

The Episcopal Address

PRESENTED BY
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QUADRENNIAL EPISCOPAL ADDRESS

DEAR FATHERS AND BRETHREN:

In presenting their Quadrennial Address to the thirty-second General Conference of the Methodist Episcopal Church, your General Superintendents bring to you, who are come from all continents, affectionate greetings and Christian salutations: Grace to you and peace be multiplied in the knowledge of God and of Jesus Christ our Lord.

We are bound to give thanks always for you, 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. Coming from many lands, being of many kindreds, speaking many languages, we joyfully share the wide fellowship of love in Christ Jesus. Without uniformity in many of our traditions and much of our circumstance and education we hold firmly to that unity of inheritance and purpose which is indispensable in "the company of persons having the form and seeking the power of godliness." We are all Methodists the world over.

MEMORIAL TRIBUTES.

Seven highly honored and greatly beloved Bishops of the Church have died during the quadrennium. Reverently and affectionately we here speak their names:

Henry White Warren,
John Morgan Walden,
Thomas Bowman,
Robert McIntyre,
Charles William Smith,
David Hastings Moore,
Naphtali Luccock.

These all died in the faith, having fought the good fight, having kept the faith, having finished their course with joy. The General Conference will hold proper memorial services at which fitting tributes will be paid to the lives and services of these faithful and beloved brethren. We only speak their names in tender love and grateful memory.

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Less conspicuous, but not less faithful and consecrated than the ministers of the Church, are the noble women who share their lives and services. Into the homes of four Bishops death has come to take away the wives of men who through years have walked the paths of devotion and service, in loving fellowship with noble men, in loyal obedience to the Master of us all. We speak their names with reverence and affection:

Mrs. Annie Seegar Wiley,
Mrs. Emma Battelle Hamilton,
Mrs. Susan Matthew Andrews,
Mrs. Jennie Culver Hartzell.

In the death of Homer Eaton, Robert Forbes, John Thomas McFarland, and now Adna B. Leonard, the Church has suffered great loss. By their services they promoted the interests of the Kingdom, by their lives and characters they enriched our life and adorned the gospel of Christ.

Other eminent men, members of the General Conference but not in official position, have died during the quadrennium and tributes will be paid to their memories in the Memorial Service.

ONE HUNDRED YEARS AGO

The General Conference of 1816 introduced a new era into American Methodism. The war with England was ended, the Treaty of Peace had been signed, and the adjustment of relations with the Societies in Canada demanded not only careful consideration by the General Conference but its kindly offices in the correspondence with the Canadian preachers.

The direct line of Mr. Wesley's appointments had been broken. Bishop Thomas Coke had died during the quadrennium. "Great itinerant that he was, it took an ocean to bury him." Bishop Francis Asbury, the actual Founder and Father of the Church in the United States, on his way to the General Conference had stopped in Spottsylvania, Virginia, but only to die. His farewell Address had been committed to Bishop McKendree to read to the Conference.

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The delegates from the nine Annual Conferences were nearly, if not quite all, born in America. Freeborn Garrettson, William Phoebus, Thomas Ware, and Nelson Reed were the only delegates left of all the preachers who composed the Christmas Conference when the Church was organized in 1784. The close relation existing between the Methodists in America and the Wesleyans in England had been so interrupted by the war that American Methodism was thrown upon its own resources for leadership. But there were some strong men then, all of whom had minds of their own. With the death of Bishop Asbury, the General Superintendency devolved wholly upon Bishop William McKendree, the first native American to be elected Bishop. He was a man of superior talents, had been "the life and soul of the army of itinerants" and "his administration was generally appreciated by both the ministry and the people." Among the men of creative and constructive minds in the second decade of the century who were associated with Bishop McKendree, in giving to our Methodism its distinctively American type, were Joshua Soule, Nathan Bangs, John Emory, Elijah Hedding, Martin Ruter, and Wilbur Fisk.

The Conference having met as a delegated body for the second time, seriously felt its responsibility, under the Constitution, to act for the whole Church.

The first business transacted after the organization was the action taken to remove the remains of Bishop Asbury from the place where he died to Baltimore. This Conference will doubtless observe in some appropriate way, as many of the churches have done, the Centennial Anniversary of the death of Bishop Asbury.

Other noteworthy actions were as follows: the denial of an appeal of a member of an Annual Conference who had been expelled for "denying the divinity of Jesus Christ," and the appointment of a "Committee of Safety" to protect the doctrinal standards of the Church; renewed provision for the publication of the Methodist Magazine, now the Methodist Review; the first authorization of the Bishops to prepare the

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Conference Course of Study; and the election of Enoch George and Robert Richard Roberts as Bishops.

ONE HUNDRED YEARS LATER

The Church in this country, as in England, and like the early Christian Church, was a pent-up Missionary movement. The War of 1812, like the American Revolution, had restricted its impulse to the Western World and it now set out "to reform the Continent and spread Scriptural holiness over these lands."

Within thirty-six years from its organization its communicants had increased in number to more than two hundred and fifty thousand or more than one twentieth of the population of the United States, at that time. There were more than nine hundred itinerant preachers who, with their faithful horses, climbed the mountains, swam the rivers, and crossed the plains until there were no frontiers which were not acquainted with their Gospel message.

There have been divisions in the Church which at times have materially reduced the number of members. When the Methodist Episcopal Church, South, was organized the membership of the Methodist Episcopal Church was reduced by nearly a half million members. And the membership was further greatly depleted by the war of 1861-65.

But in each of four quadrenniums since, there have been as many as between three hundred thousand and four hundred thousand additions. The increase during the present quadrennium will exceed four hundred thousand, making the present membership more than four millions, and when the branches of Methodism are included the Methodist population is equal to nearly one third of the population of the United States.

Nevertheless, let us not think more highly of ourselves than we ought to think, but let us think soberly in the full light of our responsibilities and our opportunities.

THE CITY OF SARATOGA

The city to which we have come is one in which "inspiration must find inspiration." It is not only the city in which springs

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have been sent into valleys as fountains of living waters to which the invalids of all countries have come to find healing, but it is within a very few Sabbath-day's journeys of the town where the farmer-soldiers were baptized in one of the decisive battles of the world. When General Burgoyne surrendered his army a nation was born in a day. The surrender "saved the New York State, destroyed the plan for the war, induced the King to offer the Colonies peace with representation in Parliament or anything else they wanted except independence, and secured the aid of France." The American Revolution had triumphed and the Independence of the American people was assured.

THE NEW YORK METHODISTS

But "religion is the highest humanity of man" and we should most naturally inquire for our religious surroundings. We may be in the midst of the unnoticed and unnoticeable beginnings of Methodism in America. Just when Captain Thomas Webb came to Albany is not so important as that he was there, and in New York and in Philadelphia. The fact of his presence and the power of his preaching made him the most influential Methodist in the founding of the first Societies. Then Philip Embury removed from New York to Ashgrove, which is in this neighborhood, where he organized another Society which became a center and stronghold of Methodism. There Bishop Asbury held the New York Conference when thousands of persons came to attend the meetings. The first Methodist parsonage was built there. And before its erection Mr. Ashton, a prominent layman, had the "Preacher's Room" set apart in his own house and dedicated as the prophet's chamber. He "gave a cow for the use of the preacher and a perpetual annuity of ten dollars to be paid to the oldest unmarried preacher in the New York Conference." Bachelor preachers who, like Asbury, would "wholly abstain from matrimony" were at a premium. The remains of Philip Embury were buried in the Woodland Cemetery at Cambridge, New York. Under the leadership of the Rev. Arthur Mooney the National Association of Local Preachers

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in 1873 erected an imposing granite monument at Embury's grave, when Bishops Simpson, Janes, and Campbell; Reverends J. B. Wakeley, O. A. Brown, and others at the unveiling of the monument paid tribute to the memory of the notable local preacher.

Bishops Hedding and Newman, Doctors Stephen Olin and Noah Levings, the eccentric Lorenzo Dow, and scarcely less eccentric Billy Hibbard, came from within the bounds of the first Conference here. Among other prominent preachers who traveled here were Freeborn Garrettson, Samuel Merwin, Laban Clark, Tobias Spicer, John Lindsay, Erastus Wentworth, the Eatons, and many another. They were men of great gifts. We are entered in their labors.

PRESENT OPPORTUNITIES AND OBLIGATIONS

The General Conference has never assembled under weightier responsibility and with greater opportunity. It is an inestimable privilege and high honor to be associated in the care for the world-Church, where in the love of fellowship and service, a holy will holds sway. The Christian Church faces an all but infinite duty.

The strife and upheaval of nations has distracted the minds of all men everywhere. Never have so many millions of people been "scattered and peeled" by the shameless perfidies and terrifying cruelties of an utterly lawless war. Thousands of the members of our own communion are impoverished and bereaved by the losses of relatives and friends. Civil governments are in transition, and new maps of the world are being sketched but still are unfinished and undecided. It was not an extravagant statement which one of our brothers made recently when he said, "We are living at the most dangerous time in the history of the world." There has never been even an Epochal Period in the history of the Christian Church or the world when the exhortation of the Apostle was more needed and should be more heeded in the great councils of the Church.

Therefore we should indeed be of sound mind and be sober

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unto prayer, above all things being fervent in love among ourselves.

There are certain compensations for all the wrathful utterances of government and murderous deeds of mad men. There is a rising up of the better nature of both men and nations which pours forth sympathy with the helpless and bereaved; seeks the unoffending but comfortless hearts which are hidden away under the heavy clouds of sorrow with which the brutal passions of inhuman men have invested them. No greater evidence of this sympathy could have been expressed than was manifested in the unparalleled giving of multi-millions of dollars, which the American people have contributed so generously to the relief impartially of the sufferers in all the warring nations and which was so extensively supplemented by the personal service of American physicians and nurses in hospitals and on battlefields.

If through ignorance and wickedness this needless war was begun, there is a God that judgeth in the earth: His judgments are a great deep, but they shall return unto righteousness and he that worketh righteousness shall never be moved. There never was a war in which the Son of Man was defeated. Out of the ruins of our vaunted civilization shall rise the surer foundation of His eternal Kingdom. He shall not fail nor be discouraged till He have set judgment in the earth and the isles shall wait for His law. It is He who shall recompense the iniquities of men. But He was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. And He hath committed unto us the word of reconciliation—

**“We are the ancients of the earth
And in the morning of the times!”**

It is the opportunity of the Christian Church, and of the American people.

The occasion requires the keenest discernment and most tolerant appreciation of the opinions and feelings of the people in the several belligerent nations. Much as is their need of material relief, there is more and far greater need of unfeigned sympathy and spiritual consolation. If we would render greatest

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assistance to those in need, there must be perfect understanding and mutual confidence between ourselves and the people whom we serve. They who are most charitable, kind, and wise will therefore be strongest in their helpfulness. "No, not even virtue," said Thomas à Kempis, "is accepted by God without charity and grace."

Religion which is a means and not an end "alone will make gentle if unmixed with cant." In its spirit and service "Earth has no sorrow which heaven cannot heal." Christianity has "made martyrdom sublime and sorrow triumphant." Burke declared, "it is the basis of civil society." Certain it is the Christian Church only can furnish tranquility to the State. When human nature is paralyzed and outraged in its highest faculties and instincts, only the Church is possessed of the privilege to deliver it from the dark thralldom of passion and overpowering bondage of sin.

The connectional spirit, the interests held in common, and the itinerant General Superintendency of the Methodist Episcopal Church afford us greater privilege than is given to any other communion for making common cause with all the sufferers, knitting our hearts in closer bonds and tenderly relieving the distress with brotherly and substantial aid. Neutral as the Church has been and should be, we should have much influence in making peace between dissevered Methodists and possibly between the hostile states. Special care should be given to the reports from all our distressed communions in Europe. Very much then depends upon the delicacy and wisdom of our action in this General Conference. But whatever may be done, our people at home and abroad should feel that the Methodist Episcopal Church, in all lands and under all flags, stands for world righteousness and world peace, the ultimate disarmament of all nations, the social redemption of all peoples as a practical application of the teachings of Jesus Christ, the Redeemer of mankind.

