustment. On the other hand, quite a substantial sum will come into the treasury for equipment which has been sold to the Interchurch World Movement but which has not yet been inventoried. The equipment consists of

1. Office furniture.
2. The Entire Lantern Slide Department.
3. World Outlook.

While it is impossible to estimate just what these figures will be, until the inventory is completed, in all probability the amount will be several hundred thousand dollars.

On the basis of total subscriptions of about \$112,000,000 the percentage of cost of the Joint Centenary before deducting the credits referred to (\$3,932,879.72) is $3\frac{1}{2}$ per cent. Adding the cost of the Foreign Board Centenary (\$515,233.08) and the Home Board Centenary (\$212,195.33) the cost is 4 per cent. Add the cost of the Columbus Celebration, without reference to the large credits which are certain, the total is 5 per cent.

CENTENARY CONSERVATION

The Centenary Conservation Committee is composed of the following persons:

From the Board of Home Missions—D. D. Forsyth, Chairman; L. C. Murdock, W. H. G. Gould, A. P. Sloan, W. L. McDowell, Frank C. Dunn.

From the Board of Foreign Missions—S. Earl Taylor, General Secretary; A. W. Harris, George M. Fowles, Treasurer; Frank L. Brown, Frank Mason North, John T. Stone, W. B. Millar.

Representing the District Superintendents—Frederick W. Mueller, F. H. Coman, E. R. Heckman.

Representing the Pastors—E. L. Waldorf, Benjamin Young, W. R. Wedderspoon.

Representing the Boards and Societies—Edgar Blake, General Secretary; J. B. Hingeley, Charles Guthrie.

The Committee authorized the following budget from October 1, 1919, to July 1, 1920:

General Conservation Program.....	\$750,000
Special Evangelistic Campaign.....	125,000

It was voted that each organization participating in the proceeds of the Centenary funds should pay its proportionate part of these expenses.

THE COLUMBUS CELEBRATION

The total cost of the Columbus celebration to date is \$1,300,804.16. The receipts were \$299,857.36, leaving a deficit of \$1,000,946.80. This, however, represents a very incomplete report as in the general expense account there still remain a few unpaid bills awaiting adjustment. On the other hand, there are very substantial assets, the value of which has not yet been determined. These assets consist of:

1. Equipment and curios of the general Exposition.
2. The pageant called "The Wayfarer."
3. The moving picture film of the pageant.
4. The organ which was sold but which has not yet been paid for.
5. Certain rebates from the State and from the railroad companies which have not yet been realized.

Any statement as to the value of these assets must, in the very nature of the case, be mere guess work. It is probable that these assets will care for half of the deficit and there is a possibility that they may provide for the entire amount.

WORLD OUTLOOK

The first number of World Outlook was issued in January, 1915. It was carried as a Foreign Board publication until the beginning of the Joint Centenary Campaign when it was transferred to the Centenary and became a Home and Foreign publication.

The Interchurch World Movement desired a publication of this general character and entered into negotiations with the Centenary looking toward the purchase of this magazine. Officers of both organizations agreed that there was neither room nor necessity for competing missionary magazines in this field and inasmuch as the character of the magazine readily lent itself to interdenominational publication the transfer was agreed to.

As shown in the statistical tables the net advances to World Outlook, the amount charged to Centenary publicity and the deficit total \$77,841.25, or an average of \$15,568.25 a year,

which in the judgment of many is a meager sum when compared with the great educational value of World Outlook and the prestige which it has brought to the Church.

The amount advanced by the Joint Centenary Committee, \$64,710.25, is included in the Joint Centenary expense account, and the amount received from the Interchurch World Movement will be credited to this account.

COLLECTIONS

The experience of this year in collecting and remitting large sums of money for the Benevolent Boards emphasizes the fact that the present system is antiquated and entirely inadequate to meet present-day conditions. Treasurers of some Conferences, held six weeks before the close of the fiscal year, had not remitted on October 31st, and it was only after sending many special delivery letters and telegrams that the reports were finally secured.

Some action should be taken by the next General Conference providing that funds for the Benevolent Boards, now being covered into one Centenary total, should be paid directly to a central receiving treasurer and under no circumstances should this money be held back until Conference sessions and much later. Such a plan would best be accomplished by having all churches remit directly to the receiving treasurer, or if some compromise measure should be thought best at this time, arrangements should be made for a representative of the receiving treasurer to be present at the session of each Annual Conference for the apportioned benevolences. In this way money could be banked immediately and interest on several millions of dollars would be saved.

Lybrand, Ross Bros. & Montgomery, Certified Accountants, of New York City, have been engaged to audit the books of each Area office and also the books of the Central office.

GEORGE M. FOWLES, *Treasurer.*

W. J. ELLIOTT, *Associate Treasurer.*

III. ADDRESS OF DOCTOR FORSYTH

D. D. Forsyth: Mr. Chairman and members of the General Conference, Dr. S. Earl Taylor will make the formal report of the Joint Centenary Committee. Doctor Blake will make the report for the Committee on Conservation. I will make an introductory statement covering the relation of our Home Missions and Church Extension Board to the Centenary, and some results of the Centenary in the life of that great board.

We are probably too near the Centenary itself to judge of its real meaning. Men in other days may think of it as the turning point in the life of our denomination. A great New York preacher said some months ago that the Centenary was the most gigantic achievement of any branch of the Christian Church in all modern times. There is no way to give proper recognition to all the human agencies involved in the Centenary campaign. The Church is greatly indebted to the Bishops of our Church, to the District Superintendents, to our Ministers and to many of our Laymen, for the type of leadership, the superb leadership which they gave to this, probably the most significant movement that has ever touched the life of our Church in our time—significant not chiefly because of its great financial goal, but because of its spiritual goal and meaning. You cannot bring before our Church, as was brought before our Church, the gospel of intercession and life service and stewardship and the gospel of world need, and not have a spiritual awakening. The thing that happened to the nation when the nation stood face to face with the world war happened to our church when it stood face to face with the challenge of the Centenary. The Church for the first time discovered herself and her mighty resources and responsibilities, and was willing to undertake the seemingly impossible. The Church in the great Centenary campaign was unified for a single task. You could have touched our Church at any point from Maine to California, and any group in our Church, foreign or American, white or black, on the frontier or in the great city, and have found that Church on tip-toe to undertake to do the thing that was an adequate thing. That was not all. The Church in the Centenary campaign came to life on the matter of its responsibility to its own neighborhood and to the world neighborhood. Why, the Board of Home Missions and Church Extension has been absolutely swamped with the applications coming to our office in every mail for assistance to complete some enterprise or initiate some enterprise that ought to be completed. We had applications for six million dollars out of the reconstruction fund for such enterprises, and we had only one and a half million dollars to distribute. The great majority of these askings were for projects where the people never knew they had a need until the educational Centenary program revealed that need. Livingstone used to say, "The end of the exploration is the beginning of the enterprise." The beginning of the enterprise is the administration of these funds. One New York layman said a year ago, when we were discussing with him a sensible program for conservation, "The most sensible program for conservation is a program of real administration." Our board, in laying the foundation or fixing the basis for the appropriation of the Cen-

tenary fund last year, sent its representatives to every district superintendent in American Methodism, that we might canvass with him his five-year program for the first year's Centenary fund. Then we placed those programs before the Conference boards in all the Conferences. These as finally fixed were printed in all details with a description of every appropriation large or small, and the appropriations recommended by our board. Our regular Centenary program is a very much enlarged program over that of former years. In addition to that program, out of "Reconstruction Funds" we have been able to undertake lines and types of work we have never undertaken before. For example our board has cooperated with our theological seminaries in seeking to have specialized men for special fields as the rural field, the down-town field, the foreign fields, etc. So to-day, with that cooperation, before the first year has closed we have from ten to sixty men in the various theological schools training themselves for special fields. But if the entire product of our theological seminaries were used in our home fields, we could not secure enough men in the next decade to meet the need. So we have seen the need to go out all over the land and make provision for shortened courses. Fifteen hundred men have taken training for rural work in these schools. We have made appropriations to some twenty-two centers of great student populations amounting to \$284,000, in addition to \$30,000 invested in Christian workers for those centers of student population. In addition to all this another type of work has been to furnish war scholarships to men and women whose education was interrupted by the war. We have appropriated a quarter of a million dollars for that purpose; and fifteen hundred war scholarships have been given to deserving men. Some of our colleges have reported to us that half of these men would never have returned to school without this assistance. So that appropriation tipped the scale to college.

When the war closed and the armistice was signed we began readjusting our war work program in America and Europe. But we discovered and came to realize that the only wise thing for the board to do was to make provision for an adequate ministry for men in the army and navy in all the years to come; so that we have gone forward, and in some instances have readjusted our program in military centers and in other instances have very much strengthened it. At Vallejo in California we are cooperating in the construction of an adequate plant. There are always ten thousand men on shore there, and fifteen thousand civilians in the shops. A similar situation exists in Bremerton, Washington, where from six to ten thousand marines are always on shore and ten to twelve thousand workmen are always in the shops. Bishop Hughes appointed one of the finest leaders in the Puget Sound Conference to become

pastor of that great strategic naval center. Our church building there was simply a shack; but now we have a center of religious and social life of that entire naval plant. So that when the influenza scourge was upon us, in the basement of that church our ministry and membership ministered to one thousand marines. A very large per cent of our reconstruction money last year went into the development of our work in industrial centers growing largely out of the war. One illustration of this sort of enterprise is the Emergency Fleet Corporation in New Jersey, where of our First Church in Gloucester, New Jersey, we have developed a work and built three or four fine buildings and given to the pastor of the church assistance enough so that the whole program is being developed.

So at Firestone, one of the great rubber centers of this country, where there is a growing and rapidly developing building enterprise for the employees of this great industry. So at Flint, Michigan, where one of the great industries is concentrating one of its great enterprises. The authorities of that enterprise stated to Flint a year ago that if the city of Flint would take care of its public improvement they would see that the city should have four hundred thousand population in four years. Last fall in one section of the city they were completing thirty-seven homes every day. And we have a church there for that type of population.

Growing out of the war, and as a result of the war, was the migration of colored people to the North, coming into the great cities and into the congested centers of the great cities where we had no adequate provision for housing colored people in our churches. In New York City a year and half ago there were four hundred thousand colored people, and we had seven congregations among them, and only one church building for them. They were worshipping in private houses. Now in Brooklyn we have purchased out of this fund a magnificent church and transferred it to our colored congregation. In Youngstown, Ohio, we purchased a great plant and transferred it to our colored congregation. We have been doing similar work in Chicago where one of our colored churches now has two thousand members.

Our regular Centenary program is much enlarged. Our drafts that went out for the first quarter of 1920 were three times as large as the drafts for the corresponding quarter of the year before. We are cooperating in the support of pastors; of 596 pastors in the city, and 597 city workers, and 2,927 pastors in rural and frontier communities.

We have two or three principles which we try to follow in the matter of the administering of home mission funds. It is the conviction of the board that our major home mission appro-

priations should go to two types of communities—to the community, for instance, where we have the sole responsibility or a clear responsibility, where there is the possibility of a strong development and where with an adequate leadership we can come to self-support in from three to five years. The second type of neighborhood is where it is purely missionary and probably will never come to self-support but where with adequate leadership we can do the work properly. The fact concerning church extension funds is that in all the years of our history we have never had an adequate income to take care of church extension needs. Our income now for a decade has averaged perhaps \$150,000 to \$300,000 a year. We have distributed that over wide areas and broken it up into very small appropriations and invested it where a small amount of money would get some sort of return. We never have made large investments in great city centers. The administration of what we have been able to do has made clear what kind of results can be secured with large appropriations in the cities of this country. In 1916 we had \$87,000 in our opportunity fund and made four appropriations. Out of this we got one million dollars' worth clear, of new property. This year out of the Centenary funds we are cooperating in the development of 484 enterprises in cities, and over 1,050 in rural and frontier communities. Our board appropriated in February twelve times as much money for church extension purposes as in any month in the life of the board. We have appropriated during the quadrennium for church extension purposes within five hundred thousand dollars of as much as was appropriated in fifty-two years prior to 1916.

The Bishop: According to the arrangement for the report of the Joint Centenary Commission, we will now hear from Dr. S. Earl Taylor, of Newark Conference.

DR. S. EARL TAYLOR PRESENTS THE REPORT OF THE CENTENARY
COMMISSION

At the conclusion of Dr. Taylor's report, which was heard with great interest, and in the progress of which the Conference repeatedly burst into thankful song, Bishop Anderson said:

Verily it is worth while to be alive to see a day like this in Methodism. We have all felt the spontaneous impulse to praise. I feel that we ought to mingle prayer with praise. I will ask Mr. Frank C. Dunn, of New England Conference, Rev. E. S. Weaver, of West Ohio Conference, and Rev. Frank Mason North, of New York East Conference, to come to the platform and offer prayer.

PRAYER OF MR. FRANK C. DUNN

Our Heavenly Father, we ask that thy blessing may rest upon

us, that we may not become stingy either in thought or in mind or in heart or in purse, but may really measure up to the great things and the great opportunity that are now before the church. We pray thee this morning for that blessing, for that direction, for that wisdom which we need personally and which we need as a General Conference. For Christ's sake, amen.

REPORT OF THE JOINT CENTENARY CONSERVATION COMMITTEE

Four years ago a paper was read to the General Conference at Saratoga Springs. The paper was entitled, "The World Situation." The statement began with this sentence:

"The Board of Foreign Missions, the Woman's Foreign Missionary Society, and the bishops supervising the work of the Methodist Episcopal Church in foreign lands are constrained to depart from ordinary methods of procedure and unitedly to present to the General Conference a statement concerning an unprecedented world situation which calls for your most prayerful consideration."

After sketching the conditions in Africa as a result of the early days of the war; after touching upon the distressing conditions in Europe, and emphasizing the place of the church in any work of reconciliation and reconstruction; and after outlining the unprecedented conditions in South America, in Mexico, in China, in Korea, in Japan, in the Philippines, in Malaysia, and in India; and after describing the conditions of women throughout the world, the report concluded under the general caption, "The Need of An Awakened Church." May I quote the following sentences from this section of the report:

"Is it not evident that the task which we now present is colossal—that it challenges the church to an utterly new interpretation of its obligations in the dedication of life and property? On the one hand, we present to you a world need which seems to outreach all possible hope. And over against this need the Commission on Finance has told of our measureless treasures of wealth and of life such as only an omniscient God could have provided for a time like this.

"We face the tragedy of a dying world and the peril of a nation rich beyond all compare, called of God to service and hesitating in her choice between a life of selfish indulgence and a life of sacrificial endeavor. This constitutes an emergency unparalleled in all the Christian centuries.

"The time has come to face the fact that the Methodist Episcopal Church is not yet aroused to the emergency of this world crisis. The quadrennium through which we have just passed has been for the foreign missionary forces which we represent a quadrennium of achievement; but, measured by the standards of the present hour, and in the light of the day which is just dawning, the church seems to be standing still. Last year

eighty Annual Conferences of the Methodist Episcopal Church, actually decreased their foreign missionary offerings from regular sources, while the majority of our churches seemed to be content with the report 'The same as last year.'

"Notwithstanding our large increase in membership the church is increasing its offering through the Board of Foreign Missions from regular sources at a rate of about ten thousand dollars a year, which amount must be spread over all the fields of the world, so that the increase in appropriations by the general committee to a field like India measures a few hundred dollars.

"In some of our fields we are compelled to appropriate actually less than the salary of the missionaries in that field, and make no regular provision whatever through regular channels for evangelistic work, educational work, medical work, church erection, the efficiency of our Sunday schools, and the whole range of agencies which are essential to the development of church life. Our foreign fields have presented estimates which call for an annual expenditure of not less than five million dollars to meet the present irreducible minimum of need, and the available funds of both societies are less than half that amount.

"Burdened with the responsibilities imposed by the consideration set forth in this paper, we express our solemn conviction that the present situation on the foreign mission field is without parallel in all the Christian centuries and that the church must either order its foreign missionary forces to cease seed sowing and harvesting, or make more adequate provision. We will reach the one hundredth anniversary of the founding of our Methodist missionary work during this quadrennium. As we review the one hundred years of the apostolic labors of those who have preceded us, rejoicing over their glorious achievements, may the God of our fathers solemnize us with the thought that we live in an age enriched by their toil and sacrifice; that we possess unbelievably greater wealth than they controlled; that we are confronted by vastly greater opportunities for Christian service than they faced, and that these facts constitute God's challenge to us to dedicate our lives and our possessions, without reserve, to the supreme task of bringing the nations to Jesus Christ.

"In view of the conditions herein set forth, we respectfully suggest that the General Conference take such action as it may deem wise, whereby the whole situation may be carefully considered and a report made as to what steps the Methodist Episcopal Church should take more fully to meet its world-wide obligations."

The report was signed:

Luther B. Wilson, president of the Board of Foreign Missions.

S. Earl Taylor, William F. Oldham, Frank Mason North, corresponding secretaries of the Board of Foreign Missions.

Mrs. William Fraser McDowell, president of the Woman's Foreign Missionary Society.

Mrs. A. W. Patten, Mrs. F. F. Lindsay, Mrs. F. H. Sheets, Miss Ella M. Watson, Committee on Consultation.

James W. Bashford, William F. Anderson, John L. Nuelsen, Wilson S. Lewis, Homer C. Stuntz, Francis J. McConnell, Joseph C. Hartzell, Frank W. Warne, Isaiah B. Scott, John E. Robinson, Merriman C. Harris, John W. Robinson, William P. Eveland.

As an outcome, the General Conference took the following action:

"The General Conference has heard with profound interest and concern the statement concerning the world situation as presented by the Board of Foreign Missions, the Woman's Foreign Missionary Society, and the bishops supervising the work on the foreign fields.

"So deeply have we been moved by this compelling statement of facts that we have directed that it be printed and that a copy of it be sent to each pastor of the Methodist Episcopal Church throughout the world. We have also ordered that additional copies be printed for circulation among the laymen of the church.

"Without attempting to enter into the details of so vast a program, we hereby instruct the Board of Foreign Missions to express to the missionary leaders of the Methodist Episcopal Church, South, our appreciation of their proposal looking toward cooperation in the Centenary occasion, and in consultation with them to take such steps as may be necessary to prepare some adequate program of advance for each of our mission fields, and to announce to the church a united world program not later than January 1, 1918.

"We have directed that the years 1918-1919 be set aside for the Centenary celebration of the founding of our missionary work, and we would further direct that the Board of Foreign Missions be instructed to take such steps as may be necessary for the thorough organization and enlistment of every member and friend of our church in the more adequate support of the foreign missionary enterprise and especially in carrying out the features of the world program which is to be prepared under these instructions.

"The call of God is so unmistakably clear and so imperative that the only course for an obedient church is an immediate and sustained advance."

At the November meeting following the General Conference, the Board of Foreign Missions took this action:

"We recommend that this board authorize the executive com-

mittee to appoint a committee of one hundred to prepare for the next annual meeting of the board the world program which was called for by the action of the last General Conference."

The Committee of One Hundred met at Niagara Falls, September 17-19, 1917, under this authorization, and we place on file with the secretary of the General Conference a copy of the report of that committee.

In the meantime, the Board of Home Missions and Church Extension proceeded with its work of making surveys concerning the needs in America. The results indicated that something more than fifty millions of dollars were required to do the work necessary in the next five years. But under the advice of the bishops, this amount was cut to forty millions of dollars, the amount already fixed by the Board of Foreign Missions; and at a joint meeting of the Board of Home Missions and Church Extension and of the Board of Foreign Missions held in Philadelphia, the total sum of eighty millions of dollars was fixed as the Centenary goal for these two great boards. Later, because of the entry of America into the war, the sum of twenty-five millions of dollars was fixed for war work and reconstruction, making a grand total of \$105,000,000 to be raised by the Board of Foreign Missions and to cover a period of five years.

Centenary Commissions were elected by the Board of Foreign Missions and the Board of Home Missions and Church Extension, to carry on the Centenary duties of the respective boards. The Centenary Commission of the Board of Foreign Missions was composed of John T. Stone (chairman), Frank L. Brown, W. E. Doughty, George P. Eckman, F. M. North, George M. Fowles, John F. Goucher, L. O. Hartman, Frank H. Horne, A. W. Harris, James R. Joy, William B. Miller, John R. Mott, A. P. Nelson, Fred B. Fisher, H. Lester Smith, S. Earl Taylor, E. S. Tipple, R. B. Urmey, Bishop L. B. Wilson.

The Centenary Commission of the Board of Home Missions and Church Extension was composed of Bishop Joseph F. Berry (chairman), D. D. Forsyth, Ralph E. Diffendorfer, Ralph Welles Keeler, Bishop Thomas Nicholson, Frank C. Dunn, W. H. G. Gould, Elmer E. Kidney, Leonard C. Murdock, William S. Pilling.

For conducting the campaign and as the responsible body for all matters having to do with the Centenary interests affecting both boards, each board elected representatives to a Joint Centenary Committee. The representatives of the Board of Foreign Missions were Frank Mason North, John T. Stone, George M. Fowles, Frank L. Brown, and of the Board of Home Missions and Church Extension, D. D. Forsyth, W. H. G. Gould, Frank C. Dunn, Leonard C. Murdock.

The Joint Centenary Committee organized with D. D. Forsyth,

chairman; S. Earl Taylor, executive secretary; Ralph A. Ward, associate executive secretary; George M. Fowles, treasurer.

Later, when the Methodist Episcopal Church, South, united in the Centenary plan with askings for \$35,000,000, a Joint Centenary Commission of these two great branches of Methodism was organized with W. W. Pinson, chairman; John R. Pepper, vice-chairman; Ralph A. Ward, secretary. The representatives on this commission from the Methodist Episcopal Church were D. D. Forsyth, John F. Goucher, Leonard C. Murdock, John T. Stone, S. Earl Taylor, W. H. G. Gould, and from the Methodist Episcopal Church, South, Bishop Atkins, W. B. Beauchamp, Miss Belle Bennett, E. B. Chappell, Bishop John M. Moore, John R. Pepper.

The Methodist Episcopal Church, South, proceeded similarly with its work. A Centenary Commission was created and a conference similar to the Niagara Falls Conference was held in Memphis; and, after mature deliberation, thirty-five millions of dollars were fixed as the Centenary goal for the Methodist Episcopal Church, South. Thus the two branches of Methodism fixed as a goal the sum of \$140,000,000.

The financial achievement of the Centenary is known throughout the world and among all denominations, and is introduced here merely for the purposes of record. The Methodist Episcopal Church, South, instead of raising \$35,000,000, raised \$53,000,000. The Methodist Episcopal Church, instead of raising \$105,000,000, raised \$112,000,000. Thus the two churches raised the grand total of \$165,000,000. The contributions by areas are as follows:

Atlanta	\$1,469,300
Boston	4,866,070
Buffalo	8,184,157
Chattanooga	1,216,244
Chicago	12,710,466
Cincinnati	15,264,106
Detroit	6,152,565
Denver	1,569,000
Helena	1,756,842
New Orleans	979,565
New York	6,453,210
Omaha	8,749,900
Philadelphia	7,342,015
Pittsburgh	7,220,389
Portland	2,300,319
San Francisco	4,646,660
Saint Louis	3,600,000
Saint Paul	5,420,000
Washington	6,901,530
Wichita	5,493,000

We quote from "The Address of the Bishops" as delivered by Bishop McDowell:

"We cannot adequately characterize the Centenary movement. Nothing else equal to it was ever planned or achieved by any denomination. In magnitude, scope, wisdom, spirit and success, it was a supreme achievement. Your bishops unite with you in devout thanksgiving to God for the glorious triumph of the movement."

