

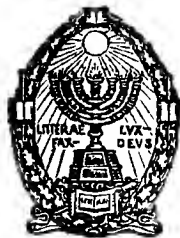
THE JOHN RICHARD LINDGREN FOUNDATION

**FOR THE PROMOTION OF INTERNATIONAL
PEACE AND CHRISTIAN UNITY**

A Working Conference on the Union of American Methodism

**TUESDAY, WEDNESDAY, AND THURSDAY
FEBRUARY FIFTEEN, SIXTEEN, AND SEVENTEEN
NINETEEN HUNDRED AND SIXTEEN**

**HARRIS HALL, NORTHWESTERN UNIVERSITY
EVANSTON, ILLINOIS**



**THE METHODIST BOOK CONCERN
NEW YORK ∴ CINCINNATI**

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LINOIS, FEBRUARY 15-17, 1916.

FOREWORD

THE John R. Lindgren Foundation of Northwestern University was established April 1, 1909, by John R. Lindgren, of Evanston, a Trustee of the University and its Treasurer. The Fund is held by the University, but the expenditure of the income is controlled by a Committee of Direction which is self-perpetuating. The members of the Committee designated in Mr. Lindgren's deed of gift were, the Rev. Charles J. Little, late President of Garrett Biblical Institute; Abram W Harris, President of Northwestern University; Mr. John R. Lindgren; Mr. Helge A. Haugan, of Chicago; Rev. Henry C. Mabie, of Boston. As at present constituted, the Committee consists of, Abram W Harris, Mrs. John R. Lindgren, Rev. Henry C. Mabie, Mr. William A. Peterson, of Chicago, and Professor Frederick C. Eiselen, of Garrett Biblical Institute. Professor J. A. James, of Northwestern University, is the Secretary.

The purpose of the Fund as fixed by the donor is, the Promotion of International Peace and Interdenominational Harmony. The Committee at its first meeting decided to seek the ends of the Foundation, by the general methods of investigation and education; for several years, the Foundation offered to students throughout the country prizes for discussions of the problems of international peace. But the Committee had it in mind to serve the cause of interdenominational harmony when opportunity offered.

The negotiations for the reunion of the Methodist Churches in the United States, action taken by the last General Conference of the Methodist Episcopal Church, South, and the approach of the General Conference of the Methodist Episcopal Church, which will receive and consider the action of the Church South, suggested the desirability of making Methodist union the topic for the work of this year. The Committee, with the aid of

an Advisory Committee consisting of Bishop William F. McDowell, President Charles M. Stuart of Garrett Biblical Institute, Dean Thomas F. Holgate, Professor Amos W. Patten, and the Rev. Timothy P. Frost, called a conference of representatives of the several Methodist Churches in the United States. This conference was described as a "working conference" to indicate that it was not the controlling purpose of the gathering to adopt resolutions, to carry on negotiations, or to appeal to public sentiment; but that it was its purpose to gather into a clear, impartial and scholarly statement the facts and considerations relating to union, in the hope of helping to a wise decision those bodies and persons whose duty it will be to act officially. On request, President Stuart prepared the original outline of the program. The selection of those who presented papers was based upon wide advice, and was made without regard to personal views upon reunion. The first consideration in every case was the desire to obtain a clear, scholarly, and unprejudiced presentation of facts. In addition to the contributors, a limited number of persons were invited to participate in the discussions, but effort was used to prevent the conference becoming in any sense a mass meeting. What the conference did is completely shown in the following report. No paper was missing, the purpose and character of the meeting were observed by the contributors, and the result was extremely gratifying to the Committee of Direction.

This report is put forth with the devout hope that it may promote the welfare of the Churches and help to make them a greater power for good.

ABRAM W. HARRIS,

Chairman of the Committee of Direction.

Evanston, Illinois, March 10, 1916.

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PROCEEDINGS OF THE CONFERENCE

PROCEEDINGS OF THE CONFERENCE ON THE
UNION OF AMERICAN METHODISM

TUESDAY MORNING, FEBRUARY 15

The conference convened on Tuesday morning, February the fifteenth, at nine-thirty o'clock, in Harris Hall, Northwestern University, called to order by President Abram W. Harris, LL.D., chairman of the Committee of Administration.

Bishop William F. McDowell conducted the morning worship, reading, as a scripture lesson, from the Epistle to the Philippians. Prayers were offered by Bishop Hendrix, of the Methodist Episcopal Church, South, and by the Reverend J. J. Wallace, D.D., Editor of the Pittsburgh Christian Advocate.

President Harris, after welcoming to Evanston and to the University those who had come to attend or to participate in the conference, spoke briefly on the history and purposes of the John Richard Lindgren Foundation, with words of appreciation for the man who established it.

Miss Minnie R. Terry was appointed to act as secretary for the conference.

The program of the morning consisted of the following papers: "The History of the Various Separations," John A. Faulkner, D.D.; "The History of the Agitation for Union," William W. Sweet, D.D.; "Methodist Union in Great Britain and Canada," S. D. Chown, D.D.; "The Problem: Property Holdings," The Honorable M. L. Walton.

The last half-hour of the session was given to a general discussion, opened by Bishop Earl Cranston of the Methodist Episcopal Church, who was followed first by Bishop E. R. Hendrix of the Methodist Episcopal Church, South, and then by President T. H. Lewis, of the Methodist Protestant Church. Bishop McDowell closed the discussion and moved that, after a short

season of prayer, the conference should adjourn to convene again at two-thirty in the afternoon.

The closing prayers were offered by the Reverend Wilbur F. Tillett, D.D., of Vanderbilt University and by the Reverend Herbert F. Fisk, D.D., of Northwestern University.

TUESDAY AFTERNOON

The conference was called to order at two-thirty o'clock by President Edwin A. Schell of Iowa Wesleyan University, with the singing of the hymn—"A charge to keep I have."

Prayer was offered by the Reverend Charles Bayard Mitchell, D.D., pastor of Saint James Methodist Episcopal Church, Chicago, followed by another hymn—"I love thy Church, O God."

The program of the afternoon was as follows: "The Problem: Sectional Characteristics," James W. Lee, D.D.; Mr. Hanford Crawford. "The Problem: Church Polity," W. Asbury Christian, D.D.; David G. Downey, D.D.

A discussion followed the first two papers, participated in by President Abram W. Harris, the Reverend Thomas Nicholson, D.D., Bishop Earl Cranston and Bishop E. R. Hendrix.

The session closed with a devotional service, opening with the hymn—"Faith of our Fathers." Prayers were offered by the Reverend John M. Moore, D.D., of Nashville, Tenn., and by the Reverend W. S. Bovard, of the Methodist Brotherhood.

The benediction was pronounced by Bishop Collins Denny.

TUESDAY EVENING

The evening session was held in Annie May Swift Hall, the Reverend A. B. Storms, D.D., of Indianapolis, Indiana, presiding.

After the opening hymn, "A charge to keep I have," the Reverend L. F. W. Lesemann, D.D. of Chicago, read a selection from the eighteenth chapter of Matthew and offered prayer.

The program was as follows: "A Review of the Existing Situation," Bishop Earl Cranston, D.D.; Bishop Collins Denny;

“The Problem: Work on Foreign Mission Fields,” Bishop E. R. Hendrix, D.D.

A closing prayer was offered by President C. M. Bishop of Southwestern University, Georgetown, Texas.

The benediction was pronounced by Bishop E. R. Hendrix.

WEDNESDAY MORNING, FEBRUARY 16

The conference was called to order at nine o'clock by the Reverend S. D. Chown, D.D. of Toronto, Ontario.

The morning worship was conducted by the Reverend John Thompson, D.D., Superintendent of Home Missions and Church Extension, Chicago. After the singing of a hymn—“Blest be the tie that binds,” Dr. Thompson read a selection from the Scriptures and offered prayer. A second prayer was offered by the Reverend W. A. Christian, D.D., of Richmond, Virginia.

The program was as follows: “The Problem: Doctrine and Ritual,” Wilbur F. Tillett, D.D.; J. W. E. Bowen, Ph.D.; “The Problem: Church Discipline,” Fitzgerald S. Parker, D.D.; Bishop J. A. Johnson, D.D.; Bishop John W. Hamilton, D.D.

These topics were discussed by Bishop Collins Denny; Bishop Earl Cranston; Professor J. A. Faulkner; the Reverend Fitzgerald S. Parker; Mr. Hanford Crawford; Professor W. F. Tillett; Bishop W. F. McDowell.

The session closed with prayer by Bishop E. R. Hendrix.

WEDNESDAY AFTERNOON

The session opened at two-forty-five o'clock, Bishop Alexander Walters, D.D., of the African Methodist Episcopal Zion Church, presiding.

After the opening hymn—“A charge to keep I have,” prayers were offered by Professor D. A. Hayes, D. D., of Garrett Biblical Institute, and by President T. H. Lewis of Western Maryland College.

The program was as follows: “The Problem: Work on Foreign Fields,” John F. Goucher, D.D.; “The Problem: Work on

Home Fields," Claudius B. Spencer, D.D.; Thomas N. Ivey, D.D.; I Garland Penn, D.D.

Dr. Goucher was unable to be present in person and the paper which he had prepared was read by Bishop Earl Cranston.

At the close of the program, Bishop E. R. Hendrix of the Methodist Episcopal Church, South, read a call to prayer signed by the senior bishop or representative of each of the seven Methodist bodies represented in the conference, calling upon all Methodists throughout the country to pray unceasingly for Christian Unity among the sons of Wesley. He moved that this call to prayer be unanimously sanctioned by a rising vote.

After some little discussion as to the most satisfactory wording, a few changes were made and the motion was unanimously carried. President Harris was asked to have a number of copies of this call to prayer printed.

The session adjourned with prayer by Bishop W. P. Thirkield.

WEDNESDAY EVENING

This session of the conference had been planned to be a popular meeting and was therefore held in the First Methodist Episcopal Church.

Bishop E. R. Hendrix, D.D., of the Methodist Episcopal Church, South, presided.

After an opening hymn, "The Church's One Foundation," prayer was offered by Bishop Earl Cranston, D.D.

Bishop William F. McDowell opened the program by giving a brief account of the establishment and purpose of the John Richard Lindgren Foundation and its relation to the present conference.

The resolution adopted in the afternoon, calling upon all Methodists to pray for the union of the various branches of the church, was read by Bishop Hendrix.

The topic of the evening was—"The Dynamic of a United Methodism." Papers on this subject were presented by Bishop G. W. Clinton, D.D., of the African Methodist Episcopal Zion Church, the Reverend T. H. Lewis, D.D., of the Methodist

Protestant Church, and the Reverend Frank M. Thomas, D.D., of the Methodist Episcopal Church, South.

As a closing hymn, the audience sang "Blest be the tie that binds," and the benediction was pronounced by the Reverend Timothy P. Frost, D.D., pastor of the First Methodist Episcopal Church, Evanston.

THURSDAY MORNING, FEBRUARY 17

The conference was called to order at nine o'clock. Dr. James R. Joy, Editor of the New York Christian Advocate, presided and opened the session by reading the sixty-fifth Psalm. Prayers were offered by Professor Amos W. Patten, D.D., of Northwestern University and by the Reverend David G. Downey, D.D.

The program of the morning was as follows: "The Problem: Connectional Enterprises," Thomas Nicholson, D.D.; "The Comparative Values of Federation and Organic Union," Charles M. Bishop, D.D.; Bishop C. H. Phillips, D.D.; Bishop Francis J. McConnell, D.D.

Dr. James Cannon, of Richmond, Virginia, who was to have been the second speaker on the subject of Connectional Enterprises, was prevented from being present by very important duties connected with temperance legislation in the State of Virginia. The extra time was given to Dr. Nicholson, who supplemented his paper by the use of stereopticon slides, presenting in this way a valuable series of statistical charts bearing upon the question.

Bishop C. S. Smith, of the African Methodist Episcopal Church, who was to have spoken on the subject of The Comparative Values of Federation and Organic Union, was also prevented from being present and his place on the program was taken by Bishop C. H. Phillips of the Colored Methodist Episcopal Church.

Bishop McConnell, though unable to be present, sent a paper which was read by President Stuart of Garrett Biblical Institute.

A motion was made that, in order to accommodate those wishing to leave the city by night trains, the supper hour be at 5:45 and the hour for the evening session be moved forward to seven o'clock. This motion was seconded and unanimously carried.

In the discussion of the papers the speakers were: Dr. Charles M. Stuart; Bishop Collins Denny; Bishop Earl Cranston; Bishop E. R. Hendrix; Dr. S. D. Chown.

The session closed with the benediction, pronounced by Bishop E. R. Hendrix.

THURSDAY AFTERNOON

The members of the conference, having been invited to take lunch at the University Club, as the guests of Mr. J. C. Shaffer of Evanston, the afternoon session did not convene until 2:45 o'clock. Bishop Collins Denny, of the Methodist Episcopal Church, South, presided. The session opened with the singing of a hymn—"Children of the Heavenly King, As we Journey let us sing." Dr. W. F. Sheridan, Secretary of the Epworth League of the Methodist Episcopal Church, offered prayer. Bishop Denny read a selection from the seventh chapter of Matthew. A second prayer was offered by the Reverend Frank M. Thomas, D.D., of Louisville, Ky.

The whole of this session was given to the discussion of one aspect of the general problem—"The Negro." Papers on this subject were presented by Robert E. Jones, D.D.; Henry N. Snyder, Ph.D.; Bishop Wilbur P. Thirkiel, D.D.; Bishop L. J. Coppin, D.D.

The usual period of discussion followed the program, the speakers being: Dr. W. F. Sheridan; Professor W. F. Tillett; President Charles M. Stuart.

The session closed with the benediction, pronounced by Bishop Thirkiel.

THURSDAY EVENING

The conference was called to order at seven o'clock by President Harris of Northwestern University.

Professor W. F. Tillett, D.D., read as a Scripture lesson the twelfth chapter of the Epistle to the Romans. Prayers were offered by Dr. F. S. Parker, of Nashville, Tenn., and by Dr. W. J. Davidson, of Garrett Biblical Institute, Evanston, Illinois.

The topic for the evening was—"A Suggested Working Plan for Methodist Union," papers on this subject being presented by John M. Moore, D.D., Bishop Alexander Walters, D.D.; Edgar Blake, D.D.

A period of discussion followed, in which the following speakers participated: Claudius B. Spencer, D.D.; Charles M. Bishop, D.D.; W. Asbury Christian, D.D.; Fitzgerald S. Parker, D.D.; Bishop G. W. Clinton, D.D.; Bishop C. H. Phillips, D.D.; Bishop W. F. McDowell, D.D.

As the hour for adjournment drew near, Dr. Thomas Nicholson moved that "we express to Northwestern University and the Lindgren Trust and to all who have ministered to our entertainment here, our cordial and heartfelt thanks for our reception and the splendid way this meeting has been carried out;" and moved that this appreciation be expressed by a rising vote.

In seconding this motion, Dr. W. F. Tillett also spoke with appreciation of the hospitality of Northwestern University and of Evanston, and added some words to the general discussions which had preceded.

The motion was put and carried unanimously by a rising vote.

President Harris, as chairman of the committee of administration of the Lindgren Foundation, expressed the thanks of the committee to the members of the conference for the valuable service they had rendered to the committee and to the cause of Methodist Unity. After expressing his own gratification at the trend of the conference, and his firm conviction that the movement for union would ultimately triumph, President Harris asked that the conference repeat together the Lord's Prayer.

The benediction was pronounced by the Reverend F. S. Parker and the conference adjourned.

**CALL TO PRAYER FOR METHODIST
UNITY**

CALL TO PRAYER FOR METHODIST UNITY

Resolution unanimously adopted by the Conference on the Union of American Methodism, held at Northwestern University, Evanston, Illinois, February 15th to 17th, 1916, under the auspices of the John Richard Lindgren Foundation for the Promotion of International Peace and Christian Unity:

The John R. Lindgren Foundation, in the interest of International Peace and Christian Unity, bears a double title. The founder was a notable lover of peace and he deemed that international peace might and would come before Christian Unity. He desired, therefore, that his foundation should continue to serve the ends of Christian Unity even after international peace had become an accomplished fact. Little did he or any other philanthropist believe that man would so cease to be a rational being that the first quarter of the twentieth century would witness almost world-wide war, involving nearly all the great Christian nations, and that in hatred and savage cruelty, enormous loss of life and immense loss of property, it should stand without a parallel in all the centuries of man's existence on this planet. Men's hearts have begun to fail them because of fear, the slain are numbered by millions and the wounded and hopelessly maimed and captured by countless other millions. The hopes of international peace seem bankrupt as the grave economic conditions blind men to the appalling disasters which are certain to attend the continuance of international war now involving soldiers from all five continents.

The Hague tribunal established by these very nations is an apparent failure and the noble Palace of Peace stands idle and empty. Men's hopes of international peace are blasted. The world is in despair. Civilization is halted and Christianity dishonored and disparaged. Men ask, is God no longer a God of peace? Is the god of war to overthrow the kingdom of the Prince of Peace? If the Church of Christ fails to restore the spirit of brotherhood in the world, then may we despair of the race.

We are therefore doubly called to consider the question of Christian Unity in the interest of international peace itself. The brotherhood of man is at stake as well as belief in the fatherhood of God.

We face the vital question of Christian Unity in the largest communion of Christians in the New World. Able and candid discussions have shown that there are no insuperable barriers to Christian Union, provided the spirit of Christian Unity becomes a passion among us. Only the elemental fires can give final shape to the continents and fuse the metals in the rocks. Only divine fires can make the true superman superior to hate and bloody strife.

We, who have signed our names to this paper, members of churches bearing many names, claiming no authority but that we are Methodists, in the trust that we are moved of God, do summon all Methodists everywhere in our broad land to be much in importunate prayer and intercession for the gracious blessing of God upon all our efforts to see eye to eye in the all-vital matter of Christian Unity, to the end that we may be all one, that the world may know that the Prince of Peace is come from God and binds us back to God. If our efforts fail now, who dare foretell when they can ever succeed, while a divided Church continues in a hopeless struggle to bring the lost world to God?

Methodists of the continent, pray, pray everywhere, pray without ceasing, for Christian Unity among the sons of Wesley, for, as a great Congregationalist leader has well warned us, "As goes Methodism, so goes America."

EUGENE R. HENDRIX.

EARL CRANSTON.

THOS. H. LEWIS.

S. D. CHOWN.

J. L. COPPIN.

G. W. CLINTON.

C. H. PHILLIPS.

**THE HISTORY OF THE VARIOUS
SEPARATIONS**

PROFESSOR JOHN ALFRED FAULKNER, D.D.,

Drew Theological Seminary, Madison, New Jersey

THE HISTORY OF THE VARIOUS SEPARATIONS

PROFESSOR JOHN ALFRED FAULKNER, D.D.