EPISCOPAL ADMINISTRATION

The General Superintendents have been able to visit all the

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Conferences and Missions in the United States, territories, and Porto Rico, and in foreign countries until restrained by the war. Bishop Hamilton, who was assigned to Southern Asia, had crossed to Europe when he was turned back because unable to secure transportation further. He returned to the United States and was advised by the official representatives of the Church, as well as by representatives of the General Government, to await the issue of affairs in Europe before proceeding even by the Western route. In the ensuing Semi-annual Conference of the Bishops he was elected to prepare the Episcopal Address and released by the vote of the Bishops from his previous assignment. Bishop Burt was then selected to make the visitation to Southern Asia. But at the semi-annual meeting of the Bishops which followed the appointment, he was advised not to attempt the journey during the present quadrennium; the assignment, however, was continued, and he will go whenever it is advisable for him to do so.

Bishop Anderson, who was assigned to visit Africa, also went by way of Europe on his journey and succeeded in reaching Northern Africa, where he presided with Bishop Hartzell over the North Africa Mission Conference. He would have completed the official visit but for a cablegram from the Bishops who were in session in their Fall Conference. He was advised not to proceed but to return to this country. He is still under assignment to go later. All the Conferences and Missions in Southern Asia and Africa were therefore held as usual by the Missionary Bishops. The Korea Conference was held once under the joint Presidency of Bishops Bashford and Harris and twice under the joint Presidency of Bishops Lewis and Harris. The General Superintendents residing in Eastern Asia were able to preside over all their Conferences. No one of the Bishops has suffered more embarrassment or faced greater peril than Bishop Nuelsen. In charge of the Conferences and Missions in several of the belligerent countries, he refrained, very prudently, after the war began, from visiting the Finland Conference and the Missions in Russia and France. He was

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happily fortunate in his presidency of the Italy Conference, where he was received cordially before the kingdom entered the war. We are more indebted to him than the Church ever can know for preserving the integrity and connectional relation of the Societies and Missions in Germany, Austria-Hungary, and Bulgaria. Bishop Wilson presided over the Conference in Norway and Sweden in 1915, and the Finland Conference was also in his charge, but as it met after the war had begun, the Reverend George A. Simons, Superintendent of the Russia Mission, presided, and he has presided in the Conference which was held this year. Notwithstanding the lamentable decimations by the war, our Societies in nearly all foreign countries report a healthy growth, with prospects after the war, which this country cannot appreciate. The recent acquisition of valuable properties in several of the countries in Europe has given a fresh impetus to all our work there. The building site in Petrograd gives us an excellent opportunity to secure a central and suitable headquarters with room enough in a location with creditable surroundings. The purchase of this very desirable property was made possible by the gift of fifty thousand dollars by Mrs. Francesca Nast Gamble, of Cincinnati. The ample and eligible tract of land with conspicuous building site secured in Rome for the new college for boys, which will overlook the Vatican and the whole city, will certainly give renewed emphasis to Paul's determination to preach the Gospel to them that are at Rome also. Forty thousand dollars have been given for a mission building in France and fifty thousand dollars for another in Hungary. The new building for the Theological Seminary at Frankfort, in Germany, would have been dedicated but for the disturbance occasioned by the war.

Bishop McConnell, who has been in charge of the work in Mexico, has held three Conferences during the quadrennium, but because of the revolutions he has deemed it prudent the other year to meet only the District Superintendents. He reports that all important posts have been filled, all churches have been crowded, and that no American or native worker

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has abandoned his charge. Our work has kept the good will of all the different groups of leaders. A good day for Protestantism in Mexico is just ahead and our people are sure to reap bountifully of the harvest.

Bishops Bashford and Lewis have not only presided over all the Conferences in China during the four years, but they have each stood firmly at a post of distinguished honor and have been called upon to act the part of Christian statesmen in the marvelous awakening of more than one fourth of the world's population.

Bishop Stuntz has held all the Conferences in South America and a number in this country. The work in South America has been one of harmony and spiritual forward movement. One church, under a Pentecostal outpouring of the Holy Spirit, received more probationers than the increase of members in the whole Conference in a previous year. The addition to the number of members in the several Annual Conferences ranges from nine per cent to twenty-eight per cent. There has been an increase in the number of churches which have become self-supporting, and new work has been taken up in several hitherto unoccupied cities. Mr. George S. Ward has given \$25,000 for the establishment of a Boys' Commercial School in Buenos Aires, and his brother, the late Mr. R. B. Ward, gave \$10,000 toward the endowment of our work in East South America. The Congress on Christian Work in Latin American which was held in Panama in February, 1916, was the most significant event in the moral history of the eighty million Latin-American people. Three hundred representatives of more than fifty Evangelical Missionary Boards and Societies, and coming from twenty-two republics, gave ten days of serious and prayerful consideration to the spiritual welfare of the people between the Rio Grande and the Straits of Magellan. Plans of united effort in Evangelical Christian Education and in the creation and circulation of wholesome literature were discussed and commended to supporting missionary boards for favorable action. Unity, love, and a common desire to serve Latin America marked every session. The Congress opened a new era in the moral life of Latin America.

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THE EPISCOPACY

The Episcopal office has been the subject of frequent discussion. Radical at times, as have been some of the measures proposed in long continued debates, no legislation has ever been enacted to change the Restrictive Rule which protects the Itinerant General Superintendency.

The Bishops in the Episcopal Address suggested to the General Conference four years ago, as “a safe experiment,” “without any infraction of the Restrictive Rule,” a plan of “residential supervision” by which the Bishops should have jurisdiction “within the territory contiguous to their respective residences” in the intervals between the sessions of the Annual Conferences—all this “without any infraction of the Restrictive Rule” which makes a General Superintendent a Bishop for and throughout the entire Church. This course had already been pursued by agreement between themselves, by several of the presiding and resident Bishop, particularly by those whose respective residences were remote from each other.

This suggestion of the Bishops was approved by the General Conferences and, acting under it, the Bishops arranged the Conferences, and twice during the quadrennium readjusted them on account of the death of Bishop McIntyre and that of Bishop Smith, so that each Conference has all the time a resident Bishop. The Bishops are pleased to report that in their judgment the plan of residential supervision and presidential administration has given general satisfaction.

But the plan of dividing the Church into large groups, each including several residential areas, has not met with equal favor. After faithful trial of the plan we have found that it tends to limit the experience and knowledge of the Bishops to restricted sections, to prevent a wise and proper use of the transfer system, to hinder their most perfect service to those parts of the Church which are wholly or in part missionary in character, and their largest use of the Boards whose operations cover the entire country. In too large a measure it limits the most effective administration of a Church like ours. The unity

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of the Church as a whole is all important. Serious questions have arisen within the churches themselves, due to that feeling that under this plan they are deprived of the privilege of sharing and sharing alike the versatility of talents found in the Board of Bishops where, as among other preachers, some are apostles, some prophets, and some evangelists.

THE SECRET AND SUCCESS OF METHODISM

Methodism is a distinct spiritual revelation. It can no more be accounted for as a natural occurrence than Christianity itself. It has in its history marvels and transformations as significant as any found in the history of the Early Church. The evidence of their supernatural character is as clearly intelligible in the one instance as in the other. But it is spirit that must discern spirit. "The basest thought about man," said Ruskin, "is that he has no spiritual nature," and yet we must admit if left to himself he soon forgets he has a spirit, a soul within him, or acts as if he had none, which is worse, and sets himself off to his physical nature alone to eat, drink, and be merry. There is a spirit in every man which cries out constantly, loudest at first, then, if not heeded, less and less to a whisper, until silenced by neglect. The man who neglects his bodily needs is stupid, but he is the arch-stupid who is indifferent to the cries of his spiritual nature, and the "arch-enemy is the arch-stupid." He must be aroused "as a man that is wakened out of his sleep."

John Wesley came as a prophet, with an authority in his voice, but to a very forward generation, spiritually stupid, in whom there was no faith. Knowing that "the spirit is the substance wherein the thinking and the power of moving subsists," he listened first to the cry of his own soul. Standing between a hemisphere of light and another of darkness, he said to himself, how shall a man give kindling in whose inward man there is no live coal? He determined that his own soul should be livened first. Was ever a spirit tossed to and fro with more of fear and unbelief? Did ever a day appear to man more like night until there came that "noiseless revelation in the

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sky?" The scales never fell from the eyes of Saul of Tarsus more certainly than they fell from the eyes of John Wesley when he said an assurance was given him that Christ had taken away his sins—"even mine and saved me from the law of sin and death." And Charles Wesley, who, the day before led by a "poor ignorant mechanic," received the same light in his own soul, hurried away to show John, by means of a new hymn that he had written, what he had seen and felt. With joy unspeakable the brothers sang:

"Oh, how shall I the goodness tell,
Father, which Thou to me hast showed?
That I, a child of wrath and hell,
I should be called a child of God,
Should know, should feel, my sins forgiven,
Blest with this antepast of heaven!"

There the full meaning of Methodism was realized by the personal experience, which had brought it home. It was a doctrine in Lincoln College, Oxford; it became a life in Aldersgate Street, London. There the secret of Methodism was revealed to the Wesleys. It was no new revelation, but another day of Pentecost had come. It was what Neander called the "fire of emotion which streamed forth from the holy flame that glowed within the soul."

"The wind bloweth where it listeth," said the Son of man, "and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is everyone that is born of the spirit." "The mixtures of spiritual chemistry refuse to be analyzed." But

"How happy every child of grace
Who knows his sins forgiven!"

Even Goethe has said, "The spiritual world is not closed: it is thy sense that is; thy heart is dead." The Gospel came with great assurance. We having the same spirit of faith also believe, and therefore we speak. Shall we not then, during this Conference, commemorate again in our devotions that twenty-fourth day of May?

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OUR DOCTRINES

The Doctrines of Methodism are a rich inheritance. The Methodists, like Timothy, have been nourished up in words of faith and of good doctrine. Wesley could have said to all his followers, no less to this Conference than to the first one, as did the wise man in the Book of Proverbs, "Hear, ye children, the instruction of a father, and attend to know understanding for I give you good doctrine, forsake ye not my law." Age has carried nothing of its foundation truths away. The Lord gave the word and the Wesleyans were the company that published it. The Holy Club could have been styled the Schoolmen of Oxford—they gave attention to reading, to exhortation, to doctrine, to good works, to prayer, they believed the Scriptures and the word which Jesus had said. They were called "Bible Moths" before they were called Methodists. From the first they were made to understand the doctrines through their wills. "Obedience is the fortifying virtue of Christianity." Never vain in their imaginations their heart was not darkened. As many as were ordained to eternal life believed.

The Church therefore has had little trouble from its doctrines. The new doctrines are the old doctrines. They have lost nothing of their power with age or usage. They have been cherished, not only because they have been bequeathed, but walled about with a devoted intelligence and consistent piety, both their authority and force are still inflexible and inviolate. Besieged in every generation, they are more firmly intrenched because of the repeated assaults.

In *The History of Methodism in Miniature*, written by Amos Binney in 1829, it is said, "During the rise and progress of the Methodists, calumny has never slept and opposition scarcely leaned on her oar." Hence the first Methodist preachers were polemics in uniform. They mobilized very readily. But their battlefields were in their closets. They were not lovers of strife, but they stirred up the people as an eagle stirreth up her nest. They themselves went about—and go about they did—peaceably and with composure. They were men on horseback

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and "they rode between bridle and spur." They believed mightily and genuine Methodists believe what they believed. Is not their faith and ours written down undisturbed in our Book of Discipline? Has not every Episcopal Address repeated it and emphasized it?