The facts concerning the achievements of the Centenary are generally known to the church at this time. We know that 400,000 people are enlisted in the fellowship of intercession. We know that more than 200,000 tithing stewards are enrolled as a result of the campaign. We know that more than 20,000 young people have been enrolled as prospective candidates for life service. We know that the unit system has been set up and put in operation in about 15,000 churches. We know that the minute men responded to the Centenary call and that they delivered more than 400,000 addresses in churches, Sunday Schools, young people's societies, in schoolhouses, at commercial clubs and elsewhere. We know how the whole church was stirred and by what processes the gigantic educational campaign was carried forward. Our hearts rejoice over the report made on the opening day of this General Conference, that the evangelistic campaign with which the Centenary movement culminated, has already brought approximately half a million people into the kingdom of Jesus Christ.

This was not the work of a board or of any small group of men, but was the work of the whole church and was perhaps the most inspiring example in history of what a thoroughly aroused church can do by cooperation, by team work, under the blessing and direction of Almighty God.

The financial accounts of the Centenary movement proper were closed as of June 1, 1919. The treasurer of the Joint Centenary Committee will place on file with the secretary of the General Conference the report of the treasurer covering all matters of Centenary expense. The Centenary accounts of the central office have been audited by Lybrand, Ross Bros. & Montgomery, an accounting firm of national reputation, and the accounts of all of the area offices have likewise been audited. The general facts have been published by all of the church papers and the details are accessible to any who desire to know. With all the difficulties involved and the urgent necessity for great haste in pushing a campaign of such dimensions, the percentage of promotional expense has been less than in many other similar enterprises.

As a result of innumerable campaigns for funds for all sorts of religious and philanthropic purposes, as well as for governmental and war purposes, a science on campaigning has been quite definitely developed. There are probably twenty-five men in the United States who could be classed as financial cam-

paign experts and who, within a few hours, could give a fairly accurate estimate of the cost of any proposed financial campaign, provided they were given data as to the amount of money to be raised, the number of people to be reached, the extent of territory to be covered, and the features other than that of mere money raising to be incorporated in the campaign. The per cent cost of campaigning is fairly well understood and can be reduced almost to the accuracy of actuarial tables. Before the war, the cost of campaigns for colleges, hospitals, etc., approximated two and one half per cent of the amount of money to be raised. Because of the enormous increase in the cost of everything that enters into a modern financial campaign, because of travel cost, of clerical hire, cost of print paper, cost of transportation, etc., it has been demonstrated that a campaign of any sort costs about twice the amount of the pre-war period. Those campaigns which are now being projected are estimated to cost something in the neighborhood of five per cent of the amount to be raised.

The strong business men of one of the leading denominations, in making out a denominational campaign budget, recently estimated the probable cost of their campaign at eight per cent in view of all of the uncertainties of rapidly mounting costs.

The total cost of the Centenary campaign will not exceed four per cent, and when the valuable Centenary assets are all disposed of, it is probable that the expense will be about three and one half per cent.

Undoubtedly, there was waste in connection with the Centenary movement. Undoubtedly, many items of expenditure could have been eliminated or reduced if more time had been available for the ordinary methods of detailed committee supervision. Undoubtedly, much more efficient leadership could have been provided from the top down if there had been time to select and train the type of leadership called for.

But when one remembers the parks of weather-beaten automobiles, the piles of junked aeroplanes, the mountains of rusting shell, the ninety-six or more investigations concerning expense which have been started in Washington as a result of the war, one simply comes back to the great central fact—that we won a great victory at a great price, and a part of that price was hurry, pressure, mistakes of judgment, and mistakes due to mistaken orders or sheer stupidity. But still—We Won the War.

Another outstanding fact which will interest our entire church is contained in the report of the Board of Foreign Missions as presented in the handbook to this General Conference. This statement shows that the Board of Foreign Missions' share of the entire Centenary expense was fully paid out of the first year's income, while at the same time it was possible to make

the greatest appropriations for work in the field in the history of foreign missions.

In October of last year D. D. Forsyth, corresponding secretary of the Board of Home Missions and Church Extension, wrote the following concerning the home board:

"Our board could pay its half of the entire Centenary expense, and with our cash balance, take care of the appropriations more liberally than we have ever done before and thus have our board on a cash basis. Our position would be entirely hopeless as we face the emergencies growing out of the war were it not for the Centenary."

In other words, the Centenary income for the first five months covered all Centenary expense, made possible much larger appropriations than ever before, and the only items to be charged up to the funds raised during the next five years are the ordinary administrative expenses of the boards, with the exception of whatever conservation program may be determined upon by this General Conference. Concerning the latter, it may be said that the conservation program from the close of the Centenary period to March 31, 1920, cost \$660,363; and over against this item the finance department of the conservation program reports that during this period new Centenary subscriptions have been secured amounting to \$3,000,000.

Dr. John W. Hancher is authority for the statement that after a college campaign is over it frequently happens that during the five succeeding years as much money comes in as was raised in the original campaign. This, as a result of an awakened interest, of amounts written in wills, of annuities, etc., and because of new givers who are discovered.

It is perfectly clear, therefore, that with more than \$12,000,000 not yet pledged by the churches under the quotas assigned, and with a normal inflow of new funds, the conservation work of the quadrennium and all items of ordinary administrative expense may be much more than provided for by new subscriptions which will come in as a result of conservation work.

But the financial record of expenditures for the quadrennium is closed. Expenditures, whether wisely or unwisely made, have been made. The books have been balanced. The accounts have been audited, and the record is before this General Conference.

THE CENTENARY PROVIDENTIALLY TIMED

If only we would write the history of our time with God in it, how illuminating would be the page! Clearly the Centenary was a providential movement. No man timed it. It may have seemed almost by chance that a handful of men came together in New York City in April, 1818, to form the missionary society, but that fact, incidental as it may seem, fixed the date

of the Centenary celebration for the spring of 1919 just at the close of the world war.

When the General Conference took action four years ago, we did not know that America would enter the world war. We could not dream of the astounding changes which were to take place throughout the earth in these four brief years. We did not know that at the very time when the armistice was being prepared and signed, the Boards of Foreign Missions and Home Missions would be meeting in New York to make final plans for the projection of the Centenary movement. We did not know that, suddenly, as a great light from heaven, the men on these boards should more fully realize that God had prepared the Methodist Episcopal Church for instant action at a time of world emergency, and, in his good providence, had placed her in the very forefront of the Christian armies of the world which were to march out in battle array to "carry on" the work of the boys who quietly sleep under the red poppies of Flanders Field.

What would have happened in the Methodist Episcopal Church had God not timed the Centenary for the spring of 1919? Let us read from the report prepared by Dr. North:

"The board was never in a more secure and sound condition than when it approached the hundredth anniversary of Methodist foreign missions. It had for six years created no deficit, had added somewhat each year to its appropriations to the fields, had kept its administrative and cultivation expenses at a low percentage of the total receipts, and at the end of that time had liquidated the debt of over \$121,000 with which the period began.

"The missionaries on the field had been increased by 25 per cent, and the membership of the foreign churches had gained over 20 per cent.

"But, while Centenary enthusiasm was rising, exchange in India and China was falling. To-day it requires a dollar and thirty cents in India, and more than two dollars in China, to do what one dollar would do three years ago.

"Transportation costs are from one half to three fourths more and necessaries of life in most of the fields have increased relatively more than in America, while the margin in missionary income is less than in the corresponding station here.

"We did not know it, but the Centenary was timed to meet the most serious financial crisis our missionary society and its successor, the Board of Foreign Missions, have ever known."

Next to the disaster of retrenchment would have been the disaster of allowing our great work to stand still. We quote again from Dr. North:

"The docket of the mission fields was crowded with unfinished business. Institutions had been projected, land bought and partly paid for, material gathered for foundations not yet

laid, buildings planned and built but in part cooperation tentatively agreed to, but ineffective for lack of funds, work outlined and untouched because of inadequate staff, wide fields fenced, but fallow, awaiting the plow and the worker.

"Everywhere a vital, expectant, progressive company of devoted missionaries, steady at their posts, ready for advance, and waiting, waiting for supplies and reinforcements from the home base."

WHAT HAS THE CENTENARY MEANT TO THE MISSION FIELD?

"The Centenary is filling the channels, is pouring water on the wheels, is putting in the foundations and lifting the walls, and everywhere valiant, devoted, patient missionaries are finding their dreams coming true.

"The mission world is new because of the funds of the Centenary. Little ventures have developed into wide, wise, comprehensive programs. Expert study of China, India, Latin-America, Africa and Europe, stimulated and supported by the Centenary, for months has been going forward.

"We have had surveys, we are now getting blue prints. In the program placed so vividly before the church in the Centenary campaign were new orphanages, new services—literature, social influence, industrial training, physical betterment; a larger evangelism—better churches, Sunday school organization, a system of itinerating; in everything, a stronger staff, greater efficiency, higher ideals.

"The Centenary means prevention of disaster, completion of the existing enterprise, but, far beyond this, the new constructive program which will give among the peoples of the world a place of action for the gospel of our Lord for a thousand years."

It would be impossible in the brief space of this report to attempt to tell all that the Centenary has meant to the mission fields at home and abroad. The more complete statements can be found in the annual reports of the corresponding secretaries of these boards as printed in the General Conference handbook. But an idea of the astounding movement that is now going forward may be gained from facts like these:

THE CENTENARY AT WORK IN METHODISM'S WORLD PARISH

Appropriations made by the Board of Foreign Missions last November in comparison with the appropriations of the previous year:

Africa—	
1918-19	\$76,755
1919-20	370,480

Eastern Asia—	
1918-19	362,817
1919-20	2,222,850
Southern Asia—	
1918-19	325,172
1919-20	2,130,230
Latin America—	
1918-19	214,206
1919-20	1,581,900
Europe and North Africa—	
1918-19	201,230
1919-20 }	740,950
1919-20 }	1,315,470

EUROPE

The Centenary movement placed the Methodist Episcopal Church in a position for immediate and effective action in Europe. Along the battle lines in France, because we were prepared for immediate action, the government turned over to us five villages in the neighborhood of Chateau Thierry for reconstruction. Because of the efficiency of our work, this number was increased until now we have thirty-two.

In this region we have helped the people to live through the winter where they have been in dugouts and cellars with no coal and no light. We have provided food, clothing and place for entertainment, and have done all within our power to build up the morale of the people. At Chateau Thierry we have purchased a memorial to our heroic soldiers and marines who died in that district. This memorial is intended to commemorate the ideal for service for which they gave their lives, and it will become a permanent social settlement with clinic, kindergarten, classes for young people, and a place of wholesome recreation for the families of the people of Chateau Thierry.

We have also been called to the San Quentin area for special social service work under the immediate auspices of the government.

In some of the populous sections of France, from seventy to eighty per cent of the babies are dying, and we are establishing day nurseries, clinics, and at Chateau Thierry we have a specialist in dealing with problems relating to infant mortality.

We have purchased an orphanage of 225 acres, have remodeled the buildings, put up three cottages for family groups of children, a school building, a farmer's residence, a gymnasium, a playground, and a modern barn and stables with silo (probably the first silo in France).

At Grenoble, at Marseilles, at Toulon and other centers we have purchased properties for the purpose of helping folks educationally, of giving them facilities for recreation, and of pro-

viding the moral uplift which comes from the life of the church.

In Toulon, where it is said to be impossible for shop girls to live decent lives because of present living conditions, we are making it possible for some of them to enjoy the benefits of restaurant, housing, club and church life.

A grand total of \$425,000 has been contributed to the various benevolent enterprises in France since the war, and all of this is a result of the Centenary.

In Italy we followed the battle line through Udine, Gorizia, Trent, Trieste; and we are now at work in Fiume. To help the farmers reclaim the devastated Venetian plains in the plateau district, beyond Udine, we purchased 10,000 plows, and Dr. Tipple has recently written:

"These plows have been operating for some months, preparing the ground for the harvest that Italy so desperately needs. On my last trip into the north a short time before I sailed for New York, it would have rejoiced your heart to look out upon many fields green with the oncoming grain, many of them the very fields that a few months back were torn and desolate from the war."

Into the devastated region we sent clothing, shoes and food; and all along the battle line, by means of colporteurs and laymen, we have been distributing relief supplies.

In Trent we opened a dispensary for medicine for the poor people who were absolutely unable to get medical supplies but for our aid. We opened a big depot for condensed milk for the children, and have been distributing condensed milk for a year and a half in sections where the children would have had no milk at all.

For our pastors who are destitute of clothes, we have furnished a suit for the pastor, a dress for the wife, clothing, hats and shoes for the children.

We have helped feed and care for about 8,000 orphan children.

In the city of Rome we have loaned our property on Via Garibaldi to the government for the special care of underfed and sick children. On the main tram line between Naples and Pompeii we have bought a superb piece of property which is considered to be the second finest old palace and garden in the vicinity of Naples. It has a frontage of more than 600 feet on the Bay of Naples, and here we are developing an orphanage, a day nursery, a gymnasium, and a playground as well as a resting place for tired mothers.

At Genoa we have established a sanitarium for maimed and blind soldiers. At Pisa we have established a hostel for girls in connection with the University of Pisa. At Florence we have purchased a fine property for the girls' school, in addition to the church property which we have in that historic city of art.

At Venice we have a church just off the plaza of St. Mark's, and we have also an industrial institute where we are supporting one hundred orphans with Centenary money. The boys are taught wood carving, shoemaking, printing and other useful occupations.

On one of the seven hills of Rome, overlooking the Vatican, we have about thirty acres for a great college which will ultimately affect the whole Mediterranean Basin.

In the city of Fiume we have an ex-officer of the navy and his wife, two devoted Christian people, in charge of a day nursery and industrial school for girls, and a relief station. We are doing our best at that point to care for the needy poor, to help educate some of the young women for practical lines of work, and above all to disseminate the spirit of love and good will, which spirit alone will ever bring peace to the disturbed peoples of all this part of the world along the eastern shore of the Adriatic.

The Commission on Europe appointed by the last General Conference was represented in person on the field, and by rapid exchange of cablegrams, instant action was possible where relief and reinforcement were required.

In relief of human suffering, while the work was all too inadequate as any such work must be, it was a satisfaction to know that almost before the armistice was signed our relief supplies were under way. The first shipment included:

- 1,000 pounds of tea.
 - 1,000 pounds of coffee.
 - 1,500 pounds of cocoa.
 - 16,200 pounds of corned beef.
 - 21,600 pounds of bacon.
 - 30,000 bars of soap.
 - 7,200 cans of syrup.
 - 600 cases of fats.
 - 96,000 cans of evaporated milk.
 - 48,000 cans of condensed milk.
 - 1,000 women's coats.
 - 2,520 suits of children's underwear.
- Quantities of shoes, men's suits, stockings and overcoats.

Later forty-five cases of shoes and clothing were sent to Genoa, Italy; \$20,000 worth of supplies were shipped to Roumania; \$10,000 worth of supplies to Bulgaria. As far as possible the supplies were packed in standardized cases which were designed for kitchen cabinets, equipped with three shelves and hinge doors which could be used to great advantage by the refugee housewives. Six thousand underfed women and children from northern Germany and Austria were sent into Switzerland and Denmark for periods of from six weeks' to two months' rest and recuperation.

Much needed help was given to our churches in Denmark,

Norway, Sweden and Finland, in the countries which were not in the war, but which were sadly affected by the war.

As soon as it was possible to send supplies into Germany, the board cabled funds to Bishop Nuelsen, who was able to purchase supplies in Switzerland and to send the first relief train of three cars into Germany. One car load of supplies was directed to the seat of the South Germany Conference, and each minister, as he went back from the Conference, carried with him such supplies as it was possible for him to transport, and these he distributed through his people to the most needy families of the community. Other supplies have been sent in from the north. And all over central Europe the word has gone that the Methodist Episcopal Church, among all the church forces of the world, has been conspicuous by reason of the fact that it has done its utmost to help suffering women and dying children.

A prominent attorney, who is a member of this General Conference, told us the other day of a subscription of \$5,000 which had been sent to his firm by a Jewish woman, to be administered in this country for relief of women and children who were in distress. The partner in the law firm raised with this attorney the question as to whether or not this fund might not be administered advantageously under the direction of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. His colleague replied that he thought this would be an admirable agency for handling the fund; but inasmuch as he was a Methodist himself and the donor a Jew, it seemed wise to him for the partner to write to the Jewish woman stating the facts and asking for her advice. An immediate reply was received from this woman stating that she would be delighted to have the fund administered by the Methodist Episcopal Church, as she had heard of the work we were doing for the relief of human suffering in Europe, and she knew that our work was not narrow or sectarian, and she believed we were best qualified by organization and spirit to administer this fund.

When one remembers that five million children in Europe are now facing starvation; that multiplied millions more are so seriously underfed and so dwarfed in mind and body that they constitute a physical and moral menace to Europe for the next thirty years; and when one remembers that the matter of relief of human suffering is not a problem of the spring or the summer or of the year, but of the next five years; and when one recalls the facts that the lowest estimate made for relief for the year was \$50,000,000, and that Mr. Hoover's original estimate was \$100,000,000, it would seem as if the Methodist Episcopal Church ought to join hands with the other churches of North America in an earnest effort to cooperate with any agencies that are of a willing mind and heart in raising the funds necessary to

help Europe to its feet. As David Livingstone said in another connection, "May God bless anyone—Christian, Jew or Turk—who will help to heal this open sore of the world."

EASTERN AND SOUTHERN ASIA

In eastern and southern Asia, as well as Latin America, Centenary secretaries have been at work. Men who were trained in the Centenary here went back to their mission fields to reproduce the major lines of Centenary activity as they had developed in this country, with such adaptations as would be required for the church in mission lands.

Programs of Christian stewardship, of intercession, and of evangelism have been developed rapidly, and in each of our principal mission fields a financial movement is in progress which will compare favorably with the Centenary movement in the home land when comparative numbers and wealth are taken into consideration.

In Japan it was proposed to raise 100,000 yen, but at the last Annual Conference a layman arose and proposed that the sum be fixed at 600,000 yen, and the movement for securing this amount is now in progress.

In India the "Lakh of Rupees" is the native expression for a fabulous sum of money, or \$100,000 rupees of silver. The Centenary movement in India, in a land of low wages and of extreme poverty, such as we hardly imagine, has set as its goal fifty lakhs of rupees.

Not only are these major movements going forward, but the earlier dream of the development of a great national or continental program is becoming a reality.

Dr. Ralph Ward, who had charge of the foreign surveys during our Centenary movement, was made one of the associate secretaries of the Board of Foreign Missions and had charge of the Centenary movement there, in cooperation with the bishops in China. Several Chinese and China missionaries were given special opportunity to aid in the Centenary movement in America for the purpose of studying its methods and breathing its spirit.

For several months Chinese leaders worked in the Centenary offices at New York, and translated and prepared special literature for China, that the technique of the Centenary as well as its messages should become fully available to their people who speak or read Chinese.

The first Centenary task in China has been the discovery and statement by the people of China themselves of the program and objectives of China Methodism. Our Methodist Church in China is now experiencing the joy of stating for herself great objectives on a nation-wide scale.

One hundred of the best American missionary and Chinese

leaders spent weeks of time during the fall of 1919 and the early winter of 1920 studying the responsibility of China Methodism for service.

Program statement meetings were held in each of the seven Annual Conferences. Laymen, missionaries, and all of the Chinese pastors for any given locality attended these meetings. All discussions were opened by the Chinese themselves, and every effort was made to generate an indigenous movement. Then, after each one of these Conferences, and in some cases even before the Conference had been held, a few picked Chinese and missionaries from that territory were asked to travel in some other Conference. A little company left Peking after the Annual Conference there in September, for the long journey to West China. Their number was gradually increased until, by the end of the series of Conferences, there were brought together in Peking in January over one hundred of the strongest Chinese and American leaders who had seen their own work in perspective by first-hand visitation of that of some other part of the country.

The days and weeks of travel together had produced an esprit de corps and a community of ideals on the part of the men living in widely separate parts of the country. They had tramped together. They had ridden in little native house-boats. They had traveled together on trains and steamers. They had slept together in Chinese inns; and in transit, they had gone over maps and charts especially made for the occasion, and as a result were prepared men with a full poised judgment for the great Conference held in Peking.

For two weeks the Peking Conference continued. All present were invited to bring up any question and all questions which had any bearing on the program of the church. These were taken up in orderly fashion and not a single one was in any sense sidestepped or ignored. So thorough had been the preparation of the thinking and the spirit of the Conference that not a single action was taken which did not receive either a unanimous vote or an overwhelming majority.

The national program that is prepared and announced in the March number of the *China Christian Advocate* is one of the most advanced pieces of program building in a mission field ever wrought out.

Experiments were made with the use of Centenary lantern slides in China. Meetings were held in the largest auditoriums available and in some instances as many as 5,000 people thronged the open courts to witness out-of-doors exhibitions of Centenary pictures.

Experiments were made with stereopticons in villages. As a single illustration, missionaries with stereopticons and slides similar to those used in the United States came to a village of

30,000 people. An idol theater was in process and was scheduled to continue until one o'clock in the morning. So friendly were the people to the proposal of the missionaries for a stereopticon address that the theater was abbreviated by two hours and the stereopticon pictures were put on before an audience of between two and three thousand people in the idol temple itself.

One of the greatest problems before China to-day is the rapid education of the masses of its people to participate in the republic. Stereopticon lectures have proved their very great value as a means of rapidly giving to the masses of China those great messages essential for their new life.

The following paragraph from the minutes of the Central Conference of Eastern Asia may well summarize the Centenary movement as it has thus far developed in China:

"A greater Methodism is coming forth from this program study Conference to face the clamant needs of China. The months of careful survey, personal study in every missionary center, which have culminated in these days of intensive scientific heroic planning at Peking insure that the Methodist Episcopal Church shall at last become a unified national body. Clearly, the hand of God has led us to this hour. China is desperately seeking some force that shall weld together her latent powers for the salvation of her national life. At this moment it is possible for Methodism to say that as a whole it is facing its whole task."

INDIA

In India a similar movement has been in progress. Dr. Brenton T. Badley went back from our Centenary movement as the Centenary secretary for India. The files of the India Witness will reveal how comprehensive and how aggressive have been the plans of the Centenary leaders in India. The following outline will illustrate the rapid development and the scope of the Centenary movement in that great land:

OBJECTIVES IN THE CENTENARY CAMPAIGN IN INDIA

1. Make intercession vital through the Church.
2. Make effective principle of Christian stewardship.
3. Secure financial quota.
4. Hasten day of complete self-support for our churches.
5. Lift entire spiritual level of the Christian community.
6. Secure full sympathy and cooperation of young people in enterprises of the Church.
7. Educate Church on missionary obligations and opportunities.
8. Discover and prepare indigenous leadership.
9. Relate our English Churches more vitally to missionary work of field.
10. Reach certain definite goals in various departments of work.
 - (a) Double number of members.
 - (b) Reach Sunday school enrollment of 250,000.
 - (c) Reach a total baptized Methodist community of 500,000.

- (d) Double number of workers in training and theological schools.
- (e) Reach enrollment of 5,000 chaudris or village headmen.
- (f) Enroll time legion of 10,000 persons pledged to give minimum of two hours a week to voluntary evangelistic effort.
- (g) Make entire teaching staff of mission schools Christian.
- (h) Triple number of Christian students in colleges and high schools.
- (i) Establish 500 additional primary village schools and double present attendance of Christian children.
- (j) Make each middle school recruiting ground for higher education.
- (k) Make each high school and college recruiting ground for Christian service through students' volunteer bands.
- (l) Distribute and sell 5,000,000 Scripture portions in various vernaculars.
- (m) Distribute 100,000,000 religious tracts in various vernaculars.