To preserve a historic impartiality in the seething waters of the fierce debates which accompanied and followed the separate formation of Methodist denominations within the last hundred years or more is not easy to a partisan, but it ought not to be difficult to a historian. The passions of those times have long since subsided, and it ought not to be difficult to get at the facts of events so recent judged by the long space of history, and to tell them candidly as they were. This at least I shall try to do.

What was the historical background to the formation of the Methodist Protestant Church? Everybody knows that Wesley was the dominating factor in English Methodism. He appointed, dismissed and controlled the preachers. Though he held annual conferences of these preachers in 1744 and after, and though they had a perfect right to speak their views, they had no legislative rights whatever. Wesley was the Conference. His will was law. When he appointed Rankin and Asbury his Assistants in America, they were to have the same rights here (of course under him) that he had in England. In 1784 the Methodist Episcopal Church was organized. Asbury believed that Wesley was too far away to wisely exercise any more power in America, and though the new Church promised to be under Wesley still as to polity, henceforth practically no more attention was paid to him. In this new Church what was the condition? (1) The appointment of preachers was absolutely in the hands of the superintendent. Any other recourse was denied in 1792. (2) The superintendents still dominated the Conferences, both Annual and General. Asbury and Coke marked out beforehand what business should be done and what should not. After it was done, they revised the Discipline to suit

themselves, the Wesley tradition being too strong for what little republican methods were allowed. On their own motion, for instance, they left out in 1786 the Descent into Hell (Hades) which Wesley sent over in 1784, they changed superintendent into bishop in 1787, and they frequently remodeled the Discipline as they desired, and often exercised a real or practical veto on the measures of the preachers. (3) They ordained not all the preachers, and only these ordained preachers were given such rights as were allowed. The local preachers were regular itinerants, but had no powers in the Conference. (4) The superintendents inherited Wesley's prejudice against any legislative rights of laymen, and of course none were granted in the church.

Over against this clericalism and autocracy which came to them consecrated in names so highly honored as Wesley and Asbury, facts of another tenor had also been working which belong to the historic background. Some of the ministers by no means shared this High or Catholic conception of prerogative. Even McKendree, in the frankness of his early ministry before honors came to him, said distinctly that such a condition was an "insult to my understanding, an arbitrary stretch of power so despotic that I will not submit to it." When Asbury felt it wiser to associate certain elders with himself in the Council that was to fix up legislation for the Conferences, even this tempering of his initiative created such widespread dissatisfaction as having the appearance of a small coterie governing the church that he abandoned it. And when in 1792 O'Kelly introduced his famous resolution to give a right of appeal from a bishop's appointment, many of the ablest and most consecrated of the preachers supported him. Then, again, the leaven of freedom had been working ever since the Declaration of Independence and especially since the foundation of the national government in 1789. Though everybody knew that a church was different from a state, yet men could not help asking the question whether that freedom which was such a blessing in worldly government should be under the ban in

ecclesiastical. Once more, contemporary events in England had been calling men's minds to similar questions. The circumstances that led to the organization of the Methodist New Connection in 1797 and which had been going on since Wesley's death in 1791 could not have left unaffected serious minds in America. Could not some of the same abatements of extreme clerical rule, which were realized in monarchical England under Kilham only by a new church, be realized in Republican America by the old church? Such was the historical background of the Methodist Protestant movement.

Perhaps the first step in this movement was the reaction felt against what was believed the influence of McKendree and Soule in ultimately defeating the resolution of the General Conference in 1820 passed by a large majority instituting a kind of elective presiding eldership. This and other events connected with it seemed to sanction the idea that the bishops were the supreme interpreters of the laws of the General Conference to which they were not amenable, an idea which bore sway until it was broken by the General Conference of 1844 suspending Andrew. The ultimate defeat of the elective eldership caused searchings of heart in many minds. The second step was the defeat in 1820 of the proposition to allow a representation of local preachers in the General Conference. They were three times as many as the pastors, a large number had themselves been pastors (some ordained) until compelled to locate for ill health, poverty, marriage, etc. They had largely founded Methodism in America, and their entire lack of legislative rights seemed anomalous if not unfair. Their petition was denied, but a privilege they did not ask for was granted them, namely, of composing a district conference which alone should have the supervision over them, the right to make them and to recommend them to travel. But with a strange fatality, this trying to quell their dissatisfaction only created another in the laity. For in handing this sop to the local preachers the clergy of the General Conference of 1820 robbed Peter to pay Paul, that is, they took away from the laymen in the quarterly conference

what little power they had had to start the local traveling preachers on their way. A third step was the founding of *The Wesleyan Repository* in 1821 by a pious and cultured layman, William S. Stockton, father of the preacher and poet Thomas S. Stockton and of the man of letters Frank R. Stockton. This was published for three years (Trenton 1821, Philadelphia, 1822-'23) and had a considerable influence toward a more democratic policy. Here Stockton came out with powerful articles in favor of lay representation, and other men gathered around him in similar causes. His magazine gave voice and volume to the movement—a movement which was now striving for three reforms, the election of presiding elders, the representation of local preachers and of laymen in the General Conference. The first public meeting was held in Cincinnati in 1823 which issued a powerful circular published by Stockton. The general demands were reinforced by dissatisfaction caused by arbitrary actions of preachers in turning members out without trial. Able men like Alfred Griffith, Beverly Waugh, and John Emory were reformers in that early time, though some of them retraced their steps through various influences later. The Episcopal Address of 1824 made no sign of concession but advised the appointment of a committee to “answer such memorials as may be presented,” and they were presented in large numbers. This was followed in due course by the appointment of such a committee by the bishop, and every member of it was an enemy of lay delegation. Add to these rather disconcerting measures the fact that the committee presented no report except a “Circular” the last day of the Conference signed by Bishops McKendree, George, and Roberts! Of course no progressive legislation was passed at the Conference.

In spite of these facts, the reformers were determined to continue agitation and to remain loyal to the church, that is, encourage no separation. There was really a strong minority for remedial legislation in the Conference of 1824, and they did not give up hope. Stockton discontinued his *Repository*, and in 1824 the monthly magazine *Mutual Rights of the People*

and Preachers of the Methodist Episcopal Church appeared, and at the same time Union Societies were formed of those who sympathized with the popularization of Methodist polity.

Time will not allow further detail about this movement. Events moved rapidly. Preachers who held to the Asbury conception of ministerial prerogative naturally interpreted their rights strictly, and expelled members with or without trial—and when with trial, in a way that often appeared to the reformers to violate both ecclesiastical and civil law, and thus aroused widespread resentment. Circulating reform literature, writing reform articles, belonging to new Societies, were sometimes sufficient provocation to set in motion this process of expulsion. In 1827 the Rev. Denis B. Dorsey was arrested by the Baltimore Conference for circulating *Mutual Rights*, and was suspended for not promising not to do anything of the kind in the future. The Rev. Samuel K. Jennings and nine other preachers were suspended for similar offense. Their work for reform was interpreted as sowing dissension and as speaking evil of ministers. Of course this led to the formation of more Union Societies and to more earnest activity for reform, and this in time to further expulsions. The General Conference of 1828 decided against any concession, and the Methodist Protestant Church was organized in 1830.

Looking back on this tragic history from the vantage ground of almost a hundred years the poignant regret involuntarily intrudes that the Methodist Episcopal Church then was not like the Methodist Episcopal Church say since 1880. What would then have happened? (1) The official papers would have been opened to the reformers and they would not have had to establish their own press and thus appear as almost outside critics. This would also have led the extreme to more moderate statement. (2) Expulsion of members and ministers would have been impossible, for the reason just mentioned, for the reason that freedom of discussion is now more generally recognized, and for the reason that the legal rights of accused are more carefully guarded. (3) Some of the reforms asked for

would probably have been granted, because they have already been granted.

What can the Methodist Episcopal Church do to bring about a reunion with the Methodist Protestant Church? (1) Pass an indemnifying resolution of regret for the expulsions of 1826-30 without necessarily reflecting on the good faith of the majority party at that time. (2) Admit laymen into the Annual Conference. (3) Dovetail the presidential superintendency and stationing committee of the Methodist Protestant Church into the episcopal superintendency and bishop's cabinet of the Methodist Episcopal Church. (4) Adopt the English and Canadian plan of printing or manifolding a provisional list or lists of appointments before the final form is settled, a method which (along with the system of the invitations) has practically eliminated objections to the Methodist manner of appointing ministers.

After the first uncompromising utterances against slavery there had been a continual recession in testimony and in action. Numerous books have given this history and it is not necessary to repeat it here. The historical situation was too strong for the ethical idealism of the church, the state too strong for the church. In 1832 the New England Anti-Slavery Society was organized, and in 1833 the American Anti-Slavery Society was organized in Philadelphia and in 1835 spent \$30,000 in scattering literature and sending out lecturers. Under this moral awakening ministers began to take a more positive part. This in time led the more conservative to frown down agitation against an institution so inwoven into the social and economic fabric of the country, and which many Christian men held not only not sinful but under the circumstances positively beneficial to both slaves and free. Many thousand Methodist laymen and ministers themselves owned slaves with as little qualm of conscience as they owned horses. To attack the institution as both unchristian and unpatriotic might lead to a disruption of the church as well as of state. This found an echo in Conference action. In 1835 the Ohio Conference declared against aboli-

tionists and antislavery societies. In 1836 the Baltimore Conference did the same. In 1838 the Philadelphia, Pittsburg, and Michigan Conferences declared that ministers should not deliver abolition lectures, attend abolition conventions, or in any way help the movement. The General Conference of 1836 confirmed this condemnation and censured Storrs and Norris for attending abolition meetings. In 1837 Bishop Waugh refused to put a motion in the New England Conference to refer memorials on slavery to a committee and to admit an appeal from his ruling, and Bishop Hedding refused to allow an appointment of a Committee on slavery unless the Conference would comply with six conditions. L. C. Matlack was refused admission into the Philadelphia Conference in 1837 and in 1838 because he was an abolitionist, and Charles K. True, James Floy and Paul R. Brown were tried at the New York Conference in 1838 for attending an anti-slavery convention at Utica. True and Floy were suspended, but retracted and were forgiven, and Brown was ordered to be censured by the bishop. The Pittsburg Conference dropped a probationer because he was an abolitionist and the Erie Conference suspended Preston for delivering abolition lectures. Orange Scott had for years similar buffetings. It was clear that men who believed that slavery was a sin and evil must do one of two things, keep silent or get out. Twenty ministers were suspended, expelled or rejected for being abolitionists. Bishop Emory refused to put a resolution in the New Hampshire Conference in 1836 saying that slavery is a sin and a denial of the inalienable rights of humanity, and the General Conference in the same year said that they had no desire to interfere in the relation of master and slave. It is not necessary to give further facts of this kind. In the early '40s several people in various states quietly withdrew and organized churches. These were somewhat consolidated by a convention at Andover, Massachusetts, in February, 1843, but were fully organized in a general convention at Utica, N. Y., June, 1843, as the Wesleyan Methodist Connection (or Church) of America.

This church, which has about 20,000 members and 840 min-

isters, did away with the Methodist Episcopal form of episcopacy, organizing after the manner of the Methodist churches of England, and restored the old Methodist moral strictness, banning membership in secret societies and taking strong ground on temperance, the Bible in schools, and observance of Sunday. If the Wesleyan Methodist Connection still maintains that high ground and thinks that the Methodist Episcopal Church compromises there, I hardly see where the necessary preliminary understanding can arise to begin negotiations for union. I suppose a fundamental moral and religious unity must be taken for granted at the start.

We come now to what Dr. Buckley well calls the bisection of the church. For legally and constitutionally the formation of the Methodist Episcopal Church, South, was not a schism, not the formation of a new church, but simply a division mutually agreed upon (in essence) at the General Conference of 1844 and carried out from that impulse by the Southern part of the church in 1845. That church made no new polity, no new doctrines, formed no new obedience, no new rules, but kept up the same constitution, succeeding to the conservative stand of the church on slavery so marked in the years 1830-40 and to the Asbury-Soule conception of the supremacy of the Episcopate. The Methodist Episcopal Church succeeded in part to the earlier attitude on slavery and to the conception of the supremacy of the General Conference which had always representatives and was becoming more and more powerful in the quarter century before 1844, and actually received sanction as the polity of the church in the General Conference of 1844, namely, by that Conference sitting in judgment on the fitness of a bishop to continue his functions on an incidental matter which reflected in no way on his Christian character. James Osgood Andrew by will and marriage had become possessor of slaves which the laws of the State in which he lived would not allow him to emancipate. This was believed to render morally impossible the exercise of his episcopal office in the North. The difficulty was met by a resolution in the General Conference of 1844 meet-

ing in New York proposed by Finley and Trimble, two devoted ministers of the West (taking the place of a more drastic measure proposed by two Baltimore men) :

WHEREAS, The Discipline of our Church forbids the doing anything calculated to destroy our Itinerant General Superintendency; and,

WHEREAS, Bishop Andrew has become connected with slavery by marriage or otherwise, and this act having drawn after it circumstances which in the estimation of the General Conference will greatly embarrass the exercise of his office as an Itinerant General Superintendent, if not in some places entirely prevent it; therefore,

Resolved, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains.

It is evident that with a more liberal interpretation of the idea of a general superintendency another solution might have been found. If it had been understood that the superintendency implied that a bishop was a part of a universal system of supervision, but need not necessarily preside in all the Conferences, but only in those where he could do so to the advantage of the church, a view which has been adopted by the Methodist Episcopal Church in the so-called districting of the bishops, then there would have been no necessity to suspend Andrew. But such an interpretation did not occur to our fathers, who though they had peremptorily put under the ban agitation for the abolition of slavery, believed—that is, the Northern part of them did—that a slaveholding bishop would be so embarrassed on presiding in the North that it would be a kindness to relieve him from that necessity; though declaring by a subsequent resolution that he was still bishop, with full salary, and with his name in the Discipline; etc. Though the resolution of Finley and Trimble was as mild and noncommittal as it could possibly be made and yet be effective in the suspension of Andrew, it would have been resented furiously by Asbury, Coke, and McKendree (I mean for its constitutional bearings alone), as it was resented by Soule, because it placed the episcopate under the absolute

control of the General Conference. It affirmed the right to suspend a bishop without trial on a mere question of expediency. This was really one of the most serious results of the General Conference of 1844. Whether the bisection of 1844-5 helped to bring on the civil war, and if it did how much it did, are questions which can never be answered. But that it logically put a stop to the evolution toward an Episcopal autocracy which sprang from Wesley, Asbury, Coke, McKendree, which had received many illustrations hitherto, and which had lost to the church hundreds of its ministers and thousands of its laymen, there is no doubt whatever. (Of course historically it did not put a stop to all manifestations of that autocracy). There had been ever since the first General Conference an unbalanced equilibrium in the Methodist Church, now inclining to the priority of the bishop, now to the priority of the Conference. The action of 1844 decided for all time to which side the scales would ultimately fall. It was for this reason that the Southern delegates, who saw the matter straight, confined themselves almost entirely to the constitutional or legal question in their debates on the Bishop Andrew matter. The Finley resolution was carried 111 to 69. The Southern delegates felt that this action made impossible their connection with the General Conference as hitherto organized, and a plan of separation for these was drawn up by a committee of nine, and was adopted by the Conference. The Methodist Episcopal Church, South, was accordingly organized in 1845.

The report of the Committee of Nine in 1844 permitted the delegates of the slave-holding States "to unite in a distinct ecclesiastical connection," that all churches in the South should have the right by a majority vote to "remain under the pastoral care of the Southern Church, and that ministers of the Methodist Episcopal Church shall not organize churches or societies within the limits of the Church South." This report came up later when the Methodist Episcopal Church repented of its action and attempted to nullify the right of the Southern Conferences to effect a "distinct ecclesiastical connection" without

prejudice to their former standing. This led to litigation which in equity could only have the end it did have.

History has long since made obsolete the dividing line between the Methodist Episcopal Church and the Methodist Episcopal Church, South, so far as slavery was concerned. The Eternal Justice took the matter in his own hands and expiated the wrongs—if there were such—for which both parties were equally guilty, on both parties alike. Both now stand absolved. They can therefore begin anew as one if they wish. This could be done on the following platform, which would require no surrender of any principle which Providence has not already—in substance at least—eliminated: (1) The formation of the colored Conferences of the Methodist Episcopal Church into a new affiliated Conference or church, just as soon as it can be done with their approval and without loss to their Christian privileges, powers and culture. (2) The admission of laymen into the Annual Conference of the Methodist Episcopal Church. (3) The recognition of the Methodist Episcopal Church, South, of the supremacy of the General Conference, as implied in the actions of the Conference of 1844 on which their own legal standing rests. Or if this is asking too much, then let a compromise like this be accepted: No action of the reunited General Conference shall be held valid for the Annual Conferences of the Methodist Episcopal Church, South, which has received the veto of the Southern bishops. If old prejudices could be abandoned, and both churches stand together as sisters, under the one standard of Christ, the details of union could readily be adjusted. The trouble is farther back. A profounder work of God in Christianizing the peoples of both churches, as well as the social and national order, is needed before a union can take place. That is the need, and nothing can vitally help until that need is met.

The remarks made in reference to the union with the Methodist Protestant Church can be applied to the Congregational Methodist Church, the New Congregational Church, Independent Methodist Church, and to the Primitive Methodist Church.

This last is the result of immigration from England. All these are Congregational more or less in polity, with large use of lay element, and it is hardly likely they would unite at the price of a loss of the Scriptural principle on which they are founded.