CHRISTIAN FELLOWSHIP

There is only one Church and one Bishop of Souls. He and His own people constitute that Church. The one Bishop only can describe its boundaries and name its members. Of the glorious Church without spot or wrinkle, holy and without blemish, Paul said, "This is a great mystery, but I speak concerning Christ and the Church." The organization of the Christian Church began with the manifestation of the Holy Spirit when Peter preached to the one hundred and twenty charter members. From that day to this it has been shaping itself according to its own conceptions of what it should be, always listening to the voice of the Spirit which animates the Church. "The spiritual will always body itself forth in the temporal history of men." The form given the Church by the Apostles was not one of immediate conception and perfect equipment. It grew in their minds as necessity and expediency required. In the beginning it was a very simple communion. "There was only one article of faith which formed the peculiar mark of the Christian profession, and from this point believers were led to a clearer and more perfect knowledge of the whole content of the Christian faith, by the continual enlightenment of the Holy Spirit. . . . Hence baptism at this period in its peculiar Christian meaning referred to this one article of faith which constituted the essence of Christianity . . . it was the holy rite which sealed the connection with Jesus as the Messiah." That one article of faith was the belief that Jesus was He that should come, the Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace, the one Mediator between God and men, the man Christ Jesus, who was and is the Messiah. The whole Nicene teaching is but the evolution of Christian thought around this central doctrine in the growth of the Visible Church. Here,

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then, is the one basis of Christian fellowship, and not the eccentricity of any form of ecclesiasticism.

“The distinguishing marks of a Methodist,” said Wesley, “are not his opinions of any sort. . . . But as to all opinions which do not strike at the root of Christianity we think and let think.” In the first Wesleyan Conference it was asked, “Shall we be fearful of thoroughly debating every question which may arise?” It was answered, “What are we afraid of?” If they are false the sooner they are overturned the better. If they are true they will bear the strictest examination. Let us all pray to receive light to know every doctrine whether it be of God.”

COOPERATING WITH OTHER CHRISTIAN COMMUNIONS

From the third to the twelfth century the Church was distracted by frequent Schisms. Hence the Dark Ages. Schisms always imply heresy—heresy of opinion and heresy of conduct. Paul said to the Church in Corinth, “I hear that there is divisions among you; and I partly believe it. For there must also be heresies among you.”

There is no hope of union in heresy nor cooperation in Schism. Disbelief is smitten with solitude and inability to do any good thing. Divisions make factions and factions bring ruin. All that is left of them the whirlwind scatters, and the wind carries away. The root of almost every Schism and heresy from which the Church has suffered has been the effort of men to have a way of their own, and to earn a plan of salvation for themselves. Unity is a spiritual gift based on character penetrated with mind and soul, and character is founded on faith and love. It is the unseen and spiritual in man that determines the outward and actual. Functional unity is the unity of that which operates to a single end or system of ends—it is a unity of intention and conduct. The disciple whom Jesus loved said, “We know that we have passed from death unto life, because we love the brethren. Unity, then, becomes an ally of cooperation. John Wesley’s fellowship before he had received the assurance of his conversion was confined to the “studious cloister’s pale” of the Church

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and the High Church at that. Miss Wedgewood says of his return from Georgia, "Wesley's homeward voyage in 1738 marks the conclusion of his High Church period." But it was not until the Spirit gave him utterance that he said, "I look upon all the world as my parish," which was the inscription Dean Stanley chose for Wesley's Memorial Tablet in Westminster Abbey. It is this wideness of vision, hope, and activity which inclines his followers to include all other Christian communions within their fellowship.

We have, therefore, joined cordially with most of the larger denominations in the United States in forming the Federal Council of Churches of Christ in America. The General Conference will be asked to continue the Commission that represents our Church in this Council. This Federation should have not only our hearty cooperation, but we should continue to share in its substantial support.

When the General Convention of the Protestant Episcopal Church appointed and authorized a Commission to invite all the Christian Churches in the world to cooperate in a movement for closer unity and fellowship, we responded promptly with the appointment of a Commission to join all the others to consider just such questions of faith and order as those on which all can unite. It was only to be expected that the movement would be "viewed askance," since it proceeded from the communion whose aloofness had kept it apart from other Protestant Churches. A number of the denominations were averse to joining in the movement until assured that in the Conference they would be recognized as valid Christian Churches.

But the assurance given of hearty cooperation, and the cordial and insistent invitations to unite in the plan for World Conference of Faith and Order, have induced all the leading Protestant Communions in English-speaking countries to join in the movement. Fifty-eight Commissions have already been appointed, and, but for the war, many more would have been secured on the Continent of Europe. Two of its important ecclesiastic Reviews have urged the cooperation of the Russian or Greek

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Church. The wideness of horizon, frankness of expression, deep spiritual concern, and evident manifestation of the leading of the Spirit in the recent Preparatory Conference is an assurance that there will be a more united front given to Christianity than the world has seen heretofore. Our Commission should be continued.

ORGANIC UNION OF METHODISTS

If the river Lethe should quench the thirst of all the disputants who dwell on all the original causes of dissidence and disseverance and all the ensuing differences, including those which are material and voluntary; if the rank and file of the membership of the several families of Methodists should meet with one accord in one place; if another day of Pentecost should come and John Wesley could come with it to stand as Peter stood, and repeat his "Farther Appeal," think you we would wait long to have a Methodist union for which the venerable Wesley prayed: "One throughout; united together under one uniform administration of government; one discipline; one system of doctrine; one spirit in their ministry; one fellowship and spirit in their membership, and one general mode of promoting revivals?"

The day has not yet arrived for the organic union of all forms of organized Christianity, which differ in doctrine and polity; but would it not require a superman with more than a metaphysical turn of mind, free and fetterless heart, and great dialectical skill in "splitting hairs" and churches to lay before the Great Head of the Church, without covering his face, the real reasons why the Methodists in the United States do not form one communion?

There will come before this Conference the subject of the closer union of the Methodist churches represented in the Joint Commissions on Federation. This matter will come in due form in the report of our own Commission on Federation, the certified action of the General Conference of the Methodist Protestant Church, and the certified action of the General Conference of the Methodist Episcopal Church, South. This whole

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subject, with all these documents and reports, will doubtless receive the fullest and most sympathetic consideration by this General Conference.

The Bishops of the Methodist Episcopal Church, considering this subject and believing that when a work has a unity it is as much so in the whole as in a part, at their semi-annual meeting in Des Moines, with a sincere desire for such union of all Methodist bodies as will lead them to coalesce in all their interests and administration, adopted the following paper:

“The Bishops of the Methodist Episcopal Church realize that the formal response to the tentative basis of union, as proposed by the General Conference of the Methodist Episcopal Church, South, must come from our own General Conference, none the less our hearts prompt us to the following declaration:

“We are convinced of the essential unity of the two great Methodisms in doctrine and life, and this essential union must in due season express itself in outward and organic form. Without presuming to pronounce upon the terms of union, we declare ourselves earnestly in favor of the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and of such other bodies as may share our common faith and experience. Moreover, we declare ourselves in favor of such a union upon terms that shall provide an ample and brotherly protection for any minority.

“To the great end of this union we pledge our constant prayers, and we call upon all our people to pray constantly and earnestly that God may guide in all negotiations that make for the peace and unity of our common Methodism.”

The Bishops now reiterate with solemn and hopeful emphasis the views expressed in the Des Moines Resolution: and as a further definite step in the direction of union we recommend that this General Conference appoint a Committee to make special report to this General Conference.

THE COLORED MAN'S BURDEN

The white man's prejudice is the colored man's burden. It

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is not always a conspiracy of the passions. Neither is it an "inherent baseness." It is more an inheritance or result of environment. "We inherit not life only," said an eminent Scotchman, "but all the garniture and form of life; and work and speak and even think and feel as our fathers and primeval grandfathers from the beginning have given to us." But come in whatever way it has come to many American people, it has come to be their own worst enemy; it has set itself as an insuperable hindrance to both their intelligence and integrity. Accompanied with contemptuous disdain, it has expressed itself in the persecution of the whole colored race. But the world has never witnessed such exhibition of patience under persecution as has been exhibited by the slaves and the sons of the slaves in this country. When reviled they reviled not again. With them patience has been a matter of religion. Driven from the State they have turned to the Church for recognition and encouragement. They have not been disappointed.

In the Methodist Episcopal Church the colored members sustain precisely the same relation to the Church that the white members do. Both the laymen and the preachers share in all the rights and privileges, including immunities and emoluments, guaranteed any other members, and we desire and expect them to continue in membership in our Church. "If ye have respect of persons ye commit sin." The Christian Church shall make all races and all classes to be one in Christ Jesus. Aristides, "the Athenian philosopher" and first of the Church Fathers, tells us, "If one or the other of the Christians has bond-men and bond-women or children, through love toward them, they persuade them to become Christians, and when they have done so they call them brethren without distinction."

The fiftieth anniversary of the organization of the Colored Conferences occurred one year ago. Can any other fractional part of the Church show an equal record of achievement and advancement in fifty years?

Remember, after three hundred years of unrequited toil, the race began with no money and few friends. The report of 1866

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shows that they had been able to get together thirty thousand three hundred and thirty-nine members and by various gifts and efforts of their own had secured two hundred and one churches, valued at three hundred and forty thousand three hundred and thirteen dollars. Just fifty years later they report three hundred and thirty-one thousand seven hundred and sixty-two members, and three thousand five hundred and thirty-four churches, valued at six millions six hundred and eighty-one thousand seven hundred and one dollars. They had then but one parsonage valued at one thousand two hundred dollars; they have now one thousand three hundred and forty-four, valued at one million one hundred and thirty-eight thousand seven hundred and seventy-seven dollars. During the quadrennium just closed they have raised for pastoral and church support three millions five hundred and forty-four thousand one hundred and eighty-five dollars, which is an increase over the preceding four years of two hundred and twenty thousand one hundred and twenty-eight dollars. The increase for ministerial support alone is one hundred and thirteen thousand two hundred and seventy-nine dollars. They have raised for benevolences during the quadrennium two hundred and ninety-seven thousand seven hundred and seventy-nine dollars. Notwithstanding, they have lost by death one thousand four hundred and five preachers and one hundred and ninety-two thousand nine hundred and eighteen members, they have a net gain over the preceding years of nine thousand two hundred and five members, which is not far from their proportion of the gain made by the whole Church.

The nation owes this people, whom it made free, but left poor, hundreds of millions of dollars. Let us put five millions of what the Church owes into their religious care in the next quadrennium and they will guarantee the return of other five talents of their Lord's money.

THE STATE AND THE CHURCH IN THE UNITED STATES

We have come again to the parting of the ways. Two civilizations are at our doors—one which the fathers piously set up on

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these shores in the earliest settlements in America, and the other from which they had fled. The same difference of ideals and aspirations that exist now existed then. But then there was an ocean between them. Agitations with threats which may result in open conflict are going on all about us. It is proposed to turn and overturn both State and Church until such ideals shall take the place of Christian ideals. "The State, I am the State," said Louis XIV. And it is said, "The principal point of greatness in any State is to have a race of military men." But here we have government by the people: "the State must follow, and not lead, the character and progress of the citizens." "Neither armies nor material treasures are the chief safeguards of the State, but friends," Christians and patriots.