If time and space of this report permitted, it would be possible to outline the development of similar movements in Mexico, in all Latin America, and in Africa. (Detailed information regarding these movements may be found in the reports of the Bishops of the various foreign fields.) But even a casual conversation with any of the missionary leaders from the foreign fields will demonstrate the fact that as a result of the Centenary movement, literally all things are becoming new in the foreign work of the Methodist Episcopal Church.

Bishop Oldham has well summarized the situation in his inimitable way in his report on South America, where he says:

"Our hearts are filled with gladness and our lips with blessings whenever we heard the words The Centenary. Surely it is of God. We have been so cramped and hindered, so loaded with debt and discouraged. And now, like a south wind blowing upon icy fetters, comes the word of the marvelous accomplishment of the Centenary program. The heart of South American Methodism is swept with gratitude. Our souls are uplifted, and we solemnly vow we will not merely receive, we will give—give ourselves to prayer and more earnestly than ever to evangelistic toil and sacrificial effort. We will call upon our sons and daughters to give their lives to the church, and we will give of our substance. We, too, will offer our tithes and offerings and with God's help we will try to prove ourselves worthy of the love and generosity that are being poured out upon us. The church can depend upon our doing our share and more. Already our First Church in Buenos Aires leads all Methodism in its per capita giving, subscribing over \$100,000—with a membership of 200. The other churches will, according to their means, keep step with Methodism. Our area secretary, Dr. George A. Miller, who has already won our confidence, is already

making plans for an aggressive spiritual movement. These plans are being cheerfully accepted, the tide begins to rise, hope everywhere brightens the horizon, the better day comes."

A very significant development in connection with our Sunday school and young people's work abroad is emphasized by Dr. L. O. Hartman as a result of his recent investigation in Europe. He says:

"The outstanding feature of the Centenary effect on the Sunday schools of Europe is the new opportunity for kingdom service it has brought to the youth in our Sunday schools. Here, especially in Scandinavia, we found many young people ready and willing to offer themselves for service in the mission fields of the church. When we remember that many of our very best missionaries came from these European countries, this new zeal for life surrender fanned by the Centenary hope is most significant. We dare not disappoint these hundreds of capable candidates for missionary service."

THE CENTENARY AND THE HOME BOARD—SO FAR

The first and most important effect of the Centenary at home has been the awakening of hundreds of churches that were asleep. The unprecedented campaign of education leading up to the subscription of \$113,000,000 revealed to many congregations the fatal inadequacy of their plants and programs. The obligation to the unreached elements in the community loomed up as never before. Not long ago we heard from a little church in the far Southwest that it had bought a lot costing \$750 and was erecting a chapel costing \$1,350 more, for the benefit of the 1,800 Mexicans in that town. They simply asked to whom should the deed for the property be made out. Without any suggestion from outside they did this thing, because the Centenary had awakened them. Applications for aid from reconstruction funds last fall were six times as great as the funds available, and it is probable that the larger part of these came from churches, which when the original survey was made, honestly believed that they needed nothing.

A second effect of the Centenary is that it has enabled the Board of Home Missions and Church Extension of the Methodist Episcopal Church to relieve certain social and religious necessities growing out of the war or revealed more clearly by it.

WAR SCHOLARSHIPS

Nearly a quarter of a million of dollars is being given this year to the Methodist boys whose education was interrupted by military or naval service and who might not have been able to resume their school life without assistance. This phase of the board's activity has met with the universal gratitude of the boys themselves, their fathers and mothers, the college authori-

ties and the preachers and quarterly Conferences of the churches from which they came.

One college president says: "We have a number of students in college this year who could not have been in college, and probably never would have been in college again, if it had not been for the encouragement of the Centenary scholarships. Some of the boys came back very much at sea as to what they would do, very downhearted and discouraged over the outlook, out of joint with affairs educational and otherwise, ready to drift into the first thing open, and yet entirely capable of taking and using the very best in a college course. I cannot conceive of a finer investment of the Centenary fund than in the rescuing of manhood in such potentiality and usefulness, and tying up for all time to the church men who certainly must be loyal, from the realization that in the time of their deepest need, they were thus so wisely served by their church. From a feeling of doubt at first, I have become enthusiastic over this method of investment. There may be some cases where it will seem to be wasted, some places where it will seem to have been unnecessary, and some cases where the future will show a lack of gratitude, but a certain amount of that is unavoidable in every proper enterprise, and I believe that the larger amount of the investment has been invested to the highest usefulness in this manner." And a student adds: "Returning to college almost immediately upon my discharge, only several months intervening, I received a Godsend, as it were, in this Centenary war scholarship. I have missed one entire year of college, but the scholarship fund is helping me to tide over another school year which started very gloomily for me. I was promised work upon returning to college, but this work was not forthcoming as expected. Hence, my embarrassment. I am hoping to be a help to some needy student in years to come in like manner as the Centenary scholarship was a decided and absolutely necessary help to me. With the aid of the allowance for the second semester, I hope to remain in college and do my best. I hope to enter the Christian ministry after completing my education and solicit your prayers in my behalf. I shall pray for your work likewise."

GOODWILL INDUSTRIES

An appropriation of \$295,000 has been made to fifteen of these beneficent institutions in leading industrial and commercial centers all the way from Boston to Los Angeles and including Philadelphia, Pittsburgh, St. Louis, Denver and San Francisco. In this work of double reconstruction, old material is made over to be used again and men and women who had dropped out of normal economic life are restored to productive pursuits under a process shot through and through under a

Christian idealism. The rate of expansion in this line is limited now chiefly by the lack of properly trained men.

NEGROES IN THE NORTH

The hundreds of thousands of Negroes swarming up from the South to the congested quarters of Northern cities are now being cared for in some degree by that institution which traditionally lies closest to their life, the Christian Church. A community house has been built in Chester; two fine down-town churches in Chicago have been purchased and turned over to Negro congregations. One of these churches now has a membership of 2,000. A similar transfer is being effected in Youngstown; and also in Brooklyn. Over \$700,000 this year is going to discharge the debt we owe (North and South) to this race whose needs so greatly exceed its resources.

THE MEN IN UNIFORM

Before the world war no man was so lonely or forgotten as the United States soldier, sailor or marine. That will never be true again. From Portsmouth and League Island on the Atlantic to Vallejo and Bremerton on the Pacific, the special attention given during the war to the social and religious life of the sons of Methodist homes, is being continued as required. Nearly \$10,000 a year is going to Methodist Episcopal chaplains for incidentals, and at strategic places adequate plants are planned. At one of these points, where the church is only fairly strong, there are 11,000 mechanics permanently employed and there are 10,000 sailors and marines on shore constantly from ships that are being repaired or supplied. At Bremerton, Washington, the government has already completed three dry docks and is now building two more. The total cost of this development is \$52,000,000. We are now in process of building an adequate plant there. Last year at Bremerton, in the basement of our old and very inadequate Methodist Episcopal Church, a thousand cases of the flu among marines were treated. In the same old church the public library has its quarters. Our church, as poor as it is, is in the center of the social and religious life of the great naval base. The Board of Home Missions and Church Extension is furnishing the pastor two helpers.

This caring for special classes has, in one instance, taken a unique direction. In the town of Rochester, Minnesota, where the celebrated Mayo Brothers' hospital is located, Methodist patrons from all parts of the country average one thousand a month. The local church has only five hundred members. The Board of Home Missions and Church Extension is paying the salary of a chaplain, who is averaging thirty calls a day on

patients of Methodist preference and who have the fine cooperation of the hospital authorities.

INDUSTRIAL

The war shook up the whole economic structure of the country. Nearly all industrial towns are growing rapidly and face problems which exceed local ability to solve. A very large part of the \$1,000,000 appropriated last fall for reconstruction purposes has gone for community centers in such towns. Well known instances are Gloucester, New Jersey, a ship building center; Firestone Park, Ohio, near the rubber tire center of the country; and Flint, Michigan, where the automobile industry is expanding with unbelievable rapidity. Rural community centers in irrigation and drainage districts have also been liberally assisted. Returned service men profit notably by these expenditures. In Flint, Michigan, we are just completing a temporary church building in a new Lansing section where thirty-seven new houses are finished every day.

CHRISTIAN AMERICANIZATION

At Honolulu, a ten-acre compound in a good location has been purchased and dormitories, for oriental students brought in from sugar plantations to attend public schools, will be erected, and all the resources of a social and community program will be applied to the most unique example of racial intermixture to be found under the flag. In Porto Rico, the work among the half million people assigned to our denomination is being prosecuted with an activity hitherto unknown, at a cost of \$42,500. In Alaska and among the American Indians, where the growing relinquishment by the government of its over-lordship and the throwing of individuals on their own resources, makes the work of the church more than ever necessary, \$35,000 is being expended.

Among the half million Mexicans of the far Southwest, many of them drawn here to do the work required by war and post-war conditions, the board is spending more than two hundred dollars a day for maintenance, in addition to nearly \$175,000 for the acquisition of permanent property. All told there are one hundred and two English-speaking pastors to do work among foreign-speaking people; two hundred and eighty-three foreign language pastors; one hundred and two women workers; fifty-six directors of religious education; thirty-nine deaconesses and forty-six special nurses. The field of work includes eighteen different languages.

STUDENTS IN STATE INSTITUTIONS

Like Methodist soldiers, Methodist students in state institutions have been grievously neglected until quite recently. There

are more than 25,000 of these in tax-sustained schools. This board is giving \$30,000 this year for the maintenance of Methodist work in connection with such institutions, in addition to the \$12,000 appropriated by the Board of Education of the Methodist Episcopal Church for the same purpose. In addition, we are contributing \$284,000 for property acquisition in twenty-two centers, including Columbus, Lansing, Urbana, Ames, Moscow, Corvallis, Hays, Stillwater and Seattle. In most places this results, with local aid, in securing for the church property worth a great deal more than the amount appropriated by the board. When we recall that up to the present time ninety per cent of our church leaders have been secured from those students who are in denominational schools, the importance of this venture in the unexploited field of the state school becomes apparent and the possibilities of securing Christian leadership here are beyond estimate.

Coincident with this movement the Centenary home survey revealed unmistakably that there is just as much opportunity for a career in home missions as there is in foreign missions. The board has, therefore, instituted a candidate department and one hundred and fifty men and women have so far been placed in specialized positions, and there are three hundred more names on file.

FINALLY

The regular channels of the board's activity are flowing bank full. The four frontier areas, for instance, receive this year more money than the entire church did one year ago. Checks sent out for maintenance for the first quarter in 1920 were three times as large as for the first quarter in 1919, and the Executive Committee at its February meeting granted more applications for church extension aid than in any twelve months in its past history.

In the city five hundred and ninety-six pastors are being aided in support, to the amount of \$205,351; and five hundred and ninety-seven special workers have been employed at a cost of \$697,418 (this item marks a tremendous advance); while in four hundred and eighty-four property projects more than three and a half millions of dollars are being contributed by this board to aid in the erection of plants in harmony with the needs of the time. A good example is the new parish house at Grant Avenue Methodist Episcopal Church, Denver, erected at a cost of \$80,000, which has already shown its value in providing for a program that insures the success of the institution. A combination of churches in connection with the State Street Methodist Episcopal Church, Troy, and the erection of a community house, is doing the same thing.

In the rural fields and on the frontier, 2,977 preachers are

being aided at a cost of \$695,859; and 1,054 churches, parsonages and parish houses are under construction and the contribution of this board to these missionary projects is a trifle less than one and a quarter million dollars. One of the interesting items in these departments is the appointment of a man to survey and open up work on the Colville Reservation in Washington. This man is well prepared for his work, receives a comfortable support and is provided with means of transportation which will enable him to lay out the work in such a way that the formation of future circuits among both whites and Indians will be greatly facilitated. As compared with the traditional method of giving a poorly trained man two hundred dollars of the board's money and sending him out without any particular program, this has much to commend it. Again, in Bingham Canyon, Utah, the Centenary permitted the employment of a first-class community man in one of the most acute industrial and foreign-speaking situations to be found in the entire country. As the result of a few months of intelligently directed and devoted work, a great revival broke out and an entirely different situation as to religion in the community was secured. This new man found in our church at Bingham Canyon when he arrived last fall the names of forty-six members on the roll and thirteen probationers. Thirty of the forty-six had moved from the community and half of the remainder disclaimed having any interest whatever in the church, so that the minister finally found four people in his church—one of whom was a cripple—vitaly interested in the matter of its development. However, with this small contingent, he began the program for the year and before his special meetings began, forty new people were added to the church. As the result of this entire campaign, there have been ninety accessions.

EVANGELISM

Under the department of evangelism twenty area retreats have been held through the entire country, with an attendance of ten thousand; thirty-five special workers are being employed at a cost of \$28,802. A strong and effective literature has been created and the great evangelistic campaign culminating at Pentecost was under the general direction of this department.

The Department of Church Extension has not only to examine and approve finally an unprecedented number of applications for donations which the increased funds bring in, but it must also look after \$900,000 worth of loans on churches and parsonages. During the past quadrennium practically all of the previously large number of delinquent loans have been paid. At the beginning of the quadrennium there were about two million dollars in the permanent fund of the board; to that has

been added about eight hundred and fourteen thousand dollars during the quadrennium.

The new bureau of architecture, under this department, is meeting with the cordial approval of the whole denomination and is already passing on plans at the rate of sixty-five a month.

In response to a widespread and long continued demand, a department of designated gifts has been constituted. Those persons interested in a particular type of Home Mission work or in specific institutions may send in contributions for the same. Centenary credit will be given where the project is included in the Centenary Survey.

Practically the only embarrassing feature of the years' experience is in the general confusion between the Centenary organization and the Board of Home Missions and Church Extension. In not a few instances, Centenary representatives are understood to have given assurances to local churches that certain contributions to the Centenary would be followed by certain appropriations from this board. Sometimes it is said to an equal amount. In view of the survey widely published, which indicated the lines of the board's expenditure, it is obvious that these assurances did not possess a proper foundation. Moreover, the fact was overlooked that this board receives only forty-six per cent of Centenary contributions. For this board to make an appropriation to a local church equal to the amount of its Centenary contribution would mean the giving back of all it received from that church and in addition the payment of all the benevolences of that church for a period of five years—something that on any large scale is obviously impossible. The church would never have pledged \$52,000,000 unless the needs of the field and the expenditures proposed had been carefully and graphically set forth in a survey. The board having raised the money by means of the survey is morally bound to disburse it in accordance with the survey. It is the trustee of its contributors. Moreover the demonstrated spiritual value of the Centenary movement lies in regarding it chiefly as a channel for outgoing beneficence. The acid test of the gospel is: "It is more blessed to give than to receive."

THE CENTENARY IMPACT OUTSIDE THE METHODIST EPISCOPAL CHURCH

The coming year may demonstrate that the largest impact of the Centenary movement has not been within the church, but has been outside of the church.

Inspired in almost every instance by the achievements of the Centenary, and governed in large part by the plans which were developed during the Centenary, more than thirty great denominational movements of similar type have been projected,

and there has come into being the federating movement for all of these denominational movements known as "The Inter-church World Movement of North America."

At the present time, a great financial campaign is in progress. A telegram received from Mr. Lyman L. Pierce, campaign director, reads as follows:

"Total all sources with very incomplete reports, \$127,000,000. Denominations passed down to local churches in quotas \$218,000,000 leaving balance to be secured from other sources. I predict when all reports are in that these quotas will be fully subscribed. Presbyterians and Congregationalists call for reports on May 10th so that finals will be delayed. But the following denominational notations are made:

The African Methodist Episcopal Zion Church first denomination over "top." Quota \$212,000; subscribed, \$300,000; Northern Baptists have passed \$41,000,000; United Presbyterians have \$14,000,000; Reformed in United States have passed \$5,500,000.

From these facts and others in our possession, it appears that more than \$400,000,000 will be available for the missionary and benevolent work of the Protestant churches in the United States during the next five years. And the Dominion of Canada, under this same general impulse, has completed a campaign with an objective of \$11,000,000 and with subscriptions totalling more than \$14,500,000.

This at once brings to the front the tremendously important problem of correlation. If thirty denominations are to spend \$400,000,000 wisely in the next five years, there must be cooperation in spending this money. As wise administrators of funds of the church, we must recognize that it would be perfect folly for the Methodist Episcopal Church to go into a great home mission center like New York City, and to spend five of six million dollars; and for the Baptists to do the same, and for the Presbyterians to do the same, and for each of these programs to be worked out without reference to any order. And likewise in the foreign fields. If there are to be great nation-wide movements which are really to function in lifting the intellectual and physical and the spiritual life of the nations of the world so that democracy may be made safe, then that program must be laid out in such a way as that each branch of the Christian army may fit into a program which will be perfect because the parts fit into the whole.

LOOKING TO THE FUTURE

The Centenary is not the end of an age. It is the beginning of a new era. The best way to conserve what has been done is to have a larger program. A big, commanding, worth-while

forward moving program will gather up the conservation work and will carry the church with it. If we try to "hold what we have" we will be defeated. The European war was won at the moment when Marshall Foch changed the slogan from "The Defense of Paris" to "On to Berlin."

The Centenary Movement has, from its inception, been a forward looking movement. And it behooves us now, in the light of the solemn words of the address of the bishops to consider well what plans are being laid to conserve and extend the results of the Centenary.

The conservation program as such will be dealt with by Dr. Edgar Blake as a separate part of this report. And it is only necessary at this point to touch upon one or two points of major emphasis.

It is probable that never in the history of the Methodist Episcopal Church there has stood out a more important parting of the ways.

Two possibilities are apparent to all who give consideration to the subject. The one possibility is that the Centenary Movement may become a point of departure for the next hundred years. Building upon this firm foundation the church may go forward strengthening and expanding her work in cooperation with the other forces of Christendom, so that the years ahead may witness the most marvelous manifestations of the outpouring of the power of God that this world has ever seen. A gigantic task is before us. A torn and bleeding and suffering and sorrowing world is at our feet. The door of opportunity swings wide open, and the call of God to advance is so unmistakable that even men of the world see and in some measure understand that the church is the only hope of the world in this tragic hour.

On the other hand, we may confess that we are tired of campaigning; that we have exhausted our resources; that we must hold our own; that we must cut down our forces; and our expenditures in every possible way; that we must as quickly as possible get back to what has been the normal basis of the past. And as surely as the sun will rise to-morrow morning, we may expect enthusiasm to die down, awakened interest to drop back into slumber; and after a period of brilliant expansion of our work in every one of our many fields, we may expect the next General Conference to face the necessity for retrenchment, for cuts in appropriations, and a cry of distress from every missionary and benevolent agency of the church.

What is the need of this great hour? Is it not some unifying influence in the church which, under authority of this General Conference and under instruction from it, can go forward and make a careful forecast of what will be the requirements of our home and foreign missionary work (including

the Woman's Home and Foreign Missionary societies), when this Centenary period is over, and to begin to make provision for them. To study our field of education, covering preparatory schools, colleges; our work in state universities and in theological seminaries; to find whether or not we are making adequate provision for the future leadership which will be called for in unprecedented numbers; to make a study of the whole field of religious education to find whether or not our church will in some adequate degree attempt to step forward into that widely open door so fully emphasized in the address of the bishops, and to ensure that we shall have no part in allowing a condition to continue which is bringing about a race of religious illiterates in the United States. Shall we not discover what ought to be done in the field of temperance, prohibition and public morals, and shall we not have some worthy part not only in ensuring the benefits and the perpetuity of prohibition in the United States but also in carrying forward that aggressive crusade on a world scale, which is absolutely necessary if the mission fields of the world are not to become a dumping ground for filth and deadly contagion of the liquor traffic of America?

Shall we not make some attempt to discover what the Methodist Episcopal Church ought to do in the larger ways in printing and circulating the word of life in an hour when literally millions of emaciated hands are stretched out in eager appeal for the bread of life?

Shall we not face up to the larger implications of that ministry of healing which was so characteristic a part of the program of Christ and shall we not see to it that every hospital, orphanage or home needed under the auspices of our church shall not only be well placed and well equipped, but shall be so related to the other hospitals and homes of the other churches as that Protestantism in the United States may have a fair share in providing that ministry of Christ which has too long been left in secular hands, or not infrequently in the hands of those who too often have used this influence for sinister purposes?

Shall the Methodist Episcopal Church not make a fresh study of her strategy of location of churches both rural and metropolitan? Shall we not in some way develop such wisdom in plan and in architecture as that adequate and well-adapted churches may be provided for all of our congregations, not only for the moment, but for the expanding future which lies just ahead?

Shall we not recognize the fact that the biggest economic blunder of the Church is the low salary scale to ministers and professors. And shall we not as a church so marshal our forces as that it may no longer be said that a large per cent of our

pastors received less than the amount which the government estimates to be necessary for a living wage for a working man?

Shall we not in some way develop an executive leadership for our larger churches so that pastors will not continually be serving tables, but will be able to find well-trained men to take over the multitudinous business and secular affairs which crowd upon those in charge of any large church enterprise?

Shall we not make the stewardship and evangelistic features of the Centenary program prominent in the life of the Church, and especially shall we not see to it that Easter of 1920 or May 23 of 1920 are not the culmination of the evangelistic periods, but that the winning of men and women to Jesus Christ shall be with us, in this new century, as it was with our fathers—the primary business of the Church?

Is there any reason why Methodism cannot in some large and worthy way discover her whole task and so lay out her plans and programs as that at stated and not frequent periods of time, she may provide the necessary funds in an orderly way, so that a period of rest may then be given to the churches and to the overburdened pastors of the churches for the development of the work which these increased funds will make possible?

Can the Methodist Episcopal Church measure up to so vast a program? The Methodist Episcopal Church can do anything that God calls upon her to do. Those who are most familiar with the difficulties as well as the achievements of the Centenary have come to believe that under an orderly plan of development, with a wise scheme of connectional supervision, with a courageous and forward-moving policy, and a wise, progressive and economical method of administration, the Methodist Episcopal Church could as easily give \$100,000,000 a year as we were able to give the Centenary quotas.

The Centenary has pointed the way. May God give the church wisdom and grace to follow in the way which he has so clearly marked out.

D. D. FORSYTH, *Chairman.*

S. EARL TAYLOR, *Executive Secretary.*

ADDRESS OF EDGAR BLAKE

It is my desire and purpose, at the request of the Centenary Conservation Commission, to make a simple and direct statement of fact concerning the conservation work that this committee, since the Centenary campaign proper closed, has been supervising. Four years ago, when the Centenary was first proposed in this body, meeting then at Saratoga, the only sum that was mentioned to be raised during the Centenary movement, was the sum of five million dollars. Very happily, the General Conference did not have the faith or the

courage to name so large a sum, and therefore they very judiciously left the matter to the boards involved. I think that is one instance at least in which the General Conference was divinely led. I need not tell you the results of the survey of the Board of Foreign Missions and the Board of Home Missions and Church Extension, and what those surveys show.

I need not tell you of the projects that developed with the close of the work, which have not been included in those surveys; until finally, when we got down to it, and went before the church in the interests of the Centenary, we went, not for the original five million dollars, but we started out for a hundred and five million. There were many people in our church at the time who said, "You will never raise it;" and it is not surprising that there were those among us who doubted. For since 1915—and you will do well to mark this fact—up to the time that we inaugurated our Centenary movement, the people of the United States in four years' time, with a single exception, had subscribed to philanthropic and patriotic enterprises thirty billion dollars. But the wonderful thing about it is, we never know what our people can do until we press them hard; and when the Centenary campaign of propaganda and of financial effort came to an end, we had signed up, not five million, nor one hundred five million, but a hundred and twelve and a half million dollars.