The last important separation from the Methodist Episcopal Church was that which resulted in the formation of the Free Methodist Church in 1860. What were the causes? (1) Slavery. I found by reading the original documents of this case that a kind of moral schism had already taken place in the Genesee Conference on this and other questions. A large section of the Conference had always taken advanced ground against slavery, as Western New York—perhaps owing to proximity to Canada—had been a center of agitation for freedom. It was one of the strongholds of the Free Soil Party, the first convention of which was held there, viz., in Buffalo in 1848. But as the 'fifties wore away a more liberal feeling was coming into the Conference, and this was not at all welcome to those who wanted no compromise on this question. All the leaders in the later Free Methodist movement belonged to this anti-slavery element. (2) In September, 1826, William Morgan was supposed to have been murdered on the shores of Lake Ontario for promising to publish an Exposition of Free Masonry. This and other events led to a fierce agitation which also had western New York for one of its best fields. In 1833 William Wirt as head of the Anti-Mason Party polled over 33,000 votes with four other parties in the field. The conservatives in the Church who were against slavery were also generally against Masonry, and this burning topic divided conference and communities and was one of the causes of the Free Methodist Church. (3) A doctrinal cleavage was slowly forming. The conservatives held strongly to the old Methodist doctrines, while a section of the Genesee Conference represented by the Buffalo Christian Advocate, was being influenced apparently by Unitarianism, Universalism, and the lectures of the lodge. Universalist and Methodist ministers exchanged pulpits and churches, and a Methodist Church was given up to a Unitarian service—this in

the forties or fifties being much more significant than now. The working of this liberal leaven greatly alarmed the conservatives. (4) The same was true in regard to worldliness as shown positively in the abandonment of the doctrine of holiness and negatively in amusements, church fairs and raffles, etc. (5) The formation of a ring or coterie of liberals in and around Buffalo, the Buffalo Regency, so called for their influence on appointments and other Conference action. This also greatly distressed the conservatives and enraged them, as they had to suffer in their own persons for the power of the Regency. (6) The immediate cause of the new Church was an article in *The Northern Independent* of 1857, "New School Methodists," by the Rev. Benjamin T. Roberts, B.S., M.A. (Wesl. Un. '84) in which he brought home on the liberals the above and other points, claiming that the church was being slowly impregnated with a virus of loose views and methods which would destroy her ancient power, and that in the Genesee Conference a company of men representing those views act as an associated body. This article, if one might say so, made the Free Methodist Church. For it Roberts was prosecuted before the Genesee Conference in 1857 for "unchristian and immoral conduct," was found guilty and as a punishment was reprimanded by the chair. The next year without Roberts's knowledge a friend republished and circulated the article in pamphlet form. This led to further charges against Roberts, his trial at the Conference in 1858, and his expulsion. A widespread revolt from the church followed. Roberts's appeal to the General Conference of 1860, which was held that year at the seat of the liberals, Buffalo, was turned down, and the Free Methodist Church was organized at Pekin, Niagara County, New York, in that same year.

As would naturally be supposed the church was organized on a strict ethical and religious basis in obedience to early Methodist ideals. Membership in secret societies, extravagance in dress, wearing of jewelry, use of tobacco and of course liquor, were forbidden, and holiness and other old fashioned doctrines

were proclaimed. These high demands make difficult an approach from the larger church, and I can hardly see where God will open the door for the readmission of these earnest and pious folk whom we need and who need us. But history shows that for the reunion of divided churches three things are necessary: a daring faith, a loving heart, and a large-minded spirit of concession on all non-essentials. *Noblesse oblige*. It is for the older and stronger church to show that she is the first to advance in the spirit of these three things.

**THE HISTORY OF THE AGITATION
FOR UNION**

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THE HISTORY OF THE AGITATION FOR UNION

PROFESSOR WILLIAM W. SWEET, PH.D.

THE part which has been assigned me in the program of this Conference, is to briefly bring before you the history of the agitation for union between the various bodies of Methodists in America. It is the task of the historian to find out the truth about the past, and to present that truth without fear or favor. And in this paper, I think I can truthfully say, that I have no case to prove, that I have no side to uphold, that there are no facts which I desire to keep from the scrutiny of this company. But what I wish particularly to do, is to place myself in such a sympathetic attitude toward all, that the truth which I may bring, may be accepted by all.

In order to more simply present my subject, I have divided my paper into four periods:

(1) The period from 1844 to the opening of the Civil War.

(2) The relations and activities of the Methodist churches during the War.

(3) The period from the close of the War to the close of the Cape May Conference.

(4) From the Cape May Conference to the present.

(1) This first period may be termed the period of separations, and it is not the province of this paper to discuss this period, for that has been most adequately done by my honored friend and teacher, Professor John Alfred Faulkner. There are some events however, in this period, which belong to my discussion, and which I will briefly pass in review.

The years from 1844 to the opening of the Civil War are the most painful ones in the history of American Methodism. There was little agitation for fraternity during these years, far from it. They were years of gathering storm, of widening abyss. It is true that the first General Conference of the Methodist

Episcopal Church, South, sent Dr. L. Pierce as a fraternal delegate to the General Conference of the Methodist Episcopal Church, meeting in Pittsburgh, in 1848, and in the communication which Dr. Pierce sent to the Pittsburgh General Conference are these words:

The General Conference of the Methodist Episcopal Church, South, appointed me as their delegate to bear to you the Christian salutations of the Church South, and to assure you that they sincerely desire the two great bodies of Wesleyan Methodists, North and South, should maintain at all times a warm, confiding, and brotherly fraternal relation to each other; and that through me they make this offer to you, and very ardently desire that you, on your part, will accept the offer in the same spirit of brotherly love and kindness.¹

To this first offer of fraternal relations between the two great bodies of American Methodists, the Pittsburgh General Conference returned the following reply, which is for us of this generation difficult to understand:

WHEREAS, A letter from Rev. L. Pierce, D.D., delegate of the Methodist Episcopal Church, South, proposing fraternal relations between the Methodist Episcopal Church and the Methodist Episcopal Church, South, has been presented to this Conference; and

WHEREAS, There are serious questions and difficulties existing between the two bodies; therefore

Resolved, That while we extend to the Rev. Dr. Pierce all personal courtesies, and invite him to attend our sessions, this General Conference does not consider it proper at present to enter into fraternal relations with the Methodist Episcopal Church, South.²

The General Conference of 1844 had adopted a plan of separation, which provided for a division of the territory of the United States between the Northern and Southern churches and also for the division of the Book Concern property, "should the delegates from the Conferences in the slave-holding States find it necessary to unite in a distinct ecclesiastical connection."³ The Methodist Episcopal Church, however, at their General Con-

¹ General Conference Journal, Methodist Episcopal Church (1848), 21, 22.

² Ibid., 21, 22.

³ Ibid. (1844), 217-219.

ference, four years later, in 1848, claimed that the Southern Church had violated the agreement made in the General Conference of 1844, in that they proceeded to immediately organize a separate church without waiting for the annual conferences to vote on the question; and their action in so doing, they claimed, invalidated the whole plan of separation, and they declared, "in view of these facts, as well as for the reasons before specified, there exists no obligation on the part of this conference to observe the provisions of said plan respecting a boundary, and said plan is hereby declared null and void."⁴

This action of the General Conference of 1848, both in respect to the refusal of fraternal relations with the Church South, and in its repudiation of the Plan of Separation, could cause nothing less than an increased misunderstanding between the churches, and from 1848 to the opening of the War, the two churches grew farther and farther apart, the situation being greatly aggravated by the contest of the churches in the border states, for the same territory. In Maryland and Virginia, in Kentucky, Missouri, and Kansas, the representatives of the two churches clashed, and many things happened on both sides, of which most of us in these days are heartily ashamed. In these border states each claimed exclusive right to be there, and each posed as being basely persecuted by the other,⁵ The Northern side of this bitter border controversy is presented by Dr. Charles Elliott in his *Southwestern Methodism*,⁶ in which accounts of Southern atrocities abound; while the Southern side is presented by Rev. W. M. Leftwich in two good sized volumes called *Martyrdom in Missouri*,⁷ which abounds in stories of Northern atrocities.

The relation between the two great branches of Methodism

⁴ *Ibid.* (1848), 75.

⁵ Sweet, *Methodist Episcopal Church and the Civil War*, 28-34.

⁶ Published in 1868, and is made up largely of extracts of articles printed in the *Central Christian Advocate*, of which the author was editor.

⁷ Published in 1870.

was greatly embittered also in the years before the War by disputes over church property. When the Methodist Episcopal Church repudiated the Plan of Separation, the Church South brought suit for a division of the Methodist Book Concern properties, first in the Circuit Courts, and later took an appeal to the Supreme Court. The litigation lasted through several years, finally resulting in the division of the New York Book Concern.⁸

And here, I think you will allow me this observation: if the Southern church had been permitted to separate according to the Plan of Separation adopted in 1844; if the church property had been justly divided without lawsuits; and if the Southern church had been immediately recognized as a legitimate Methodist church by their Northern brethren; and if they had received and returned their fraternal greetings, tendered in 1848, there would be little need for the holding of such a conference as this; and I say this as a loyal member of the Methodist Episcopal Church.

Dr. Charles Elliott, on the floor of the General Conference of 1844, when the Plan of Separation was under discussion, said he "believed it (the Plan of Separation) would insure the purpose designed and would be for the best interests of the church."⁹ And in 1898 Senator J. P. Dolliver, of Iowa, in his fraternal address, said, "I do not doubt that an unseen hand guided the whole proceeding. . . . Looking back at the events of that period, it is perfectly plain that unless Methodism in the slave-holding states had found expression in an organization no longer connected with the anti-slavery Conferences, it would have lost any expression whatsoever. The men who divided the Methodist Church were simply confronted by a problem of administration; they did not deal with slavery as

⁸ Methodist Church Property Case.

⁹ General Conference Journal, 1844, 219. Dr. Charles Elliott afterward changed his position on the question of the separation. In 1855, he published *History of the Great Secession from the Methodist Episcopal Church in the Year 1845*. This was the official history of the division of the Church, from the Northern standpoint, authorized by the General Conference of 1848. The very title of the book indicates his change of position.

a social theory to be defended or condemned; they dealt with it as a present problem. The North said: 'Our Conferences, owing to the state of public opinion, will not peacefully receive the benedictions of a slave-holding bishop.' The South answered, 'Our people, for the same reason, will not peacefully submit to the jurisdiction of an anti-slavery General Conference.' And from a practical standpoint, they were both right."¹⁰ I am inclined to believe that these two statements are true, and if this position could be accepted by the two churches today a great element of discord would be removed.

(2) Relations and activities of the Methodist churches during the Civil War.

In the last great speech which John C. Calhoun made before the United States Senate in the great debate over Clay's Compromise measure of 1850, he refers to the split which had taken place within the Methodist Church. In speaking of the various cords which had bound the states together, he said, "Some are spiritual or ecclesiastical, some political, others social. . . The strongest of those of a spiritual and ecclesiastical nature consisted in the unity of the great religious denominations, all of which originally embraced the whole Union." The strong ties which held the denominations together formed a strong cord to hold the whole Union together. He continues, "The first of these cords to snap under the explosive force of slavery was that of the powerful Methodist Episcopal Church. The numerous and strong ties which held it together are all broken and its unity gone. They now form separate churches, and instead of the feeling of attachment and devotion to the interests of the whole church which was formely felt, they are now arrayed into two hostile bodies, engaged in litigation about what was formerly their common property."¹¹ And that the splitting of the Methodist Episcopal Church into two hostile bodies was one of the great influences in causing the final break between the

¹⁰Journal of the 13th General Conference of the Methodist Episcopal Church, South, 1898. Appendix II, 282, 283.

¹¹Congregational Globe, vol. xxi, Part I, 453.

states, which resulted in the Civil War, seems to me most evident. From the break in the church to the opening of the Civil War, slavery became the theme *par excellence* of the pulpit and the church press, both North and South; the North becoming more and more emphatic in its denunciation, the South becoming more and more energetic in its defense. And finally when the war came, very naturally the Methodist Church in the North supported the cause of the Union with an extravagant devotion; and the church in the South with an equal devotion supported the cause of the Confederacy.

The Methodist Episcopal Church furnished over five hundred chaplains to the Union armies and navies, and from one hundred to three hundred thousand soldiers;¹² while the Church South poured her ministers and members with an equal extravagance into the armies of the South, the Methodist Church, South, furnishing at least three hundred chaplains to the Confederate armies.¹³

As a result of the devotion with which the Southern church supported the cause of the Confederacy, and from the fact that the South was the field of most of the military operations of the war, the Southern church suffered great loss, and before the war was over was greatly disorganized. While the war was still in progress the Methodist Episcopal Church at the North learned of the disorganized condition of the Southern church, and resolved to send missionaries into the South to occupy the neglected fields, to take possession of unoccupied churches, and to look after the welfare of the freedmen. For instance, in New Orleans, after its capture by the Union forces, at least two score churches in that city were left unoccupied, and in the five Methodist Churches, there in 1862, there was not a single minister habitually officiating. The Boston Methodist Preachers' Meeting as early as 1862 passed resolutions urging upon the Missionary Society the necessity of going into the South, and finally in 1864, the Missionary Society of the Methodist Epis-

¹² Sweet, *Methodist Episcopal Church and the Civil War*, 87-95, 133-141.

¹³ *Ibid.*, Appendix E, 219-225.

copal Church did appropriate \$35,000 for Southern work. Not only did the Methodist Episcopal Church send missionaries and money into the South, during the latter part of the war, but they obtained possession of church properties, belonging to the Church South, through the orders of Union military commanders. This was not alone done by the Methodist Episcopal Church, however, but other Northern churches took advantage of the same condition and also sent their representatives into the South.¹⁴

This action of the Northern churches, in conjunction with the military authorities, in going into the South at this time and under these circumstances, aroused much hostility on the part of the church people at the South and served to increase their bitterness toward their Northern brethren, for years to come. The Presbytery of Louisville at their meeting of 1864 passed a series of resolutions in which they call upon the General Assembly of the Presbyterian Church to at once disavow the order from the War Department permitting the Board of Domestic Missions to send their missionaries into the South.¹⁵ Also, in the spring of 1864 a convention of ministers of the Methodist Episcopal Church, South, from States within the Federal lines, met at Louisville, Kentucky, for the express purpose of adopting measures for the preservation of their church properties. Eight Conferences were represented, and the convention adopted the following resolutions upon the subject:¹⁶

WHEREAS, Under an order issued by the Secretary of War, the authorities of another ecclesiastical body, distinct from, if not antagonistic to, the Methodist Episcopal Church, South, have been empowered to take possession of the houses of worship belonging to said Church; and

WHEREAS, We are informed and believe that said order does not meet the approval of the President of the United States; and further, believing that in the judgment and enlightened Christian feeling, both of the officers of the army and many sober-minded Christians,

¹⁴ *Ibid.*, 96-110, for a chapter on "Methodist Missions in the South during the War."

¹⁵ McPherson's *History of the Rebellion*, p. 522.

¹⁶ *Annual Cyclopaedia*, 1864, p. 515.

the order is regarded as unjust, unnecessary and subversive alike of good order and the rights of a numerous body of Christians; therefore,

Resolved, That we do most respectfully protest against the execution of said order and request the President to restrain and prevent its enforcement.¹⁷

These protests however were without avail, in keeping the Northern missionary out of the South, for during the last two years of the war, as many as twenty-two regularly ordained ministers of the Methodist Episcopal Church, besides numerous teachers and other workers, were sent into the South, and before the end of the war two Annual Conferences, the Holston, in East Tennessee, and the Mississippi Mission Conference, were organized. As soon as the war was ended, the number of these Northern Church workers in the South rapidly increased, and by 1869, the "Northern Methodist Church," as it was termed in the South, had succeeded in organizing there ten new Annual Conferences, as follows: the Holston and Mississippi Mission Conferences, organized in 1865; the South Carolina and Tennessee Conferences organized in 1866; the Texas, Georgia, Virginia, and Alabama Conferences organized in 1867; the Louisiana and North Carolina Conferences organized in 1869.¹⁸

It will not do to imply, as has been often done, that these missionaries and teachers from the North came into the South with mean and selfish motives. Among the teachers who went into the South in the early seventies to teach the Negro, was my mother, and naturally I would resent any such implication. As a whole their motives were as high and as unselfish as are those of any missionary, who goes to-day to China or Africa. It is true, however, that some of these Northern missionaries did get into politics during the period of Negro rule at the South, and some of them did disgrace the church which they represented, and to some of them Horace Greeley's description

¹⁷For a discussion of Lincoln's attitude on the subject of military interference with the churches, see Sweet, *Methodist Episcopal Church and the Civil War*, pp. 103-108.

¹⁸Mississippi Valley Historical Review, 1915, pp. 548, 549. An article on "Methodist Church Influence in Southern Politics."

of a carpet-bagger would apply; some of them were "long faced, and with eyes rolled up, were greatly concerned for the education of the blacks, and for the salvation of their souls. 'Let us pray' they said, but they spelled pray with an 'e', and thus spelled, they obeyed the apostolic injunction to 'Prey without ceasing.'"¹⁹ Most of those who went into the South were sincere and unselfish, though perhaps many of them were overzealous, and much overestimated the Negro. The leaders of the church in the North, undoubtedly sincerely felt that their churches were needed in the South to perform a work which could not be performed by the Southern church because of its poverty and disorganized condition.²⁰

Besides the Methodist Episcopal Church, two Northern Negro churches, the African Methodist Episcopal, and the African Methodist Episcopal Zion Church, the former having been organized in Philadelphia in 1816, and the latter in New York in 1820, came into the South before the war was over and immediately began a successful campaign for the winning of the Southern Negro. Naturally the Negro was suspicious of the Southern churches, and the Negro membership in the Methodist Church, South, and also in the Southern Presbyterian Church rapidly decreased, most of them going into the Northern Negro churches. In 1862 the Methodist Church, South, had more than 200,000 Negro members, but by 1866 a colored membership of only 78,000 remained, while the Negro churches show a corresponding increase. In 1866 the African Methodist Church had in round numbers 50,000 members, while ten years later the membership had increased to 391,044. In 1868 the African Methodist Episcopal Zion Church reported 164,000 members.²¹

In the year 1864 these two largest Negro churches held a convention, made up of representatives from both churches, at which a plan of union had been formulated. The African Meth-

¹⁹Reports of Commissioners' House of Representatives, 2d Ses., 42 Cong., vol. ii, p. 477.

²⁰Journal of Illinois State Historical Society, 1914, pp. 147-165. Article on "Methodist Episcopal Church and Reconstruction," Sweet.

²¹Mississippi Valley Historical Review, 1915, pp. 549, 550.

odist Church, through the vote of its Annual Conferences, expressed a willingness for union but rejected the plan proposed. The Zion Church, through a majority of its churches and Conferences, ratified the plan of union, but because the other church had failed to ratify, the General Conference of 1868 of the Zion Methodist Church refused to take further steps toward union.²²

The other smaller Methodist bodies were also beginning to discuss union by 1864. The General Conference of the American Wesleyan Methodist Church, which met in Adrian, Michigan, June, 1864, expressed themselves as favorable to a union of the different branches of Reformed Methodists. The Independent Methodists, at their Conference in 1864, also passed resolutions favoring the union of all the Methodist bodies in this country which repudiate episcopacy, and their proposition was favorably received by the Wesleyan Methodists, the Methodist Protestants, and the Free Methodists.²³

(3) From the close of the Civil War to the Cape May Conference, 1876.

As long as the institution of slavery was in existence there was not very much chance for the two great branches of the Methodist Church to come to any very satisfactory understanding, but after that institution was destroyed, and the echoes of the war had died away, influences began to work which made for a better understanding, and for the eventual opening of fraternal relations.