The same challenge is thrown down by an alien Church. In Europe this Church has claimed the right to rule the State, but the State has taken possession of the Church and now both State and Church are reaping what they have sown. Americans are aroused, therefore, to have no monarch of the Church to be monarch of the State. It is for this cause they have looked with such distrust and apprehension on "Romanism as an ecclesiastico-political power, which forces itself upon the attention of all patriotic and evangelical thinkers who know her history and appreciate her greatness and her spirit as a menace to our liberties and a snare to our people; and yet the millions born within her pale and baptized at her altars are entitled to our sympathy and need our ministrations." No plan of evangelism is complete which does not deal wisely and generously with this problem. If the mission of Wesley was not to antagonize the existing churches but to evangelize and vitalize their members and adherents, Methodism has no less a mission now to seek and save the unregenerate everywhere.

EDUCATION AND THE CHRISTIAN CHURCH

Education is never more endangered than when it is deprived of the guardianship of the Christian Church. It is then no

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match for evil, but readily becomes an evil itself, and it is "better to be untaught than ill-taught."

The world is in bitter perplexity now. Nearly a dozen nations with deadliest hatred, "for great causes never tried on their merits," have taught their people and commanded them to fall on each other with the sword. No one of these nations has counted the cost. The waste of billions of treasure is the least of the loss to mankind. Young men, the hope and reliance of the home, the Church, the State, are dragged from the school, the mine, the shop, the office, the law, medicine, and the Church, to kill and to be killed, and for no trouble of their own making. The more ruthless the killing the better the war. No law of God or of man is inviolate. Crimes catalogued and uncatalogued are committed with savagery. Man has fallen from his high estate to the underworld and is killing both friends and foes. As the bird by wandering, as the swallow by flying, his army of the skies is maiming and murdering playing children and inoffensive women; would make "a shambles of the parliament"; ashes of the cathedral, library, museum of the arts and science, hospital and quiet home of the people. His malignant spirit is abroad until all men are in perils of water, perils of robbers, perils of their own countrymen, perils among false brethren. All the world is laid under heavy burdens too grievous to be borne. The pity of it all is, the belligerent nations are the peoples from whom have come the higher forms of education, civilization, and enlightenment; whose commerce is on all seas; whose discoveries and inventions are in all lands; whose governments direct the worship and guide the morals of their people, and whose missionary agencies are in all continents. They have not left a single corner of the field unexplored in science, poetry, history, philosophy. But the destruction now of all they have ever promoted is the flat contradiction of all their pretensions. "Might knows no right." The one essential point is to know that it is wrong. Truth is not "forever on the scaffold" and wrong is not "forever on the throne." The world has gone wrong. There has been mistake, perilous mistake in its education, an inversion of the

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whole process of human progress, a reversion to an age of "brute force that holds communities together as an iron nail, if rusted with age, pieces of wood."

But herein is the opportunity, glorious opportunity of the Christian Church. A straight line is the shortest in righteousness as in geometry. Surely all the world will come to its knees, and when it does it will rise to recover itself. It will then seek first the Kingdom of God and his righteousness,—the same standard of right for the State as for the Church and the one man. Christian education must reverse the work of the world; it will have to be done over again. Men must learn of Him who is meek and lowly in heart, to find rest for their souls. The schools of Methodism in all nations will help to teach the people to fear God and work righteousness. Every effort should be made not only to give these schools continuous support and better equipment, but their number should be doubled. There will be a world call for the Christian scholar in every department of trade, politics, letters, science, and religion.

George Washington gave us the same high ideal of education in setting forth the mission of the American people, when he declared that "Reason and experience forbid us to expect that national morality can prevail, in exclusion of religious principle." The education of the intellectual faculties alone,—is going to sea without chart or compass. James Russell Lowell, whose life was devoted to teaching, was not mistaken when he said, "The intellect has only one failing; it has no conscience." We have not yet come to an agreement in this country by which we can provide for more than this one-sided education in all our public instruction. In the recent Episcopal Address of a sister communion it is boldly stated that "there is not a religious text book in any public school of the United States." While placing this constant emphasis upon moral and religious training as essential to all education, no Church has been more loyal and devoted to the public schools than the Methodist Episcopal Church.

Methodism was safeguarded by being born in the Christian

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university and nurtured in its own schools. This was the plan for Cokesbury College, and this plan was made before the Church was organized.

The Christian Church could incur no greater peril than in the loss of its schools. The peril would not result in ignorance merely, but "superstition would be lying in ambush" for the religious nature of all who would be left ignorant. And "superstition erecteth an absolute monarchy in the minds of men."

So determined has been the purpose of the Methodist Episcopal Church that education should go hand in hand with the Christian religion that it has founded and conducted more church schools than any other denomination in the United States.

Confident that the Christian Church must create and advance the leadership of the State, there has been a demand for the best possible equipment of both preachers and teachers. The intelligence and character of the citizens is never better than the example of the pulpit. What greater blight could smite a sermon than the curse of ignorance unless it be that of error which proceeds from it. During the last half of the century the Church has been planning courses of study and founding schools of theology for both the English-speaking young men and those of the races and languages in which the Church has founded missions and organized Conferences. Nevertheless the schools for the training of our ministry do not begin to furnish an adequate number of trained men for meeting the imperative needs of the Church. Henceforth Methodism can only endure, not to say prosper, by the influence and instruction of a ministry at once educated and consecrated. And we reverently and urgently call upon our youth and their parents to be fully obedient and responsive to the present call of Christ for service wherever He may wish.

THE CHURCH AGENCIES

The Manual issued for the General Conference will contain the official reports of the auxiliary agencies of the Church, but some mention of their efficiency should be made in this address.

(a) *Publishing Interests.*—The character of the people is

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determined by the quality of their literature. Persons are made good or bad by the kind of books they read. The world just now is looking for a ministry of good literature. One of the best of the present-day authors says, "In America we demand from our writers, as we demand from our politicians and in general from those who theoretically are our men of light and leading, an evasive idealism instead of straightforward facing of realities."

Floods of fiction, requiring little thinking, have engulfed the minds of many persons. With the easy-going, luxury-loving, religiously indifferent, reading is merely a pastime.

The Methodist people who have given attention to reading have been fortunate in the guidance given them in good books, and they are more indebted to their literature than to any other agency, except the pulpit. The Methodist fathers were responsible for the literature in the family and, like the Wesleys, they founded their own publishing interests.

The Methodist Book Concern has both distinction and good will in its name. Because unique in its designation among other book-houses, it is more widely known. It is an "old house" and the firm name never changes; its good-will therefore has commercial value. The original partners are still in the business, and the business, all things considered, was never better than during the present quadrennium. The periodical literature published annually, placed page by page, would encircle the earth a half dozen times. And a family library is issued every year. But its distinction must continue to be in its high-class publications. It must not enter into competition with the news-stands and publishers that fail in business. It must give to the Church better books year after year,—books of scholarship, literary flavor, but always books with the high Christian end in view, for which the publishing house was founded. Methodist preachers and Methodist people are pledged by every personal interest to support and increase the business of the Book Concern, for it is their own investment and all the profits accrue to their own benefit.

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(b) *Foreign Missions.*—The religious passion of the Christian man is for the salvation of the world. An evidence of the new life in his soul being his love for his brother, he begins with his neighbor but ends with all men, in all conditions and everywhere. Jesus Christ came into the world to establish a universal empire, whose rule should follow the sun around the earth. The Christian man is the only citizen of the world. It has taken nineteen centuries for him to rise to this outlook. Just now he has the wide vision. He no longer thinks in neighborhoods, nations, or continents, but in spheres and hemispheres. The greatest minds are now engaged in thinking profoundly over world plans, world enlightenment, and world outlook. Hence it is that nothing has moved the world like Christian missions. They have awakened the backward nations and opened their doors to modern civilization and Christian enlightenment. The devotion, self-denial, and self-sacrifice of the missionaries have not only won the confidence of the people among whom they have toiled, but silenced the skeptics and critics at home. The United States has been moved by the reports of the missionaries quite as much as their success has moved the mission countries themselves.

The Methodist Episcopal Church has taken on a new form of missionary zeal which has occasioned a revival of interest both within and without the Church in every part of the country.

The plan for interdenominational comity and cooperation so successfully carried out by the missionaries in China in the organization and direction of the four universities is one of the most significant incidents of the quadrennium. The report of the Board of Foreign Missions will be looked for with unwonted interest.

Since Methodism has become a world presence and world power, the beginning of the program for the future must first of all be abandonment of local prejudices, and the enlargement of the horizon of the obscurest member of the Church in this country. He must forget all invidious discriminations of race, color, poverty, language, inheritance and set himself to his share

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of the task, by every form of service to save his brother man. There can be neither Jew nor Greek, bond nor free, no male or female; ye must be all one in Christ Jesus.

Nations, as well as individuals, must be missionary. The administration of the Church must rise to the statesmanship of saving nations as well as individuals by the simple preaching of the Gospel, with that largeness of freedom which shall not interfere with the rights of the foreign man and the foreign State to which the Gospel is preached, and with the unselfish interest of the Apostle whose motto was, "I seek not yours, but you."

(c) *Woman's Foreign Missionary Society*.—The Woman's Foreign Missionary Society furnishes an example of piety, fidelity, and efficiency worthy of any period of the Christian Church. More than two hundred thousand women praying every day in carrying forward their work contributed to their missions during the year 1914, one million and ninety-six thousand two hundred and twenty-eight dollars and eighty-five cents. Of this amount one hundred and sixty-three thousand seven hundred and ninety-five dollars was a bequest by Mrs. Francesca Nast Gamble in addition to what she had given to the Board of Foreign Missions for buildings in the several countries in Europe. Since its organization more than fifteen million dollars have been invested over the earth by the Society in hospitals, homes, and schools.

The five-year Jubilee will close in 1919, when the Society celebrates the fiftieth anniversary of its organization, and the Church will again be surprised at the result.

(d) *Board of Home Missions and Church Extension*.—All agencies of the Church must find their principal resources at home. As these resources are increased, the Church is not only strengthened, but its agencies multiplied. Home missions promote foreign missions.

The Church Extension Movement has come very close to the local societies throughout this country. We have more than thirty thousand churches; of these more than seventeen thousand have received aid by donation or loan. The principal of the

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Loan Fund now amounts in dollars to one million and three quarters. Since the union of the Home Mission and Church Extension Boards, the department of Home Missions has been helping annually more than four thousand preachers, nearly seven hundred of whom speak a foreign language; between six hundred and seven hundred are negroes. The total receipts of the General Fund since the last General Conference are more than three million dollars.

No greater responsibility has been committed to these Boards than that of

(e) *The City Evangelization Union*.—The provisions of the Discipline for City Evangelization Unions are thus far applied only to cities in the United States.

The modern American city is the modern world in miniature. Of the three thousand four hundred and twenty-four languages or dialects spoken, we have one thousand six hundred and twenty-four in the Americas, or more than in Europe and Asia combined. From eighty-five to ninety per cent of the population in our great cities are anachronistic to our civilization—they have come out of the Middle Ages. They are therefore our nearest available mission fields. Every immigrant who imbibes nothing more than the learning of the street becomes a colporteur of the American spirit,—an apostle to the kindred he has left behind him. “Cities have always been the fireplaces of civilization, whence light and heat radiated out in the dark, cold world.” They are no less now. It is there the great churches are established, the great schools are founded; there the assimilation of languages begins; from thence the great reforms and philanthropies emanate.

God has used all the great languages of earth for great purposes; and in city missionary work the English language is a symbol of the providential purpose in American history. That language is “the sea which receives tributaries from every region under heaven.” Its growth is as phenomenal as the growth of the nation. At the beginning of the nineteenth century there were only twenty millions of English-speaking people on the

earth; now there are one hundred and seventy-five millions. It is the American city which is circulating the English language over every highway of travel and commerce. If it can be made the constant vehicle of Christian teaching its mission will hasten the spread of the Gospel in all lands. The city is thus the great teacher and preacher of righteousness. Surely the city must receive a measure of attention never yet given to it. For its redemption the Church must lay down her gold as she has never yet done.