Now, speaking as one who did not have responsibility for that work in any major portion, I am bound to say this, that in the light of the whole situation, the success of the Centenary financial campaign is the most remarkable and striking financial achievement in the history of America, if not in the history of the world. When the Centenary campaign closed, we made a check up, and found naturally that many mistakes of duplication and error in transmission had been made. I regret to chill our enthusiasm with this announcement, that when we had finally checked up on all of our duplication and errors of transmission, we had to write off approximately two million dollars from the original \$122,500,000. When we checked through we found that we had nearly one thousand charges that had made no financial canvass whatever, and the quotas of those charges amounted to about three million dollars, yet to be raised.

We found further that we had nearly 5,500 charges that had not raised their full quotas, and that the deficiencies in these charges amounted to twelve million dollars additional. So when the Centenary campaign closed we found ourselves confronted with the task of raising fifteen million dollars of quotas that had not been pledged. Dr. Taylor has already told you this morning that since the Centenary campaign closed, with no blare of bugles and no beat of drums and not much noise what-

soever we have underwritten about three million dollars in new pledges or additional subscriptions. That does not include the amount of money pledged within the last ten days through the interchurch effort. I gave it as my judgment, Mr. Chairman, as my deliberate expectation, that before this Centenary campaign of conservation for five years shall close the Methodist Episcopal Church will subscribe and pay to this Centenary fund not one dollar less than one hundred and twenty-five millions of dollars. Now I said, Mr. Chairman, that we had subscribed one hundred and twelve and a half millions. We shrunk it two millions. We added three. And we now have about a hundred and thirteen and a half millions.

An interesting thing about it is this, that for the most part the money was only subscribed. Senator Daniels, a very keen Yankee from Vermont, said in the last meeting of the Board of Foreign Missions, while discussing this matter, "Gentlemen, we are over the top but the load is still down the hill." The task immediately confronting this Centenary Conservation Committee is this task of so sustaining the interest of the people that have subscribed to the Centenary fund that every dollar, so far as possible, of the amount subscribed, shall be paid in. You can very readily see that if we shall have any very large shrinkage in this sum that has been pledged, every dollar of which was budgeted before the amount was pledged, it simply means that hundreds of enterprises that have been pledged cannot be undertaken. To show the size of the task of sustaining interest in this movement for five years, let me tell you that approximately one and one-half million of people subscribed to this Centenary fund. When you think of the task that confronts this committee of maintaining the interest of one and one-half million people in a movement covering five years, and until we secure from them every dollar that has been pledged, you will see something of the staggering size of the task that lies ahead.

However, I want to put my finger upon a task that is vastly more significant and more difficult. We are confronted not only with the task of securing the payment of these pledges that have been made, but with this much more difficult undertaking, with the task of lifting the standard of giving in the Methodist Episcopal Church to the Centenary level as a permanent standard for our denomination. For again, it must be very clear to every thoughtful man and woman here that if we proceed as we are proposing to do and spend about twenty-one million to twenty-three million dollars a year in a great Centenary program for five years, launching enterprise after enterprise on that basis, if we come to the end of that five-year period and then shrink back to our previous Centenary standards of giving we shall literally leave hundreds and thousands of our enterprises high and dry with no support underneath them, and

we shall have a crash in our church that will amount to a catastrophe to the kingdom of God. Having put our hand to the plow we simply cannot turn back. Having moved out into a large place we cannot turn about. We must bear the burden we have assumed until, God helping us, the church measures up to the new responsibility that God has laid upon us. Now that is not going to be any light task. For mark you this, ladies and gentlemen of the General Conference, that is precisely that sort of shrinkage that may occur.

Dr. Taylor called your attention to that remarkable chart. We were observing the Centenary of the founding of American Methodism in America in 1866. We raised the sum of nearly nine million dollars, and lifted the standard of giving in our church at that time, for benevolences, to \$11.06 per capita. I like to bear witness to the fathers, that they did a more magnificent thing, as measured by their numbers and resources, than we have done. They lifted the standard of giving in our church to \$11.06 per member of benevolences. But herein lies the mistake of our fathers—they made no effort to lift the standard of giving in our church and maintain it on that level. No effort was made to conserve the interest then developed. Note the result. Inside of two years the per capita giving for benevolences in the Methodist Episcopal Church had shrunk from \$11.06 per member to ninety cents. In fifteen years the per capita giving for benevolences had shrunk from \$11.06 to forty cents. In 1916, when the Centenary was instituted, this is what we found: Out of our nearly seventeen thousand charges we had only seventy-three that were giving as much as a cent per day per member to the apportioned benevolences of our church. We had only twenty-seven charges that were giving a dime a week. We had only sixteen charges out of nearly 17,000 that were giving as much as fifty cents per month to the apportioned benevolences of the denomination. I am bound to say in the presence of this company that if anything of that kind be permitted to occur in this Centenary it spells the biggest catastrophe that ever struck our church or the kingdom of God as represented by our church from the beginning. The time has come when we must march out. God is showing us how we can do a big thing, and that big thing must be measured up to.

I do not believe that we are laying any unusual burden on our people in asking them to march out on this standard as a permanent standard. This is what our checking up shows, that eighty-seven per cent of the subscriptions made to the Centenary have been for less than fifty cents per week per member. As yet we have not touched the fringe of the resources of our people. America has been marvelously blessed of God in these recent years. When Mr. John Skelton Williams, the comp-

troller of the treasury, was addressing the American Bankers' Association at Atlantic City in 1918, he made this remarkable statement. He said: "Gentlemen, so great has been the financial prosperity of our country in the last three years that if we were now to withdraw the deposits of our American banks, an amount of money equal to the combined resources of the Bank of England, the Bank of France, the Bank of Spain, the Bank of Italy, the Bank of Norway, the Bank of Sweden, and the Imperial Bank of Japan, we would still have left on deposit in our American banks more money than we had in 1914." The most remarkable financial showing that has ever been made by a nation in the history of the world! The remarkably fine thing about it is that God seems to have passed the prosperity around, and we Methodists have shared in it. Listen, brethren, if we could get our Methodist constituency at the present time to give simply one cent out of every dollar of their income, we would have more money for the Centenary by twice than the Centenary is asking for.

And I would like to point out in passing, if I may, that there never was a time in the history of the world when so great a responsibility was laid upon America and upon our church as in this hour. I wonder if you have ever stopped to think of the financial condition that the rest of the world is in. Germany has a national wealth of about fifty billion dollars, and is faced by a debt of fifty-five billion. Austria's financial condition is worse than that of Germany. In the year 1919 the daily expenditures of Great Britain exceeded the daily revenues of Great Britain by ten million dollars per day. France has not yet attempted to pay off her war debt. Neither has Italy. The nations of Europe in a very large measure are on the verge of financial bankruptcy. There is only one nation on the face of the earth at this hour whose financial resources have been untapped and untouched, and that is America; and unless America shall come forward in this hour, when civilization is trembling in the balance, and with all her resources move forward to the plan of God, no one can tell what the future shall be. If there ever was an hour in the history of our church when we ought to put our resources at the disposal of Almighty God, that hour is now. We shall need the best wisdom that this General Conference can produce to devise some way by which these tremendous resources that have been awakened may be conserved, extended, and expanded for the glory of God.

I have not time to speak of our stewardship movement. When the Centenary closed, we had signed up about 204,000 tithing stewards, people who pledged themselves to tithe their income for the benefit of the kingdom of God. I do not like to discuss the subject of stewardship on a financial plane. That is too low a plane. But there are hard-headed business men here, and

I would say to them that as a result of the stewardship movement of the Centenary we underwrote the tithing of an annual income of \$100,000,000. That is to say, as the result of that movement in the Methodist Episcopal Church, we secured people commanding an income amounting to \$100,000,000 who have agreed to tithe that income every year for the benefit of the kingdom of God. I submit that if we can carry this movement to a successful conclusion, until at the end of the Centenary period we shall have secured a million tithing stewards in the Methodist Episcopal Church who will agree to set apart a definite portion of their income for the sake of the church and the kingdom of God, we shall have done the most strategic financial thing in our history, and we shall have underwritten the financial future of the Methodist Episcopal Church for all time to come.

May I suggest, as an aside, that I trust that somehow or other, before this General Conference closes, there will come forth a deliverance from this body advising that our people set apart a definite time during the year when we shall make a great stewardship movement in Methodism to line up our people everywhere, to set apart a definite portion of their income for sake of the kingdom of God.

Bishop McDowell called attention to the lack of sufficient supply of our ministers. Let me make a single statement of fact bearing upon that. In the last twenty years the membership of the Methodist Episcopal Church has increased by forty per cent. And yet in 1916—and I select that year because it was normal; that is to say, we had not entered the war—in spite of the fact that our membership had increased by forty per cent in twenty years, the number of men who united with our Annual Conferences on trial was fewer than in 1900. One of the most delicate, and yet one of the most vital questions that we now face in the Methodist Episcopal Church is this question of ministerial leadership. When this Centenary closed we had signed up a little more than thirty thousand young people; who had pledged themselves to answer any call of God that might come to them. Let me call your attention to this, that in that great group of young men and women who thus pledged themselves, and in the great group who are yet to be reached, lies the future hope of our denomination for the carrying forward of the kingdom of God for which we are responsible. And if we do nothing else through the Centenary movement than merely to enlist, conserve, develop and direct this great body of young life, it would still be well worth while.

In a large measure the success of this conservation work depends upon our policy and program of education of our people. I have profound confidence in the facts. I have always believed that if we would give our people the facts, and let

them know the deeds, and the achievements, we could trust our people to measure up to the demands of God. One of the difficulties in the past has been that we have lacked a sufficiently comprehensive program of education to meet the demands of the people. The Centenary Conservation Committee has now created a publicity department for the purpose of securing and disseminating information to our people and the public.

Let me say just a word with respect to the religious press. I believe I express the deliberate judgment of the Centenary Conservation Committee when I say that we believe that the most effective publicity and educational agency in our church for our people is our religious press. But we have got to have a wider circulation of our press. Since October, 1919, six months ago, the Centenary has been cooperating with publishing agents and editors to endeavor to extend the subscription list of our papers. For your information, in five months' time we added 64,146 new subscribers to the religious press of our denomination. We have increased their income from subscriptions alone by \$126,000 and we are going on. We have added, as you will see, at least two hundred thousand new readers, of our Centenary propaganda. In my judgment, backed, as I believe it will be, by yours, the publicity department of the Centenary Conservation Committee is now disseminating to our religious press the finest and highest type of missionary information that our church has ever seen. If we can continue that for five years, we shall create a new mind and heart in the Methodist Episcopal Church.

A word about the secular press. We Methodists, together with many other Protestant people, have felt for a long time that the secular press was not as receptive of our propaganda as it might be. There had been those among us who have said that the secular press was too largely dominated by influences that were somewhat hostile to our propaganda. But we have demonstrated to the satisfaction of the Centenary Conservation Committee that the secular press of this country is wide open to religious propaganda, and our propaganda to-day, if the material is of sufficiently high standard to command the respect of the secular press. When our publicity department began its work we discovered that among the most influential publications in this country are those which are designed for special classes of people, and among those special class publications the most influential are the farm journals. We discovered that the farm journals of this country had a circulation of ten million copies, and that they reached in very large measure the constituency of the Methodist Episcopal Church. So we began to work accordingly.

Brethren, I want to say that the secular press of America is now wide open, thank God, to religious propaganda of every kind. Down deep in our hearts there ought to well up a spirit

of gratitude to God, which we ought to voice with our lips in a hymn of appreciation, for the tremendous resources that have now been placed at the disposal of the Christian Church, by the interest of our secular press in the cause of religion. One of the most significant achievements of this whole movement, which would be alone worth every dollar that it has cost us, is the fact that we have now secured this great opening in the secular press of America.

Permit me to close with a personal word. There have been a lot of mistakes made. I have made my share of them. I simply say that you cannot dismantle your organizations and out of the material at hand create a new one, and reduce your expense by seventy-five per cent, and maintain it on an efficient basis without some mistakes. We have done the best we could. Twice I resigned this job, and now resign it again, this time for good when this General Conference ends.

At the close of Dr. Blake's report the Conference arose en masse and broke into prolonged applause.

Titus Lowe (Nebraska): I have a resolution of privilege, having to do with the report of the Centenary Commission.

APPRECIATION OF CENTENARY SECRETARIES

Resolved, That we have heard with great stirrings of mind and heart the report of the Centenary Commission.

Therefore, in this high moment we desire to render unmeasured thanksgiving to Almighty God, and we also desire to express our deep appreciation of the daring and successful leadership of Drs. S. Earl Taylor, D. D. Forsyth, Edgar Blake, Frank Mason North, and all others, whose sacrificial helpfulness made this unprecedented victory possible.

The Conference voiced its approval by arising en masse and breaking into spontaneous applause.

The Bishop: You have heard the resolution. It seems to be seconded.

(The resolution was unanimously adopted.)

PRIORITY IN AMERICAN METHODISM

The Quarterly Conference of the John Street Church, New York, hereby memorializes the General Conference of 1924, meeting in Springfield, Mass., on the subject of Priority in the origin of American Methodism, which has remained an unsettled question since the General Conference of 1912. Most briefly stated, the summary is as follows:

1. The General Conference of 1912, in response to a Memorial from the Baltimore Annual Conference, provided for the appointment of seven Commissioners—three from the vicinity of New York, three from the vicinity of Baltimore, and one at large—who are to sit with Commissioners from the Methodist Episcopal Church, South, and the Methodist Protestant Church, the purpose of this Joint Commission being to determine whether American Methodism had its beginnings in New York or Maryland.

2. In the autumn of 1914, before the Joint Commission had met, the Methodism of Baltimore and vicinity made a sesqui-centennial pilgrimage to Sam's Creek and its neighborhood, in the claim that the 150th anniversary of the founding of American Methodism occurred in 1914, and that therefore in 1764 our denomination had its origin under Robert Strawbridge in Maryland.

3. In the autumn of 1915 the Methodist Historical Society in the City of New York wrote the Board of Bishops, as the highest authority in the interval of the General Conference, charging undue bias on the part of the three Baltimore Commissioners for their active participation in this sesqui-centennial pilgrimage and for other specified acts; respectfully claiming that all American Methodisms, and not merely the three centering around Baltimore, should participate in an inquiry so vital as that of origin; and urging that our own seven Commissioners should postpone their consideration of the question involved since no interest would suffer till the General Conference of 1916. The Bishops received this communication, and recommended in an advisory capacity and only to our own Commissioners, that "said Commission defer further action in the matter committed to them until the approaching General Conference can clear up the legal and practical questions involved."

4. Notwithstanding this Episcopal recommendation, our seven Commissioners were summoned to the meeting of the Joint Commission at Baltimore, in January, 1916. From this gathering our three New York Commissioners formally withdrew, assigning as their reason the recommendation of the Board of Bishops, and later emphasizing this in their Minority Report to the General Conference of 1916. (See Journal of 1916, pp. 1506, 1507.) But the three Baltimore Commissioners remained in session with the Commissioners of the other two Methodisms concerned, and gave themselves to the consideration of the historic question assigned them.

5. This partial Joint Commission listened to a lengthy paper which set forth the claims of Maryland-to Priority, and which assumedly omitted no possible item of evidence for that claim. Not a single one of the many New York proofs was considered in rejoinder. But, without this testimony, the partial Joint Commission proceeded immediately to ballot, and by the unanimous vote of fourteen members present decided that "to the work of Robert Strawbridge in Maryland belongs the distinction of priority." And, of the fourteen so voting, not less than ten were from Baltimore or its vicinity.

6. The General Conference of 1916, in response to several Memorials which went up from New York, appointed a Special Committee of fifteen, representing the several Districts, to consider "all papers concerning the question of priority." (*Journal*, 1916, pp. 119, 299, 300.) This Committee returned a lengthy report, filling nearly half a page in *The Daily Christian Advocate* and three and a half pages in the *Journal* of 1916 (pp. 692, 695). In this report they itemized the procedure of the previous quadrennium, and declared that the question could not be "finally determined by the methods thus far employed." Furthermore, they provided for a new Joint Commission, which should be composed of jurists from four branches of American Methodism, including the Canadian, with a fifth jurist who should not belong to any branch of Methodism. Or, in the case of the non-appointment of such a Joint Commission, the Board of Bishops was requested to designate three jurists of our own Church who should "constitute said Tribunal (in distinction from a Commission) on the Priority of American Methodism." (*Journal*, 1916, p. 695.)

7. In due time a report was officially made to the Methodist Episcopal Church, South, and to the Methodist Protestant Church—whose representatives had sat in the partial Joint Commission at Baltimore, in January, 1916—that the question of Priority had been unanimously decided in favor of the Maryland claim. But this report of the two Methodisms involved omitted all possible reference to the sequel, that our General Conference in May, 1916, had absolutely rejected the processes followed and the decision reached, and had provided for a new Joint Commission or a Tribunal as the alternative. Nor has this omission, to our knowledge, ever been rectified. But to this day these two Methodisms stand officially informed—and have entered it in their General Conference records—that the question of the Priority in the origin of American Methodism was finally decided by the Baltimore partial Joint Commission in January, 1916.

8. The provision of the General Conference of 1916 for the new Joint Commission was inadvertently overlooked by our Bishops, according to their own statement, within the time

specified. At their autumn meeting in 1919 they, however, designated three jurists of our own Methodism to constitute the Tribunal provided for. The resignation of one of the judges brought the matter to the General Conference of 1920, and that Conference by vote continued the provision for the Tribunal into the quadrennium now closing.

9. During the present quadrennium, in 1923 our Maryland Methodism through its representatives refused to participate in a hearing before a Joint Commission, on the plea that the decision of January, 1916, had already been reported to the Methodist Episcopal Church, South, and the Methodist Protestant Church, and had been accepted by them. Also, in the present year of 1924, our Maryland Methodism has declined to participate in a hearing before the Tribunal appointed by the Bishops and yet in existence, the refusal clearly stating their purpose not to take part.

10. That is to say, the Maryland Methodism of our Church, through its representative, has seemingly sought to justify its failure to recognize the action of 1916 and 1920, providing for the submission of the case to a court of decision.

11. More than this, there still continues to be the open declaration of the priority of the Strawbridge work on both sides of the ocean as can be formally shown.

12. Nor is the objective point of the present Memorial the mere gratification of a local pride, or even of the furtherance of plans we are cherishing for advanced work in the lower part of America's greatest metropolis. But the larger question of the accuracy of denominational history is involved. If the distinction which John Street has enjoyed for over a century and a half, as the cradle of American Methodism, can be shown to be undeserved by new proofs from Maryland, the interests of truth demand that this be done. Or, if the innumerable assertions in denominational history, that American Methodism began on Manhattan Island under Philip Embury may be more fully established by the new proofs we have gathered, accuracy demands that there shall be a final hearing. We petition that the General Conference in its wisdom shall make the right provision for the settlement of this great question which has been in the balance since the General Conference of 1912.

Having thus briefly outlined the steps in the discussion since 1912, we submit our case to the General Conference of 1924 for its adjustment. Whatever direction you may give we will obediently follow. But we must believe that you will grant relief to the ancient Church that since 1766 has been operative in New York for the helping of humanity, and that in all denominational history holds the proud title of the Mother of American Methodism.

SEATING OF THE DELEGATIONS

The delegates of the General Conference are seated according to the following schedule. The method employed in selecting the seats was that ordered by the General Conference. The committee in charge of the matter is composed of a Bishop, the Secretary of the General Conference and a representative of the Commission on the Entertainment of the General Conference. The plan is: "A plan of the audience room having been constructed, the names of the Annual Conferences should be placed in a box or other receptacle and after they have been thoroughly mixed the Secretary shall draw the same, and the delegations so drawn shall occupy contiguous seats beginning with the row nearest the chair of the presiding officer, and the seats shall be filled by lot in regular order, beginning at the left."

The seating—as the result of the drawing—is given herewith:

L.—Left.	R.—Right	
L. C.—Left Center	R. C.—Right Center	
Conference	Location	Numbers
Alabama.....	L. C. N	13-15
Atlanta.....	R. Q	26-32
Baltimore.....	R. L	18-32
	R. M	26-32
Bengal.....	L. Z	17-19
Blue Ridge-Atlantic.....	R. X	26-28
Bombay.....	L. C. P.	1-3
California.....	L. W	17-27
	L. X	17-27
California German.....	L. C. N	1-3
Central Alabama.....	R. O	18-24
Central China.....	R. C.	22
	R. D	22
Central German.....	L. M	17-23
Central Illinois.....	R. C. E	8-16
	R. C. F	8-16
Central Missouri.....	R. C	24-26
	R. D	24-26
Central New York.....	R. Y	30-32
	R. Z	18-32
Central Pennsylvania.....	L. O	17-31
	L. P	25-31
Central Provinces.....	L. C. L	1-3
Central Swedish.....	R. D	34
	R. E	34
Central Tennessee.....	L. C. P	5-7
Chicago German.....	R. S	26-32
Chile.....	R. S	18-20
Colorado.....	L. C. N	9-11
	L. C. O	1-15

Conference	Location	Numbers
Columbia River	R. T	18-32
Dakota	L. G	17-23
	L. H	17-23
Delaware	L. C. K	1-15
Denmark	L. C. X	1-3
Des Moines	L. C. U	1-11
	L. C. V	1-11
Detroit	L. K	17-31
	L. L	17-31
East German	L. T	17-19
East Tennessee	L. C. Q	9-11
Eastern South America	L. C. N	5-7
Eastern Swedish	L. M	33
	L. N	33
Erie	R. C. G	8-16
	R. C. H	8-16
Finland	R. S	22-24
Florida	L. C. U	13-15
Foochow	R. C. G	2-4
	R. C. H	2-4
Genesee	L. S	17-31
	L. T	25-31
Georgia	L. C. P	13-15
Gujarat	L. H	25-27
Gulf	L. C. L	5-7
Hingwa	R. E	18-20
	R. F	18-20
Holston	L. V	17-27
Idaho	R. U	30-32
	R. V	30-32
Illinois	L. A	17-31
	L. B	17-31
Indiana	L. C. C	1-7
	L. C. D	1-15
	L. C. E	13-15
Iowa	R. M	18-24
	R. N	18-20
Italy	L. C. E	9-11
Kansas	L. C	17-31
	L. D.	17-31
Kentucky	L. C. Q	1-7
Kiangsi	R. Q	34
	R. R	34
Korea	L. P	17-23
Lexington	R. N	22-32
Liberia	R. C. O	10-12
Lincoln	L. C. G	9
	L. C. H	9
Little Rock	R. C. C	2-4
	R. C. D	2-4
Louisiana	L. U	17-31
Lucknow	R. E.	32
	R. F	32
Maine	R. C. I	2-8
	R. C. J	2-8
Malaysia	R. C. W	14-16
Mexico	L. C. G	11
	L. C. H	11

Conference	Location	Numbers
Michigan.....	R. C. V	2-16
	R. C. W	2-12
Minnesota.....	R. C. A	2-6
	R. C. B	2-6
Mississippi	L. C. I	1-5
	L. C. J	1-5
Missouri.....	L. C. E	1-3
	L. C. F	1-7
Montana.....	L. C. G	13-15
Nebraska.....	L. Q	17-33
	L. R	17-33
Newark.....	R. C. Q	2-10
	R. C. R	2-10
New England.....	R. C. L	2-16
	R. C. M	10-16
New England, Southern.....	L. C. R	1-15
New Hampshire.....	R. G	18-20
	R. H	18-20
New Jersey.....	L. C. I	7-15
	L. C. J	7-15
New Mexico.....	R. C. G	6
	R. C. H	6
New York.....	R. C. M	2-8
	R. C. N	2-16
New York East.....	R. A	18-30
	R. B	18-30
North Carolina.....	R. C. I	10-16
North China.....	L. C. AA	1-3
	R. C. AA	2-8
North Dakota.....	R. C.	28-32
	R. D	28-32
North Germany.....	L. C. F	9-15
North India.....	R. C. J	10-16
	L. C. X	5-15
North Indiana.....	L. C. W	1-15
North Montana.....	R. A	32
	R. B	32
North-East Ohio.....	R. I	18-34
	R. J	18-34
	R. K	22-32
Northern German.....	R. C. A	16
	R. C. B	16
Northern Minnesota.....	L. G	29-31
	L. H	29-31
	L. I	31-33
	L. J	31-33
Northern New York.....	R. C. S	2-16
Northern Swedish.....	L. C. Q	13-15
Northwest German.....	L. V	29-31
Northwest India.....	L. C. E	5-7
Northwest Indiana.....	R. C. A	8-14
	R. C. B	8-14
Northwest Iowa.....	R. C. O	14-16
	R. C. P	2-16
Northwest Kansas.....	R. C. K	2-16
Northwest Nebraska.....	L. Z	21-23
Norway.....	L. C. P	9-11