With the closing of the war, there began to be expressed, both in the North and at the South, expectations, that there would be an attempt made to bring about a reunion between the Methodist Episcopal and the Methodist Episcopal Church, South. In June, 1865, the Methodist Episcopal bishops issued a declaration, in which they state that "the great cause which led to the separation from us of both the Wesleyan Methodists of this country and of the Methodist Episcopal Church, South, has passed away and we trust the day is not far distant when there

²² Annual Cyclopaedia, 1863, p. 481.

²³ Ibid., 1864, pp. 415, 416.

shall be but one organization which shall embrace the whole Methodist family of the United States.”

At the Kentucky Conference of the Church South, at their session in September, 1865, the Committee on the State of the Church brought in a majority report declaring, that “there existed no longer any satisfactory reason for the continued separation of the two Methodist churches,” and expressed a wish that the General Conference of the Church South take appropriate action to bring about such a union. This report, however, was rejected by the Conference, and a minority report was adopted, stating that they held themselves ready to consider any plan of union which would be presented to the General Conference of the Church South by the Methodist Episcopal Church.²⁴ On the rejection of the majority report, eighteen of the members of the Kentucky Conference withdrew and were later received into the Methodist Episcopal Church.²⁴

On August 17, 1865, three Southern Bishops, Andrew, Paine and Pierce, met at Columbus, Georgia, and there drew up a pastoral letter, which was sent out over the South, in which they defined their position with regard to the Methodist Episcopal Church, the Negro, and the Government of the United States. After reviewing the relations between the two churches, they give the following reasons for their opposition to a reunion: “The abolition, for military and political considerations, of the institution of domestic slavery in the United States, does not affect the question that was prominent in our separation in 1844. Nor is this the only difference between us and them.” Among these other differences are: “They teach for doctrine the commandments of men. They preach another gospel. They incorporated social dogmas and political tests into their church creeds. They have gone on to impose conditions upon the discipleship that Christ did not impose. Their pulpits are perverted to agitations and questions not healthful to personal piety, but promotive of political and ecclesiastical discord, rather than of those ends for which the church of the Lord Jesus Christ was

²⁴ *Ibid.*, 1865, pp. 552, 553.

instituted." For the above reasons they see no good results from even entertaining the subject of reunion.

Further on they state: "The conduct of certain Northern Methodist bishops and preachers in taking advantage of the confusion incident to a state of war to intrude themselves into several of our houses of worship, and in continuing to hold these places against the wishes and protests of the congregations and rightful owners, causes us sorrow and pain."

The pastoral letter is closed by a warning, that "the talk of reunion of the two churches" is but a systematic attempt, "already inaugurated, and of which the foregoing is only an instance, to disturb and if possible disintegrate and then absorb our membership individually. Their policy is evidently our division and ecclesiastical devastation. Against all this be on your guard."²⁵

The opinions expressed in this address were concurred in by all the Southern Annual Conferences which met in 1865, and also by all the Southern church papers, which had been reestablished after the close of the war. At this time, the Church South looked upon the Methodist Episcopal Church as completely hostile, and as refusing them all recognition. They looked upon the "great official" organ at New York as putting forth only hostile utterances, and that "nine in ten of the Northern membership ignore all claims of the Church South to the Christian name."²⁶ This feeling of suspicion of the Methodist Episcopal Church is still apparent in the first General Conference of the Southern church, after the war, which met at New Orleans, in 1866. The bishops in their address to the Conference state:

In respect to the separate and distinct organization of our church, no reasons have appeared to alter our views, as expressed in August last. No proposal of fraternal relations has come to us from others. While the attempt to take forcible possession of our prop-

²⁵Annual Cyclopaedia, 1865.

²⁶Methodist Quarterly Review, 1866, pp. 276-279. Article on "The Two Methodisms North and South."

erty and to disintegrate our church declare the mind that would destroy, let it be ours to show the mind that was in Christ.²⁷

A ray of fraternal sunlight did, however, break through the clouds of suspicion upon this General Conference of the Church South. A telegram was received a few days after the convening of the Conference from the Secretary of the New York East Conference, in which the Southern General Conference is presented the Christian salutations of the New York East Conference and they invite the Southern Conference to make "Sunday, April 8, 1866, a day of special prayer both in private and in public congregations, for the peace and unity of our common country, and for the full restoration of Christian sympathy between the churches, especially between the different branches of Methodists within this nation." To this invitation the Southern General Conference returned a hearty response. Greetings were also received from the New York Conference in which hope for a reunion of the two churches was expressed, and suggesting the appointment of a commission to consider the question. The General Conference of the Church South returned the greetings of the New York Conference, though not until that Conference had adjourned, but refused to appoint the commission as suggested by the New York Conference.²⁸

To this General Conference of the Church South, the African Methodist Episcopal Church also presented its friendly greetings, with the request that certain churches belonging to the Church South, but occupied by colored congregations, be turned over to the African Methodist Church. The General Conference returned the salutations of the African Church, and greeted "the ministers of that church as brethren in the work of giving the pure gospel of Christ to the colored people of these lands," but they refused the request in respect to the transfer of church property.²⁹

The most important action, however, that was taken by this General Conference in respect to Methodist union and fraternity,

²⁷General Conference Journal, Methodist Episcopal Church, South, 1866, pp. 18, 19.

²⁸Ibid., pp. 26, 27.

²⁹Ibid., pp. 59, 65, 66, 73.

was taken in connection with the Methodist Protestant Church. Two of the Southern Conferences of the Methodist Protestant Church sent communications to this General Conference, favoring union with the Church South, and these communications were favorably acted upon;³⁰ and on the last day of the session a commission was appointed to confer with a like commission from the Methodist Protestant Church on the subject of union. The Methodist Protestant Church appointed a commission at their next General Conference, and these two commissions came together at Montgomery, Alabama, in 1867. Each commission presented terms of union, and after considerable discussion, without coming to any real terms of agreement, the commissioners adjourned.³¹

In the spring of 1866 another attempt at union among the smaller non-episcopal Methodists, was made at Cincinnati, where a convention had been called. Delegates from the Methodist Protestants, of the North and West; from the Wesleyan Methodists, from the Independent Methodists, and from the Free Methodists were present, and after several days of deliberation, a constitution was drawn up, a committee was appointed to prepare a form of discipline, and the name Methodist Church was adopted. The next year, 1867, this new Methodist Church held its first General Conference at Cleveland, but only a small number of representatives from the other churches besides the Methodist Protestant were present: The net result of this attempt at union was that "in the final outcome the Methodist Protestants generally went into the new organization, while the Wesleyan Methodists pretty generally remained out of it."³²

The General Conference of the Church South of 1866 also took important action in reference to the colored membership of that church. They determined that colored churches, districts, and Annual Conferences should be organized, and that "When two or more Annual Conferences shall be formed" the

³⁰General Conference Journal, Methodist Episcopal Church, South, pp. 25, 50, 51, 138.

³¹History of Methodist Reform, II, pp. 465-470.

³²Annual Cyclopaedia, 1867, p. 495.

bishops are authorized to organize them into a separate General Conference. This was accordingly done in 1870 at Jackson, Tennessee. This first General Conference of the Colored Methodist Episcopal Church elected two bishops, who were set apart by Bishops Paine and McTyeire, of the Church South, and all the property which had been used for Methodist Negroes was turned over to this new church.³³

THE OPENING OF FRATERNAL RELATIONS BETWEEN THE
METHODIST EPISCOPAL CHURCH AND THE METHODIST
EPISCOPAL CHURCH, SOUTH

In the spring of 1869 the bishops of the Methodist Episcopal Church met at Meadville, Pennsylvania, and at that meeting two delegates were appointed from their number to bear fraternal greetings to the bishops of the Church South at their meeting in St. Louis the following month. Bishops Morris, Janes, and Simpson were appointed the fraternal messengers, though Bishop Morris was prevented from going by the sickness of his wife. At this first official fraternal meeting between the representatives of the two great Methodist churches, three formal addresses were read, the first being on behalf of the bishops of the Methodist Episcopal Church, which stated:

It seems to us that as the division of those churches of our country which are of like faith and order has been productive of evil, so the reunion of them would be productive of good.

As the main cause of the separation has been removed, so has the chief obstacle to the restoration.

It is fitting that the Methodist Church, which began the disunion, should not be the last to achieve the reunion; and it would be a reproach to the chief pastors of the separated bodies if they waited until their flocks prompted them to the union, which both the love of country and of religion invoke, and which the providence of God seems to render inevitable at no distant day.³⁴

The address is closed with the statement that they have there-

³³ McTyeire, *History of Methodism*, pp. 670, 672.

³⁴ *Formal Fraternity*, p. 8.

fore appointed two of their colleagues to “confer upon the propriety, practicability, and methods of reunion.”

The fraternal messengers then read an address on their own account, in which they quote the declaration made by the Methodist Episcopal bishops at their meeting in 1865, in which the statement is made that “the great cause which led to the separations,” has passed away, and they call attention to the action of the General Conference of 1868 in appointing a Commission “empowered to treat with a similar commission from any other Methodist church on the question of union,” and they express the hope that the Church South will appoint a similar commission.³⁵

A few days after this meeting, the bishops of the Church South sent their formal reply, in which they express pleasure in the visit of the Methodist Episcopal bishops, and “deplore the unfortunate controversies and tempers that have prevailed and still prevail,” and they pray that these may speedily give way to peace. They call attention to the fact that before union can be achieved fraternal feelings and relations must first be restored. They then call to remembrance their attempt to open fraternal relations in 1848, and that their efforts had then been repulsed. They quote the words of Dr. Pierce at the time of his rejection as their fraternal delegate, that “She [the Methodist Episcopal Church, South] can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now or hereafter, by the Methodist Episcopal Church.” The address then proceeds to discuss the statement made by the Methodist Episcopal bishops, “That the great cause which led to the separation from us of both the Wesleyan Methodists of this country, and of the Methodist Episcopal Church, South, has passed away.” They state in this address that the cause for the separation was not slavery, as the Northern bishops infer, but that slavery was only the occasion. They also object to the statement “separated from us.” They

³⁵ *Formal Fraternity*, pp. 9, 10

continue, "We separated from you in no sense in which you did not separate from us. The separation was by compact and mutual, and nearer approaches to each other can be conducted with hope of a successful issue only on this basis." The address is closed by calling attention to the conduct of Northern missionaries and agents in the South, which they say is "not only a breach of charity, but an invasion of the plainest rights of property."³⁶

The commission appointed by the General Conference of 1868 to treat with similar commissions from other Methodist churches on the subject of union, sent Bishop Janes and Dr. John McClintock to bear fraternal greetings to the next General Conference of the Church South, meeting at Memphis, Tennessee. Dr. McClintock having died before the meeting of the Memphis Conference, Rev. W. L. Harris, afterward Bishop, was appointed in his place. This delegation was cordially received by the Southern General Conference of 1870, and presented an address urging that the Church South take steps toward an honorable union, and that they appoint a commission to consider that subject. There was objection raised by some members of the Southern General Conference on the ground that the Methodist Episcopal commission was not officially authorized to treat with the Church South, but only with the African Methodist Episcopal Zion Church, or with any other church which came knocking at the doors of the Methodist Episcopal Church, and the overtures of the commissioners through their delegates were rejected by the Church South in a series of resolutions, stating that "the true interests of the Church of Christ require and demand the maintenance of our separate and distinct organizations."³⁷

The next General Conference of the Methodist Episcopal Church, meeting in 1872, took up the matter of fraternal relations with the Church South, and recommended that a delegation be appointed to bear fraternal greetings to the next General Conference of the Methodist Episcopal Church, South.

³⁶ *Ibid.*, pp. 10, 11, 12.

³⁷ *Ibid.*, pp. 12-18.

Accordingly Rev. A. S. Hunt and Rev. C. H. Fowler, with General Clinton B. Fisk, were appointed such a delegation, and they appeared before the General Conference of the Church South at their session at Louisville in 1874. They were heartily received, and each delegate delivered an address. Later the Conference appointed a committee of nine to take action on the question of fraternity, which brought in a long report, reviewing the relations between the churches since their separation in 1844. In this report they make objection to organic union, and point out the differences between the two churches which render union not only difficult to attain but impracticable. Among the differences mentioned is the fact that the General Conference of the Methodist Episcopal Church is supreme, while theirs is a body of limited powers; they also call to mind their differences on the question of the Negro; and they further insist on the Plan of Separation being recognized by the Methodist Episcopal Church, for, they state, "however others may regard that instrument, the Plan of Separation is too important in its application to our status and security to be lightly esteemed by us." The report closes with two resolutions, the first expressing pleasure at the visit of the fraternal delegates from the Methodist Episcopal Church, and authorizes the Southern bishops to send a similar delegation to the next General Conference of their sister church. The other resolution authorizes a commission made up of three ministers and two laymen to meet a similar commission of the Methodist Episcopal Church, to adjust all existing difficulties.³⁸

In conformity to this report the Southern bishops at their next meeting appointed the fraternal delegates and commissioners, and at the next General Conference of the Methodist Episcopal Church, meeting in Baltimore in 1876, these fraternal messengers of the Church South were cordially received, and each delivered an address, in which the bonds of union which

³⁸Formal Fraternity, pp. 19-40. The Commissioners of the Methodist Episcopal Church, South, were Edward H. Myers, Robert K. Hargrave, Thomas M. Finney, David Clapton, Robert B. Vaner. The Methodist Episcopal Commissioners were Morris D'C. Crawford, Enoch L. Fancher, Erasmus Q. Fuller, Clinton B. Fisk, John P. Newman.

drew the two churches together were emphasized. At the close of these addresses General Fisk made a motion that a committee of seven be appointed to consider the proposal of the Church South in regard to the appointment of a commission, to confer with the commission already appointed by the Methodist Episcopal Church, South. This motion was carried, and a commission was recommended, and commissioners were appointed.

The Cape May Conference

The two commissions thus appointed met at Cape May, New Jersey, August 17, 1876. After organization for business and the adoption of rules of order, a Declaration and Basis of Fraternity was unanimously adopted, which, as Bishop Cranston says, "cleared the decks" for further action. This declaration declares:

Each of said churches is a legitimate branch of episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784.

Since the organization of the Methodist Episcopal Church, South, was consummated in 1845, by the voluntary exercise of the right of the Southern Annual Conferences, ministers and members, to adhere to that communion, it has been an evangelical Church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections.

This was a most important step toward fraternity, and was undoubtedly necessary before anything of lasting importance could be accomplished.

The commission remained in session until August 23, and in the course of their deliberation, adopted a series of rules for adjustment of claims to church property which had been agitating both churches, and had been a fruitful cause for dissension for many years.³⁹

³⁹The Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, which met at Cape May, New Jersey, August 16-23, 1876, authorized the publication of a pamphlet to contain all fraternal proceedings between the two churches, from 1869 to 1876. This pamphlet was accordingly published under the title "Formal Fraternity" in 1876.

While the two great episcopal Methodist churches were making progress in the direction of a better understanding, two Methodist unions were consummated, one in Canada and the other in the United States. In 1874 the Methodist Episcopal Church of Canada, the British Wesleyans in Canada, and the New Connection Methodists formed a union and the new church was called the Methodist Church of Canada. The union of the anti-slavery wing of the Methodist Protestant Church with the Wesleyan Methodists, which had been accomplished in 1866, with the formation of the "Methodist Church," was not a successful union, and there began to be considerable agitation for a return to the Methodist Protestant name, and to a union with the Methodist Protestants of the South. This agitation began in 1870 and continued through several years, and finally resulted in a reunion of the two churches at Baltimore in May, 1877.⁴⁰

(4) Steps toward union between Methodist bodies, from the Cape May Conference to the present.

By the action of the Cape May Commissioners in adopting the "Basis of Fraternity" the "irritating discussion of the Plan of Separation was officially closed."⁴¹ In the study of the relations between the two great Methodist churches one thing has been made very evident to me, and that is, a discussion of the Plan of Separation will never bring about union. In the Methodist Review from 1870 to 1878 I have found eleven articles bearing on the church in the South, among them three articles with the title "The General Conference of 1844" and one article "Did the Church South Secede?" In 1876 Edward H. Myers, D.D., wrote a book entitled *The Disruption of Methodism*, in which the Southern viewpoint is set forth, and in the same year Dr. E. Q. Fuller replied to the arguments advanced by Dr. Myers in a book entitled *An Appeal to the Records*. If argument could ever have settled the differences, there certainly has been enough of it to have accomplished that end. And even as

⁴⁰Bassett, *History of the Methodist Protestant Church*, pp 251-294.

⁴¹Cranston, *Breaking Down the Walls*, p. 43.

late as 1915 we find a book still giving valuable space to argument on the same fruitless question.

From the Cape May Conference to the present, steady progress has been made in the direction of better understanding, and there has been a growing sentiment in all the Methodist churches in favor of organic union. The sending of fraternal messengers to the various General Conferences has been continued and each succeeding fraternal address has breathed a growing spirit of understanding and brotherhood. At the Southern General Conference of 1878, Dr. Cyrus D. Foss and Will Cumback were the Methodist Episcopal fraternal delegates. After their addresses Dr. Lovick Pierce, then in his ninety-fifth year, responded in these touching words: "Beloved brethren, I rise to thank you for your kind expression in regard to myself, and I request you to return to my brethren in the North this communication: When they can outlove me I want you to send me word." And his closing words were: "I am glad that fraternity has come to pass in all its beauty, and in all its perfection, and in all its sacredness."⁴²

Since 1881 a number of Pan-Methodist conferences have been held which have contributed their part in keeping Methodist union before the churches. In September, 1881, the first Ecumenical Methodist Conference was held in London, and in the sermons and addresses of that meeting Methodist union was considerably discussed.⁴³ In December, 1884, a Centennial Conference was held in the city of Baltimore, at which representatives of the episcopal Methodist churches were present, and the question of unity and cooperation was constantly before the Conference. This Conference adopted resolutions expressing the belief that the Centennial Conference had "strengthened the bond of brotherhood," and they commended to the Methodist churches represented to consider "whether informal conferences between them could not be held with profit from time to time concerning matters of common interest to their respective

⁴²General Conference Journal, Methodist Episcopal Church, 1880, p. 160.