We commend to the thoughtful consideration of the General Conference a plan suggested by the Board of Home Missions and Church Extension to incorporate in its activities, departments devoted to city evangelization, the rural church, and evangelism.

(f) *The Rural Communities.*—For the first two centuries after the settlement of this country, the farms ruled the shops, the country dominated the city. But in the present century this is often reversed; the town not only rules the country but neglects it. In certain regions the abandoned farm reduces the number of agencies at work for the welfare of the people. In the Mississippi Valley thousands of Methodist farmers have retired to towns and cities, robbing our circuits of congregations and financial support. In some sections of the country the little red schoolhouse and the little white church are no longer the tokens of the new intelligence and integrity of the community; their doors are closed. Once prosperous farming neighborhoods are no longer even neighborly. The native people are dispersing, or retiring within themselves, which is far worse, and the invading populations are strangers in a strange land. Both neighbors are “cut off from the congregation of Israel, whether they be strangers or born in the land.” Half the people follow Tibni and half follow Omri, “provoking the Lord God of Israel to anger with their vanities.” There is no preacher of righteousness there; there is no money for his support. Whole counties are destitute of the gospel. No subject invites more careful consideration by this Conference, and no territory pleads more

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certainly for some wise provision to remedy this growing negligence.

The quickened interest in the Country Life Movement is one of the significant events of our day. At the very center of the movement by the consensus of opinion is the Country Church. This fact was strongly set forth by the first National Commission appointed in 1908. Already the movement has taken strong hold of the leaders East and West and has developed an extensive and truly excellent literature upon the various phases of the subject.

(g) *Woman's Home Missionary Society*.—The Woman's Home Missionary Society is the helpmeet of the Board of Home Missions and Church Extension. The Board of Home Missions aids the preachers, the Woman's Society aids both preachers and teachers. To the office of good women, like that of Eleazar, pertaineth the oil for the light and the sweet incense and the daily meat offering. The gathering of the barrels and boxes which are opened with tears of joy in the homes of the preachers on the frontier, and in the one-room cabins of the South, is a ministry worthy of grateful mention, but after a little more than three decades this society reports sixty-two mission stations, including Industrial Homes, Immigrant Homes, Day Schools, distributed among the colored people, Indians, Southern and Western Highlanders, Mormons, Spanish, Chinese, Japanese, Koreans, and Alaskans, with work among others of the foreign nationalities. It employs two hundred and sixty-three superintendents, teachers, and workers of all classes. Besides four hundred and forty-eight deaconesses are at work under its auspices. But all this is but the beginning of what woman intends to do, to help undo what was so wickedly done in the dispersion under sin. Here under our skies they have found, as their brothers have found for the first time since the babbling of tongues began, man's opportunity to bring together again in one fellowship, one blood, all men and show how good and pleasant it is for brethren to dwell together in unity—to make "brothers, brothers evermore."

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(h) *Board of Sunday Schools.*—The greatest discovery of the nineteenth century was the child. There were no boys and girls—certainly, no boys a century or two ago. They were taught from the cradle to play the man. As the tuition produced neither natural boys nor full-grown men, the children were commanded to be seen and not heard. The youthful ardor was all suppressed. Of the thirty-two rules printed to govern the students of Cokesbury College one hundred and thirty years ago, Rule eighteen reads as follows: “The students shall be indulged with nothing which the world calls play. Let this rule be observed with the strictest nicety, for those who play when they are young will play when they are old.” With such training there is little wonder that it was said, “Young men think that old men are fools but old men know that young men are fools.”

The greatest miracle of the twentieth century will be the salvation of the boy. This will require the saving of both his youth and his manhood—keeping him the bounding, blessed boy; making him the sensible Christian man. The emphasis laid upon this thought in the Episcopal Address eight years ago led to the creation of the Board of Sunday Schools, which has thoroughly shaken and awakened with its surprises the many churches which were habitually asleep. The Corresponding Secretary of the Board of Sunday Schools reports that the average annual increase in the number of members in the Sunday schools since the close of the quadrennium in 1908, when it was only thirty-five thousand, has been one hundred and fifty thousand; the net increase for the eight years, one million two hundred thousand; never equaled in the history of the Methodist Episcopal Church or of any other Church. During this same period the schools have reported one million four hundred thousand conversions—these wonderful results due to the combined labors of faithful pastors and teachers. Besides the schools have contributed more than five million dollars to the world movements of the Church. While there are four million five hundred thousand members in the Methodist Episcopal

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Sunday schools, there are yet twenty millions of youth and children under twenty years of age in the United States that are not in the Church schools—Protestant, Roman Catholic, Jewish, or Pagan. And how many there are in our Sunday schools not yet converted! How these figures and facts are emphasized when it is made known that almost ninety-five per cent of the persons who do not accept Christ in their youth never accept Him! The motto of the Board of Sunday Schools for the next quadrennium should be hung over the altar of every Methodist Episcopal Church in all lands: a million new members for the Sunday schools, a million scholars for Christ, and a million a year for missions.

(i) *Methodist Brotherhood*.—The problem of the pastor in every charge is to give all the members of the society something to do. The responsibility for the maintenance of the fellowship of the Church and much of the financial support has long been imposed on the women. Ladies' Societies have existed in every charge to promote all its interests. But the Church has as much claim upon the men as the women. And the men owe as much to the Church and themselves, and they can secure as much in return. As the family furnishes brothers provided by nature the Church furnishes brothers provided by grace. Some one has said, "There is no brotherhood possible, at any rate stable, between man and man, but a brotherhood of labor."

The Methodist Brotherhood came providentially into the Church to care for the men and boys—provide them something to do. There are already one thousand six hundred and sixty-six chapters organized. And since by an agreement between the Brotherhood and the Board of Sunday Schools the two are identified with the Adult Bible Class Movement, there are now nearly six thousand groups, making all told one million Methodist men organized with a great common purpose.

(j) *Epworth League*.—The reply of Jesus to his parents when they missed him from their care and found him in the temple busy in the midst of the Doctors should be the Scriptural motto of the Epworth Leagues: "Wist ye not that I should be about

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my Father's business?" It is encouraging to learn that the membership of the twenty-two thousand four hundred and thirty-three chapters reported to the Conferences of 1914 was eight hundred and twenty-six thousand nine hundred and sixty-five, an increase over 1913 of fifteen thousand five hundred and twenty-eight, and the increase still continues. During the quadrennium they have raised one hundred thousand dollars for self-support. The circulation of the Epworth Herald has increased more than fifteen thousand during the quadrennium and is now nearly one hundred thousand. The General Secretary reports that the decisions for definite religious life work at the Summer Institutes have averaged five hundred a year.

(k) *Board of Education.*—With a single object in view the Board of Education, projected in 1864 and chartered in 1869, occupied a limited but eminently helpful field for nearly a half century. During this time there was distributed through its treasury two millions five hundred thousand dollars to aid worthy Methodist students; of this amount seven hundred and fifty thousand dollars has been paid back by the beneficiaries, and a half million dollars of outstanding loans are not yet due. Twenty-five thousand young persons have been helped to secure an education, hundreds of whom are now the successful leaders in Church and State.

In 1908, enlarging the scope of the work, all the schools of the white people in the Southern States were given over to its supervision. The Board has since adopted also the policy of giving aid in emergencies to any institution under the patronage of the Church. Nearly two hundred thousand dollars has been received for this purpose during the four years, and thus distributed. The Corresponding Secretaries have rendered invaluable service in assisting the schools to pay their debts; in giving advice where new institutions were being founded, and in determining a constructive policy of education. But over and above all, the religious influence which they have exerted in all the schools has done most to preserve their high standards of personal integrity and Christian education.

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An effective reply to the statement that the Church Colleges are decreasing is found in the fact given in the Secretary's report: Our Methodist Episcopal Colleges in the present quadrennium have added thirteen million dollars to their assets, not counting unpaid subscriptions, and have an increase in candidates for Bachelors' degrees of seven thousand and six.

Rejoicing in the spiritual triumphs of our Methodist schools during the quadrennium, we urge that increasing emphasis be placed upon Christian experience, and that professors shall be men of deep religious life and fealty to Methodist ideals.

The Board has planned a great educational movement for the years 1916-1918 which will be the period that marks the one hundred and fiftieth anniversary of the founding of Methodism as commonly accepted in this country, and the four hundredth anniversary of the Protestant Reformation.

We are deeply concerned for the religious welfare of the students in the colleges and universities of our land. The justification of the appeal of our Methodist Colleges for the support of our people lies in the purpose of the Colleges to make the Christian view of life and the Christian spirit of service a part of the cultured training of scholars. We urge upon our people the primacy of the claim of our schools upon the young people of the Church; and upon the school authorities themselves the earnest attempt to maintain such standards of scholarship and of life as shall make the merits of the schools themselves more and more a compelling influence in attracting students.

It is no reflection on our own colleges to state the facts that in many phases of spiritual activity the Methodist colleges do not attempt to compete with State educational institutions. Because of facilities for vocational and technical training for which only State funds are adequate, many thousands of Methodist students are pursuing courses in State schools. The State authorities take the position that they cannot legally undertake any form of religious instruction. In view of this situation, we urge upon the General Conference the need of some action which will authorize the Board of Education, or the Board of Home Mis-

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sions, or both, to make special provision for the religious care of students in State institutions.

We suggest to the patrons of the Board of Education the creation of a substantial Endowment Fund, the income of which shall be used to assist immediately any school of the Church, in case of an emergency. This Fund can be made either a Donation or Loan Fund. This should not only greatly add to the efficiency of the Board but would unite still more actively all the schools in its support.

(1) *American University*.—This school at Washington, the Capital of the Nation, with all the facilities which the United States Government has put at its disposal, was founded to meet the requirements which post-graduate young men and young women have sought in the universities of Europe.

Every department of scholastic training will have instructors who combine ripe scholarship and sane judgment with the highest New Testament type of Christian life and experience.

The University was opened May 26, 1915, with addresses by the President of the United States, members of his Cabinet, and three of the Bishops. A number of fellowships have been given to students carefully selected by the schools from which they have graduated.

No better opportunity to provide the higher education under the direction of the Church appeals to the broad-minded and generous persons who can and will give for such purpose either large or small amounts.

(m) *The Freedmen's Aid Society*.—Unlike the serfs of Russia, when given their freedom, the slaves of the United States were given neither a dollar nor a letter when they were emancipated. They were alienated from their masters by the national methods of reconstruction. Left thus by both the North and the South to care for themselves in ignorance and poverty, only one result could follow—a race without a country. But for the Missionary Churches and schools no greater peril could have come on the inhabitants of the Southern States.

The Freedmen's Aid Society was one of the earliest agencies

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to go to the rescue of both races. Tens of thousands of trained and self-respecting men and women have been given to the farms and shops and schools of the South, as the hope of their own race and safeguard of all the races in the communities where they reside, and the school for training young men for the ministry has furnished most of the educated men found in all the churches of the colored people. In the State of South Carolina they pay taxes on more than a hundred million dollars worth of property and give nearly a half million dollars for education. They pay nearly a hundred thousand dollars for the education of white pupils.

The Freedmen's Aid Society has never made so good a report as the Secretaries bring to this Conference. The Society has under its care 21 schools having 351 teachers and 5,804 students. It has received from the Conference during the quadrennium \$641,180.59, one fourth of which has come from the Conferences of the colored people. The total receipts from all sources amount to \$1,603,916.97, more than one half of which was paid by the colored people themselves. They increased their gifts each successive year during the four years. They are giving nearly one hundred thousand dollars more than they gave twelve years ago. There is no such proportionate giving by the white members of the Church anywhere.

The Semi-Centennial Anniversary of the Society will occur August 7 and 8, and should be observed by the entire Church.