Conference	Location	Numbers
Norwegian-Danish	R. C	20
	R. D	20
Ohio	R. Q	18-24
	R. R	18-32
Oklahoma	R. W	18-32
	R. X	30-32
Oregon	L. E	25-31
	L. F	25-31
Pacific German	L. C. H	13-15
Philadelphia	L. C. Y	1-15
	L. C. Z	1-11
Philippine Islands	R. C	18
	R. D	18
Pittsburgh	R. U	18-28
	R. V	18-28
Puget Sound	L. C. M	1-15
Rock River	L. C. S	1-15
	L. C. T	1-15
Saint John's River	R. K	18-20
Saint Louis	L. I	23-29
	L. J	23-29
Saint Louis German	R. C. O	2-8
Savannah	L. C. V	13-15
South Carolina	L. C. G	1-7
	L. C. H	1-7
South Germany	R. C. C	14-16
	R. C. D	14-16
South India	L. M	29-31
Southern California	R. C. T	2-16
	R. C. U	2-16
Southern German	L. T	21-23
Southern Illinois	R. E	22-30
	R. F	22-30
Southwest Kansas	R. X	18-24
	R. Y	18-28
Sweden	L. I	17-21
	L. J	17-21
Switzerland	R. C. E	6
	R. C. F	6
Tennessee	L. C. L	9-15
Texas	R. C. Y	2-12
Troy	R. O	26-32
	R. P	18-32
Upper Iowa	L. M	25-27
	L. N	17-31
Upper Mississippi	R. C. Q	12-16
	R. C. R	12-16
Vermont	R. G	22-24
	R. H	22-24
Washington	R. C. C	6-12
	R. C. D	6-12
West China	L. C. AA	5-7
West German	R. C. E	2-4
	R. C. F	2-4
West Ohio	L. C. A	1-15
	L. C. B	1-15
	L. C. C	9-15

Conference	Location	Numbers
West Texas.....	L. W	29-31
	L. X	29-31
West Virginia.....	L. Y	17-31
	L. Z	25-31
West Wisconsin.....	R. C. Z	2-16
Western Norwegian-Danish.....	L. C. Z	13-15
Western Swedish.....	R. M	34
	R. N	34
Wilmington.....	L. E	17-23
	L. F	17-23
Wisconsin.....	R. G	26-32
	R. H.	26-32
Wyoming.....	R. C. X	2-16
	R. C. Y	14-16
Wyoming State.....	L. G	25-27
Yenping.....	L. D	33
	L. E	33

REPORT OF THE TREASURER OF THE EPISCOPAL FUND OF THE METHODIST EPISCOPAL CHURCH FOR THE YEAR 1923

We desire to direct special attention to the following points:

First. Although we gained in total receipts \$36,806.75 over the year 1922, we collected relatively 2.97 per cent less of the amount apportioned to the Conferences. This falling off we think may be accounted for because the church papers reported the action of the Book Committee taken at its April meeting reducing the rate of apportionment from 2¼% to 2%, but for the most part failed to mention that this reduction was not to take effect until January 1, 1924.

Second. The total cost of collecting and disbursing the \$487,761.00 as reported, was \$5,742.96, or 1.17 per cent of the amount collected. But within the year from call loans, \$9,980.47 was earned in interest.

Third. The entire amount, \$3,467,464.95, received during the past twelve years was administered at a cost of \$47,880.92, or on an average of 1.38 per cent. In the same period \$41,475.12 was earned in interest.

Fourth. The present method of apportionment is absolutely equitable. The method adjusts itself perfectly to the levels of all Conference grades of expense. It does not ask relatively more of one Conference than of another. The basis is now 2% on pastoral support, including rental value of parsonage.

Fifth. Commencing with page 16, there is indicated the amount apportioned to each district by the Bishop and his Cabinet; also the amount raised, the deficiency or excess and the per centage of the apportionment reported raised. We regard the function of the Bishop and his Cabinet at the Conference session in adjusting the apportionments as of exceeding importance. In the rush of other business it might be overlooked.

Sixth. Commencing with page 34, there is given the record of each Episcopal area. It is to be observed that with four exceptions these areas show a relative falling off in the per centages of apportionments collected. This decline is doubtless due to the same cause as indicated under No. 1.

Seventh. Commencing with page 39 there is given a statement of the receipts and disbursements for the four years 1920-21-22-23.

Eighth. The cash on hand, January 1, 1924, was.....	\$180,662.84
Special reserve.....	150,000.00
	\$330,662.84
The dropping of the basis from 2¼% to 2% calls for a lessening of income by the sum of.....	50,000.00
Transportation of our Bishops and their wives from the foreign fields to the General Conference, and other expenses, not including moving costs, will be about.....	45,000.00
January, February, and March disbursements will be about.....	105,000.00
Total.....	\$200,000.00

These items will more than exhaust our Special Reserve.

So far as this report itself is concerned, it has been the studious aim of the office to make it complete in information conveyed concerning the Episcopal Fund. We think anybody really desiring to know the details of Episcopal Fund transactions may be able herein to find very full and detailed information. The report is really an evolution which has grown out of many years of experience in handling the details of this fund.

The senior treasurer, in presenting this his twenty-eighth annual report in an unbroken succession of the years, may perhaps fittingly state some facts which would seem of general interest. During the seven quadrenniums of his trust there has been collected for the treasury the aggregate sum of \$5,297,272.10. The total sum reported for the first year was \$80,216.95. The sum now reported for the last year is \$487,761.00.

As measured by quadrenniums, the increase of the last over the first quadrennium stands as 470 to 100 per cent.

During this entire period every Bishop and every Bishop's widow has received one hundred cents on every dollar of approved claims.

When this treasurer first assumed his duties, there were in all twenty Bishops in the Church, seventeen general superintendents, and three Missionary Bishops, now all dead with the single exception of Bishop Earl Cranston. We began the quadrennium now closing with thirty-seven active Bishops, four retired Bishops, and two Missionary Bishops, making forty-three in all.

In reviewing the Book Committee the name of not one of that distinguished original list which first greeted me as publisher elect now appears as a member of this official family. Of the twenty members of the Committee as I first knew it, fifteen at least have gone over to the silent majority. There is something in it all that lends the impression that our human lives are much as passing shadows. But whether the men are here or there, I count it a great asset in my life that I have been permitted so long and so well to know, and to be companioned with, so many men of elect character, of so fine spirit and of so trusted integrity, as those with whom I have been associated in the official life of the Church.

No person could be made responsible for administering a critical trust and be more fortunate in his office associates than has been this treasurer. Through all the years Mr. John R. Huff has been the cashier, the expert accountant, and the inventive promoter of the Episcopal Fund interests. He has given exceptional ability, loyalty, and enthusiasm to the duties of his office. He has received a nominal compensation for his work, but nothing commensurate with the valuable services which he has rendered. Of him, I can only justly say that he has literally identified himself with his work, and through all the years, in every trusted relation, he has proven himself a reliable and efficient servant of the Church.

The time has come for me to resign this work to other hands. I am glad to have lived and served. My evening hour is made cheerful by rich and grateful reminiscences. I am happy in my eventime retreat with children who love me. My faith for the future is serene and unclouded.

I go to prove my soul!

I see my way as birds their trackless way.

I shall arrive! What time, what circuit first
I ask not: but unless God send his hail
Or blinding fireballs, sleet or stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird. In his good time.

All of which is respectfully submitted,

GEORGE P. MAINS, *Treasurer*,
JOHN H. RACE, *Assistant Treasurer*.

TREASURER'S REPORT FOR THE YEAR 1923

1923

Jan. 1—Balance in the Treasury at the beginning of the fiscal year			\$221,381.96
The receipts for the year ending Dec. 31, 1923, were:			
From Conference Treasurers	\$409,051.47		
From Pastors direct	68,679.06		
		\$477,730.53	
Gift		50.00	
Interest earned during the year		9,980.47	
			487,761.00
Thus giving the Treasury the sum of			\$709,142.96
There has been disbursed during the year for moving expenses, salaries, traveling expenses, postage, telegrams, house rent, expenses on Episcopal residences, stenographic work, office rent for Bishops, office fixtures, stationery, and other items as indicated in the exhibit herewith, the total sum of		\$378,980.12	
Leaving a balance in the Treasury Dec. 31, 1923, as follows:			
Cash in bank	\$180,662.84		
Special Reserve	150,000.00		
	\$330,662.84		
Less Accounts payable (salaries not drawn)	500.00		
		330,162.84	
			\$709,142.96
			\$709,142.96

NEW YORK, January 18, 1924.

TO THE BOOK COMMITTEE
OF THE METHODIST BOOK CONCERN,
METHODIST EPISCOPAL CHURCH.

Gentlemen: Herewith find report of the audit and examination of the accounts and records of George P. Mains, Treasurer of the Episcopal Fund of the Methodist Episcopal Church, for the fiscal year ending December 31, 1923.

CASH RECEIPTS verified and duly accounted for.

CASH DISBURSEMENTS verified with cancelled checks.

BANK BALANCES reconciled and the balance on hand is as stated.

INVESTMENTS duly accounted for.

REPORT FOR THE FISCAL YEAR 1923 has been verified and is according to the records submitted.

Respectfully submitted,

GEORGE D. COLTER,

Comptroller, The Methodist Book Concern.

SUMMARY

1923			
Jan. 1—	Balance in the Treasury at the beginning of the fiscal year . . .		\$221,381.96
	Receipts from Conferences in 1923	\$477,730.53	
	Received a Gift of	50.00	
	Interest earned in 1923	9,980.47	
			<u>487,761.00</u>
			\$709,142.96
	Special Reserve, Loaned on Call to the Board of Foreign Missions	\$150,000.00	
	DISBURSEMENTS		
	To Bishops	Moving Expenses	\$1,039.97
		Salaries	250,100.00
		Traveling Expenses, Postage, Telegrams	38,014.43
		House Rent and Expense on Episcopal Residences	50,031.07
		Stenographers, Office Rent, Fixtures and Stationery	29,520.64
	Loss in Exchange on United States money in Foreign Countries		947.96
	Steamship and Railroad Transportation Bureau Service		2,100.00
	Dr. Geo. M. Fowles, Traveling Expenses New York to Chicago and Return		113.65
	EXPENSES OF BOARD OF BISHOPS		
	General Minutes of Annual Conferences	\$192.79	
	Printing Conference Blanks	970.73	
	Books and Sundries	185.98	
	Postage and Expressage	19.94	
			<u>1,369.44</u>
	EXPENSES, MISCELLANEOUS		
	Printing 17,000 Treasurer's Annual Reports, etc	\$791.68	
	Addressing, Filling and Mailing Treasurer's Annual Reports	64.36	
	Advertising in Christian Advocates	81.78	
	Printing Circular-Letters	127.45	
	Envelopes	131.09	
	Postage	313.86	
	Indemnity Bonds	50.00	
	Exchange on Out-of-Town Checks	105.22	
	Account Books, Stationery, and Sundries	77.52	
			<u>1,742.96</u>
	EXPENSES OF TREASURER'S OFFICE		
	Cashier	\$1,000.00	
	Paid The Methodist Book Concern for Administration Expenses . . \$2,500.00		
	Stenographic help	500.00	
		<u>3,000.00</u>	
			<u>4,000.00</u>
			\$528,980.12
	Accounts Payable (Salaries not drawn)		500.00
			<u>\$528,480.12</u>
	December 31, 1923—Balance in Bank		180,662.84
			<u>\$709,142.96</u>

\$709,142.96

The Treasurer and Assistant Treasurer serve without financial compensation.

DISBURSEMENTS TO BISHOPS

\$368,706.11 disbursed in 1923 as follows, January 1 to December 31, 1923:

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
Joseph F. Berry.....	\$.....	\$6,000.00	\$172.50	\$1,274.35	\$835.83	\$8,282.68
William F. McDowell..		6,000.00	110.49	1,500.00	864.42	8,474.91
William Burt.....		6,000.00	783.71	99.21	851.92	7,734.84
Luther B. Wilson.....		6,000.00	203.15	1,500.00	804.95	8,508.10
William F. Anderson...		6,000.00	110.00	1,500.00	1,000.00	8,610.00
John L. Nuelsen.....	265.00	6,000.00	2,756.80	1,500.00	1,000.00	11,521.80
William A. Quayle.....	774.97	6,000.00	42.43	1,000.00	185.41	8,002.81
Edwin H. Hughes.....		6,000.00	761.74	1,500.00	783.59	9,045.33
Frank M. Bristol.....		6,000.00	332.75	1,500.00	543.00	8,375.75
Homer C. Stuntz.....		6,000.00	590.29	1,500.00	1,003.81	9,094.10
Theodore S. Henderson.		6,000.00	1,018.45	1,500.00	1,000.00	9,518.45
William O. Shepard....		6,000.00	793.60	1,200.00	755.10	8,748.70
Francis J. McConnell..		6,000.00	1,011.67	1,500.00	820.76	9,332.43
Frederick D. Leete....		6,000.00	699.41	1,500.00	1,000.00	9,199.41
Wilbur P. Thirkield...		6,000.00	761.15	1,200.64	811.20	8,772.99
Herbert Welch.....		6,000.00	2,032.17	1,500.00	1,000.00	10,532.17
Thomas Nicholson.....		6,000.00	954.73	1,200.00	1,000.00	9,154.73
Adna W. Leonard.....		6,000.00	892.37	1,500.00	935.80	9,328.17
William F. Oldham.....		6,000.00	1,369.78	1,500.00	645.00	9,514.78
Charles B. Mitchell....		6,000.00	409.82	1,500.00	1,000.00	8,909.82
Francis W. Warne.....		6,000.00	1,400.00	1,075.00	500.00	8,975.00
John W. Robinson.....		6,000.00	994.70	1,111.70	115.00	8,221.40
Eben S. Johnson.....		6,000.00	1,226.58	1,500.00	940.00	9,666.58
Lauress J. Birney.....		6,000.00	2,166.64	1,500.00	*1,731.22	11,397.86
Frederick B. Fisher....		6,000.00	2,375.27	1,420.00	994.00	10,789.27
Ernest L. Waldorf.....		6,000.00	829.01	1,500.00	990.00	9,319.01
Charles E. Locke.....		6,000.00	922.00	1,500.00	600.00	9,022.00
Ernest G. Richardson..		6,000.00	616.17	1,500.00	492.47	8,608.64
Charles W. Burns.....		6,000.00	1,211.97	1,309.85	950.00	9,471.82
Anton Bast.....		6,000.00	1,368.15	1,500.00	1,000.00	9,868.15
Edgar Blake.....		6,000.00	2,332.95	1,500.00	1,000.00	10,832.95
George H. Bickley.....		6,000.00	891.58	1,500.00	.....	8,391.58
Frederick T. Keeney....		6,000.00	1,521.22	1,500.00	575.00	9,596.22
H. Lester Smith.....		6,000.00	1,200.00	1,200.00	1,000.00	9,400.00
Charles L. Mead.....		6,000.00	1,135.72	1,500.00	411.88	9,047.60
Robert E. Jones.....		6,000.00	957.36	1,280.00	909.68	9,147.04
Matthew W. Clair.....		6,000.00	661.53	660.32	470.60	7,792.45
RETIRED BISHOPS						
Earl Cranston.....		2,750.00	66.85	.....	.....	2,816.85
John W. Hamilton.....		2,750.00	109.04	.....	.....	2,859.04
Thomas B. Neely.....		2,750.00	.....	.....	.....	2,750.00
Richard J. Cooke.....		2,750.00	171.18	.....	.....	2,921.18
RETIRED MISSIONARY BISHOPS						
Joseph C. Hartzell.....		2,500.00	49.50	.....	.....	2,549.50
Isaiah B. Scott.....		2,500.00	.....	.....	.....	2,500.00

*Overdrawn, \$731.22.

Report of the Treasurer of the Episcopal Fund 1875

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
WIDOWS OF BISHOPS						
Mrs. Foss		\$1,100.00				\$1,100.00
" Spellmeyer		1,100.00				1,100.00
" Walden		1,100.00				1,100.00
" Eveland		1,100.00				1,100.00
" Hamilton		1,100.00				1,100.00
" Parker		1,100.00				1,100.00
" Hughes		1,400.00				1,400.00
" Camphor		1,100.00				1,100.00
" Harris		800.00				800.00
" Lewis		1,100.00				1,100.00
" Robinson		1,100.00				1,100.00
	\$1,039.97	\$250,100.00	\$38,014.43	\$50,031.07	\$29,520.64	\$368,706.11

SUMMARY—YEAR 1923

21 General Superintendents on the Home Field	\$185,914.34
16 General Superintendents on the Foreign Field	154,295.20
4 Retired General Superintendents	11,347.07
2 Retired Missionary Bishops	5,049.50
11 Bishops' Widows	12,100.00
	<u>\$368,706.11</u>

SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM
JANUARY 1, 1912 TO DECEMBER 31, 1923

Year	Apportionment	Percentage of TOTAL Apportionment Raised	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1912....	1¾%	60.42%	\$125,795.38	\$182,507.38	\$56,712.00	\$.....
1913....	1¾%	67.44%	175,611.07	211,181.80	35,570.73	.....
1914....	1¾%	79.41%	210,453.36	210,629.92	176.56	.....
1915....	1¾%	84.42%	230,043.32	206,009.45	.....	24,033.87
1916....	1¾%	86.13%	236,469.15	234,780.94	.....	1,688.21
1917....	1¾%	92.57%	257,396.11	231,213.79	.....	26,182.32
1918....	1¾%	94.57%	269,682.30	236,920.16	.....	32,762.14
1919....	1¾%	99.44%	295,601.43	231,439.89	.....	64,161.54
1920....	2¼%	103.38%	323,354.38	364,346.59	40,992.21	.....
1921....	2¼%	94.39%	404,343.20	378,728.76	.....	25,614.44
1922....	2¼%	93.69%	450,954.25	389,986.89	.....	60,967.36
1923....	2¼%	90.72%	487,761.00	378,480.12	.....	109,280.88
Totals			\$3,467,464.95	\$3,256,225.69	\$133,451.50	\$344,690.76
Jan. 1, 1912—Cash on hand...			119,423.58	.....	.....	.....
Special Reserve .....			.....	150,000.00	.....	.....
Dec. 31, 1923—Balance.....			.....	180,662.84	211,239.26	.....
			<u>\$3,586,888.53</u>	<u>\$3,586,888.53</u>	<u>\$344,690.76</u>	<u>\$344,690.76</u>

The entire amount, \$3,467,464.95, received from January 1, 1912, to December 31, 1923, was collected and administered at a total expense of \$47,880.92, or an average of 1.38 per cent of gross receipts. During the same period \$41,475.12 was earned in interest.

APPORTIONMENTS AND AMOUNTS RAISED BY AREAS

Showing the Deficiency or Excess, Also Percentage of Apportionment Raised by Each Conference and by Each Area

CONFERENCE YEAR 1922-1923

Atlanta Area. Bishop E. G. Richardson. **108.40** Per Cent of Apportionment Raised by Area

CONFERENCE	Apportionment	Amount of Apportionment Raised	Deficiency	Excess	Percentage of Apportionment Raised by Conference
Alabama.....	\$508	\$399	\$109	\$....	78.54
Atlanta.....	792	987	....	195	124.62
Florida.....	469	418	51	....	89.12
Georgia.....	369	302	67	....	81.84
Saint Johns River.....	1,149	1,575	....	426	137.08
Savannah.....	468	407	61	....	86.96
South Carolina.....	3,290	2,465	825	....	74.92
			\$1,113	\$621	
			Ex. 621		
Area Total.....	\$6,045	\$6,553	\$492	\$....	

Boston Area. Bishop Edwin H. Hughes. **92.10** Per Cent of Apportionment Raised by Area

Maine.....	\$5,407	\$4,810	\$597	\$....	88.96
New England.....	9,367	9,041	326	....	96.54
New England Southern.....	4,880	4,491	389	....	92.00
New Hampshire.....	2,878	2,637	241	....	91.63
Vermont.....	2,563	2,135	428	....	83.30
Area Total.....	\$25,095	\$23,114	\$1,981	\$....	

Buffalo Area. Bishop William Burt. **95.94** Per Cent of Apportionment Raised by Area

Central New York.....	\$7,571	\$7,218	\$353	\$....	95.33
Genesee.....	9,777	8,953	824	....	91.57
Northern New York.....	5,785	5,705	80	....	98.61
Troy.....	7,829	7,829	....	....	100.00
Area Total.....	\$30,962	\$29,705	\$1,257	\$....	

Chattanooga Area. Bishop F. M. Bristol. **64.41** Per Cent of Apportionment Raised by Area

Blue Ridge-Atlantic....	\$713	\$307	\$406	\$....	43.05
Central Tennessee.....	343	237	106	....	69.09
East Tennessee.....	878	700	178	....	79.72
Holston.....	3,351	2,441	910	....	72.84
North Carolina.....	1,409	786	623	....	55.78
Tennessee.....	652	261	391	....	40.00
Area Total.....	\$7,346	\$4,732	\$2,614	\$....	

Chicago Area. Bishop Thomas Nicholson. **88.03** Per Cent of Apportionment Raised by Area

CONFERENCE	Apportionment	Amount of Apportionment Raised	Deficiency	Excess	Percentage of Apportionment Raised by Conference
Central Illinois.....	\$8,470	\$6,721	\$1,749	\$....	79.35
Central Swedish.....	1,400	1,192	208	....	85.14
Chicago German.....	1,625	1,456	169	....	89.60
Illinois.....	12,007	10,727	1,280	....	89.34
Rock River.....	14,622	13,467	1,155	....	92.10
Area Total.....	\$38,124	\$33,563	\$4,561	\$....	

Cincinnati Area. Bishop W. F. Anderson. **90.83** Per Cent of Apportionment Raised by Area

Kentucky.....	\$2,340	\$1,272	\$1,068	\$....	54.35
North-East Ohio.....	18,773	17,675	1,098	....	94.15
Ohio.....	8,635	7,969	666	....	92.28
West Ohio.....	14,243	13,044	1,199	....	91.58
Area Total.....	\$43,991	\$39,960	\$4,031	\$....	

Denver Area. Bishop C. L. Mead. **82.07** Per Cent of Apportionment Raised by Area

Colorado.....	\$7,204	\$6,268	\$936	\$....	87.00
Lincoln (no report).....	694	....	694	....
New Mexico.....	807	617	190	....	76.45
Western Swedish.....	767	676	91	....	88.13
West German.....	1,590	1,509	81	....	94.90
Wyoming State.....	1,300	1,076	224	....	82.76
Area Total.....	\$12,362	\$10,146	\$2,216	\$....	

Detroit Area. Bishop Theodore Henderson. **82.90** Per Cent of Apportionment Raised by Area

Central German.....	\$2,686	\$2,486	\$200	\$....	92.55
Detroit.....	13,071	10,463	2,608	....	80.04
Michigan.....	10,240	8,740	1,500	....	85.35
Norwegian and Danish..	1,218	874	344	....	71.75
Area Total.....	\$27,215	\$22,563	\$4,652	\$....	