⁴³Proceedings First Ecumenical Methodist Conference, 1881 (Cincinnati, 1882).

bodies." Also they "Resolved, That we shall be greatly pleased to see these bonds of brotherhood and fellowship increased and strengthened more and more in the future."⁴⁴

In 1891 the second Ecumenical Methodist Conference was held in Washington, and unity was the central topic of all the addresses of this great meeting, though there was a considerable sentiment, especially on the part of the representatives of the Church South and the Methodist Protestant Church, that organic union was not the most desirable type of unity. The pastoral address of this second Ecumenical Conference expressed itself as follows on the question of Methodist union:

We rejoice to recognize the substantial unity which exists among the various Methodist churches. Its firm basis is a common creed. We are all faithful to the simple, Scriptural, and generous theology which God, through the clear intellect and loving heart of John Wesley, restored to his church. And there are other grounds of unity. We are proud of the same spiritual ancestry; we sing the same holy hymns; our modes of worship are similar; and what is most important of all, the type of religious experience is fundamentally the same throughout the Methodist world. Our ecclesiastical principles are not so various as the forms in which they are accidentally embodied. Rejoicing in these things, we think that the time has come for a closer cooperation of the Methodist churches, both at home and abroad, which shall prevent waste of power and unhallowed rivalry; while before the eyes of many of us has passed the delightful vision of a time when, in each land it is planted, Methodism shall become, for every useful purpose, one, and the Methodism of the world shall be a close and powerful federation of churches for the spread of the kingdom of Christ.⁴⁵

Methodist Federation.

The next definite step in the direction of union between the two great Methodist Episcopal Churches was taken by the General Conference of the Church South in 1894, in adopting resolutions requesting the appointment of a Commission on Federation, to be made up of three bishops, three ministers, and three laymen, and also requesting the Methodist Episcopal

⁴⁴Neely, pp. 242, 243.

⁴⁵Proceedings Second Ecumenical Conference, 1891, p. 594.

Church to appoint a similar commission, the purpose of these commissions being to devise some means by which "hurtful competitions and waste of men and money in home and foreign fields" may be abated.⁴⁶ The General Conference of the Methodist Episcopal Church in 1896 met this request, and a joint commission was accordingly created.⁴⁷ The joint commission met in Baltimore in January, 1898, and formulated a number of important recommendations, among them being "the preparation of a common Catechism, a common hymn book, and a common order of public worship," and the coordination of missionary operations in the foreign fields.⁴⁸

The recommendations of this joint commission were adopted by the General Conferences of the two churches, by the Church South in 1898 and by the Methodist Episcopal Church in 1900, and in due time the common Hymnal and Order of Public Worship appeared. The commissions of both churches were continued, and in 1908 a special commission was provided to meet similar commissions from the three larger Negro churches, to discuss matters of federation and church union.

The General Conference of the Church South, meeting in Birmingham, Alabama, in 1906, adopted the following resolution:

Resolved, That the growth of the spirit of fraternity and of practical federation in evangelical churches in many communities, and especially in this country between the Methodist Episcopal Church and the Methodist Episcopal Church, South, suggests the advisability of instituting a Federal Council for these two churches, which without interfering with the autonomy of the respective churches and having no legislative functions, shall yet be invested with advisory powers in regard to world-wide missions, Christian education, the evangelization of the unchurched masses, and the charitable and brotherly adjustment of all misunderstandings and conflicts that may arise between the different churches of Methodism.⁴⁹

⁴⁶Neely, *American Methodism: Its Divisions and Unifications*, p. 293.

⁴⁷General Conference Journal, Methodist Episcopal Church, 1896, p. 101.

⁴⁸The Minutes of the 1898 meeting of the Joint Commission may be found in the Journal of the 13th General Conference, Methodist Episcopal Church, South, pp. 237-247.

⁴⁹General Conference Journal, Methodist Episcopal Church, 1908, pp. 622, 623.

This resolution was also adopted by the General Conference of the Methodist Episcopal Church in 1908, and the members of the Commission on Federation were instructed to act as members of the Federal Council.

At the General Conference of the Methodist Episcopal Church in 1908 direct overtures were made to the Methodist Protestant Church for union, and a delegation was sent to "most cordially invite the Methodist Protestant Church to unite with the Methodist Episcopal Church," the General Conference of the Methodist Protestant Church being in session at the same time, at Pittsburgh. The Methodist Protestant Church responded most graciously to this invitation, sending a delegation to return the greetings, and appointing a commission to meet with similar commissions from the Methodist Episcopal Church and the Church South, "to promote and complete as far as may be possible the reunion of Methodists in America."⁵⁰

The federation commissions from these three Methodist churches met at Baltimore in 1910 and drew up the following statement:

We mutually agree that the churches represented by us are equally apostolic in faith and purpose and having a common origin—the Methodist Episcopal Church, organized in 1784; that they are joint heirs of the traditions and doctrinal standards of the fathers, and that they have proved their loyalty to the evangelical spirit which characterized early Methodists.

We are mutually agreed that our fathers settled the issues of the past conscientiously for themselves respectively, and separated regretfully, believing that only such action could insure their continued access to the peoples they were called to serve.⁵¹

The joint commission met again in May, 1911, at Chattanooga, Tennessee, and adopted a plan of reorganization, merging the three Methodist churches, the Methodist Protestant, the Church South, and the Methodist Episcopal. They embody their plan in eight suggestions, the most important being the suggestion of the division of the merged church into four

⁵⁰General Conference Journal, 1908, Methodist Episcopal Church, pp. 379-381; 621, 622.

⁵¹Neely, p. 301.

Quadrennial Conferences, the colored membership "to be constituted and recognized as one of the Quadrennial Conferences," these Conferences to have the power to name the bishops from their special jurisdictions, the same to be confirmed by "a General Conference, which is also to have full legislative power over distinctly connectional" matters.⁵²

The Methodist Episcopal General Conference of 1912 approved the action taken by the joint commission at their meeting in 1910, stating that:

We heartily approve the action of our Commission on Federation in proposing the consideration of the question of organic union to the Commissioners in joint session at Baltimore, believing that the membership of the Methodist Episcopal Church would welcome a corporate reunion of the Methodisms of America.⁵³

This General Conference, however, failed to take any action on the "suggestions" for merging the Methodist churches, which had been adopted by the joint commission at its Chattanooga meeting in 1911. The Church South, nevertheless, at their General Conference in 1914, took action on the "suggestions," stating that they regarded the "plan proposed by the joint commission on federation as feasible and desirable," and declare themselves in favor of unification of all Methodist bodies, "after it [the plan] has been accepted by the Methodist Episcopal Church."⁵⁴

This is the present status of the agitation for union between the various Methodist bodies in America. The next official step must be taken by the Methodist Episcopal Church at the Saratoga General Conference, and there seems to be a great probability that the question of the organic union of Methodism will be the question *par excellence* before that body. Since the

⁵²Cranston, *Breaking Down the Walls*, Appendix, pp. 178, 179.

† In 1906 and 1907 the consolidation of Methodism in Japan was consummated, the churches concerned being the Methodist Episcopal, the Methodist Episcopal Church, South, and the Methodist Church of Canada. (*General Conference Journal*, 1908, Methodist Episcopal Church, pp. 930-962.)

⁵³*General Conference Journal*, 1912, Methodist Episcopal Church.

⁵⁴Cranston, Appendix.

1914 General Conference of the Methodist Episcopal Church, South, four important books on Methodist Union have appeared, *Breaking Down the Walls*, by Bishop Cranston; "That They May Be One," by C. B. Spencer; *Methodist Fraternity and Federation*, by Bishop E. E. Hoss; and *American Methodism; Its Divisions and Unifications*, by Bishop Neely.⁵⁵ Besides these books many articles and editorials have appeared in the church periodicals, of all the Methodist bodies, and never before has the subject of Methodist union been so upon the hearts and lips of Methodists everywhere. Union may not be accomplished this year, or in the next ten years, but of this much we are certain, there has been great progress made toward such a consummation, and we see no signs of that progress being halted.

⁵⁵In 1892 two books on Methodist Union appeared, one by Dr. W. P. Harrison of the Church South, entitled, *Methodist Union Threatened in 1844 was formally Dissolved in 1848* (Nashville, Tenn., 1892). Dr. Harrison in this book opposes organic unions. The other book is by Bishop R. S. Foster on *Union of Episcopal Methodism* (New York and Cincinnati, 1892), which is an argument in favor of union.

**METHODIST UNION IN GREAT BRITAIN
AND CANADA**

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METHODIST UNION IN GREAT BRITAIN AND CANADA

S. D. CHOWN, D.D., LL.D.

THE story of Methodist Union in Great Britain and Canada is very simple, but very satisfying. I fear, however, that it will contribute little to the solution of the very complex problem which we meet to-day to discuss, but such as it is I give unto you.

The impulse toward Methodist union, generated by the Ecumenical Council of 1901, originated the movement in Great Britain. After conferences and committee meetings held from the year 1902 to 1907, union was consummated. The Wesleyans did not come in. The ostensible reason for this was their refusal to merge the Pastoral Conference in the General Session. The Primitives struck an attitude of sympathetic observation, but drew back when it was found that the sentiment in their body in favor of representation in Annual Conference in the proportion of two laymen to one minister was too strong to be set aside. The Independent Methodists could not accept the doctrine of the ministry held by several of the uniting churches, and begged to be excused, as also did the Wesleyan Reform Union, for reasons somewhat obscure.

The Union of 1907 included the Methodist New Connexion, the Bible Christians, and the Methodist Free Churches. As a means of preparation many public meetings were held in various parts of the kingdom. These diffused information, afforded opportunities for spiritual communion, and for the expression and development of a sense of brotherhood.

In the progress of the movement various amendments to the Constitution were proposed, but in the end no circuit intimated that if its suggestions were not accepted it would refuse to enter the new church. Only four circuits out of the 1,430 uttered any formal dissent. The vote of the officials stood 8,612 for

the Constitution, 285 against, and 343 neutral. Subsequently the Annual Conferences adopted the Basis of Union with practical unanimity. At the culminating conference, held to celebrate the grand consummation in City Road Chapel, on September 17th, 1907, the Constitution of the new church was carried with absolute unanimity amidst sobs, tears and responsive hallelujahs. Upon the result being announced the whole assembly spontaneously burst into the doxology, which was sung with very marked emotion.

The event had its spectacular side, being attended by the Lord Mayor of London, his sheriffs and officials, adorned with a blaze of jewelry and other trappings. He was followed by the Lord Mayors of Leeds, Bristol, and Cardiff, all garbed in their robes and insignia of office. Nightly rejoicings were held in the City Temple, during which £30,000 were raised as part of a thank offering of £100,000.

The consideration which proved decisive in producing Union was undoubtedly a desire for a combination of efficiency and economy. Besides this there was a pervasive sense of uneasiness, owing to the conviction that to remain separate when no principles were at stake was indefensible, perhaps sinful, and certainly did not point the way to the ultimate unity that was believed to be clearly implied in the prayer of our Lord.

The advantages of the Union have been so conspicuous that there is a general feeling that it precedes only by a short time another larger movement of the same sort. Expectation has been realized in the economy and efficiency which now attend the administration of the educational, missionary, and other connectional activities; while individual congregations have experienced a distinct uplift in respect to both equipment and success. These very general remarks will perhaps suffice in respect to Methodist Union in Great Britain.

We turn to our work in Canada with much greater certainty of knowledge and sureness of conviction, with the hope also that though the problem is on a much smaller scale than yours our success may have some value in guiding your thought. In the

year 1870 we had in Canada six separate bodies of Methodists, each with its own history, traditions, local associations, aspirations, prejudices, and even antipathies. In the history of Canadian Methodism there had been three serious separations, and five different plantings. These plantings were due to immigration and the missionary effort of various Methodist bodies coming from England and the United States of America. Until 1870, with the exception of the Methodist Episcopal Church originated by missionaries from this side of the International Line, all branches of Canadian Methodism maintained connection with the parent bodies over the sea. This connection strongly tended to perpetuate discussion and also to complicate the process of uniting these various bodies by introducing in each case two negotiating and consenting parties instead of one. Five of these had connection with English Methodism, two Wesleyan, east and west, and one each, Primitive Bible Christians, and New Connexion. The connection of these English bodies, with their respective Canadian branches, was maintained not merely by action of Conferences in England and Canada, but also by Articles of Union and by living representatives, who being sent out from England resided for a time in Canada and exerted an important influence in the life and work of their respective Canadian branches. These relationships and their legal aspects you will readily see made negotiations for union much more delicate and complicated than they would have been had the bodies interested been entirely independent.

Geography contributed significant conditions to our problem. As you have a North and South, we have an East and West. We had an advantage however in the fact that the branches of Wesleyanism, both in the East and West, were affiliated in common with English Methodism. There had also been no breaking down of an original union by division of religious, social, or political opinion. On the contrary, the Confederation of the Provinces of Canada into a new Dominion, with its concomitant influence, was at this time unifying the national feeling of our people. This was very helpful to us.

Our local conditions, however, resembled yours. In the same city, town, village, and even rural community often two, sometimes three or four Methodist churches might be found, scarcely a block apart. This proximity increased the intensity of ecclesiastical rivalry, and sometimes gave birth to a spirit not angelic. You can appreciate this condition without my further laboring it.

I will not burden you with a detailed story of our negotiations, but will simply say that our Union was accomplished in two steps. In 1874 eastern and western Wesleyan Methodism and the Methodist New Connexion body were united in the Methodist Church of Canada. In 1883 this united body and the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church in Canada were united in what is now known officially as The Methodist Church. In each case the movement was begun and completed within two years. A divine afflatus carried matters through with a strength and thoroughness exceeding the most sanguine expectation of its promoters. So far as we know not a single member or minister was lost to the united church. This satisfactory state of things did not simply happen. It was promoted by a periodical which was started as the organ of the movement. As a result of brotherly discussion the best special features of each body were discerned and adopted. In the end each of the four bodies could feel that everything they held in common was included, and that each had contributed something peculiarly its own to the common constitution—generally the thing it had specially prized, and prided itself upon. In June the several conferences carried the union by a large majority and took measures for its consummation in a General Conference in September. The opening hour of this Conference was a time of gracious influence. The leaders of the opposition were treated with great kindness, and as one of them led in the opening prayer, the Holy Spirit resting upon the congregation, his own heart was melted and the union appeared to be sealed by a Divine blessing on the hearts of all present.

But notwithstanding this auspicious beginning very serious difficulties were still to be overcome. A Church Property Committee was appointed for each district, whose duty it was to decide which churches and parsonages should be occupied and which sold, and to make recommendations concerning the same. We also found it necessary to take up a Union Church Relief Fund collection in all our congregations in order to meet the financial responsibilities of trustees holding property which was rendered of less value through being vacated in carrying out the union. The Wesleyan Methodist Church had a strong Superannuation Fund, deriving annually a large income from the profits of our Book Room. Other branches of Methodism were not so fortunately situated, but each minister of such branches was permitted to level up by the payment of an ascertained sum, so as to give him a claim upon the Superannuation Fund of the united church equal to that of the ministers of the former Wesleyan Church. We found that the absorption of our ministers was easy, owing to the great revival which followed union, the rapid development of the country, and the largely increased receipts of missionary funds for the work of expansion. Our ministers are now very much better supported than they were prior to the union.

A more prolonged task than the making of these economic arrangements lay in the necessity of securing the unity of the spirit, and that brotherly feeling which makes Christians really one in Christ Jesus. There was a social class feeling to be overcome. Some of these Methodist peoples felt themselves to be more respectable than others. They had a subtle spiritual pride. Others thought they were more pious, more truly spiritual, while the other flock were too fashionable and worldly-minded. There were lingering memories of old controversies, some of which had been fought out and settled in Canada and should have been dead issues. Others were imported from the Old World, and never had any real significance on this side of the water. Then there was a rivalry, in little villages especially, where there was no elbow room for two or three competing Methodisms, a rivalry

which had been pretty strenuously maintained and in some cases accelerated as union was seen to be approaching. There were also personal attachments to institutions, which led people to say, "Our college," "Our missionary society," "Our men," "Our hymn book," "Our church paper." These attachments clung even to the peculiarities of a prayer meeting. Some preferred the staid, the solemn and respectable; others the noisy and perhaps ranting. Sometimes the attachment was to the old building "in which I was converted," and they said, "I can never feel just the same in any other." All these things were to be overcome. They were not rational convictions. They were vagaries, blind sentiments which had grown with the years, and having been instilled from childhood had become a settled habit of thought and life, and were therefore the most difficult of all things human to be overcome. It was easy for Conference to say, "the old order passeth." It was not easy to make the old order pass.

Thirty-two years have slipped away since the last union. Now scarcely more than one Canadian Methodist out of a hundred could tell you to what branch of Methodism his present pastor belonged prior to Union. The old has completely passed away and all things have become new. We have scarcely a reminder that there ever was another order than the present.

What has been the cause of this? Is it the lapse of time? We think not, for this has been our condition for more than half the years since Union was consummated. The disappearance of the old prejudices, antagonisms, and narrow attachments has been almost as rapid as was the consummation of Union itself. What then was the cause? First of all, a great revival of religion. When Union was consummated in 1883 the members of the uniting churches numbered only 169,803. It may be fairly assumed that this was the best showing that could be made. In the first three years of the Union the membership increased by sixteen per cent. In the next four years the increase was more than eighteen per cent. From 1883 to 1894 our

increase was fifty-three per cent. Nor did this increase of church membership stand alone. It was accompanied by growth in every direction: Extension of missionary work, enlargement and improvement of educational work, rapid building of churches, especially in the cities and in the Northwest Territories and Provinces. Thus, in eleven years the new replaced the old. If the old institutions, churches, missions, colleges, had been loved and prized, the new and growing institutions inspired a stronger affection born of greater enthusiasm and more intense pride. Instead of the fathers were rising up the children, and princes they were in all the earth.

But the best of all was the new spirit of brotherhood, the growing unity in love amongst our church membership; the old personal prejudices, antagonisms and rivalries disappeared. The Bible Christian learned that the Wesleyan with his more restrained expression of religious feeling still had deep in his heart the religion that he himself loved. The Wesleyan learned that the Bible Christian or the Primitive, in his more vehement expression of emotion, was genuine and a mighty helper in every good work, and the fathers rejoiced to see the children all growing up one in Christ and knowing nothing of the differences of the past.

Then it must be remembered that in this new generation we were approaching broader issues and larger problems which were to present their own difficulties, but to eventuate in new developments, not only of Methodism, but of Christianity itself. For this the Union had prepared us. If the intellectual movement of the age was now rapidly bringing us into touch with new theological problems, the United Church was furnished with a stronger scholarship, with scholars who by reason of the ensuing revival were endowed with the deepest spirituality, as well as the clearest intellectual discernment. If we were in a great forward movement for moral reform, social purity, and civil righteousness, the United Church could speak with a strength unattainable prior to the Union. At this time also interest in a world-wide missionary movement sprang up amongst us. In

this strong laymen took part, and we found that much of our lay leadership came from the smaller bodies.