(n) *General Deaconess Board*—Phœbe in the church at Cenchrea and the women who labored with Paul in the church at Phillippi give evidence that women were not only “born worshipers” but “twice-born” helpers in the Early Christian Church. The revival of the office of Deaconess recognizes the rightful claim of the Church to woman's help and gives back to Christianity a power of its own. It is only a quarter of a century since the first Deaconess was consecrated in America. Now there are 49 Deaconess Homes, 25 Hospitals, 10 Missions, 11 Training Schools, 10 Rest Homes, 1 School for Boys, 2 Schools for Girls, 1 Coeducational School under the direction of the

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General Deaconess Board. These are located in 89 cities and towns. Seven new buildings were erected in 1914 at a cost of \$55,000. There are 1,067 licensed Deaconesses and Probationers. The income for the last year was \$1,212,851.

By the authority of the General Conference of 1912 the General Deaconess Board was organized to have charge of all these interests. At the first meeting of the Board in October, 1912, it was determined to make Buffalo the headquarters. Meetings of the Board have been held regularly during the quadrennium. Matters pertaining to the work have received the most careful consideration. A spirit of harmony has prevailed and real progress of the constructive sort has been registered. Another quadrennium of the same kind of effort will bring this department of the Church's undertaking to a high level of efficiency.

Here is a field for usefulness which should make strong appeal to the cultured young womanhood of the entire Church. Those who are familiar with the great need are praying continually that the Lord of the harvest may send more laborers into the vineyard.

There are more than a dozen Homes, Hospitals, Training Schools and Stations in the German Deaconess Work; there is no more prosperous undertaking than this work among the German-speaking people. The appointment of a Superintendent is authorized by the General Conference.

We have 668 Deaconesses employed in the Homes and Hospitals in Germany, Russia, Switzerland, Austria, Italy, Norway, Denmark, and Finland.

(o) *Methodist Temperance Society*.—There is no evil requiring more certainly the presence and power of the supernatural for its riddance than the evil of intemperance. When it stalks abroad it taxes the faith and courage of the emboldened Church. God's pity only can enter the iron gates which imprison the victims of intemperance. All other sympathy turns cold as if smitten with despair. But "when the heart of men shuts out,

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the heart of God takes in." The only real physician for the intemperate is to be found in the Christian Church.

The Temperance Society of the Methodist Episcopal Church has surely found a mission. It is organizing total abstinence societies in the Sunday schools, arousing the sound sleepers in the churches, and educating the dull students of reform through the preachers and teachers who are bold to tell the whole truth. It is the only temperance organization which employs a salaried representative among the colored people. It has scattered during the four years 50,000,000 leaflets and pamphlets and 70,000 books, including several printed in different languages. It has sent a copy of the Pocket Cyclopedia of Temperance to every Methodist preacher in the world. The Secretaries have held each year a thousand public meetings under the auspices of the Society.

(p) *American Bible Society*.—The Bible is still here. Its dethronement threatened, another battle has raged about it, but it continues to be the Holy Bible—the treasury of knowledge, inspiration, and guidance of the Church.

The Book has certainly acquired the more distinction when it has withstood the battles of twice a thousand years and come off with its integrity unscarred, while nearly every other book of its period has disappeared, or so much of it has been lost as to leave only imperfect and fragmentary parts of it.

The Christian Church always welcomes whatever constructive benefit may have come out of Biblical criticism to throw new light on the history, literature, and revelation of the Bible. The Book in itself is its own defense. The profoundest argument for the Bible continues to be that it is still here.

The American Bible Society has secured within the last five years more than a million dollars for endowment. It has published within the same period 5,250,000 copies of the Bible in 89 different languages, making with the publications of the Bible Societies in Europe 18,000,000 in more than 500 languages. The total issues of the American Bible Society in ninety-eight years have been 103,519,891 volumes. The Bible is not only

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called for as never before, but there has been more study of it in the twenty-five years now closing than in the twenty-five hundred preceding.

This great agency is rendering invaluable pioneer service in opening our way to the evangelization and spiritual training of the millions in our mission fields. The expense of translations and of the circulation of the one Book absolutely essential to the conversion of the world is entirely borne by this Society. In this Centennial Year of the Society, cooperating with all other societies, provision should be made for every people of the babbling earth to have the Bible or some portion of it in their own tongue.

THE CHURCH AND ECONOMIC EMPLOYMENTS

(a) *Laymen's Missionary Movement*.—Within the last five years the Laymen have come forward with a worthy and generous spirit to secure greater efficiency for the Church, and thereby a quickening has been given to the energies and enterprises in all departments of the work. The first undertaking was an interdenominational and missionary one in 1909-1910, to which reference has already been made. Four hundred and fifty conventions were held under the direction of the federated Boards of Foreign and Home Missions. As stated by the Laymen themselves, "The missionary responsibility has been definitely ascertained and accepted; surveys have been made, making known the men and means needed for the evangelization of the world." Other men's movements have followed and a new atmosphere has been created not only in the interest of missions, but in all forms of religious activity.

(b) *The Financial Plan*.—The Laymen's Missionary Movement gave to our Church and indeed to all other Churches what is called "The New Financial Plan," which is really only a return to the Pauline method, as well as the early Methodist system of Finance, with emphasis on systematic education, systematic and proportional giving, the weekly basis for regular contributions, and the principles of Christian stewardship.

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The Laymen's Missionary Movement was largely instrumental in framing and securing the General Conference legislation for creating the Commission on Finance. By the introduction and working of the Financial Plan in the different denominations in the United States and Canada the benevolences have been doubled. For the same years the contributions to Home Missions and to ministerial support were increased in even greater proportion.

The General Secretary of the Commission on Finance reported September 15, 1915, that 139 District Superintendents reported that 2,129 out of 5,028 charges were working the new system, 1,929 of which had adopted it within the past two years.

(c) *The Church and Social Problems*, or *The Methodist Federation of Social Service*.—This Federation was organized in 1907 and recognized by the General Conference in 1912. Its object can be stated in a few words: How to live, to let live, and to help live. But to state all the rules by which such life is to be lived would require in the midst of all the present-day complications and perplexities of the Church, society, and State, a voluminous manual of conduct for each individual.

Christianity has to do only with principles and practice of those principles by its representatives. The Committee on the "Church and Social Problems" in the General Conference of 1908 set forth the position of the Church on Social Service as follows: "We believe that the teachings of the New Testament will be found the ultimate solution of all the problems of our social order."

There is no better authority and never will be on social and political economy than the author of this one of the two greatest commandments: "Thou shalt love thy neighbor as thyself." One of the social problems to which the Federation devotes much attention is "A living wage." Nothing could be more readily settled than this claim, and the whole "labor problem," if adjusted by two intelligent, consistent, and devoted Gospel neighbors, one the employer and the other the employee. Such sophistries as the "doctrine that wage increases are uniformly

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offset by price advances” would not be resorted to by academic teachers to blind the eyes of either the wage earner or the capitalist. There are many employers and laborers already approaching, if by a slow and tortuous movement, the solution of their differences by the rule of the One Great Teacher. All business soon or late will come to a just cooperate system. This has always been clearly taught in the Methodist economy. “The noblest result of the religious revival,” says Green in his *History of the English people*, “was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate, and the poor.”

We call upon our members as employers, investors, or wage-earners to do everything in their power to further measures such as trade agreements between employers and organized workers, minimum wage adjustments, profit-sharing cooperative plans, which look toward the maintenance of a living wage, the correction of unjust inequalities in the distribution of wealth, the increasing democratization of industry, the Christianization of the world’s work in the name of that abundant life which Our Master came to promote.

Likewise we reaffirm our approval of the action of a previous General Conference as recorded in the Appendix to the Discipline in Paragraph 564, and as later adopted almost verbatim as the platform of the “Federal Council of Churches of Christ in America.”

(d) *Immigrants: Relation to Church and State.*—When according to Matthew, Jesus was describing the last Judgment, when the Son of man is come in His Glory He represents the King, in dividing the righteous from the unrighteous, as saying to the hospitable disciple: “Come, ye blessed of my Father. . . . I was a stranger, and ye took me in.” And the writer to the Hebrews said, “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” It would seem that in Heaven it is an evidence of discipleship, and on earth at least a good prospective investment to entertain strangers.

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The multitudes of every race, nation, and language who have come or are still coming to our shores are strangers, seeking relief from oppression or poverty or conditions of servitude. They have come to make this country their permanent home. They expect to find the welcome and opportunities which the government has promised them. They come with an aptitude of mind which is susceptible to friendly approach and, if warmly welcomed, can be readily assimilated in not only our manner of life, but worship and fellowship. Every American becomes a responsible host and the "host should be a self-appointed brother of his race; called to it as truly as the preacher is called to preach." When Job was making a solemn protestation of his integrity in several duties, he said, "The stranger did not lodge in the street: but I opened my doors to the traveler."

What a glorious prospect of soul-winning and soul-saving in these new comers, who have taken the ancestral houses that we have vacated in the old city and town to make them room! Here is the newest, nearest field for missions, another frontier with the latest opportunity and earliest possible harvest of practical evangelism. The children of the strangers have at once become the responsibility and hope of the Church and the State. They are in the street in front of the very churches we builded when we were immigrants ourselves. We all came over.

The Methodist Episcopal Church, having entered the doors of all nations by a living way, is the host under commission to be the first to receive with kindred hospitality the strangers within our gates. We have already shown ourselves hospitable to the peoples of more than a dozen languages. With what cordiality whole Conferences of different races, colors, and speech testify with gratitude to our Christian hospitality! What noble examples we find in them of fidelity, brotherly kindness, and munificent generosity! Then let every Methodist continue to be first to forget his provincial preferences and go to the wharves and highways and bring in the strangers to share in the best gifts of his Church and his home. They are to be the future citizens on whom the nation must depend for stability and maintenance.

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(e) *Child Labor.*—There is no greater crime than to rob a child of his childhood. Nature has given to him his “careless day” for active innocent play, and reserved to herself the plastic force with which to shape the growth of his youth. He comes into the world to be helped and not to help. The glory of the children is their fathers, and that includes their mothers, and if they are made orphans by the course of their parents’ lives or the accident of their deaths, it is the solemn duty of the Church, society, and State to make up to them all that they have lost. The duty of parents is explicitly laid down in the instincts of their nature, and in the Scriptures: Train up a child—as a clinging vine is trained—in the way he should go. The Church, society, and State are then only other names for father and mother.

All thefts from the children come back to curse the thieves,—the children come back to be thankless men and women. The destruction of their youth is the destruction of their manhood. To compel the child to neglect his play and his mind in order that he shall bear burdens before the age of burden-bearing begins is to curse the land with ignorance, poverty, worthlessness, and crime. The Christian Church can and must save the State from such criminal folly.

While protesting earnestly against all State laws permitting the forms of industrial labor by children that dwarf young bodies and darken young minds, we likewise record ourselves as heartily favoring the Keating-Owen Bill which has recently passed, by a large vote, the National House of Representatives. We trust that this bill may soon be passed by the Senate and may receive the approval of our President, that the children of the Republic may have just and gracious protection.

THE CHURCH AND MORAL REFORMS

(a) *Harmful Amusements.*—Recreation and amusement are as essential to the well-being of the Christian as of the “worldly-minded”; for the “bow cannot stand always bent nor can human nature or human frailty subsist without some lawful

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recreation and amusement." But "let pleasure be ever so innocent, the excess is always vicious" and there can be no good in harmful pleasures.