Helena Area. Bishop Charles W. Burns. **73.89** Per Cent of Apportionment Raised by Area

Idaho.....	\$2,159	\$1,517	\$642	\$....	70.26
Montana.....	1,741	1,460	281	....	83.85
North Dakota.....	3,873	2,570	1,303	....	66.35
North Montana.....	1,527	1,325	202	....	86.77
Area Total.....	\$9,300	\$6,872	\$2,428	\$....	

Indianapolis Area. Bishop F. D. Leete. **95.28** Per Cent of Apportionment Raised by Area

CONFERENCE	Apportionment	Amount of Apportionment Raised	Deficiency	Excess	Percentage of Apportionment Raised by Conference
Indiana.....	\$9,947	\$9,446	\$501	\$....	94.96
Lexington.....	2,716	1,784	932	....	65.68
North Indiana.....	10,177	10,165	12	....	99.87
Northwest Indiana.....	6,904	6,947	....	43	100.62
			\$1,445		
			Ex 43		
Area Total.....	\$29,744	\$28,342	\$1,402	\$....	

New Orleans Area. Bishop R. E. Jones. **57.87** Per Cent of Apportionment Raised by Area

Central Alabama.....	\$1,030	\$516	\$514	\$....	50.09
Louisiana.....	2,195	978	1,217	....	44.55
Mississippi.....	1,619	993	626	....	61.33
Texas.....	1,602	685	917	....	42.75
Upper Mississippi.....	1,353	1,322	31	....	97.71
West Texas.....	1,140	679	461	....	59.56
Area Total.....	\$8,939	\$5,173	\$3,766	\$....	

New York Area. Bishop Luther B. Wilson. **85.94** Per Cent of Apportionment Raised by Area

East German.....	\$1,376	\$1,224	\$152	\$....	88.95
Eastern Swedish.....	786	644	142	....	81.94
Newark.....	10,590	9,585	1,005	....	90.50
New York.....	9,571	7,910	1,661	....	82.64
New York East.....	11,637	9,825	1,812	....	84.42
Area Total.....	\$33,960	\$29,188	\$4,772	\$....	

Omaha Area. Bishop Homer C. Stuntz. **87.27** Per Cent of Apportionment Raised by Area

Des Moines.....	\$9,978	\$8,646	\$1,332	\$....	86.65
Iowa.....	5,679	4,928	751	....	86.77
Nebraska.....	14,005	11,494	2,511	....	82.07
Northwest German.....	1,153	1,155	....	2	100.17
Northwest Iowa.....	8,258	7,290	968	....	88.27
Northwest Nebraska.....	1,515	1,396	119	....	92.14
Upper Iowa.....	8,257	7,719	538	....	93.49
			\$6,219		
			Ex. 2		
Area Total.....	\$48,845	\$42,628	\$6,217	\$....	

Philadelphia Area. Bishop Joseph F. Berry. **99.48** Per Cent of Apportionment Raised by Area

Delaware.....	\$3,936	\$3,371	\$565	\$....	85.64
New Jersey.....	9,266	9,517	....	251	102.70
Philadelphia.....	13,169	13,772	....	603	104.58
Wyoming.....	8,053	7,586	467	....	94.20
			\$1,032	\$854	
			Ex. 854		
Area Total.....	\$34,424	\$34,246	\$178	\$....	

Report of the Treasurer of the Episcopal Fund 1879

Pittsburgh Area. Bishop F. J. McConnell. **88.42** Per Cent of Apportionment Raised by Area

CONFERENCE	Apportionment	Amount of Apportionment Raised	Deficiency	Excess	Percentage of Apportionment Raised by Conference
Erie.....	\$8,508	\$7,549	\$959	\$....	88.73
Pittsburgh.....	13,531	12,912	619	....	95.42
West Virginia.....	9,050	7,029	2,021	....	77.66
Area Total.....	\$31,089	\$27,490	\$3,599	\$....	

Portland Area. Bishop W. O. Shepard. **85.04** Per Cent of Apportionment Raised by Area

	Apportionment	Amount of Apportionment Raised	Deficiency	Excess	Percentage of Apportionment Raised by Area
Columbia River.....	\$3,961	\$2,936	\$1,025	\$....	74.12
Oregon.....	4,345	3,913	432	....	90.05
Pacific German.....	346	330	16	....	95.37
Puget Sound.....	4,567	4,200	367	....	91.96
Western Norw.-Danish..	445	241	204	....	54.15
Area Total.....	\$13,664	\$11,620	\$2,044	\$....	

Saint Louis Area. Bishop W. A. Quayle. **82.86** Per Cent of Apportionment Raised by Area

	Apportionment	Amount of Apportionment Raised	Deficiency	Excess	Percentage of Apportionment Raised by Area
Central Missouri.....	\$1,149	\$520	\$629	\$....	45.28
Little Rock (no report)..	603	....	603	....	....
Missouri.....	4,266	3,976	290	....	93.20
Saint Louis.....	6,019	5,184	835	....	86.13
Saint Louis German....	1,728	1,393	335	....	80.61
Southern Illinois.....	6,725	5,907	818	....	87.83
Area Total.....	\$20,490	\$16,980	\$3,510	\$....	

Saint Paul Area. Bishop C. B. Mitchell. **82.06** Per Cent of Apportionment Raised by Area

	Apportionment	Amount of Apportionment Raised	Deficiency	Excess	Percentage of Apportionment Raised by Area
Dakota.....	\$6,205	\$5,259	\$946	\$....	84.75
Minnesota.....	5,190	3,631	1,559	....	69.96
Northern German.....	860	601	259	....	69.88
Northern Minnesota....	6,200	5,173	1,027	....	83.45
Northern Swedish.....	756	741	15	....	98.01
West Wisconsin.....	6,175	4,501	1,674	....	72.89
Wisconsin.....	6,190	6,008	182	....	97.08
Area Total.....	\$31,576	\$25,914	\$5,662	\$....	

San Francisco Area. Bishop A. W. Leonard. **90.53** Per Cent of Apportionment Raised by Area

	Apportionment	Amount of Apportionment Raised	Deficiency	Excess	Percentage of Apportionment Raised by Area
California.....	\$6,506	\$5,240	\$1,266	\$....	80.54
California German.....	507	427	80	....	84.22
Southern California....	12,228	-11,752	476	....	96.10
Area Total.....	\$19,241	\$17,419	\$1,822	\$....	

Washington Area. Bishop Wm. F. McDowell. **92.61** Per Cent of Apportionment Raised by Area

CONFERENCE	Apportionment	Amount of Apportionment Raised	Deficiency	Excess	Percentage of Apportionment Raised by Conference
Baltimore.....	\$9,460	\$9,141	\$319	\$....	96.63
Central Pennsylvania...	9,259	9,110	149	....	98.39
Washington.....	3,942	2,707	1,235	....	68.67
Wilmington.....	6,782	6,311	471	....	93.05
Area Total.....	\$29,443	\$27,269	\$2,174	\$....	

Wichita Area. Bishop E. L. Waldorf. **88.41** Per Cent of Apportionment Raised by Area

Gulf.....	\$620	\$670	\$....	\$50	108.06
Kansas.....	10,577	9,244	1,293	....	87.77
Northwest Kansas.....	4,721	4,258	463	....	90.20
Oklahoma.....	8,000	6,599	1,401	....	82.43
Southwest Kansas.....	8,297	7,586	711	....	91.43
Southern German.....	731	732	....	1	100.13
			\$3,868	\$51	
			Ex. 51		
Area Total.....	\$32,946	\$29,129	\$3,817	\$....	

DISBURSEMENTS TO BISHOPS AND WIDOWS OF BISHOPS

Summary of \$1,464,667.25 disbursed to Bishops and widows of Bishops during the four years 1920-21-22-23 of this quadrennium ending December 31, 1923.

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
Joseph F. Berry.....	\$.....	\$24,000.00	\$813.10	\$4,245.45	\$3,034.46	\$32,093.01
William F. McDowell.....		24,000.00	422.42	5,791.66	3,572.71	33,786.79
William Burt.....	25.00	24,000.00	3,868.65	2,762.05	2,648.72	33,304.42
Walter B. Wilson.....		24,000.00	855.60	5,791.66	3,597.88	34,245.14
William F. Anderson.....		24,000.00	1,665.41	5,791.66	3,471.67	34,928.74
John L. Nuelsen.....	850.00	24,000.00	8,686.40	5,791.65	3,700.00	43,028.05
William A. Quayle.....	774.97	24,000.00	873.54	5,291.62	1,157.27	32,097.40
Wilson S. Lewis.....		11,500.00	3,213.60	1,666.64	943.32	17,323.56
Edwin H. Hughes.....		24,000.00	3,029.74	5,656.66	2,238.21	34,924.61
Frank M. Bristol.....		24,000.00	1,148.83	5,451.00	2,218.00	32,817.83
Thomas C. Stuntz.....		24,000.00	2,818.26	5,235.00	3,681.23	35,734.49
Theodore S. Henderson.....		24,000.00	3,639.32	5,791.66	3,791.66	37,222.64
William O. Shepard.....	677.00	24,000.00	2,230.56	4,600.00	2,790.97	34,298.53
Francis J. McConnell.....	806.47	24,000.00	3,429.87	5,666.65	3,059.84	36,962.83
Frederick D. Leete.....	759.01	24,000.00	2,901.94	5,566.66	3,791.66	37,019.27
Wilbur P. Thirkield.....	393.46	24,000.00	5,997.67	4,570.36	3,444.98	38,406.47
Berbert Welch.....		24,000.00	11,405.54	5,458.32	3,791.66	44,655.52
Thomas Nicholson.....		24,000.00	4,330.70	4,466.67	3,705.00	36,502.87
Edna W. Leonard.....		24,000.00	3,759.02	5,575.00	2,415.93	35,749.95
Matthew S. Hughes.....		3,500.00	195.00	500.00	125.00	4,320.00
William F. Oldham.....		24,000.00	5,614.65	5,007.00	2,492.50	37,114.15
Charles B. Mitchell.....		24,000.00	2,248.70	5,791.68	3,791.58	35,831.96
Frank W. Warne.....		23,208.32	6,703.79	4,010.00	3,216.62	37,138.73
John W. Robinson.....		23,208.29	4,697.36	3,858.50	565.93	32,330.08
Ben S. Johnson.....	2,042.57	23,208.30	7,640.47	5,605.10	3,311.59	41,808.03
Frederic J. Birney.....	2,478.59	21,500.00	4,387.74	3,553.29	3,031.44	34,951.06
Frederick B. Fisher.....	4,713.15	21,500.00	5,670.69	4,717.00	3,296.26	39,897.10
Ernest L. Waldorf.....	815.79	21,500.00	3,007.02	5,300.00	3,531.80	34,154.61
Charles E. Locke.....	1,877.19	21,500.00	3,364.69	4,300.00	1,354.00	32,395.88
Ernest G. Richardson.....	993.50	21,500.00	2,887.47	5,375.00	1,806.52	32,562.49
Charles W. Burns.....	898.27	21,500.00	3,710.24	3,805.87	3,190.00	33,104.38
Anton Bast.....	265.00	21,500.00	5,831.01	5,375.00	3,583.33	36,554.34
Edgar Blake.....	2,119.97	21,500.00	9,547.22	5,375.00	3,583.32	42,125.51
George H. Bickley.....	2,644.98	21,500.00	3,213.02	4,387.50	207.33	31,952.83
Frederick T. Keeney.....	3,123.82	21,500.00	4,619.37	4,260.00	2,313.52	35,816.71
Walter Smith.....	4,359.37	21,500.00	4,729.26	4,500.00	3,000.00	38,088.63
Charles L. Mead.....	194.40	21,500.00	3,348.56	5,250.00	1,049.72	31,342.68
Robert E. Jones.....	6.00	21,500.00	2,483.69	4,069.94	3,244.58	31,304.21
Matthew W. Clair.....	977.91	21,500.00	2,261.89	2,322.82	1,638.60	28,701.22
RETIRED BISHOPS						
John H. Vincent.....		833.32				833.32
Earl Cranston.....		10,895.75	312.92			11,208.67
John W. Hamilton.....		10,895.75	597.99			11,493.74
Thomas B. Neely.....		10,895.75	90.00			10,985.75
Richard J. Cooke.....	150.00	12,354.06	685.37	300.00	130.00	13,619.43
RETIRED MISSIONARY BISHOPS						
James M. Thoburn.....		7,166.64				7,166.64
Joseph C. Hartzell.....		9,333.30	383.22			9,716.52
Isaiah B. Scott.....		8,666.66	14.28			8,680.94
James E. Robinson.....		6,708.27	230.88	416.66	208.33	7,564.14
Merriman C. Harris.....		2,500.00				2,500.00
A. P. Camphor.....		900.00		150.00		1,050.00

*Deceased.

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
WIDOWS OF BISHOPS						
*Mrs. Goodsell.....	\$.....	\$400.00	\$.....	\$.....	\$.....	\$400.00
" Foss.....		4,299.90				4,299.90
* " Mallalieu.....		1,700.00				1,700.00
" Spellmeyer.....		4,300.00				4,300.00
" Walden.....		4,299.90				4,299.90
" Eveland.....	27.56	4,299.90				4,327.46
" Hamilton.....		4,199.90				4,199.90
" Parker.....		4,299.90				4,299.90
" Bashford.....		1 6.64				166.64
" Hughes.....		4,950.00				4,950.00
" Camphor.....		4,049.90				4,049.90
" Harris.....	250.00	1,983.33				2,233.33
" Lewis.....		2,283.33				2,283.33
" Robinson.....		1,741.62				1,741.62
	32,223.98	989,748.73	153,566.67	183,400.73	105,727.14	1,464,667.25

*Deceased.

Only seven months (June 1 to Dec. 31, 1920) of the annual expenses necessitated by the election of new Bishops at the last General Conference are herewith reported.

SUMMARY—YEARS 1920-21-22-23

Moving Expenses.....	\$32,223.98
Salaries.....	989,748.73
Traveling Expenses and Sundries.....	153,566.67
Rent and Expenses on Bishops' Residences.....	183,400.73
Allowance Stenographer, etc.....	105,727.14
	\$1,464,667.25

Paid 22 General Superintendents on the Home Field.....	\$724,308.35
Paid 17 General Superintendents on the Foreign Field.....	612,287.87
Paid 5 Retired General Superintendents.....	48,140.91
Paid 6 Retired Missionary Bishops.....	36,678.24
Paid 14 Widows of Bishops.....	43,251.88
	\$1,464,667.25

SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM
JANUARY 1, 1920, TO DECEMBER 31, 1923

Year	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1920.....	\$323,354.38	\$364,346.59	\$40,992.21	\$.....
1921.....	404,343.20	378,728.76		25,614.44
1922.....	450,954.25	389,986.89		60,967.36
1923.....	487,761.00	378,980.12		108,780.88
	\$1,666,412.83	\$1,512,042.36	\$40,992.21	\$195,362.68
Less Accounts Payable— Salary not drawn.....		500.00		
		\$1,511,542.36		
Loaned to Board of For. Miss.		150,000.00		
		\$1,661,542.36		
Jan. 1, 1920—Cash on hand..	175,792.37			
Dec. 31, 1923—Cash in Bank.	.....	180,662.84		
	\$1,842,205.20	\$1,842,205.20		

REPORT OF THE TREASURER OF THE EPISCOPAL FUND

FOR THE QUADRENNIUM JANUARY 1, 1920, TO DECEMBER 31, 1923

	1920	1921	1922	1923
Balance in Treasury at Beginning of Year.	\$175,792.37	\$134,800.16	\$160,414.60	\$221,381.96
RECEIPTS				
Receipts from Conferences.....	\$315,471.30	\$399,225.98	\$444,448.30	\$477,730.53
Interest earned.....	7,833.08	5,067.22	6,455.95	9,980.47
Sundry receipts.....	50.00	50.00	50.00	50.00
Total Receipts.....	\$323,354.38	\$404,343.20	\$450,954.25	\$487,761.00
Loaned to the Board of Foreign Missions.....			\$150,000.00	\$150,000.00
DISBURSEMENTS				
To Bishops { Salaries.....	\$225,949.50	\$259,865.66	\$253,833.27	\$250,100.00
{ Traveling and Sundry Expenses.....	40,142.30	32,550.78	42,859.16	38,014.43
{ Moving Expenses.....	27,315.76	901.73	2,966.52	1,039.97
{ House rent and expenses on Epis. Resid's.	34,789.48	48,037.93	50,522.25	50,031.07
{ Allowance Stenographer, etc.....	19,481.32	27,341.12	29,384.06	29,520.64
EXPENSES OF BOARD OF BISHOPS				
Transportation Bureau.....	2,100.00	2,100.00	2,100.00	2,100.00
Loss in Exchange on American money.....	5,500.20	1,187.73	1,675.42	947.96
Office Rent for Bishops.....	1,045.50			
Printing Blanks, Books, Postage, Sundries....	1,031.92	348.55	601.35	1,176.65
Episcopal Fund's share of cost of printing General Conference Hand Book, 1920.....	552.86			
Printing Bishops' Addresses at the General Conference of 1920.....	247.00			
General Minutes of Annual Conferences for Bishops.....	259.59	571.64	302.78	192.79
Rev. Geo. M. Fowles, Traveling Expense New York to Chicago and Return.....				113.65
MISCELLANEOUS EXPENSES				
Printing Treasurer's Annual Report.....	424.27	516.60	510.40	791.68
Addressing and mailing Annual Report, Cir- cular Letters, etc.....	392.36	186.18	363.72	191.81
Envelopes.....	273.19	169.19	237.61	131.09
Postage.....	365.59	290.68	323.00	313.86
Indemnity Bonds.....	70.00	50.00	50.00	50.00
Traveling Expenses Treasurer.....	188.19	63.83		
Exchange on Out-of-Town Checks.....	94.63	97.06	84.39	105.22
Account Books, Stationery and Sundries.....	122.63	289.33	85.44	77.52
Advertising in Christian Advocates.....		140.75	87.52	81.78
TREASURER'S OFFICE				
Cashier's Salary.....	1,000.00	1,000.00	1,000.00	1,000.00
Administration and Stenographic help paid to The Methodist Book Concern.....	3,000.00	3,000.00	3,000.00	3,000.00
	\$364,346.59	\$378,728.76	\$539,986.89	\$528,980.12
Accounts Receivable (Temporary Loan).....			600.00	
			\$540,586.89	
Less Accounts Payable (Salaries not drawn) ..			2,053.00	500.00
Total Disbursements.....	\$364,346.59	\$378,728.76	\$538,533.89	\$528,480.12
December 31—Balance in Bank.....	\$134,800.16	\$160,414.60	\$72,834.86	\$180,662.84

The Treasurer and Assistant Treasurer serve without financial compensation.

REPORT OF THE TREASURER OF THE GENERAL CONFERENCE EXPENSE FUND

I beg leave to submit herewith my sixth quadrennial report as Treasurer of the General Conference Expense Fund, covering receipts and disbursements for the 1924 quadrennium.

I have collected from Domestic Conferences \$271,978.15, or a little more than 81 per cent of an apportionment of \$335,588; from Foreign Conferences \$5,227.47, a total of \$277,205.62 from all Conferences. I have also received on account of interest on daily balances, certificates of deposit and government securities, \$20,074.86, which is \$6,362.98 more than the entire expense of the Treasurer's office.

The total receipts for the quadrennium to date, as shown by report, is \$297,280.48, which with a balance on hand at the beginning of the quadrennium of \$61,164.54, makes a total of \$358,445.02. The amount of disbursements to date are \$267,423.52, leaving a balance on hand July 7, 1924, of \$91,021.50. In my report as published in the Discipline of 1924, the unpaid claims of foreign delegates was \$9,304.49 and estimated unpaid claims of foreign delegates \$630.33, a total of \$9,934.82. To this amount should be added estimated unpaid claims, including expense of General Conference Journals, \$9,725, leaving the estimated true balance on hand \$71,361.68. This would make the total expenses of the quadrennium \$287,083.34.

There is due and unpaid on the apportionment to the Fall and Spring Conferences, approximately \$63,610. This should be collected and paid during this year, as provided by the Discipline. It is especially important that every dollar of this be collected and remitted to me, for the reason that there is a probability of an extra session of the General Conference, as provided by the General Conference held at Springfield, Massachusetts in May, 1924.

As heretofore, my books have been audited by Mr. Geo. D. Colter, annually.

Respectfully submitted,

OSCAR P. MILLER, *Treasurer.*

Rock Rapids, Iowa, July 7, 1924.

OSCAR P. MILLER, TREASURER,

IN ACCOUNT WITH

THE GENERAL CONFERENCE EXPENSE FUND

1924 QUADRENNIUM

RECEIPTS

To Balance transferred from 1920 account.....	\$61,164.54
To Interest collected on investments and premium on U. S. securities sold.....	20,074.86
To Amount collected from conferences (Exhibit A)..	277,205.62
	<hr/>
	\$358,445.02

DISBURSEMENTS

By paid for Daily Christian Advocate.....	\$27,774.35	
Less credit from The Methodist Book Concern	12,189.30	
	<hr/>	\$15,585.05
By paid Transportation Bureau.....		1,200.00
By paid expenses of General Conference Secretary's office		2,282.34
By paid expenses of Judicial Conferences.....		524.68
By paid expenses of Fraternal delegates.....		1,716.99
By paid Federal Council of Churches of Christ in America		23,000.00
By paid Ecumenical Conference.....		500.00
By paid expenses of various Comissions—		
On Areas and Districts.....	602.94	
On Central Mission Conferences.....	325.51	
On Comity and Co-operation.....	319.75	
On Conference Course of Study.....	159.28	
On Correlation.....	2,059.98	
On Federation of Colored Churches.....	220.93	
On Ordination of Women.....	269.66	
On Organic Union.....	138.71	
On Unification.....	5,115.19	
On Foreign Languages.....	2,500.00	
General Conference Commission.....	3,022.08	
	<hr/>	14,734.03
By paid for oil painting of Jesse Lee.....		200.00
By paid expenses of Committee to Republican Con- vention (1920).....		15.91
By paid expenses of delegation sent to Washington, D. C. (1924).....		209.08
By paid expenses of Treasurer's Office:		
Salary	11,750.00	
Postage and Stationery.....	344.92	
Premium on treasurer's bond.....	849.38	
Miscellaneous office expenses.....	92.36	
Auditor's services at Springfield.....	100.00	
Help in auditing foreign accounts.....	83.26	
Expense of treasurer to General Confer- ence	253.23	
Expense of assistant to General Confer- ence	238.73	
	<hr/>	13,711.88

By paid expense of Publicity Department at Springfield		\$904.40
By paid installation of Microphone in auditorium..		2,200.00
By paid foreign delegate expense (1920 Conference) .		233.92
By paid Miscellaneous expenses at General Conference:		
Typists and Clerical Help.....	\$315.83	
Rental of Typewriters and Furniture...	106.50	
Hymnals for use of delegates.....	900.00	
Lunches for tellers.....	103.68	
Precentor	174.00	
Badges for delegates.....	550.11	
Expense of Committee on Temporal Economy	200.47	
Sundry small items.....	18.12	
		<u>\$2,368.71</u>
By paid expenses of delegates to General Conference:		
780 American delegates		
Railway Fares.....	\$38,204.97	
Sleeping car fares.....	15,602.38	
Meals enroute.....	6,790.23	
Board and room at Springfield.....	67,398.50	
	\$127,996.08	
82 Foreign delegates paid to date.....	60,040.45	
		<u>188,036.53</u>
By balance on hand July 7, 1924.....		91,021.50
		<u>\$358,445.02</u>
	Respectfully submitted	
	OSCAR P. MILLER, <i>Treasurer.</i>	
Note—Cash balance July 7, 1924.....		\$91,021.50
Unpaid adjusted claims of foreign delegates	\$9,304.49	
Estimated unpaid claim of foreign delegate	630.33	
Estimated other unpaid claims including Gen. Conf. Journals.....	9,725.00	
		<u>19,655.82</u>
Estimated true balance.....		<u>\$71,361.68</u>

EXHIBIT A

AMOUNT COLLECTED FROM CONFERENCES

In a few cases where there has been a change in the District Boundaries of the Conferences since the apportionment was made, we have reported the amount paid by the Conference as a whole instead of the amount paid by the Districts.