In view of these facts it will not surprise you that we have learned from experience to look with sympathy and faith upon all movements toward Christian unity, and that as Methodists we have stood ready to make advances toward a larger union. Perhaps for that we are not as yet prepared, but sooner or later we believe that the prayer of Christ will be fulfilled, "that they all may be one," and with that fulfillment will come a more glorious and successful day than the fathers of Methodism, prophets of God though they were, have ever dreamed. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for those that love him."

**A REVIEW OF THE EXISTING
SITUATION**

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A REVIEW OF THE EXISTING SITUATION

EARL CRANSTON, D.D.

[It will be observed by those who have read my little book, *Breaking Down the Walls*, that I have in this paper drawn very freely on its pages. This because the facts had not changed, and because I could not improve the presentation of them, and to avoid ground already covered in other papers, leaving my notes superfluous.—E. C.]

MR. PRESIDENT AND BRETHREN :

Much has already been said that would be pertinent under the topic now before us, but it has fallen to Bishop Denny and myself to speak with more definiteness on some aspects of the situation.

I am especially concerned that the convention shall have a clear perception of the principal difficulties in our way. To this end it will be necessary to review in part the work of the Commission on Federation.

We may begin with that significant meeting in Baltimore in December, 1910, when the commission of our church determined to press the matter of unification strongly, believing that the time had come to discover, if possible, what were the real obstacles in the way of closer affiliation.

But prior to their entering upon that inquiry the commissions came to this joint statement: "We are mutually agreed that the churches represented by us are equally apostolic in faith and practice, and have a common origin in the Methodist Episcopal Church organized in 1784; that they are joint heirs of the traditions and doctrinal standards of the fathers and have proved their loyalty to the Evangelical faith and spirit which characterized early Methodists." This language, with its connections, was reported by our Commission to our General Conference of 1912, and was approved by that body in its adoption of the report of its Committee on Federation, which commended

the commission's report as "an admirable statement of the present situation and resulting obligations." You note that I say "this language *with its connections*" was so reported and approved.

But while approving the statement and the negotiations that followed, the General Conference gave no answer whatever as to the accompanying "suggestions" concerning unification, which the joint commissions had later adopted, and which were also reported for its consideration. This omission, though sure to be misunderstood, as it has been, was doubtless wiser than would have been any expression after such hasty discussion as was at that session possible. It is to be observed that these tentative suggestions were absolutely new to many delegates, and probably very few members of the Conference were prepared to deal with them intelligently off hand. Of these "suggestions" formulated at Chattanooga by the joint commission it must be said that they were intended to set forth what then seemed the only basis upon which further negotiations might be conducted. They were not regarded by either party as complete or ideal. As Bishop Denny has so carefully emphasized, they were "not in any sense a Plan."

With one item omitted, these "suggestions" were formally approved by the General Conference of the Church South at its last session—1914—as containing, in principle at least, a basis of reorganization, and as such, were proposed for acceptance by our next General Conference. This direct overture from our sister Methodism, for union on the basis thus tentatively outlined, makes it immediately imperative that the merits of the plan be discussed fully and fairly. Above all other considerations in that discussion should be the loyal purpose to seek God's way and follow his will. An issue which so vitally concerns his Kingdom on earth is not to be determined by arguments drawn from worldly expediency.

The item omitted in the Southern General Conference action referred to the colored membership of our church, the Methodist Protestant Church, or of any other body that might come into the

movement. The suggestions of the joint commission, as will be seen in item three, provided for the colored membership a place in the organization, as one of the proposed "Quadrennial Conferences." The alteration indicated by the Church South favors a separate organization for the colored membership, with a fraternal relation to the united churches. This is not the place to discuss that proposition.

Probably no informed leader, North or South, expects that this now formally proposed basis of unification, which was slowly dug out of the debris of the old battlefield by the joint commission, and which is now before our church for consideration, will be adopted without modification. But the plan should at least have patient study and should not be judged without a clear understanding of its meaning.

It is one of the misfortunes of every movement which is of large importance, that multitudes of people are ready to express opinions without any definite inquiry as to new facts, and to declare convictions which are but a repetition of old prejudices.

The only question for consideration by the sane and progressive Methodist people of to-day concerning any plan for unification is, what is its practical working value?

Again referring for a moment to these now famous "suggestions," there are here present those who will remember the care taken by the joint commission to guard against any wrong impression as to their significance.

We were not commissions authorized by the General Conferences to perfect a plan for Union. We were at the beginning of a great task which we felt must some day, God willing, be completed. All through the discussion, as in our final deliverance, we were very solicitous that our conclusions should not be taken to mean more than was intended.

How much irrelevant discussion might have been saved if all who have written and spoken concerning these suggestions had gone back and read all the commissions had said in regard to their work.

You who have read Methodist history well know that it has

not been the habit of Methodism to try to *regulate* evil. Its method with all evil has been prohibitive. We have had little patience with expediency, or with the plea of impracticability when reforms have been under discussion. It is only in dealing with the great evils that beset Methodism itself that, handicapped by inherited conditions, we have resorted to a method of regulation. It must be admitted that our success has not been satisfactory. I refer to the effort at federation.

Following the opening up of fraternal relations between the two churches, strong commissions were created to ascertain, and, if possible, remove the causes of local friction, and to provide against their recurrence. Various federation methods and measures suggested by the commissioners were adopted by the two General Conferences. The Common Hymnal, Catechism, and order of service were hailed with joy; but while they offered a spectacular demonstration of nearer approach, the movement did not prove effective for peace.

The cooperative relations established in China, Korea, and other mission fields, were not followed by an abatement of troubles in the home territory. When at last it became plain that joint occupancy of any home field meant competitive operations and constant irritations just as before, it was decided to establish a court of arbitration.

By reciprocal action of both General Conferences the Federal Council of Methodism was constituted. It was ordained that this tribunal should have power to hear and finally determine all cases of conflict arising between representatives or congregations of the two churches; and all parties concerned were adjured by the two General Conferences to respect the decisions of this Council, which should consist of three bishops, three ministers and three laymen from each church. For the time, at least, the grave and delicate duty of conducting such arbitral proceedings was assigned to the members of the already existing Commissions on Federation.

Thus a court of six bishops, six ministers and six laymen was established. It will be readily seen that in entering upon

this method of finally determining all cases of conflict in the field, by a joint tribunal, the Church South made a distinct concession, since it was thus yielding by so much its claim to the exclusive occupancy of Southern territory. Of this concession sufficient account has not been made in the discussions that have dealt with the functions of the Council. It was the South that proposed this court of adjudication, with final authority. Our own General Conferences accepted the proposition in the specific terms—as I recall—used by the General Conference of the Church South.

It is therefore lamentably unfair to say that the Southern brethren have conceded nothing toward bringing about better relations.

Theoretically, the plans for federation and arbitration were well conceived, and back of them was a sincere purpose; but it is in their application that all methods must be tested. As early as 1910 the joint commissions on federation felt "compelled to admit that results had not met the demand of the times nor the expectations of the people." The "concrete case" is a stubborn barrier to every attempted reform. It was soon realized that the "far-flung battle line" of Methodism is manned by souls trained and sensitized to the long-roll call to "fall in" wherever there is a "falling out." They are not always amenable to long-distance suggestions from the council room of courteous commissioners who have been holding converse with God as well as with each other. They are in a different atmosphere. Somebody's "rights" have been invaded. What American can endure that? Blood is up, the battle joined, and the local mischief done—just as aforetime. Federation methods arrive too late to serve as a preventive. As a corrective they fail, as a matter of course, where the voice of Christ has already been lost in the din of conflict.

What next? The Federal Council—according to the treaty. Admirable in conception—it is only truth to say that no court can communicate saving grace to human nature—and that is the nature that embroils churches. It must also be said that

in itself, any ecclesiastical process of arbitration between two such conspicuous organizations involves long delay, and great expense, and may end in executive impotence—if the litigants prove recalcitrant, and at the last uncivilly resort to civil law, where the issue involves property interests. In that event the council has neither funds nor authority to protect its decisions in the courts; and if it had, the State laws are not always made to conform to church regulations as to titles and trusteeships.

Nor is it an easy undertaking to bring together eighteen busy men at a date convenient for all of them and hold them for days at a time, even for so important a duty. Again, the proceedings of such a court must be so orderly, and the records required as a basis for their judgment, so accurate and so full as to be reviewable if need be by the civil courts. Thus, at the outset the council could not go forward at all without rules of procedure for its own orderly government, as well as for the guidance of churches seeking its intervention. Pending the formulation of such rules it became apparent that to hear all the complaints laid before the council would necessitate perpetual sittings. Hence, in the absence of General Conference legislation providing for preliminary inquiries for the *local* sifting and settling of as many cases as possible, the council had to insure its own efficiency by so framing its rules as to require that such *preliminary hearings* be had whenever possible. This made it absolutely necessary that careful records of these initial proceedings, including the evidence and pleadings in full, should be furnished to the council. In order to supply actual needs no less than four full copies must be prepared. These records and pleadings being voluminous, the expense of providing them becomes a very considerable item, taxable to the local churches concerned.

Another factor in the process is time. Every appeal must be prosecuted with strict regard to the rights of the appellee. There must first be due notice; next, sufficient time to secure evidence, make answer, and prepare pleadings; then more time for evidence, citations, and pleadings in rebuttal, and re-rebuttal, and

copies of all these for both parties, as well as for the council—and all this must be done by correspondence between busy men with whom other affairs are first. Then there must be time for the council to be called—subject to the existing engagements of eighteen men—bishops, ministers, and laymen. Then more time for the hearing and the transmission of the verdict. What happens meanwhile where the case originates is not taken into this account, but not one ever heard of a revival of scriptural holiness as a concomitant of such proceedings. Finally, when a verdict is at last rendered, of what *spiritual* value is a peace thus attained? Is it peace or sullen acquiescence?

Now a word as to those rules of procedure. There was an outcry in some quarters against some of these rules. “Why, you propose to have star-chamber proceedings.” Such critics evidently thought it would be better to admit the public and the reporters to hear the details of such dissensions and spread the story of local troubles all over the land for worldlings to gloat over, and for Christian people to read for their spiritual edification. It was plain that there would also be a demand for the presence of professional attorneys! This did not savor of Christian methods of reconciling troubles. Bishop Denny has given you the outcome of the first case.

Let no one dismiss their recital as irrelevant to unification. This involved, cumbersome, prolonged, and expensive process is the inevitable penalty of the present relations of these two sister churches. Forty years’ experience in “fraternity” must prove something. What appears is (1) that these churches cannot live side by side without ever recurring outbreaks of the denominational competitive consciousness; (2) that formal fraternity is but a first-aid recourse, not a remedy; and (3) that even compulsory arbitration gives little promise of better results than the festering of local sores to the point of incurability during tedious and expensive litigation, and spread of the infection indefinitely.

Thus the fifty-years’ war, rooted, as are all wars, in selfish competition, is left to go on. In this year of grace, while the

oldest Christian nations are proving that the phrase "civilized warfare" is a tragic mismating of words, it is our shame that six millions of Methodists should add to the general chaos by confessing that "fraternity" and "federation" are also mere verbal illusions by which they have been deceiving themselves and the world as to their spiritual unity. Disillusionment cannot now be far ahead. Verbal diplomacy has its bounds. Will the next stage be straight war without regard to treaties, the fortifying of strategic points, recriminations and reprisals, and Methodist brotherhood left a byword for another generation? It is a soul-sickening outlook. When Paul found a law in his "members" warring against the law of his mind his extremity drove him to Christ. Will Methodism find her own peace in the Christ she preaches to men? Not if a partisan construction of legal "rights" is to exclude Christ and his teaching from the problem; not if either church is to act in the spirit of a commercial convention; not if leaders who would rather carry spear and shield than wear the guerdon of the Kingdom are to dictate terms; not if either church is to seek first a vindication of its own past or present, or any partisan advantage for its people or their assumed interests. In short, if these two churches are to find Christ as their Peace and Peacemaker, they must come to him *in God's way*, not in any *preconceived way of their own*—just as both have so long preached to other offenders. And they must talk less against each other and pray more for each other. This happy transformation the preachers can bring to pass if they will, and if they are fit to preach at all, they will.

But our experience with federation will prove of value if it has taught us that between alienated brothers *heart reconciliation* is the divine cure, not such treaties as strangers make; and that the evil of family strife which we recognized as such when we first sought to regulate it, is, like other evils, not to be extirpated by temporizing methods which *give the evil a legal standing*. We should just here recall our conclusive reform argument that we give liquor a legal standing when we try to regulate it.

No family feud can be healed by deliberately planning to per-

petuate it. Even leaving out of thought our undeniable and officially declared family relationship, and regarding ourselves merely as two Christian churches placed side by side, does not avail to save our consistency. Our plight becomes even more humiliating as we think of the wrangling of our rival representatives in the presence of sinners to whom they are preaching the gospel of *forgiveness* and *reconciliation*, and of our tribal apostles of grace who are "spreading scriptural holiness" under protection of treaty guards to keep them safely apart! Is the picture too vivid?

Our General Conferences deplore strife and forbid acts of unbrotherly aggression, but the churches go on perpetuating antagonistic interests and influences, to maintain which remains a test of loyalty and service to the men who face each other in the field, singing, "Sure I must fight if I would—*win*," as a response to the General Conference duet, "Blest be the tie that binds!" And we call this Christianity in the twentieth century! Is it not more like a bold attempt to sanctify ecclesiastical militarism as a peace propaganda? We may expect contention as long as these churches continue to accept strife as the normal condition between them. Of course it will be strenuously denied on both sides that they do this. Peace declarations will be cited and treaties quoted; but it will remain true that every declaration of desire for harmony and every treaty in the interest of *peace* is a confession that the existing status is not one of peace. Nor can it be made to appear that either church has ever considered the words of Christ as applicable to itself under such circumstances, so long as both inconsistently assume that this status must continue—at least until one or the other shall yield its contention, or both shall find grounds of expediency stronger than the voice of conscience or the appeals of their Christian brotherhood have yet proved to be. Is this the best that our religion and Methodist statesmanship can do to relieve a shameful and intolerable situation? May God save the General Conferences of both churches from all implacables, and from counselors in whose vision properties and charters and

dignities and offices and preachers' chances and historic ghosts loom larger than the cross of Christ and the law of love.

Brethren, there is a psychology of war from the dangers of which even churches are not exempt.

I hold in my hand the action taken by two of our Conferences in the South—possibly by others also. The brethren on the firing line do not mean to do wrong, or to say ugly things, but they are *soldiers*. In these resolutions they formally express themselves as “convinced that the rules adopted by the Federal Council of Methodism far exceed the requirements of Christian cooperation and the intention of the General Conferences, and if enforced they would prove disastrous to the work of our church throughout the South.” There speaks the soldier on guard. Who can blame him—as a *soldier*? But mark you, these resolutions were adopted *before even a single case had been heard*, or the Rules, which related simply to order of procedure, had been tried, *or a single verdict rendered*. In such a mental state the brethren naturally declared also their lack of confidence in the court, for they say: “We therefore request that if the council be continued, the membership be selected from impartial and systematic sources.” (They probably wrote “sympathetic,” not “systematic,” as this copy reads). Thus fall six bishops, six ministers, and six laymen—all of whom, up to that fateful action, had held respectable relations to their churches. But in the same trench with their remains lies the wisdom of two General Conferences. As a further safeguard against “disaster to our church in the South,” the brethren memorialize General Conference “to so alter Paragraph 563 of the Discipline that the powers of our administrative officers may not be arbitrarily limited or the acts of our board and trustees in the development of their work be questioned or restrained.” Hence they request the omission of the words, “and also to have full power to hear and determine finally without appeal.” No questions to be asked, no restraints imposed on “the development of their work,” whatever it may cost elsewhere.

With all the horrors of the war in plain vision some Ameri-

cans madly risk travel, on private business or for pleasure, on belligerent vessels, expecting millions of men to be ready to die to vindicate their right to travel under such conditions. So it seems that our "right" to develop our work in the South must be maintained, without any restraints, at whatever cost to the Kingdom of God on earth, even at a time when the churches owe to the world an example of conciliation and peace by *arbitration*.

Another feature of the present status is presented in the following action by the leaders of our colored membership, in convention assembled at Nashville, Tennessee:

We are neither unmindful nor unappreciative of the great services and personal sacrifices of our General Superintendents in the interest of our work, and more especially of those whose episcopal residences are in the Southland; nevertheless, it is our sincere and earnest conviction that indigenous and racial episcopal supervision is absolutely essential for the fullest development of the work of our field, and we therefore approve of the proposed amendment for "Bishops for Races and Languages,"¹ and request our Board of Bishops to submit the same to the Annual Conferences of the church during the fall of 1915 and the spring of 1916, and earnestly pray their adoption.

In the same paper from which this report is taken the Editor (Colored) remarks: "It has been repeatedly said when legislation affecting our interest is before the church, that 'the colored people do not know what they want.' If we agree on any proposition *en masse*, then we are accused of voting solidly. If we divide our vote, especially on a proposition affecting us, however large the majority may be, it is said we do not know our own mind."

Now these brethren insist that after fifty years schooling they do know their own minds, and perceiving that they cannot have a General Superintendent for supervising the work among themselves, they have openly and lawfully and in good temper, asked the church to grant them bishops of their own color, to supervise the work of their own people.

¹ As proposed by the Mississippi (Colored) Conference and supported by all the Colored Conferences that have voted up to this date.

There should be no tangling that question. We may have any kind of supervision we want in mission fields, but these hundreds of thousands of our American colored people whom we have brought to this frame of mind, have a right to ask and receive what they ask, and every white Methodist should heed their petition, and at least read up their case before he allows himself to antagonize their request. I believe in granting it, as just and therefore expedient, whatever its bearing on our other problems.

A REVIEW OF THE EXISTING SITUATION

COLLINS DENNY, D.D.

THE invitation to prepare this review of the existing situation of the relations of the American Methodist churches contained the request that

we should like to have indicated what, if anything, has actually been done by any of the Methodist bodies toward bringing about a closer union. It should take account of fraternal greetings and of cooperation on the field.

This paper, by the terms of the invitation, is limited to thirty minutes. Several hours of barest outline in tersest statement would not suffice intelligently "to indicate what has actually been done toward bringing about a closer union."

SUMMARY OF SOME STEPS TOWARD A CLOSER UNION

Among many other steps it would be necessary to relate the following: The appointment by the unanimous vote of the General Conference of the Methodist Episcopal Church, South, in 1846, of the reverend Dr. Lovick Pierce as fraternal messenger to the General Conference of the Methodist Episcopal Church in 1848,

to tender to that body the Christian regards and fraternal salutations of the General Conference of the Methodist Episcopal Church, South. (Journal Genl. Conf. M. E. Ch., South, 1846, pp. 100, 101.)