There is always distinction between persons who would live cheerfully and righteously and lovers of pleasure more than lovers of God. The pleasures of worldliness are absolutely opposed to a life of faith in God. And the "one law of the Church" has always been and is now "to avoid what is not for the glory of God." But if all things were to be enumerated which ought to be left undone, the catalogue would never be complete and no one could know all the law. There must be some individual judgment which is intelligent and law-abiding. The General Superintendents believe with Saint Paul that we must "delight in the law of God after the inward man," and as they have thrice spoken they must speak again in simply reiterating what they have said in previous General Conferences. With Mr. Wesley, and with renewed emphasis, they beseech earnestly and lovingly all the members of all the societies to avoid "the taking such diversions as cannot be used in the name of the Lord Jesus."

(b) *Desecration of the Lord's Day.*—It is on the highest authority that the "Sabbath was made for man, and not man for the Sabbath." Man was made first and then the Sabbath. God set in the members of man's body, in the nature of his mind and of his soul, the need of the seven-day division of time for both rest and worship. The Sabbath is not therefore an afterthought in the mind of God resting only on commandment, but is as much a law of man's being as his sleeping at night. Shakespeare spoke of another inherent law of man's being when he said, "God is to be worshiped." Back of the Bible, then, in the man himself, as in the law of rest, is found the need of the law of worship.

Both laws may be violated, but man will pay the penalty. There is justice therefore in the claim for protection by civil law of the freedom of rest and freedom of worship. The law should protect the individual and thereby protect the State. The desecration of the day in our time is very largely an

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invasion from Continental Europe taken advantage of by the avarice of great corporations and irresponsible lovers of excessive and harmful pleasure. The desecration is mostly by persons who care nothing for law of any kind. "In the presence of the danger to the Sabbath which this state of things engenders, the Church can do nothing less than bear ringing testimony and hold unflinchingly to the teaching that all worldly business and labor except the works of necessity and mercy are forbidden on that day." It can do more: it can insist on the enforcement of such laws as will preserve and protect Christian rest and Christian worship.

(c) *The Family and Divorce.*—God has set the solitary in families and the law of such relation is in the order of nature, and that "one touch of nature makes the whole world kin." Jesus did not in His statement, by the exercise of His authority, make the law of the family. He simply revealed it. "He has gone back of tradition, back of the legislation of Moses, and rested the whole case on nature's outlines of the ideal family structure. Here we can find common ground on which the Christian, the Statesman, and the Scientist can stand together." But the recourse to divorce in most cases is taken by persons who care nothing for the appointment of the family, and who set at naught the laws of their own being as recklessly as they violate the sanctities of the home.

In 1867 there were granted in all the United States 9,937 divorces; in 1906, 72,062, or more than seven times as many as were granted forty years before. Divorces of late have increased more than three times as fast as the population. By far the greatest number have been on account of strong drink, defiance of all obligations by great wealth, and insubordinate selfishness. The alarm created by these startling facts has awakened several States to appoint commissions for the purpose of securing uniformity of legislation on the subject. The General Conference has always taken a firm stand in its legislation.

And we reiterate urgently our suggestion of four years ago that the paragraph relating to "Divorce," now placed under the

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heading "Advices," be so located in the Discipline as to put beyond all doubt the legal and mandatory character, as already determined by the General Conference.

The Bishops recommend the continuance of the Commission to confer with the Commissions of other denominations, that they may aid the States to restrict this shameless destruction of the family. If the Methodist preachers anywhere violate either the letter or spirit of the Discipline in this matter, their Annual Conferences should proceed against them as in any other instances of the violation of the Discipline.

(d) *Mormonism*.—Although forbidden by national law the blight of polygamy is still upon the land, taxing the ingenuity of statesmen to deal with it in its criminal bearings and "puzzling the Church as to how to grapple with its immoralities." The attempt made recently by "Mormon Missionaries" to secure license to promulgate their doctrine in the public park of one of the Eastern cities led to their denial that polygamy is practiced anywhere, since the enactment of law prohibiting it, but to the admission that they still held that it was the ecclesiastical right of the Mormon Church to include it in the articles of its faith, and to which they gave their adherence. Such blinking at the Federal law could be suspected when copies of the Bible are printed in which there are found certain interpolations of Mormon doctrine to give them a show of authority. A definite deliverance from this Conference, which shall also commend the Utah Mission, will be helpful in keeping the conscience of the people awake to the enormity of the vile system.

(e) *The Saloon and License*.—Whether in martyrdom or monument temperance knows nothing but triumph. John Wesley was in advance of his times on this as on many another reform. What is still in force on this subject in the General Rules of the Methodist Episcopal Church was written by Mr. Wesley for his societies in England in 1743, when breweries were thicker than cathedrals and alehouses than schoolhouses. This was the first rule of the kind, so far as known, ever published by any church organization. It was adopted in 1784 by the

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Christmas Conference, and this was thirty years before any other religious body published a total abstinence creed among the rules of its Church. In 1848 the original Wesleyan rule by the votes of the Annual Conferences and the General Conference was made a part of the Constitution of the Church.

When in Congress and the State Legislatures compromise and indifference ruled supreme, the Anti-Saloon League was organized. With the firmness and courage of the editor of the *Liberator*, who was also the editor of the first journal established in America to promote the cause of total abstinence from intoxicating liquors, the founders of the League have inspired a thousand leaders to adopt the motto of William Lloyd Garrison, "I am in earnest. I will not retreat a single inch, and I will be heard." Why not? What other peril has so traduced the honor of mankind? Beginning with the flattering appeal to the innocent propensities of man's lower nature, how soon the indulgence pervades and traverses all the sanctities of the nobler nature to deceive, betray, and destroy all its higher ministries. Gently, at first, exhilarating the feelings and emotions of the carnal nature, a highway soon is opened to inflame the passions, bewilder and paralyze the intellect, humiliate, bemean the whole man, producing a reversion to the very lowest bestial type—nay, a type is no longer a type when the thing typified comes to be fully exhibited—man is a brute.

What shall we say then of this traffic which gleefully buys and sells the youth of the land, not infrequently its own flesh and blood, as many of the slave owners did, to gratify the avarice for a dollar! Little wonder that men wish to hide behind the screens the business of making abominable rags in the life among the lowly, robbing women of their husbands, husbands of their wives, children of their fathers and mothers, and then masquerading in the streets as paupers to beg graves for them, having digged already more than war, pestilence, and famine. What honor is there in the subsidized voter, who with a concealed ballot conjures with the legislation that protects and promotes this business?

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Bishop Merrill cannot be answered when he says, "The liquor traffic can never be legalized without sin." And he might have added that the saloon can never be licensed without murder.

With vodka absolutely prohibited in Russia and absinthe in France, accompanied by such remarkable decreases in crime and such improvement in economic conditions as give promise of permanent prohibition; with unusual progress in official condemnation and legal restriction of the traffic in Germany, in the United Kingdom and in other European nations; with nineteen States and large sections of the remaining States under prohibition; with a recognition of the injury of intoxicants to industrial and economic efficiency; with a growing conviction of all great men that it can never be legalized without sin; and even with the supporters of the traffic in a panic over the handwriting on the wall, we call upon our members to press forward with good hope for the submission of a national constitutional amendment and the speedy outlawry of this execrable traffic.

Still we are in what Harriet Martineau called the "martyr age in America." We are in battle with the hired Hessians at the polls. But in martyrdom or monument, with crown of thorns or crown of gold, the white-robed queen, long before the last judgment shall be enthroned with all honor in her own country.

MENDING OUR RULES

(a) Inasmuch as there is widespread confusion as to the meaning of the action of the General Conference on the subject of Non-Resident Members, attention is called to the necessity of such action as will end this confusion.

(b) *Appointments by District Superintendents.*—Paragraph 186, Section 3, in the Discipline, is in conflict with other provisions of the Discipline from the beginning. It is highly important in the interest of efficient administration that the paragraph be made to harmonize with the other provisions of the Discipline.

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(c) An Amendment to the Constitution known as "the Colorado Amendment," granting representation in the General Conference to members of Mission Conferences, was presented by the Bishops to the several Annual Conferences, and will therefore come to the General Conference for concurrence or non-concurrence; also an Amendment to the Constitution relating to the election of a Bishop for Races and Languages, and another granting veto power to the Bishops under certain conditions and limitations were presented to the several Annual Conferences and will also be submitted to this Conference for final action.

THE ECUMENICAL CONFERENCE

The fourth Ecumenical Conference held at Toronto, Canada, adopted a plan for a Continuation Commission to "gather and exchange information concerning the condition, progress, and problems of the various Methodist Churches; to promote closer fellowship and cooperation between them; to further great moral causes affecting the peace and welfare of our respective countries and to make arrangements for the next Conference."

The leading Methodist denominations in this country appointed representatives to serve on the American Commission.

An International Methodist Commission was also organized in London; the Chairman of the American Executive Committee was present and participated.

The Executive Committee of the Western Section in response to a general request projected the Asbury Memorial Association.

As the Commissions of the other Methodist Churches in this country are represented in the Continuance Commission, a request will be made for the continuance of our Commission.

THE RETIRED PREACHERS

Honor thy father and thy mother is the commandment to the Church and the State, as well as to the children of the family. In honor preferring one another, we have called prophets, priests, and kings fathers. But he whom the world has "seen toiling for the spiritually indispensable" is most honored in his old

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age. When Paul had fought a good fight, finished his course and kept the faith "he was not of an age, but for all time." His honors were the measure of his service. But honor is neither meat nor drink, and more than one of the apostles was of necessity honored with the alms of the people.

The Methodist Episcopal Church during the first half century of its history lost hundreds of men from its ministry because they feared that when they were old their families, like the young lions, would "lack and suffer hunger." At the instance of a few devoted, earnest, and sagacious minds, the Christian Church has been awakened to its responsibilities, and our Church in this as in many other directions has taken the lead in some wise provision for its aged preachers.

It is only since the Board of Conference Claimants was created that there is beginning to be an impartial and connec-tional provision for the pioneers and venerable preachers in the smaller and less favored Conferences, which is at all worthy of the great Church.

The Annual Conferences contributed last year for the beneficiaries \$584,808, and their present total investments for the Claimants amount to \$6,975,634. The Permanent Connectional Fund of the Board is \$209,029, and it distributed last year to the Boards of Stewards in the Annual Conferences \$27,000. The Methodist Book Concern has declared dividends since 1836 amounting to \$4,148,066, most of which has gone to the Annual Conferences for this cause. Twenty-four Conferences have no permanent fund. The others are now at work aiming to raise in the several sums for endowment an amount aggregating \$15,000,000.

METHODIST HOSPITALS

Jesus went about healing all manner of sickness and all manner of disease among the people. And he imparted the gift of healing to the apostles. The importance of this holy ministry was recognized in the Early Church, and hospitals sprang up in many countries. We find them in the centers of Christian influence as soon as persecutions ceased. Constantine became

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a promoter and patron of hospitals during his reign. We find one in Cæsarea in the fourth century. Saint Chrysostom built one in Constantinople, Fabiola in Rome, Jerome at Jerusalem. The hospital is a Christian institution; there were none among the Greeks and Romans. They disappeared for centuries during the Dark Ages and reappeared all over the Continent of Europe with the Reformation.

Although the Methodist Episcopal Church did not begin its hospital work until 1887, we already have forty-three hospitals in this country valued at \$8,130,249.78, and endowments amounting to \$3,074,767.49. They treated 75,279 patients in 1915, and 603,089 since the first one was founded.

In India twelve hospitals for both sexes, one tuberculosis sanitarium, and several dispensaries are proving an unspeakable blessing to multitudes of men, women, and children. In one or two of the larger dispensaries more than 16,000 visits annually have been recorded, and over 500 in-patients in eighteen months have been registered in one of the hospitals.

We have 23 hospitals in China in which 8,761 in-patients were treated in 1915. In addition to this number 122,689 different persons' came to be treated in the hospital dispensaries, making a total of 131,450 different persons treated in the one year.