The Star indicates the districts that have met their apportionment in full.

DOMESTIC FALL CONFERENCES

<i>Conference</i>	<i>District</i>	<i>Apportionment</i>	<i>Paid</i>
Alabama	Birmingham	\$134.00	\$130.00
"	Boaz	95.00	92.00
"	Gulf	49.00	42.00
"	Northwest	64.00	69.00*

Atlanta	Atlanta	\$137.00	\$137.00*
"	Gainesville	289.00	68.00
"	Griffin	230.00	50.00
"	Newnan	149.00	11.00
"	Rome	119.00	86.00
Blue Ridge-Atlantic	Asheville	176.00	67.00
"	Washington	132.00	122.00
"	Winston-Salem	97.00	78.72
California	Napan	749.00	456.00
"	Nevada	279.00	43.00
"	Oakland	750.00	686.00
"	Sacramento	768.00	512.00
"	San Francisco	1,147.00	790.00
California German	California	267.00	221.00
Central Alabama	Birmingham	274.00	200.00
"	Huntsville	78.00	41.00
"	Marion	99.00	12.00
"	Montgomery	109.00	68.00
"	Opelika	150.00	95.82
Central German	Cincinnati-Louisville	486.00	533.00*
"	Michigan	534.00	457.50
"	Ohio	548.00	453.00
Central Illinois	Galesburg	1,172.00	891.00
"	Kankakee	1,516.00	1,416.00
"	Peoria	1,234.00	1,024.00
"	Rock Island	1,488.00	1,033.00
Central New York	Elmira	1,213.00	1,067.00
"	Geneva	1,056.00	956.00
"	Syracuse East	1,221.00	1,060.50
"	Syracuse West	1,270.00	1,219.00
Central Swedish	Chicago	445.00	445.00*
"	Galesburg	219.00	221.00*
"	Jamestown	107.00	116.00*
Central Tennessee	Baxter	76.00	57.00
"	Lawrenceburg-McL.	114.00	122.00*
Chicago German	Chicago	661.00	600.00
"	Milwaukee	560.00	560.50*
Colorado	Colorado Springs	546.00	430.00
"	Denver	661.00	547.00
"	Grand Junction	612.00	525.00
"	Greeley	1,175.00	959.00
"	Pueblo	763.00	529.50
Columbia River	Moscow	633.00	490.75
"	Spokane	706.00	83.00
"	Walla Walla	787.00	264.00
"	Wenatchee	742.00	276.00
Dakota	Aberdeen	893.00	558.80
"	Mitchell	799.00	578.80
"	Rapid City	435.00	108.80
"	Sioux Falls	1,009.00	824.80
"	Watertown	959.00	479.40
Des Moines	Atlantic	916.00	602.00
"	Boone	993.00	801.00
"	Chariton	911.00	771.00
"	Council Bluffs	1,006.00	612.00
"	Creston	1,019.00	969.00
"	Des Moines	949.00	1,035.00*
Detroit	Detroit	1,606.00	1,586.00
"	Flint	1,262.00	992.00

Detroit	Port Huron	\$1,118.00	\$773.00
"	Ann Arbor	1,100.00	971.00
"	Saginaw Bay	1,165.00	669.00
"	Marquette	1,623.00	484.00
East Tennessee	Bluefield	154.00	99.00
"	Chattanooga	97.00	70.00
"	Knoxville	119.00	56.00
"	Pulaski	187.00	104.00
Erie	Clarion	1,308.00	860.97
"	Erie	1,037.00	1,044.00*
"	Jamestown	1,009.00	594.00
"	Meadville	849.00	635.00
"	Newcastle	1,048.00	670.00
Genesee	Buffalo	1,812.00	1,395.00
"	Corning	1,315.00	698.67
"	Olean	1,254.00	946.29
"	Rochester	1,587.00	1,402.00
Georgia	Atlanta	108.00	74.00
"	Tallapoosa	115.00	96.00
Gulf	Lake City	344.00	83.00
"	Houston	212.00	87.00
"	San Antonio	32.00	14.00
Holston	Bristol	272.00	285.00*
"	Chattanooga	527.00	527.00*
"	Harriman	335.00	232.00
"	Johnson City	362.00	348.00
"	Knoxville	528.00	433.00
Idaho	Boise	536.00	213.00
"	La Grande	488.00	236.00
"	Pocatello	563.00	276.00
Illinois	Bloomington	1,025.00	1,047.00*
"	Champaign-Danville	1,088.00	1,088.00
"	Decatur	1,126.00	1,010.00
"	Jacksonville	1,030.00	689.00
"	Mattoon	1,000.00	1,000.00*
"	Quincy	964.00	989.00*
"	Springfield	1,084.00	1,115.00*
Indiana	Bloomington	543.00	547.00*
"	Connersville	685.00	747.00*
"	Evansville	951.00	871.50
"	Greensburg	564.00	219.00
"	Indianapolis	992.00	958.00
"	New Albany	732.00	668.00
"	Seymour	660.00	617.00
"	Vincennes	599.00	647.00*
Iowa	Burlington	612.00	612.00*
"	Muscatine	775.00	802.00*
"	Oskaloosa	808.00	708.00
"	Ottumwa	680.00	506.00
Kentucky	Ashland	433.00	283.00
"	Covington-Lexington	491.00	168.00
"	Louisville	463.00	156.00
"	Southeastern	163.00	57.00
Latin American Mission			107.00
Little Rock	Texarkana	133.00	28.00
"	Forrest City	98.00	33.93
"	Fort Smith	131.00	57.00
"	Little Rock	144.00	144.00*
"	Pine Bluff	77.00	45.00

Report of General Conference Expense Fund 1889

Michigan	Albion	\$869.00	\$794.15
"	Big Rapids	841.00	648.00
"	Grand Rapids	996.00	879.00
"	Grand Traverse	764.00	716.00
"	Kalamazoo	764.00	725.00
"	Lansing	1,029.00	1,010.00
"	Niles	727.00	756.00*
Minnesota	Mankato	773.00	529.00
"	Marshall	1,243.00	524.00
"	Saint Paul	548.00	429.00
"	Winona	798.00	701.00
Missouri	Brookfield	716.00	575.00
"	Cameron	635.00	376.00
"	Kirksville	813.00	350.00
"	Saint Joseph	736.00	584.00
Montana	Butte	763.00	373.05
"	Yellowstone	404.00	413.25*
Nebraska	Beatrice	1,100.00	528.00
"	Columbus	1,090.00	845.65
"	Hastings	1,050.00	981.00
"	Holdrege	1,025.00	744.00
"	Kearney	1,070.00	864.00
"	Lincoln	1,110.00	806.00
"	Norfolk	1,200.00	732.00
"	Omaha	1,190.00	828.00
New Mexico	English	399.00	216.30
"	Spanish	81.00	81.00*
North Carolina	Greensboro	225.00	122.00
"	Western	239.00	134.95
"	Wilmington	194.00	117.00
"	Winston	203.00	117.00
North Dakota	Bismarck	583.00	430.00
"	Fargo	974.00	378.00
"	Grand Forks	928.00	246.00
"	Minot	631.00	89.00
North Montana	Glacier Park	487.00	301.00
"	Great Falls	541.00	426.00
North-East Ohio	Akron	1,027.00	839.00
"	Barnesville	729.00	608.00
"	Cambridge	890.00	528.00
"	Canton	769.00	559.00
"	Cleveland	1,284.00	1,027.50
"	Mansfield	986.00	919.00
"	Norwalk	1,023.00	833.00
"	Steubenville	1,125.00	966.00
"	Wooster	944.00	967.80*
"	Youngstown	1,372.00	1,004.00
Northern German		732.00	454.00
Northern Minnesota	Duluth	882.00	829.00
"	Fergus Falls	813.00	757.00
"	Litchfield	904.00	690.00
"	Minneapolis	818.00	801.00
Northern Swedish	Lake Superior	250.00	250.00
"	Minneapolis	260.00	252.00
Northwest German	Charles City	433.00	436.00*
"	Sioux City	400.00	401.00*
Northwest Iowa	Algona	825.00	825.00*
"	Fort Dodge	1,051.00	927.00
"	Ida Grove	1,038.00	963.00

Northwest Iowa.....	Sheldon	\$1,021.00	\$977.00
"	Sioux City	959.00	959.00*
Northwest Indiana.....	Crawfordsville	1,009.00	829.00
"	Greencastle	805.00	772.00
"	Lafayette	828.00	893.00*
"	South Bend.....	1,029.00	1,048.00*
Northwest Nebraska...		814.00	692.00
Norwegian and Danish.	Chicago	281.00	251.50
"	Minneapolis	245.00	207.00
"	Red River Valley...	166.00	114.00
Ohio	Chillicothe	798.00	714.00
"	Columbus	1,206.00	1,159.00
"	Lancaster	940.00	669.00
"	Marietta	911.00	538.50
"	Portsmouth	774.00	402.22
"	Zanesville	1,013.00	539.00
Oklahoma	Alva	890.00	398.00
"	Enid	738.00	372.00
"	Fort Worth	608.00	331.00
"	Guthrie	894.00	547.00
"	Oklahoma City.....	757.00	260.00
"	Tulsa	888.00	368.00
Oregon	Portland	839.00	678.75
"	Salem	678.00	766.25*
"	Southern	587.00	502.00
"	Eastern	515.00	330.00
Pacific Chinese Mission.		45.00	86.00*
Pacific German.....	Oregon	98.00	92.00*
"	Washington	122.00	103.00
Pacific Japanese Mission		182.00	207.00*
Pacific Swedish Mission.		169.00	151.00
Pittsburgh	Allegheny	2,086.00	2,003.43
"	Blairsville	1,393.00	1,177.50
"	McKeesport	1,618.00	1,134.50
"	Pittsburgh	1,705.00	1,528.00
"	Washington	1,658.00	1,471.25
Puget Sound.....	Bellingham	763.00	656.00
"	Seattle	798.00	691.00
"	Tacoma	746.00	706.00
"	Vancouver	749.00	550.00
Rock River.....	Chicago Northern..	1,829.00	1,527.00
"	Chicago Southern..	1,723.00	1,598.00
"	Chicago Western..	1,809.00	1,732.00
"	Joliet-Dixon	1,815.00	1,705.00
"	Rockford	1,738.00	1,505.00
Saint Louis.....	Arkansas	383.00	341.75
"	Carthage	695.00	377.00
"	Kansas City.....	986.00	573.00
"	Saint Louis.....	778.00	478.00
"	Sedalia	654.00	488.00
"	Springfield	653.00	354.00
Saint Louis German..	Belleville	436.00	263.00
"	Peoria	586.00	465.00
"	Saint Louis.....	137.00	74.00
Savannah	Lagrange	102.00	82.00
"	Savannah	102.00	56.00
"	Waycross	71.00	34.00
"	Waynesboro	120.00	97.00
South Carolina.....	Beaufort	311.00	73.50

Report of General Conference Expense Fund 1891

South Carolina.....	Bennettsville	\$400.00	\$181.00
" "	Charleston	319.00	319.00*
" "	Florence	306.00	272.00
" "	Greenville	286.00	182.00
" "	Orangeburg	287.00	52.00
" "	Spartanburg	236.00	113.00
" "	Sumter	248.00	182.00
Southern California.....	Fresno	1,205.00	708.00
" "	Long Beach.....	1,241.00	842.00
" "	Los Angeles.....	1,283.00	1,242.00
" "	Pasadena	1,247.00	1,165.00
" "	San Diego	1,257.00	1,052.00
" "	Arizona	661.00	281.00
Southern German.....	Brenham	231.00	231.00*
" "	San Antonio.....	204.00	220.00*
Southern Illinois.....	Carbondale	959.00	386.26
" "	Centralia	677.00	842.00*
" "	East Saint Louis...	798.00	753.00
" "	Mount Carmel.....	613.00	490.00
" "	Olney	780.00	695.00
Southern Swedish Mis- sion		175.00	
Tennessee	Dickson	65.00	23.00
" "	Murfreesboro	140.00	78.00
" "	Memphis	115.00	31.00
" "	Nashville	175.00	103.99
Texas	Beaumont	177.00	181.00*
" "	Houston	228.00	268.00*
" "	Marshall	132.00	121.00
" "	Navasota	170.00	56.00
" "	Palestine	130.00	53.00
" "	Paris	131.00	47.00
Upper Iowa.....	Cedar Rapids.....	990.00	1,031.00*
" "	Davenport	1,065.00	936.00
" "	Dubuque	1,125.00	1,251.00*
" "	Waterloo	1,156.00	1,049.00
Utah Mission.....		231.00	66.00
West German.....	Enterprise	382.00	136.00
" "	Kansas City.....	379.00	533.75*
" "	Lincoln	407.00	476.00*
West Ohio.....	Cincinnati	1,182.00	930.00
" "	Dayton	834.00	790.00
" "	Defiance	899.00	855.20
" "	Delaware	877.00	562.00
" "	Findlay	754.00	634.00
" "	Hillsboro	840.00	701.00
" "	Lima	880.00	578.00
" "	Springfield	1,160.00	1,094.00
" "	Toledo	1,261.00	1,261.00*
West Texas.....	Austin	154.00	106.00
" "	Dallas	142.00	93.00
" "	San Angelo.....	75.00	43.00
" "	San Antonio.....	213.00	132.00
" "	Victoria	97.00	53.00
" "	Waco	145.00	103.00
West Virginia.....	Buckhannon	977.00	685.10
" "	Charleston	849.00	699.00
" "	Elkins	814.00	344.00
" "	Huntington	737.00	322.00

West Virginia	Morgantown	\$1,145.00	\$379.00
"	Parkersburg	1,078.00	603.00
"	Wheeling	1,187.00	591.50
West Wisconsin	Eau Claire	766.00	675.00
"	La Crosse	765.00	643.00
"	Madison	703.00	363.00
"	Platteville	900.00	463.00
"	Superior	674.00	363.00
Western Norwegian-			
Danish	California	40.00	46.00*
"	Oregon-Washington	100.00	100.00*
"	Rocky Mountain	22.00	22.00*
Western Swedish	Eastern	195.00	185.00
"	Western	209.00	212.00*
Wisconsin	Appleton	1,325.00	1,121.25
"	Fond du Lac	795.00	738.15
"	Janesville	837.00	816.00
"	Milwaukee	1,114.00	1,105.00
Wyoming	Cheyenne	366.00	237.00
"	Sheridan	362.00	215.00
		\$218,537.00	\$169,103.25

DOMESTIC SPRING CONFERENCES

Baltimore	Baltimore	\$1,090.00	\$972.00
"	Baltimore East	1,114.00	1,116.00*
"	Baltimore West	1,222.00	930.00
"	Frederick	605.00	766.00*
"	Washington	1,207.00	1,239.00*
Central Missouri	Kansas City	250.00	138.50
"	Saint Louis	366.00	125.00
"	Sedalia	228.00	100.00
"	Hannibal	218.00	102.00
Central Pennsylvania	Altoona	1,485.00	1,684.00*
"	Harrisburg	1,467.00	1,391.00
"	Sunbury	1,343.00	1,277.00
"	Williamsport	1,330.00	1,672.50*
Delaware		2,170.00	2,151.92
East German	East	451.00	456.00*
"	West	416.00	347.00
Eastern Swedish	Boston	122.00	122.00*
"	New York	210.00	209.00
"	Worcester	116.00	102.00
Florida	Gainesville	47.00	60.00*
"	Jacksonville	141.00	91.00
"	Lake City	7.00	21.00*
"	Ocala	60.00	66.00*
Kansas	Atchison	1,083.00	985.50
"	Emporia	992.00	663.75
"	Fort Scott	984.00	557.00
"	Independence	1,011.00	924.00
"	Kansas City	1,101.00	1,101.00*
"	Manhattan	1,085.00	975.00
"	Topeka	930.00	879.00
Lexington		1,447.00	1,302.00
Lincoln	Guthrie	73.00	36.50
"	Muskogee	102.00	41.00
"	Topeka	155.00	61.00
Louisiana	Alexandria	195.00	74.00

Report of General Conference Expense Fund 1893

Louisiana	Baton Rouge	\$213.00	\$117.00
"	Lake Charles	218.00	69.00
"	La Teche	242.00	77.00
"	Monroe	94.00	49.00
"	New Orleans	304.00	215.00
"	Shreveport	202.00	85.00
Maine	Augusta	856.00	728.00
"	Portland	996.00	990.00
"	Bangor	944.00	753.00
"	Rockland	814.00	559.75
Mississippi	Brookhaven	168.00	82.00
"	Gulfport	225.00	55.00
"	Hattiesburg	198.00	132.00
"	Jackson	194.00	126.00
"	Meridian	202.00	132.90
"	Vicksburg	74.00	32.50
Newark	Elizabeth	1,643.00	1,204.00
"	Jersey City	1,848.00	1,331.00
"	Newark	1,571.00	1,337.00
"	Paterson	1,467.00	1,129.00
New England	Easton	2,010.00	1,763.00
"	Lynn	2,153.00	2,031.00
"	Springfield	1,152.00	1,112.00
"	Worcester	1,445.00	1,307.00
New England Southern	New Bedford	1,298.00	1,158.68
"	Norwich	969.00	753.50
"	Providence	1,292.00	1,275.00
New Hampshire	Northern	1,173.00	1,062.00
"	Southern	950.00	880.00
New Jersey	Bridgeton	1,282.00	1,313.00*
"	Camden	1,728.00	1,666.00
"	New Brunswick	1,443.00	1,543.00*
"	Trenton	1,129.00	1,258.50*
New York	Kingston	1,466.00	992.50
"	Newburgh	1,778.00	1,037.00
"	New York	3,553.00	1,672.00
"	Poughkeepsie	1,876.00	424.00
New York East	Brooklyn North	1,940.00	976.00
"	Brooklyn South	1,364.00	1,364.50*
"	New Haven	1,562.00	1,231.00
"	New York	1,496.00	1,553.50*
North Indiana	Fort Wayne	1,199.00	1,180.00
"	Goshen	1,196.00	1,258.00*
"	Logansport	1,156.00	1,193.33*
"	Muncie	1,055.00	1,022.75
"	Richmond	1,012.00	1,012.00*
"	Wabash	1,040.00	1,040.00*
Northern New York	Black River	992.00	945.00
"	Mohawk	981.00	1,082.20*
"	Ontario	928.00	1,023.33*
"	Saint Lawrence	1,030.00	825.67
Northwest Kansas	Colby	693.00	570.00
"	Hays	680.00	516.00
"	Mankato	587.00	414.00
"	Salina	894.00	547.00
Philadelphia	North	2,084.00	2,122.00*
"	Northwest	2,054.00	2,293.00*
"	South west	1,876.00	2,089.00*
"	West	2,179.00	2,053.00

Philadelphia	City Missions.....		\$132.00
Saint Johns River.....	Jacksonville	\$336.00	382.00*
" " "	Miami	327.00	317.00
" " "	Tampa		6.00
South Florida.....	Atlantic	109.00	39.00
" "	Gulf	90.00	64.00
Southwest Kansas.....	Dodge City.....	705.00	404.00
" "	Hutchinson	955.00	760.00
" "	Liberal	533.00	271.00
" "	Kingman	826.00	820.00
" "	Wichita	1,005.00	979.00
" "	Winfield	637.00	518.43
Troy	Central	1,551.00	1,564.50*
"	Eastern	1,212.00	1,131.67
"	Northern	1,118.00	739.50
"	Southern	1,595.00	1,454.00
Upper Mississippi.....	Aberdeen	147.00	150.00*
" "	Clarksdale	148.00	145.00
" "	Greenwood	142.00	56.00
" "	Holly Springs.....	135.00	135.00*
" "	Sardis	47.00	20.00
" "	Starkville	121.00	88.00
" "	Tupelo	147.00	147.00*
Vermont	Saint Albans.....	808.00	691.00
"	Saint Johnsbury...	955.00	971.00*
Washington	Annapolis	471.00	343.00
"	Baltimore	525.00	366.00
"	Charleston	374.00	384.10*
"	Richmond	498.00	134.00
"	Pittsburgh	208.00	157.00
"	Washington	527.00	502.34
Wilmington	Dover	952.00	824.00
"	Middletown	651.00	590.00
"	Salisbury	1,101.00	991.00
"	Wilmington	1,206.00	1,056.00
Wyoming	Binghamton	1,261.00	1,296.50*
"	Oneonta	657.00	1,712.00*
"	Scranton	1,399.00	1,171.58
"	Wilkes-Barre	1,585.00	1,730.00
		\$117,055.00	\$102,754.90

FOREIGN CONFERENCES

Bengal		\$13.00
Bombay		84.60
Burma Mission Conference.....		42.80
Central China.....		134.73
Central Provinces.....		88.72
Chile		169.00
Denmark		211.40
Eastern South America.....		559.00
Finland		98.19
Foochow		209.52
Gujarat		195.66
Hinghwa		76.75
Indus River Mission Conference.....		40.43
Kiangsi		165.29
Korea		196.00
Liberia		172.00

Report of General Conference Expense Fund 1895

Lucknow	\$129.38
Malaysia	60.43
Mexico	194.50
Netherlands Indies Mission Conference.....	48.17
North China.....	273.48
North India.....	159.16
Norway	202.12
Philippine Islands.....	12.21
Porto Rico Mission Conference.....	36.00
Russia and the Baltic States Mission.....	150.00
Shanghai	108.19
South India.....	195.30
Sweden	595.99
Switzerland	510.20
Yenping	95.25
	\$5,227.47
Collected from Domestic Fall Conferences.....	\$169,103.25
Collected from Domestic Spring Conferences.....	102,754.90
Collected from Foreign Conferences.....	5,227.47
Individual Donations.....	120.00
	\$277,205.62

VOTE ON CONSTITUTIONAL PROPOSITIONS

I. LAY MEMBERSHIP IN ANNUAL CONFERENCES 1920-1921

CONFERENCES	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Alabama	0	30	20	0
Atlanta.....	Action deferred		23	8
Baltimore	0	160	12	85
Bengal (1923).....				
Blue Ridge-Atlantic.....	0	37	0	17
Bombay	0	40	0	2
California (1922).....				
California German (1922).....				
Central Alabama.....	0	69	12	0
Central China.....	5	23	18	0
Central German.....	25	41	0	34
Central Illinois.....	0	96	0	84
Central Missouri.....	0	60	0	51
Central New York.....	0	98		
Central Pennsylvania.....	0	112		
Central Provinces.....	3	26	13	0
Central Swedish.....	0	35		
Central Tennessee.....	21	0	19	0
Chicago German.....	0	35	0	43
Chile	25	0		
Colorado	0	81	0	52
Columbia River.....	0	63	57	2
Dakota (1923).....				
Delaware	7	107	127	0
Denmark	25	5	23	0
Des Moines.....	0	132	0	73
Detroit	8	106	56	2
East German.....	0	32	0	35
East Maine.....	0	54	18	10
East Tennessee.....				
Eastern South America.....	36	13	26	0
Eastern Swedish.....			25	0
Erie	0	132	0	75
Finland	26	0	21	0
Florida	43	0	0	14
Foochow	0	53	0	55
Genesee	0	119	2	72
Georgia	0	19	0	13
Gulf	9	6		
Hingwa	0	58	0	34
Holston (1923).....				
Idaho	0	47	0	29
Illinois	0	108	106	2
Indiana	0	122		
Iowa	1	80	29	14
Italy (1923).....				
Kansas	1	147	0	83