The adoption unanimously by the General Conference of the Methodist Episcopal Church in 1848, that it

does not consider it proper, at present, to enter into fraternal relations with the Methodist Episcopal Church, South. (Journal Genl. Conf. M. E. Ch., 1848, pp. 21, 22.)

The communication from Dr. Pierce to that General Conference, that

You will therefore regard this communication as final on the part of the Methodist Episcopal Church, South. She can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now, or hereafter, by the Methodist Episcopal Church. And if ever made upon the Basis of the Plan of Separation as adopted by the General Conference of 1844, the Church South will cordially entertain the proposition. (Journal Genl. Conf. M. E. Ch., South, 1850, p. 190.)

The acceptance by the General Conference of the Methodist Episcopal Church, South, in 1850, of the ground taken by Dr. Pierce in his Communication (Journal Genl. Conf. M. E. Ch., South, 1850, pp. 188, 193; and 1874, pp. 554, 555); the visit of Bishops Janes and Simpson to St. Louis, Missouri, in May, 1869, bringing a communication from the Bishops of the Methodist Episcopal Church to the Bishops of the Methodist Episcopal Church, South, in which communication it is said that

the great cause which led to the separation from us of both the Wesleyan Methodists of this country and of the Methodist Episcopal Church, South, has passed away, and we trust the day is not far distant when there shall be but one organization, which shall embrace the whole Methodist family of the United States. (Formal Fraternity, p. 9; Journal Genl. Conf. M. E. Ch., South, 1874, p. 555.)

The reply of the Bishops of the Methodist Episcopal Church, South, which is too long to read and too important to summarize (Formal Fraternity, pp. 7-12) and of which only two sentences can be quoted: "Heart divisions must be cured before corporate division can be healed" and, "You could not expect us to say less than this—that the words of our rejected delegate have been ever since, and still are, our words" (McTyeire's History of Methodism, p. 680).

The adoption by the General Conference of the Methodist Episcopal Church in 1868, of the following:

Resolved, That the Commission ordered by the General Confer-

ence to confer with a like Commission from the African Methodist Episcopal Zion Church, to arrange for the union of that body with our own, be also empowered to treat with a similar Commission from any other Methodist Church that may desire a like union. (Journal Genl. Conf. M. E. Ch., 1868, p. 264.)

The presence of Bishop Janes and Rev. Dr. W. L. Harris (afterward Bishop Harris) with credentials from this Commission, at the General Conference of the Methodist Episcopal Church, South, in 1870 (Journal Gen. Conf. M. E. Ch., South, 1870, pp. 191, 196-199, 211, 230, 231; Formal Fraternity, pp. 12-18).

The response of the General Conference of the Methodist Episcopal Church, South, of 1870 (see last reference).

The adoption by the General Conference of the Methodist Episcopal Church of 1872, of the following:

To place ourselves in the truly fraternal relations toward our Southern brethren which the sentiments of our people demand, and to prepare the way for the opening of formal fraternity with them, be it hereby

Resolved, That this General Conference will appoint a delegation consisting of two ministers and one layman, to convey our fraternal greetings to the General Conference of the Methodist Episcopal Church, South, at its next ensuing session. (Journal Genl. Conf. M. E. Ch., South, 1874, p. 415; Journal M. E. Ch., 1872, pp. 403, 440.)

The memorable visit of the fraternal delegates appointed by authority of that resolution—the Rev. Dr. Albert S. Hunt, Charles H. Fowler (afterward Bishop Fowler), and General Clinton B. Fisk—before the General Conference of the Methodist Episcopal Church, South, in 1874, thus breaking the ice that had frozen between the two churches since 1848, and which, thank God, has never since frozen at that point (Journal Genl. Conf. M. E. Ch., South, 1874, pp. 415, 416).

The resolutions adopted by the General Conference of the Methodist Episcopal Church, South, in 1874 (Journal Genl. Conf. M. E. Ch., South, 1874, pp. 540-550, 553-563; Formal Fraternity, pp. 34ff.), which resolutions included the sugges-

tion of the Rev. Dr. Alpheus W. Wilson (now Bishop A. W. Wilson) that a commission be appointed "to remove all obstacles to formal fraternity between the two Churches," out of which, the General Conference of the Methodist Episcopal Church in 1876 concurring (Journal Genl. Conf. M. E. Ch., 1876, pp. 274, 278) came the Cape May Commission (Formal Fraternity, pp. 58, 59).

The Cape May Commission itself, at which was adopted unanimously a

Declaration and Basis of Fraternity between said churches, namely: Status of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South, and their coordinate relation as legitimate branches of Episcopal Methodism:

Each of said Churches is a legitimate branch of episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784.

Since the organization of the Methodist Episcopal Church, South, was consummated in 1845, by the voluntary exercise of the right of the Southern Annual Conferences, ministers and members, to adhere to that communion, it has been an evangelical church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections. (Formal Fraternity, p. 67; Journal Genl. Conf. M. E. Ch., South, 1878, pp. 89-92.)

which action deserves the encomium of Joshua Soule touching "the spirit of peace, brotherly kindness, and charity, which marked the adoption by the General Conference of 1844 of the 'Plan of Separation,' as a scene of the truly moral sublime" (Journal Genl. Conf. M. E. Ch., 1848, p. 134).

The approval by both General Conferences of the work of the Cape May Commission, and that the action of that commission was final (Journal Genl. Conf. M. E. Ch., South, 1878, p. 89; Journal Genl. Conf. M. E. Ch., 1880, p. 160).

The initiation by the General Conference of the Methodist Episcopal Church, South, of 1894, of a commission on federation, every word of which was written by the Rev. Dr. E. E.

Hoss (now Bishop Hoss) (Journal Genl. Conf. M. E. Ch., South, 1894, p. 117, 128, 217-219).

The invitation on May 11 and 16, 1908, of the General Conference of the Methodist Episcopal Church to the General Conference of the Methodist Protestant Church "to renew organic fellowship with the Methodist Episcopal Church," that the two churches should become "organically one" (Journal Genl. Conf. M. E. Ch., 1908, pp. 315, 622).

The response, dated May 22, 1908, of the General Conference of the Methodist Protestant Church suggesting that "this appeal be carried on to the Methodist Episcopal Church, South, and to other Methodist bodies in America" (Journal Genl. Conf. M. E. Ch., 1908, p. 379).

The adoption subsequently on May 30, 1908, by the General Conference of the Methodist Episcopal Church in 1908, "that the time for organic union with the Methodist Episcopal Church and the Methodist Episcopal Church, South, does not seem to have fully come" (Journal Genl. Conf. M. E. Ch., 1908, p. 622).

The meeting of the Commission on Federation representing the two episcopal Methodisms at Ocean Grove, New Jersey, on July 6, 1910, and the official visit to that meeting of Rev. Dr. T. H. Lewis, of the Methodist Protestant Church to suggest an early joint meeting of the commissions of the three churches (A Record of All Agreements Concerning Fraternity and Federation between the Methodist Episcopal Church and the Methodist Episcopal Church, South, p. 26).

The meeting of the commissioners of the three churches in Baltimore, Maryland, in December, 1910, and of the presentation to that meeting of a communication from the commissioners of the Methodist Episcopal Church, in which communication occurs the statement that they

are ready to take up with our brethren of the other churches the question of organic union, which we regard as the paramount object of this meeting. (A Record of All Agreements, etc., p. 27.)

The adoption by the full commission of the three churches there assembled, that

it appears to be our imperative duty earnestly to consider the expediency and practicability of some form of unification that will further allay hurtful competition and conserve all vital interests. (A Record of All Agreements, etc., p. 28.)

The appointment at that time of a special committee of nine, consisting of Bishop Earl Cranston, Rev. Dr. John F. Goucher, and Mr. R. T. Miller of the Methodist Episcopal Church; Rev. Drs. T. H. Lewis and M. L. Jennings, and Mr. E. R. Harris of the Methodist Protestant Church; and Bishop E. E. Hoss, Rev. Dr. Frank M. Thomas, and Mr. M. L. Walton of the Methodist Episcopal Church, South, with instructions

if found practicable, to bring to this Joint Commission a plan for submission to the General Conferences and people of the respective churches, said plan to provide for such unification, through reorganization of the Methodist Churches concerned, as shall insure unity of purpose, administration, evangelistic effort, and all other functions for which our Methodism has stood from the beginning. (A Record of All Agreements, etc., p. 29; Journal Genl. Conf. M. E. Ch., South, 1914, p. 260.)

The meeting in Cincinnati, Ohio, January 18, 1911, of this special committee of nine, with Bishop Walden substituted for Doctor Goucher, and Mr. W. G. M. Thomas for Mr. Walton (A Record of All Agreements, etc., p. 29).

The presentation to the special committee of nine by Bishop Cranston of the following paper as a suggested outline for a program of procedure:

What is our aim? *Answer*, Unification.

By what process? *Ans.*, Reorganization.

What is the most direct and orderly method of testing the practicability of such unification? *Ans.*, (1) Let us see if we can agree upon some constitutional basis of government. (2) This secured, let us consider points of agreement and disagreement in matters of expediency and polity, with a view to their adjustment where necessary. (3) Let us then proceed to construct a book of Discipline in essential features, adapting and eliminating parts of existing

Disciplines with reference to ends deemed most desirable. (4) Take up property and institutional interests. (A Record of All Agreements, etc., p. 32.)

The five papers presented by the three commissions at the Cincinnati meeting (A Record of All Agreements, etc., pp. 33-39).

The following report unanimously agreed upon by the nine commissioners:

To the Joint Commission on Federation of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South.

We, the undersigned, your committee of nine, appointed by you at your session in the city of Baltimore in December, 1910, with the following instructions, "to consider the causes which produce friction and waste and injury rather than promote the common cause—namely, the spreading of Scriptural holiness through these and other lands—and, if found practicable, to bring to this Commission a plan for submission to the General Conferences and people of the respective Churches, said plan to provide for such unification through reorganization of the Methodist Churches concerned as shall insure unity of purpose, administration, evangelistic effort, and all other functions for which our Methodism has stood from the beginning," met in the city of Cincinnati, Ohio, on January 18, 1911, and spent three days in careful, prayerful discussion of the task assigned to us.

After considering at some length the causes which produce friction and waste and injury, we were enabled to unanimously agree upon the following suggestions. The magnitude of our task and the time at our disposal prevented the consideration of other elements involved in a complete plan of unification through reorganization.

1. We suggest, as a plan of reorganization, the merging of the Methodist Episcopal Church, the Methodist Protestant Church, the Methodist Episcopal Church, South, into one Church, to be known as the Methodist Episcopal Church in America or the Methodist Church in America.

2. We suggest that this church shall have throughout common Articles of Faith, common conditions of membership, a common hymnal, a common catechism, and a common ritual.

3. We suggest that the governing power of the reorganized Church shall be vested in one General Conference and three or four Quadrennial Conferences, both General and Quadrennial Conferences to exercise their powers under constitutional provisions and restric-

tions, the General Conference to have full legislative power over all matters distinctively connectional, and the Quadrennial Conferences to have full legislative power over distinctively local affairs.

4. We suggest that the General Conference shall consist of two houses, each house to be composed of equal numbers of ministerial and lay delegates. The delegates in the first house shall be apportioned equally among the Quadrennial Conferences and elected under equitable rules to be provided therefor. The ministerial delegates in the second house shall be elected by the ministerial members in the Annual Conferences, and the lay delegates by the laity within the Annual Conferences, under equitable rules to be provided therefor. Each Annual Conference shall have at least one ministerial and one lay delegate. The larger Conferences shall have one additional ministerial and one additional lay delegate for every — ministerial members of the Conference, also an additional ministerial and lay delegate where there is an excess of two thirds of the fixed rate of representation. All legislation of the General Conference shall require the concurrent action of the two houses.

5. We suggest that the Quadrennial Conferences shall name the bishops from their several jurisdictions, the same to be confirmed by the first house of the General Conference.

6. We suggest that the Quadrennial Conferences shall be composed of an equal number of ministerial and lay delegates to be chosen by the Annual Conferences within their several jurisdictions according to an equitable plan to be provided for.

7. We suggest that Annual Conferences, whose boundaries shall be fixed by the Quadrennial Conference, be composed of all traveling, supernumerary, and superannuated preachers within their prescribed boundaries, and that the principle of lay representation in the Annual Conferences be recognized.

8. We suggest that neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to interpret the constitutionality of its own actions.

E. E. HOSS,	FRANK M. THOMAS,
EARL CRANSTON,	T. H. LEWIS,
R. T. MILLER,	M. L. JENNINGS,
W. G. M. THOMAS,	S. R. HARRIS.
JOHN M. WALDEN,	

(Minutes of the Joint Federation Commission, Chattanooga Meeting, pp. 15, 16.)

Time does not permit any discussion of these great events, nor even of such a passing reference to much that is of importance.

This brings me to the matter which I understand I am briefly to present, for my last communication from the committee to arrange for this conference says:

It would be quite proper for you to present the proposed plan of action with your interpretation upon it, showing the temper, purpose, and reasons which prompted the action.

ADOPTED SUGGESTIONS FOR UNIFICATION BY REORGANIZATION

In Chattanooga, Tennessee, May 10-12, 1911, the commissioners of the three churches met to consider the report of the special committee of nine.

The following members were present: Bishop J. M. Walden, Bishop Earl Cranston, Bishop C. W. Smith, Dr. W. W. Evans, Dr. R. J. Cooke (now Bishop Cooke), Dr. G. A. Reeder, J. A. Patten, R. T. Miller, F. M. Hayes, of the Methodist Episcopal Church; Dr. T. H. Lewis, Dr. M. L. Jennings, Dr. D. G. Helmick, Dr. C. D. Sinkinson, S. R. Harris, J. J. Barge, J. E. Peterson, W. N. Swift, of the Methodist Protestant Church; Bishop A. W. Wilson, Bishop E. E. Hoss, Bishop Collins Denny, Dr. F. M. Thomas, Dr. C. M. Bishop, Dr. W. J. Young, W. G. M. Thomas, R. S. Hyer, W. B. Stubbs, of the Methodist Episcopal Church, South. (Minutes of the Joint Federation Commission, Chattanooga Meeting, p. 13.)

At the close of the first day, Bishop Wilson being sick, Bishop R. G. Waterhouse took his place. On the last day, Mr. R. P. Purse was substituted for Mr. Hyer, and Rev. Doctor W. E. Thompson for Dr. Young. (Minutes of the Joint Federation Commission, Chattanooga Meeting, pp. 19, 23.)

For three days, with three sessions each day, the joint commission prayed and thought and discussed and conferred, and finally with a rare unanimity agreed on a report. Naturally, necessarily, the result was a compromise.

The *purpose* was to achieve what can be summarily stated in the words of the venerable and beloved Dr. Lovick Pierce, who unable to be present in person as a fraternal delegate to the General Conference of the Methodist Episcopal Church in 1876, wrote to that body,

There is but *one* Episcopal Methodism in the United States of America, and you and we together make up this one Methodism. (Formal Fraternity, p. 44; Journal Genl. Conf. M. E. Ch., 1876, p. 418.)

and to widen the proposed union by including another branch of Methodism. We aimed to bring the fragments of what is really one church into a unity cemented by love—the sole bond of true union, and to do this without loss of self-respect, or the sacrifice of anything of real worth in any branch of Methodism.

Some of the *reasons* for the attainment of this purpose were that unquestioned wrongs would be righted, frictions would be allayed, waste would be reduced, the mouths of adversaries would be stopped, and the churches would be brought more nearly into harmony with the will of God, whose will we all profess to seek, and by his help to do. Mutual love and respect would be promoted by closer acquaintance, by the opportunity to know the unselfishness, the high-mindedness, the loyalty and devotedness, and devoutness of the people of other branches of Methodism whom now we all too slightly touch and appreciate.

The *temper* of the men can be spoken of without shame, indeed with Christian pride. All loved Methodism, each loved his own branch. All were men of conviction, courage and readiness to speak their own minds. There was no lack of respect for one another, and difference of opinion did not become a personal difference. Arguments were separated from the persons advancing them, and at times were ground to powder, or burnt in the fire of friendly controversy. Divisions were not always along church lines, for often commissioners from the same church were in opposition. Those brethren came to know one another, to respect one another, to love one another. Limit the union to the men who have conferred, and it is possible, yea, it is probable that they could unite with a shout.

After the adoption of the report, which is too well known to need quotation, the commissioners of the Methodist Episcopal Church, South, offered the following:

In view of the gravity of the whole situation, and of the possi-

bility of arousing unbrotherly discussion and of consequent loss and damage to Methodism through the presentation of plans not fully matured,

Resolved, 1. That we issue an address stating that while we have been able to reach conclusions on some very important points, there are other matters too serious to be adjudicated without long and careful consideration.

Resolved, 2. That we report the same fact to our General Conferences and ask for more specific instructions.

After a short recess to consider this paper, the Commissioners of the Methodist Episcopal Church announced their acceptance, with a slight verbal change, of the first resolution, and their desire to substitute for the second the following:

Resolved, secondly, That the executive officers of our respective commissions be authorized to call later meetings of the joint commission when deemed expedient, and that all that has been or may be developed through our deliberations be reported to our several General Conferences as the basis of such specific action and authorization as may to them appear desirable. (Minutes of the Joint Federation Commission, Chattanooga Meeting, pp. 23-25.)

This paper thus amended was adopted. No later meeting of the joint commission has been called.

The joint commission published an address, headed, "To the Methodists of the United States, Greeting." In this address occurs the statement:

As in duty bound, we shall make a full report of our conclusions, as far as we have been able to reach any conclusions, to the General Conferences. (Minutes Chattanooga Meeting, p. 27; Journal Genl. Conf. M. E. Ch., South, 1914, p. 262.)

THE ACTIONS OF THE THREE GENERAL CONFERENCES

Again and again the joint commission announced that its report was to be submitted to each of the three General Conferences.

To the General Conference of the Methodist Protestant Church in 1912 the commission of that church

submitted a printed copy of the proceedings of the joint commission in full. It added its own report, one item of which was as follows:

Fourth, this commission, being instructed to make suggestions for further action to the General Conference, desires to offer the following:

(1) The series of suggestions agreed upon by the joint commission are confessedly but a fragment, relating only to a small part of the organization of the new church. And they are presented for the consideration principally of the two episcopal Methodisms, since the first great problem with them is to discover a form of General Conference organization under which they can live harmoniously together. With this phase of the problem the Methodist Protestant Church has little immediate concern, having itself no sectional question, and its fundamental principle of equal lay representation being freely conceded in all the plans proposed. Your commission does not deem it necessary, therefore, that this General Conference should express itself on the merits of these suggestions at this time.