COMMEMORATIVE EVENTS

(a) *Centenary of the Missionary Society of the Methodist Episcopal Church.* The year 1919 will mark the one hundredth birthday of the Missionary Society of the Methodist Episcopal Church. As the Society included during most of the century the work now committed to the Board of Foreign Missions and the Board of Home Missions, the anniversary will be observed with gladness and thanksgiving by both Boards.

As we look on the marvelous achievements of our Missions at home and abroad, our hearts stir us up with gratitude to the Great Head of the Church for His providential presence, power, and help in this high and holy task. Our hearts are so enlarged we want words to express the sentiments which crowd in

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upon us as we remember his mercies and as we look upon the fields we have occupied. We can but exclaim, "What hath God wrought!"

It is with devout prayer and supplication and with thanksgiving we now let our requests be made known unto God and the Church for the future. Let 1918-19 be designated as a time of Jubilee for Missions. Let us lay aside as God shall prosper us, that we may be ready in the very dawn of the Jubilee to do those things which will not only show our faith by our gifts, but shall be well pleasing to Him that commanded us to go into all the world with His gospel. May we not confidently expect that the Church will respond in gifts for property and the extension of the gospel in the areas beyond, from all sources in sums aggregating \$10,000,000?

We rejoice that there has been an annual increase in the contributions to missions during the quadrennium, but every increase increases the demand. We must give more to save what we have. Let every preacher and every church set the goal so as to increase the collections that in 1919 we may distribute to the missions at home and abroad, through the Boards and the Societies of the good women, \$1,000,000 more than in 1915.

We suggest to our benevolent patrons of missions that an endowment fund be created, the income of which shall be used to pay permanently the overhead charges of administration, so that the moneys from the givers may be carried to the mission fields without even the small per cent of administration expense now necessary.

But it must not be forgotten that the world cannot be saved by money only, "by my spirit," saith the Lord. We pour out our offerings as evidence of gratitude that cannot be expressed in terms of wealth. We name the one supreme need in the Church of Christ at home and abroad as increased power for intercessory prayer. The Church on her knees shall find the secret of the Life More Abundant.

The cross of Christ makes deep appeals to humanity. As the Church prays belated races and nationalities shall catch new

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visions, kings and princes shall dream new dreams, nations shall behold with joy a new heaven and a new earth.

(b) *Morning of the Reformation.*—On October 31, 1517, Martin Luther nailed upon the door of the Castle Church, in Wittenberg, 95 theses against the Roman doctrine of indulgences, thus beginning the Reformation period. Taken from the door they were rapidly printed and widely scattered; the University Press of Wittenberg could not supply copies fast enough for the demand. The content has proved to be 95 sledge-hammer blows heard through four hundred years and which are still resounding in all lands. The Methodist Episcopal Church preaching an unfettered Gospel will join with Protestant Christendom in fittingly celebrating this momentous event in the history of the Church.

(c) *The New World.*—The foundations of all free institutions, religious and political, in America were laid with the Landing of the Pilgrim Fathers. After signing the compact on board the Mayflower they landed on Plymouth Rock December 21, 1620. The Tercentenary Anniversary of this event and the founding of Plymouth Colony will be appropriately observed by the Commonwealth of Massachusetts December 21, 1920. This will be more than a single State celebration; it will be nation-wide and even international in its scope. The Governor of Massachusetts has appointed the Commission to plan for the great occasion. This Commission has already begun its work. All departments of State and representatives of the Churches in America will participate in the commemoration of this event. Commissions from all the Churches will doubtless be called for before the meeting of the next General Conference. Should the Conference be held that year in Boston, as has been suggested by the Methodists of New England, some preparation for suitable recognition by the Methodist Episcopal Church should be anticipated.

EVANGELISM

When Paul selected Timothy to go with him through the cities of Lycaonia, it was, as he said, because "he worketh the work of the Lord as I do." He wrote to the Philippians when he sent

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Timothy to them saying, "I have no man so dear to me who will naturally care for your state." Addressing the church in Corinth, he said of him that "he preached the Son of God, Jesus Christ, which preaching was not yea and nay, but in him was yea." Paul exhorted Timothy that first of all supplications, prayers, intercessions, and giving of thanks be made for all men. In his last letter to him from Rome, when he was brought before Nero the second time, he gave this as his final word: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine . . . endure afflictions, do the work of an evangelist, make full proof of thy ministry." Have we not here the typical evangelist and typical evangelism? Did not John Wesley have this messenger and these messages in mind when he said, "You have nothing to do but to save souls; therefore spend and be spent in this work, and go always to those that may want you most." What was Methodism but this burning, all-consuming zeal to save dying men and the dying world? Has it not been called the Revival, the Second Reformation? But was it anything less than early Christianity again in earnest?

Shall we then set our hearts on any other business, our affections on things in the earth? What are houses and cities, tunnels and bridges, wires over land and sea, great stores and riches of silver and gold? What shall it profit a man if he gain the whole world and lose his own soul? What are all the works of man, works of discovery, invention, achievement, but instruments in the hands of men for saving the sinning world? Have we forgotten that all these means with which we work to the one great end must perish? Do we remember that the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up? Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? Are

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we not servants of the Master who, when the foxes had holes, and the birds of the air had nests, had not anywhere to lay His head? Did not His first disciples say, "We have forsaken all and followed thee"? Do we recall, when we put as the first things in our ministry great salaries, fine parsonages, genteel congregations, and the luxuries of good society, that it was Jesus who said, "He that taketh not his cross and followeth after me is not worthy of me; he that findeth his life shall lose it, and he that loseth his life for my sake shall find it"? When we turn from the toil, if such it may be, of the pastorate, fail to hunt out the places of life among the lowly and the haunts of wickedness, have we not read somewhere, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction," and again that He was gone to be the guest with a man that was a sinner, and that He was the friend of publicans and sinners?

When we are only looking for the pulpits where we can give instructions in righteousness, be great preachers of the word, but preachers only, loving the comforts and satisfaction of great libraries with many of the latest and best books, is it then we turn to the Gospel and read, "Know ye what I have done unto you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done unto you"?

Did we not know that when we were called to this ministry that it is and must be one of sacrifice, self-sacrifice? But what *needs!* It is the need, the all-engrossing need, which calls for the ministry and the self-sacrifice. Sin lieth at the door, at every door, and sin when it is finished bringeth forth death. Have we who are called to be saints the consciousness of the awful need? Do we know what our fathers knew when they were bowed down with the burden of souls? A father yonder is broken-hearted over a son who must die for his crime. A mother is crushed with grief because her daughter in the great city is forever hidden from her through her shame. Is there not sin everywhere?

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Have sinners no longer the sense of sin? Is the power of awakening still in the appeal of the preacher? Is there not grief for sin everywhere? Is there not heard the voice of the sinner's despair?—"O wretched man that I am, who shall deliver me from the body of this death!" Have we a vicarious sorrow and sympathy that can weep with those that weep? Are we willing to pay the price to be the saviours of men?

A few years ago a ship was wrecked near the Pacific Coast. Among the passengers was a miner returning from the mines with his whole fortune buckled about him in his belt. Just before the vessel sank, freeing himself from his outer clothes, he sprang into the sea to swim to the shore. Scarcely had he reached the water when he heard the cry of a child above him saying, "Please take me, too." There was but a moment to choose. It must be the gold or the child. In an instant the man within him rose above the gold about him; he flung his belt to the deep, and with outstretched arms gathered the child to his embrace, and stout swimmer that he was, buffeting the waves, he soon crept up the strand—a pauper—but with a living child in his arms.

The sinning world is a sinking ship. The wind-swept voices of our pleading, drowning kindred come over the billows to us as to the life-saving crew. The Father sent the Son to be the Saviour of the world. The Son has sent you and me to "save the lives despaired of." Do we hear? Do we dare to "do all that may become a man"?

**"The restless millions wait
The Light whose dawning
Maketh all things new;
Christ also waits,
But men are slow and late.
Have we done what we could?
Have I? Have You?"**

The hour is come and now is when every layman should be preacher without waiting to be ordained. Ye are a chosen generation, said the Apostle, a royal priesthood, a peculiar people. Every parish church of Europe is filled to repletion with the pray-

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ing multitudes. The soldiers in the trenches carry as many Bibles as guns, and the chaplains administer the sacraments on the battlefields. With crape on every door, the great cities of Europe are no longer playhouses, but houses of sorrow and worship.

It is significant that the strong denominations had united to hold again 75 great Conventions for prayer and exhortation in strategic cities over all the country. Our own Commission on Evangelism has held 60 Methodist Conferences in the important centers where the District Superintendents were able to bring to these Conferences the pastors and official laymen from all their charges. The "volunteer work" of Christian students in the universities and colleges has resulted in an average of 1,000 conversions of students a year.

What an army with banners if all our millions were to take sweet counsel together to equip themselves as the Commission on Evangelism has martialled the tens of thousands, and then make full proof of their ministry as evangelists! How long would we wait for the 250,000 net gain in membership in one year? "Lord, give us such a faith as this."

As it appears that both our law and our usage with reference to Conference Evangelists may be considerably improved, we recommend that this matter shall receive special consideration.

We suggest that the General Conference give attention to the subject of the selection and support of a very limited number of general evangelists for the purpose of quickening the evangelistic spirit throughout the Church.

Recognizing the widespread interest in evangelism throughout this land, evidenced by the gathering of great concourses to hear the gospel in many of the centers of the country, we call upon our pastors and people to give themselves with increased devotion to the primary mission of the Church, viz., the bringing of lost men to God, and their development in Christian life and service. To this end, your chief ministers earnestly entreat every pastor in Methodism to prepare a definite constituency roll of the unsaved people of his community who may be available for the

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Christian life and for membership in our church; that every Quarterly Conference be summoned to share with the pastor the responsibility of making definite and effective plans for the winning of these unsaved persons to Christ; that in the regular services of worship there shall be sounded, with frequency and impassioned earnestness, the call to immediate and complete surrender to Jesus Christ followed by an opportunity for open confession of Christ; and that at least once a year, under the leadership of the pastor and his laymen, a protracted meeting be held in every church where revival fires shall be kindled and genuine conversions be secured.

We rejoice to learn that at least 10,000 churches in the year just closing have used the season preceding Easter for evangelistic effort, and we commend the observance of this season, wherever practicable, as a permanent evangelistic opportunity in the life of the Church. Relying upon the constant help of Almighty God, trusting in the full redemption of our divine Saviour, dependent on the heavenly assistance of the Holy Spirit, we plead with the whole Church to join us in availing prayer and sacrificial toil to secure one million new converts to Christ during the coming quadrennium.

TO-DAY AND TO-MORROW

What shall we say more? The time has already failed us to tell of all the privileges and opportunities of the Methodist Episcopal Church to-day and its promises for to-morrow.

Let brotherly love continue. That we will do, but the world is not yet our parish. As the clouds promise rain, we dare promise ourselves that our world-wide mission shall not fail. The harvest of the earth is ripe. Let us consider one another to provoke unto greater love and good works. Our numbers and our experience make us to be spiritual leaders. Mightily has grown the word of God and prevailed. Now thanks be to God which always causeth us to triumph in Christ and maketh manifest the savor of His knowledge by us in every place; His name shall be declared throughout all the earth.

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We shall have great need to watch, for we know not what hour the Lord will come. Many will say, "Where is the promise of His coming?"

There hung in the window of an art store in Boston recently an engraving of a company of colored persons kneeling on the top of the mountain, with hands uplifted in prayer and straining their eyes in the dawning of the morning to catch the first glimpse of the rising sun. We were told that the engraving was a representation of the slaves in the West Indies who had been all night in prayer looking anxiously for the day to arrive on which their emancipation was announced. So shall we watch for the coming of our Lord. Even so come, Lord Jesus. Come quickly!