Vote on Constitutional Proposition

1897

CONFERENCES	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Kentucky	18	56		
Kiangsi	0	26	20	0
Korea	52	7	18	42
Lexington				
Liberia (1922).....				
Lincoln				
Little Rock.....	0	71	16	20
Louisiana				
Lucknow	2	33	12	0
Maine	0	46	46	7
Malaysia (1922).....				
Mexico				
Michigan	0	122		
Minnesota	1	86	50	10
Mississippi				
Missouri	0	78	0	47
Montana	0	28	4	14
Nebraska	0	208	106	29
Newark	0	139	0	95
New England.....	0	168	0	92
New England Southern.....	0	78		
New Hampshire.....	0	40	55	1
New Jersey.....	0	126	0	138
New Mexico.....	20	0	3	0
New York.....	0	143	0	57
New York East.....	0	171	0	140
North Carolina.....	0	56	No session held	
North China.....	0	67	33	0
North Dakota.....	67	0	0	25
North Germany.....	75	0	53	0
North India.....				
North Indiana.....	0	148	1	149
North Montana.....	0	38	1	27
North-East Ohio.....	0	154	29	1
Northern German (1922).....				
Northern Minnesota.....	20	53	62	2
Northern New York.....	100	17	0	50
Northern Swedish.....			0	9
Northwest German (1923)....				
Northwest India.....	Consideration postponed			
Northwest Iowa.....	0	124	0	92
Northwest Kansas.....			28	3
Northwest Nebraska (1923)...				
Norway	43	0	35	0
Norwegian and Danish.....	0	42	41	0
Ohio	0	89	41	33
Oklahoma	123	4		
Oregon	0	76	0	64
Pacific German.....	0	17	0	10
Philadelphia	0	188	4	112
Philippine Islands (1922).....				
Pittsburgh	0	171	2	130
Puget Sound.....	0	105	34	35
Rock River.....	0	133	0	116
Saint Johns River (1922).....				
Saint Louis.....	0	102		

CONFERENCES	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Saint Louis German.....	0	45		
Savannah	0	45	0	18
South Carolina.....	1	98	0	41
South Germany.....	88	0	39	0
South India.....	No vote taken		No vote taken	
Southern California.....	0	184		
Southern German.....			0	22
Southern Illinois.....				
Southwest Kansas.....	112	9		
Sweden	81	2	53	2
Switzerland	52	2	47	0
Tennessee				
Texas				
Troy	0	134	0	96
Upper Iowa.....	0	92	81	8
Upper Mississippi.....	0	91	11	9
Vermont	0	41		
Washington	0	87	102	0
West China.....	31	0		
West German.....	0	45	15	12
West Ohio.....	2	220	0	114
West Texas	2	68	1	42
West Virginia.....	61	69	27	15
West Wisconsin.....	0	73	1	53
Western Norwegian-Danish...	0	18	0	12
Western Swedish.....	0	26	0	21
Wilmington	0	99	0	96
Wisconsin	17	60	0	49
Wyoming	0	69		
Wyoming State.....	0	26	0	21
Yenping	0	20	14	41
Total	1,203	7,179	1,692	3,111

LAY MEMBERSHIP IN ANNUAL CONFERENCES 1922-1923-1924

Bengal			0	5
California	1	100		
California German.....	0	22		
Dakota	0	77	0	58
Holston	0	62	0	77
Liberia			22	0
Malaysia	1	17		
Northern German.....	24	9	18	0
Northwest German.....	38	1	No action taken	
Northwest Nebraska.....			26	0
Philippine Islands.....	0	45		
Saint Johns River.....	0	22		
Totals	64	355	66	140

II. CHANGE OF QUARTERLY TO LOCAL CONFERENCE 1920-1921

DETAILED VOTE BY CONFERENCES

Alabama	1	30	19	1
Atlanta	59	2	0	31
Baltimore	23	125	68	30
Bengal (1923).....				

CONFERENCES	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Blue Ridge-Atlantic.....	0	37	0	17
Bombay	2	38	1	1
California	12	119		
California German.....	0	22		
Central Alabama.....	0	67	1	12
Central China.....	28	0	18	0
Central German.....	19	51	29	0
Central Illinois.....	99	4	87	1
Central Missouri.....	32	28	46	5
Central New York.....	97	26	50	7
Central Pennsylvania.....	109	18	13	0
Central Provinces.....	24	6	13	0
Central Swedish.....	35	0	0	31
Central Tennessee.....	0	19	21	0
Chicago German.....	5	24	39	1
Chile	27	0		
Colorado	70	0	56	0
Columbia River.....	95	1	0	59
Dakota (1923).....				
Delaware	54	62	27	100
Denmark	20	7	22	0
Des Moines.....	124	0	45	44
Detroit	184	3	30	43
East German.....	28	10	35	0
East Maine.....	10	44	32	1
East Tennessee.....				
Eastern South America.....	46	0	27	0
Eastern Swedish.....	23	1	26	0
Erie	89	43	39	36
Finland	26	0	21	0
Florida	47	0	14	0
Foochow	52	0	56	1
Genesee	142	0	60	3
Georgia	16	3	12	0
Gulf	7	8	1	13
Hingwa	58	0	34	0
Holston	0	72	(1923)	
Idaho	43	3	14	17
Illinois	63	85	45	59
Indiana	97	37		
Iowa	25	70	36	3
Italy (1923)				
Kansas	150	13	76	0
Kentucky	0	74		
Kiangsi	25	2	19	1
Korea	58	1	58	2
Lexington				
Liberia (1923).....				
Lincoln				
Little Rock.....	14	50	12	24
Louisiana				
Lucknow	9	28	0	12
Maine	28	12	31	18
Malaysia (1923).....				
Mexico				
Michigan	5	125		
Minnesota	21	63	36	27

CONFERENCES	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Mississippi				
Missouri	30	60	15	39
Montana	19	12	18	0
Nebraska	132	57	146	9
Newark	129	18	74	29
New England.....	151	6	92	0
New England Southern.....	77	5		
New Hampshire.....	29	3		
New Jersey.....	52	74	39	87
New Mexico.....	9	13	3	0
New York.....	88	0	49	0
New York East.....	118	0	126	18
North Carolina.....	1	54	No session held	
North China.....	65	2	26	6
North Dakota.....	67	1	25	1
North Germany.....	75	0	33	20
North India.....				
North Indiana.....			4	156
North Montana.....	29	9	24	5
North-East Ohio.....	104	26	1	29
Northern German.....		(1922)	19	0
Northern Minnesota.....	0	76	7	54
Northern New York.....	93	10	54	1
Northern Swedish.....			9	0
Northwest German (1923).....				
Northwest India.....				
Northwest Indiana.....	69	46		
Northwest Iowa.....	44	84	89	4
Northwest Kansas.....	76	4	39	23
Northwest Nebraska (1922).....				
Norway	43	0	35	0
Norwegian and Danish.....	0	18	5	6
Ohio	94	13	34	45
Oklahoma	34	88		
Oregon	77	0	60	4
Pacific German.....	11	6	10	0
Philadelphia	51	136	93	59
Philippine Islands (1923).....				
Pittsburgh	136	14	1	150
Puget Sound.....	91	23	62	7
Rock River.....	79	34	101	23
Saint Johns River (1923).....				
Saint Louis.....	25	68		
Saint Louis German.....	20	31		
Savannah	18	37	0	18
South Carolina.....	86	16	5	36
South Germany.....	90	0	35	4
South India.....				
Southern California.....	72	140		
Southern German.....	18	4		
Southern Illinois.....				
Southwest Kansas.....	81	53		
Sweden	82	4	24	30
Switzerland	41	1	51	1
Tennessee				
Texas				
Troy	103	2	46	47

Vote on Constitutional Proposition

1901

CONFERENCES	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Upper Iowa.....	68	11	48	0
Upper Mississippi.....	90	2	21	0
Vermont.....	40	1	41	0
Washington.....	23	84	98	4
West China.....	31	0		
West German.....	41	3	14	7
West Ohio.....	158	56	123	0
West Texas.....	0	64	12	31
West Virginia.....	55	86	1	39
West Wisconsin.....	82	1	53	0
Western Norwegian-Danish....	0	18	5	6
Western Swedish.....	14	12	20	0
Wilmington.....	2	123	38	48
Wisconsin.....	85	1	49	0
Wyoming.....	74	2		
Wyoming State.....	24	1	20	0
Yenping.....	22	0	45	11
Totals.....	5,718	3,146	3,311	1,657

CHANGE OF QUARTERLY TO LOCAL CONFERENCE 1922-1923-1924

Bengal.....		0	10	0
Dakota.....	79	0	50	0
Holston.....			0	77
Italy.....	36	0	39	0
Liberia.....	0	45	0	22
Malaysia.....	13	7		
Northern German.....	21	9		
Northwest German.....	32	0	21	0
Northwest Nebraska.....	26	0	14	0
Philippine Islands.....	45	0		
Saint Johns River.....	28	6		
Totals.....	280	67	134	99

III. RATIO OF REPRESENTATION 1920-1921

DETAILED VOTE BY CONFERENCES

Alabama.....	7	23	0	20
Atlanta.....	0	61	0	31
Baltimore.....	0	145	90	0
Bengal (1923).....				
Blue Ridge-Atlantic.....	33	3	17	0
Bombay.....	35	5	2	0
California (1923).....				
California German.....	21	1		
Central Alabama.....	15	37	1	17
Central China.....	28	0	18	0
Central German.....	64	3	31	0
Central Illinois.....	13	77	36	43
Central Missouri.....	14	46	44	7
Central New York.....	17	78	4	54
Central Pennsylvania (1923)...				
Central Provinces.....	30	0	13	0
Central Swedish.....	36	0	30	0
Central Tennessee.....	19	0		
Chicago German.....	30	4	39	1

CONFERENCES	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Chile	Action postponed			
Colorado	75	5	55	2
Columbia River.....	99	1	41	12
Dakota (1923).....				
Delaware			7	120
Denmark	29	0	22	0
Des Moines.....	127	0	78	0
Detroit	140	56	19	52
East German.....	35	0	35	0
East Maine.....	17	41	18	12
East Tennessee.....				
Eastern South America.....	44	0	No action taken	
Eastern Swedish.....	25	0	26	0
Erie	104	26	71	0
Finland	26	0	21	0
Florida	No action taken			
Foochow	42	14	35	14
Genesee	176	0	17	37
Georgia	19	0	0	13
Gulf	14	2		
Hingwa	0	57	0	33
Holston (1923).....				
Idaho	40	0	31	0
Illinois	41	111	95	1
Indiana	12	130		
Iowa	84	8	33	4
Italy (1923).....				
Kansas	132	0	84	0
Kentucky	0	74		
Kiangsi	27	0	19	1
Korea	55	4	60	0
Lexington				
Liberia (1923).....				
Lincoln	3	37	0	16
Little Rock.....	4	61	3	33
Louisiana				
Lucknow	13	21	5	7
Maine	0	41	55	0
Malaysia (1923).....				
Mexico				
Michigan	126	2		
Minnesota	34	54	61	2
Mississippi				
Missouri	31	55	1	53
Montana	29	1	17	1
Nebraska	170	11	46	86
Newark	128	1	100	1
New England.....	135	0	100	0
New England Southern.....	90	0		
New Hampshire.....				
New Jersey.....	67	74	0	103
New Mexico.....	22	0		
New York.....	84	12	66	0
New York East.....	107	7	144	0
North Carolina.....	1	54	No session held	
North China.....	8	60	14	18
North Dakota.....	0	66	28	0

Vote on Constitutional Proposition

1903

CONFERENCES	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
North Germany.....	72	3	1	53
North India.....				
North Indiana.....			146	8
North Montana.....	38	0	26	3
North-East Ohio.....			27	1
Northern German (1923).....			19	0
Northern Minnesota.....	0	75	67	0
Northern New York.....	66	36	58	0
Northern Swedish.....			9	0
Northwest German (1923).....				
Northwest India.....				
Northwest Indiana.....	Consideration postponed			
Northwest Iowa.....	42	88	73	22
Northwest Kansas.....			55	6
Northwest Nebraska (1923)...				
Norway.....	46	0	35	0
Norwegian and Danish.....	42	0	12	0
Ohio.....	32	105	4	64
Oklahoma.....	75	40		
Oregon.....	82	0	60	0
Pacific German.....	15	3	10	0
Philadelphia.....	92	101	155	18
Philippine Islands (1923).....				
Pittsburgh.....	128	10		
Puget Sound.....	113	0	0	61
Rock River.....	123	4	122	3
Saint Johns River (1923).....				
Saint Louis.....	69	19		
Saint Louis German.....	45	3		
Savannah.....	0	53		
South Carolina.....			Action deferred	
South Germany.....	85	0	39	0
South India.....				
Southern California.....	201	10		
Southern German.....			14	3
Southern Illinois.....				
Southwest Kansas.....	122	4		
Sweden.....	88	0	55	0
Switzerland.....	57	0	52	0
Tennessee.....				
Texas.....				
Troy.....	131	0	97	0
Upper Iowa.....			82	0
Upper Mississippi.....				
Vermont.....	35	2	33	9
Washington.....			0	86
West China.....	31	0		
West German.....	10	30	20	7
West Ohio.....	168	21	113	14
West Texas.....	0	64	12	31
West Virginia.....	128	4	37	0
West Wisconsin.....	71	0	52	0
Western Norwegian-Danish....	18	0	12	0
Western Swedish.....	27	0	21	0
Wilmington.....	103	9	75	2
Wisconsin.....	0	85	48	0
Wyoming.....	81	20		

CONFERENCES	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Wyoming State.....	23	3	21	0
Yenping	22	0	38	12
Totals	5,216	2,361	3,432	1,197

RATIO OF REPRESENTATION 1922-1923-1924

Bengal	15	2	5	5
California	131	0		
Central Pennsylvania.....	123	8		
Chile	18	5		
Dakota	9	69	2	38
Holston	1	60	0	77
Italy	36	0	39	0
Liberia	32	13	20	2
Malaysia	26	0		
Northern German.....	0	23		
Northwest German.....	34	1	No action taken	
Northwest Nebraska.....	18	11	23	0
Philippine Islands.....	45	0		
Saint Johns River.....	34	0		
Upper Iowa.....	25	75		
Totals	547	267	89	122

IV. AMENDED AMENDMENT 1920-1921

DETAILED VOTE BY CONFERENCES

Alabama	21	11	0	29
Atlanta				
Baltimore				
Bengal				
Blue Ridge-Atlantic.....			15	2
Bombay				
California	(1923)		86	3
California German.....				
Central Alabama.....				
Central China.....				
Central German.....	25	41	25	13
Central Illinois.....	30	60		
Central Missouri.....				
Central New York.....			50	6
Central Pennsylvania.....				
Central Provinces.....				
Central Swedish	33	2	30	0
Central Tennessee.....				
Chicago German.....	34	0	0	43
Chile				
Colorado	78	6		
Columbia River.....				
Dakota				
Delaware	48	71	127	0
Denmark				
Des Moines.....	71	69	76	4
Detroit			19	52
East German.....	27	11		
East Tennessee.....				
Eastern South America.....				

Vote on Constitutional Proposition

1905

CONFERENCES	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Eastern Swedish.....	25	0		
Erie	15	116	61	14
Finland				
Florida				
Foochow	10	42	55	0
Genesee	104	46	62	13
Georgia				
Gulf				
Hinghwa	0	58	33	1
Holston				
Idaho	20	31	27	4
Illinois	108	4	124	0
Indiana				
Iowa	13	82	29	14
Italy				
Kansas			64	1
Kentucky	18	56		
Kiangsi				
Korea				
Lexington				
Liberia				
Lincoln	3	33	16	0
Little Rock.....	0	71		
Louisiana				
Maine				
Malaysia (1922).....				
Mexico				
Michigan	0	135		
Minnesota				
Mississippi				
Missouri				
Montana	22	8	18	0
Nebraska				
Newark	37	98	90	0
New England.....	143	21	92	0
New England Southern.....	59	23		
New Hampshire.....				
New Jersey.....	89	20	110	14
New Mexico.....				
New York.....	103	25	59	0
New York East.....	119	32	143	1
North Carolina.....				
North China.....				
North Dakota.....	38	29	26	0
North Germany.....				
North India.....				
North Indiana.....				
North Montana.....				
North-East Ohio.....	118	5		
Northern German.....			22	0
Northern Minnesota.....			67	0
Northern New York.....				
Northern Swedish.....			9	0
Northwest German.....				
Northwest India.....				
Northwest Indiana.....				
Northwest Iowa.....	42	73	94	0

CONFERENCES	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Northwest Kansas.....				
Northwest Nebraska.....				
Norway				
Norwegian and Danish.....				
Ohio				
Oklahoma				
Oregon				
Pacific German.....	2	16	8	2
Philadelphia	25	178	92	35
Philippine Islands (1922).....				
Pittsburgh (1923).....				
Puget Sound.....				
Rock River.....	126	14	125	0
Saint Johns River.....				
Saint Louis.....	0	102		
Saint Louis German.....			38	0
Savannah				
South Carolina.....				
South Germany.....				
South India.....				
Southern California.....			126	1
Southern German.....			16	6
Southern Illinois.....				
Southwest Kansas.....	112	9	113	0
Switzerland				
Tennessee				
Texas	0	78		
Troy	68	78	84	11
Upper Iowa.....			85	43
Upper Mississippi.....				
Vermont	40	0	42	0
Washington			102	0
West China.....				
West German.....	0	46	15	12
West Ohio.....				
West Texas.....				
West Virginia.....				
West Wisconsin.....	76	0		
Western Norwegian-Danish....				
Western Swedish.....	0	26	19	0
Wilmington		Deferred action	35	52
Wisconsin		Laid on table	50	0
Wyoming				
Wyoming State.....	24	1	21	0
Yenping	0	19	41	14
Totals	1,926	1,846	2,641	390

AMENDED AMENDMENT 1922-1923-1924

California	0	128		
Malaysia	0	27		
Philippine Islands.....	27	14		
Pittsburgh	0	128	129	0
Totals	27	297	129	0

GULF PROPOSITION FOR ADMISSION OF LAYMEN TO ANNUAL CONFERENCE

DETAILED VOTE BY CONFERENCES

CONFERENCES	<i>Annual Conference</i>		<i>Lay Electoral</i>	
	Ayes	Noes	Ayes	Noes
Alabama	1	28	0	32
Atlanta				
Baltimore				
Bengal	18	0	6	4
Blue Ridge-Atlantic.....	No action taken			
Bombay	0	24	16	5
California				
California German.....				
Central Alabama.....				
Central China.....				
Central German.....	28	35	0	48
Central Illinois.....				
Central Missouri.....			0	53
Central New York (1923).....	96	11	68	0
Central Pennsylvania.....				
Central Provinces.....	29	0	0	20
Central Swedish.....	Voted nonconcurrence unanimously —some 39 voting. We want authoritative proposition from General Conference.			
Central Tennessee.....				
Chicago German.....				
Chile				
Colorado				
Columbia River.....				
Dakota			0	34
Delaware	0	80	No action taken	
Denmark			24	0
Des Moines.....	0	113	0	139
Detroit	0	216	0	87
East German.....	Nonconcurrence		22	9
East Tennessee.....				
Eastern South America.....				
Eastern Swedish.....	27	0	25	0
Erie	By almost unanimous vote was laid on table.			
Finland				
Florida				
Foochow				
Genesee			0	135
Georgia	0	17	22	0
Gujarat	0	39	0	33
Gulf	21	1	19	0
Hingwa				
Holston				
Idaho			36	5
Illinois				
Indiana				
Iowa				
Italy	0	38	0	39
Kansas				
Kentucky				
Kiangsi				

CONFERENCES	Annual Conferences		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Korea	37	27	69	2
Lexington				
Liberia				
Lincoln				
Little Rock				
Louisiana				
Maine			99	1
Malaysia				
Mexico				
Michigan				
Minnesota				
Mississippi				
Missouri			60	3
Montana				
Nebraska			1	126
Newark				
New England.....	Laid on table			
	In accordance with report of Com-			
	mittee on Resolutions no action			
	was taken.			
New England Southern.....				
New Hampshire.....				
New Jersey.....	3	134	23	43
New Mexico.....	26	2	11	0
New York.....	Was referred to delegates elected			
	by Conference.			
New York East.....				
North Carolina.....				
North China.....				
North Dakota.....	No action taken		0	43
North Germany.....	89	0	67	0
North India.....	0	53	24	0
North Indiana.....				
North Montana.....	31	0	30	0
North-East Ohio.....				
Northern German.....			18	0
Northern Minnesota.....			90	6
Northern New York.....			93	0
Northern Swedish.....			17	0
Northwest German.....				
Northwest India.....	0	51	30	17
Northwest Indiana.....				
Northwest Iowa.....	Tabled by unanimous vote			
Northwest Kansas.....			53	0
Northwest Nebraska.....	0	31		
Norway			35	0
Norwegian and Danish.....	0	All who voted— 27		0
			no count taken	
Ohio				
Oklahoma				
Oregon				
Pacific German.....			12	0
Philadelphia	0	160		
Philippine Islands.....				
Pittsburgh (1923).....	0	136		
Puget Sound.....			27	6
Rock River.....			99	0
Saint Johns River.....				

Vote on Constitutional Proposition

1909

CONFERENCES	Annual Conferences		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Saint Louis.....				
Saint Louis German.....	19	25	51	1
Savannah.....	5	23	0	28
South Carolina.....				
South Germany.....	78	0	60	0
South India.....				
Southern California.....	68	148	0	66
Southern German.....	Nonconsideration		0	16
Southern Illinois.....			126	0
Southwest Kansas.....	82	4		
Sweden.....	85	2	0	51
Switzerland.....	50	0	51	0
Tennessee.....				
Texas.....				
Troy.....	0	88		
Upper Iowa.....	0	107		
Upper Mississippi.....				
Vermont.....	0	30	23	0
Washington.....				
West China.....				
West German.....	19	24	0	31
West Ohio.....	1	93		
West Texas.....				
West Virginia.....	13	69	79	0
West Wisconsin.....			Unanimous	
Western Norwegian-Danish....			12	0
Western Swedish.....	5	14	6	11
Wilmington.....	0	95	6	53
Wisconsin.....			0	91
Wyoming.....			32	65
Wyoming State.....	0	18	14	0
Yenping.....				
Totals.....	831	1,975	1,583	1,303

NEBRASKA PROPOSAL

Alabama.....	29	1		
Bombay.....	0	24		
Central New York.....	32	0		
Central Provinces.....	0	29		
Des Moines.....	0	113		
Detroit.....			0	88
Georgia.....	21	0		
New Jersey.....			59	5
North India.....	0	54		
Northwest Nebraska.....	0	31		
Pittsburgh.....	0	129		
South India.....	No vote taken			
South Carolina.....	18	31		
Southern German.....			20	0
Sweden.....			0	51
West Ohio.....	92	13		
Totals.....	242	425	79	144

ITALY PROPOSAL

CONFERENCES	Annual Conferences		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Alabama	1	25		
Bengal	18	0		
Bombay	24	0		
Central New York.....	79	23		
Central Provinces.....	0	29		
Des Moines.....	113	21		
Detroit			88	0
Georgia	0	18		
Italy	36	0	39	0
North India.....	20	37		
Northwest Nebraska.....	29	2		
Pittsburgh	46	93		
South Carolina.....	0	46		
South India.....	35	0		
Southern German.....	Concurring		20	0
Upper Iowa.....	0	100		
West Ohio.....	1	76		
Totals	402	470	147	0

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