(2) The second suggestion of your commission is that this General Conference continue this commission, or appoint another, for the purpose of carrying on to completion the negotiations so auspiciously begun, repeating our declaration of 1908 that we are "ready to go as far and as rapidly in consummating a universal Methodism as the interests and integrity of our own denomination will permit"; and asserting as the fundamental condition of this movement that the two episcopal Methodisms must come into agreement before we can go further than we have gone. This report was adopted. (Letter from Rev. Dr. T. H. Lewis to Collins Denny, giving copy of the action of the Genl. Conf. of the M. P. Ch., of 1912; Journal Genl. Conf. M. E. Ch., South, 1914, p. 262.)

The General Conference of the Methodist Episcopal Church of 1912 took no action on this report of the joint commission. (Journal Genl. Conf. M. E. Ch., 1912, pp. 741-744; Journal Genl. Conf. M. E. Ch., South, 1914, p. 262; Episcopal Address to the Genl. Conf. M. E. Ch. South, Journal, 1914, p. 37.)

The General Conference of the Methodist Episcopal Church, South, in 1914, by a unanimous vote, adopted the suggestions

as tentative, but nevertheless containing the basic principles of a genuine unification of the Methodist bodies in the United States, and especially of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization, as

feasible and desirable, and hereby declares itself in favor of the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in accordance with this general plan of reorganization, and in favor of the unification of all or any Methodist bodies who accept this proposed plan after it has been accepted by the Methodist Episcopal Church. However, we recommend that the colored membership of the various bodies be formed into an independent organization holding fraternal relations with the reorganized and united church. (Journal Genl. Conf. M. E. Ch., South, 1914, pp. 263, 264, 259.)

It remains for the General Conference of the Methodist Episcopal Church to take such action as in its wisdom seems to be best.

SOME NEEDED CLEARANCES

To keep the record clear two points must be noticed:

(1) That the report of the joint commission is *not*, as has been so widely, so constantly, and so emphatically asserted, the "Plan of the Methodist Episcopal Church, South." That report is the result of long deliberations of the accredited commissioners of the three churches, and no one of the three is entitled to the praise, or is worthy of the blame that rightly attaches to the report. For the report the three churches are equally responsible. The report of the joint commission came before the General Conference of the Methodist Episcopal Church, South, after it had been submitted to the other two General Conferences, because the accredited commissioners of that church had agreed with the accredited commissioners of the other two churches that the report should be submitted for action to each of the General Conferences concerned. It was submitted to the General Conference of the Methodist Episcopal Church, not as "the Plan of the Methodist Episcopal Church, South," for the General Conference of the latter church had not then met; but as the report of the joint commission, one third of whose members were the accredited commissioners of the Methodist Episcopal Church, acting as such by the appointment of that church and in its name, and because those commissioners agreed with

the commissioners of the other two churches to take it to their General Conference.

It should be noted again that after the adoption of the series of suggestions the commissioners of the Methodist Episcopal Church, South, regarded the "whole situation" for Methodism as so "grave" that they requested a reference to the several General Conferences "for more specific instructions." The commissioners of the Methodist Episcopal Church "thought it not good" to make this reference and to have this delay. "The contention was" not "so sharp between them that they departed asunder one from the other," but the commissioners of the Methodist Episcopal Church, South, yielded their judgment to that of the commissioners of the Methodist Episcopal Church, and the report went to the three General Conferences. (Minutes of the Joint Federation Commission, Chattanooga Meeting, pp. 23-25.)

(2) The report is not a "plan," was not intended to be a "plan," but was specifically declared to be "merely the result of our explorations in search of a basis of union." (Journal Genl. Conf. M. E. Ch., South, 1914, p. 262; Chattanooga Meeting, p. 26.)

One of the last acts of the joint commission in its Chattanooga meeting was to pass the following paper, bearing the signatures of "Collins Denny, E. E. Hoss, Earl Cranston, R. J. Cooke, and R. G. Waterhouse":

When we began the consideration of the report of the sub-committee of nine, resolutions were adopted for the purpose of guarding against the misconception of our people or by the public of the significance to be attached to the conclusions reached, and it was declared that the report dealt only in outline with but a part of the principal questions involved, being simply illustrative of the present status of our deliberations, and was to be taken simply as suggestive of possible lines of procedure; now, therefore,

Resolved, That at the close of our deliberations we emphasize the statement that the suggestions here outlined are only tentative, that in no sense are these suggestions a plan, but merely the result of our exploration in search of a basis of union.

It has not been possible to think through even the questions that have come before us. Other questions not yet touched will need to be weighed, analyzed, and carefully stated. (Minutes of the Joint Federation Commission, Chattanooga Meeting, pp. 26, 28.)

As a matter of course, any one of the three churches, without the slightest impropriety, can do with this report as the College of Bishops of the Methodist Episcopal Church, South, in the Episcopal Address to the General Conference of 1914, properly said that General Conference could do :

It is for you to determine, therefore, whether you will indorse what your Commissioners have done or modify it or ignore it or completely reject it. (Journal Genl. Conf. M. E. Ch., South, 1914, p. 37.)

FEDERATION

Federation that at first seemed to promise some solution of existing difficulties, has been a failure. Not to the commissions, nor to the General Conferences has the failure been due. Agreements have been made and ratified, but performance has not followed. An existing or prospective footing in a community has been stronger than solemn agreements. The commissioners have been ready to act, but the forces behind the commissioners have been opposed. The sentiment of the church has not been ripe to yield a possible advantage or to correct a possible wrong. Worse now is the condition than in 1894, when federation was first officially proposed, because the points of friction are now more numerous and perhaps more acute. The Federal Council of Methodism has not been able to settle even a single case, and its last action seems to be its expiring breath. That last action was the following :

Inasmuch as the first case to come for decision before the Federal Council of Methodism has been so complicated, and has also been embarrassed by the publication and editorial and other discussion in the church press of the contentions of the church in question before the case came to a hearing, thus causing misunderstanding and arousing sentiment in the church,—this Federal Council is convinced that any decision it could reach in this case under existing circumstances would be futile, and would thus hurt

American episcopal Methodism more than it could help either of its branches.

Resolved, That it is the sense of the members of the Federal Council of Methodism, until the authority and binding power of the Federal Council as constituted by the two General Conferences of our respective churches, is fully recognized by the entire appointing power and the boards which make appropriations it would be unwise and involve needless expense to have further sittings. (Minutes Federal Council of Methodism, Atlanta Meeting.)

A QUESTION LARGER THAN THAT OF THE UNION OF AMERICAN METHODISM

Methodism sadly needs great statesmen, men who can impellingly tell her what she ought to do. The history of Methodism shows that the centrifugal force has often overbalanced the centripetal. The bond of union has been broken by divisive tendencies too strong to be held in check. In the past she has drawn geographical and national lines, and lines neither geographical nor national. In 1828 Canada Conference was set off as a separate church established, and from that year the Methodists of these United States have exercised no jurisdiction nor conducted any work in that country. This peaceful separation was "in consequence of their union with a foreign ecclesiastical government." (General Conference Journal, vol. i, p. 338.)

At that time the government of the church was not sufficiently elastic to preserve a union embracing two worldly governments. In 1907 the Japan Methodist Church was set off as a separate ecclesiastical government, and American Methodism will work in Japan only till Japanese Methodism can provide for its own needs. How long will it be before China and India and the several States of South America, and Africa itself, will have separate, distinct, and independent Methodisms, with which American Methodism will have no other connection or fellowship than the exchange of fraternal delegates? The Methodisms of England, Australia, Canada, and America have the strong tie of a common doctrinal belief, not even yet welded into a system,

and possibly never to be thus welded. They have in common the Wesleys and their blessed work. But with the need of the world manifest to us must the fragments of Methodism continue to work as fragments, and to break into additional fragments? Is it not long past the time to end the dispensation of fragmentation? Cannot these separate bodies be brought at least into the unity of a constellation, harmonious within itself, yet as a bound whole circling in its orbit of light around the Son of God? Among the millions of Methodists is there no eye so clear-sighted and far-sighted as to point out the way to a greater union which will at the same time preserve the self-respect and efficiency of the several parts? Is a decennial meeting of an Ecumenical Methodist Conference the best the Methodism of the world can do? Is it all that Methodism ought to do? For centuries the Church knew no geographical limits, the religion of our blessed Lord was bound by no imperial ties. Not even the broad Empire of Rome confined the Church of God. It was catholic in its divine call, catholic in its proposed extent, catholic in its love for men, catholic in its remedial message. Are we ever to see the scattered fragments of Methodism reunited? Oh that God would speedily send Methodism a man who would lead us to gather up the fragments that remain.

THE MORE EXCELLENT WAY

Is union desirable? Would it be beneficial? Does not our Lord pray that believers on Him may be made perfect in one? If there could be a union under one Methodist government, and if those thus united did not love one another, would not that be a Synagogue of Satan rather than the Church of God? Can a union without love be a union in God? Nay, rather would not such a union be a union of sinners, and so a unity in Satan? A marriage without love is misery or divorce, possibly both. Is union the root with love as the flower, or is love the root with union as the flower? Is it not clear that our Lord makes union the *result* of perfect love, not the means to it?

Oh that our Lord would lead us into that more excellent way, a way more to be desired and greater than the tongue of angelic eloquence, a way more to be desired and greater than gifts and accomplishments, more to be desired and greater than the bestowment of all our goods, or even than martyrdom itself, the way of love. Only as we walk together in that way can we reach a union that God will bless, or that man can respect, or that we can continue. Blessed is the man whose fingers mend the rent in the seamless robe of Christ.

Forgiveness of sin, on which through the mercy of our Lord Jesus Christ, our all depends, is not simply pardon, not simply escape from the wrath to come, it is power from God to do His will, and His will is that we love one another, and love is outward pointing and outward pouring.

We are become a reproach to our neighbors, a scorn and derision to them that are round about us.

How long, Lord? O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

Wherefore should the heathen say, Where is their God?

So we thy people and sheep of thy pasture will give thee thanks for ever: We will show forth thy praise to all generations. Psalm 79. 4, 5, 8-10, 13.

Amen and amen.

**THE PROBLEM:
SECTIONAL CHARACTERISTICS**

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THE PROBLEM: SECTIONAL CHARACTERISTICS

JAMES W. LEE, D.D.

ANYONE can easily see that it would be difficult to find two words respectively representing realms of reality further apart than climate and unity. Climate stands for weather, atmosphere, material environment. Unity represents the practical togetherness of personal spirits related to one another in such a way as to form one body, which when fitly joined together and compacted by that which every member supplies, according to the effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love.

Climate has to do with that which is without us; unity with that which is within us. Physically, we live, and move, and have our being in climate. Spiritually, we live, and move, and have our being in unity. As dependent on climate, we are exclusive. No two of us can breathe the same atmosphere at the same time. As dependent on unity, a thousand of us, a million of us, a billion of us, are just the same as one. Enough people to fill a closed room completely would use up all the climate capable of supporting life in it, at once. But if all the people on the planet were to get together into the same body, instead of limiting the life of any individual member thereof, each one's part would be so increased as to be equal to that of the whole. No two squirrels can be in possession of the same hickory nut and eat it at the same time and no two persons can be in possession of the same pocket-knife and use it at the same time; but all the millions of all the ages can share the same knowledge, find inspiration in the same love, rejoice in the same hope, and be sustained by the same courage, at one and the same time.

Climate represents an indefinite aggregate of undifferentiated parts, side by side, each indifferent to the others. Unity stands

for an organism of differentiated members, each implying and pointing to the others. It is only intelligent, self-conscious persons who can come together in the bonds of unity. In such a living system of unity each individual member of it becomes a subject, and finds for its objects all the others in the same body, and thus each subject in the body can go out among all the objects with which it has identified itself without losing itself. Each member of the social whole, bound into one body, makes all the others at once instrumental to and also integrant portions of its own life and being.

It is true, however, that though the distance between climate and unity is so great, the one may, in some remote, indirect way, influence the other. Buckle, in his *History of Civilization*, attempted to show that human character and achievement were but an affair of climate. He accounted for the differences and temperaments in people on the ground of soil, atmosphere, weather, and physical environment. He proceeded upon the assumption that an equation can be formed between one's food and one's thought, between the atmosphere one breathes and the religion one experiences. But the theory of Buckle is not sustained by the teachings of history. Civilization is far more than a natural product.

If the history of Israel, from the time of Abraham to the coming of John the Baptist, was but a natural product, as easy to be accounted for as the grapes, the figs, the olives we find growing in Palestine, why is it that the grapes, the figs, the olives are still growing there, while we find no more men like Moses, David, and Isaiah to lead, to rule, and to prophesy? There are the same Judæan hills and valleys. The physical conditions that made the corn and the honey and the cattle are there, and there still are found the corn, the honey, and the cattle. But no man like Moses evermore climbs Sinai to get the law on tables of stone, or Pisgah, to see the Promised Land and die. No man, after God's own heart, like David, any more minds sheep, watches the stars, and writes poetry there. Never more do we find there a man like Isaiah, struggling on his knees

in prayer, that he may rise up to give his people the miracles of God. A shallow, degenerate, and fickle people dwell amid the groves and the vines where once lived the great race which gave to men their ethics and the outlines of true religion.

A modern French writer attributes the gayety of France, the cheerfulness of its outlook on life, to its sunny climate. He said it was the gloomy North, with its fogs and clouds, that is responsible for the dismal theologies, for the severe, forbidding moralities, that have held sway in those sunless realms. And yet it was amid the radiant light and glory of sunny France that John Calvin was born, who conceived perhaps the severest theology ever formulated since the days of Augustine. It was away up in cold and dark and bleak Koenigsberg, Germany, that Immanuel Kant grew and produced the most hopeful philosophic system of thought in modern times.

Professor Ellsworth Huntington, of Yale University, in a new book entitled *Climate and Civilization*, which he has just written, takes practically the same position as that defended by Buckle. He claims that the downfall of Judæa, Greece, and Rome was owing to changes of climate. There cannot be any great difference between the climate prevailing now in Palestine and that of twenty-five hundred years ago, because the fruits and trees and animals we find there to-day are the same we know to have been there in the time of Isaiah. Thomson's *Land and the Book* was written to show that the Holy Land of to-day is the best commentary on the Palestine of the great days of the chosen people.

The temptation to find some cause for the ups and down of civilization, outside the man's own will has been great throughout all past ages. Our first parent—poor old Adam—has, from time immemorial, served as a handy and convenient form of Fate for many people. This is the old refrain of the herd, that makes a god of its feebleness and bows down before it. Man has found it much more in accordance with his indolence and love of ease to trace the disorders of the universe to some particular form of Fate than to think of himself as responsible

for them and charged with the duty of regulating them. Buckle and Huntington make a god of weather and bow down to that. The downfall of Judæa, Greece, and Rome was not due to any changes of climate, but to the sins of their people. Climate doubtless does, in a limited way, stimulate or depress the bodies of people, but it is in unity that we find the truth from which and in relation to which we can account for the ups and downs of civilization. An invisible unity enfolds and saturates us all, and is to the world of humanity what the law of gravity is to the world of matter. Toward this unity man tends by the highest and best that is within him. He can break with the impulse that draws him toward it, but in so doing he violates the structure of his moral and spiritual being and moves toward chaos and ruin. The universal organization of the human race into one social whole is the one grand far-off event toward which the whole creation and the whole process of history moves.

The cold climate of the North and the warm climate of the South have not really had any determining effect in the direction of producing differences in temperament or points of view among the people living in the two sections of our common country. Certain ideas, sentiments, and opinions prevail in the South at one time, and afterward cease to dominate that section, and become prevalent in the North. For instance, it is well known that the Southern people were the original abolitionists; but afterward, they favored—or at least accepted—the institution of slavery. The Trustees of the Georgia colony prohibited slavery in the Territory until 1749, when it was proposed, under certain restrictions, to permit slavery. The movement to introduce slaves into Georgia so aroused the people that the citizens of Frederica, on St. Simon's Island, in Georgia, were the first in the history of this country to sign a protest against the introduction of slavery. This document contained these words: "Introduce slaves, and we cannot but believe that they will return one day to be a scourge and a curse to our children and to their children's children."

In 1787 Virginia ceded to the Federal Government all that

part of the country, known as the Northwest Territory, out of which were formed the States of Indiana, Illinois, Wisconsin, and Michigan, with the understanding that African slavery should never be introduced into the territory. Yet in 1802 a convention was held in Vincennes, Indiana, to consider the question of petitioning the government to rescind the ordinance of 1787, and permit the introduction of slaves into the Territory of Indiana. At this convention a resolution was unanimously passed to ask Congress to abrogate the 1787 ordinance by which slaves were prohibited. William Henry Harrison, afterward President of the United States, was appointed chairman of a committee to visit Washington and intercede with the government to repeal the ordinance of 1787 as far as Indiana was concerned. John Randolph, of Virginia, was chairman of the committee to which the Indiana Petition was referred, and as chairman he recommended that the request be not granted.

Forty-five years after the citizens of Frederica signed a protest against the introduction of slaves into the colony of Georgia, Eli Whitney, having just graduated from Yale College, came down to the State to live in the home of Mrs. General Nathaniel Greene. There he saw the Negroes picking with their fingers lint cotton from the seed. This quickened his genius in the direction of seeking to devise a method of getting the lint cotton from the seed in a better way. So, in about 1794, Whitney secured a patent for his cotton gin. This invention had at once the practical effect of increasing the value of Negro labor to a tremendous extent. The climate of the North was not friendly to the Negro's comfort and well-being; and, besides, his labor was not valuable there. The Southern people, therefore, gradually came to regard slavery as not an unmixed evil. They thought the Negro far better off as a slave to humane masters in the South than as a slave to barbarian masters in Africa. They thought it better for the Negro to be in America, learning to wear clothes, speak the English language, and experience the Christian religion, than to remain in his native country, a naked, ignorant, and superstitious savage. So the owning of slaves in

the South, instead of being thought a crime by Southern masters, was looked upon as an opportunity.

At the General Conference of 1844 it was known that Bishop James O. Andrew, through marriage, had come into the possession of slaves. This fact led to the division of Methodism into two separate ecclesiastical bodies. Because the Negroes' labor was not profitable in the cold North, and was profitable in the warm South, the Negroes in 1844 were nearly all living in the Southern States. So, in a roundabout sort of way, we may say that the division of Methodism and the secession of the Southern States from the Northern States sixteen years after the division of Methodism was an affair of climate if by any stretch of poetic license we may think of the Negro as so much human weather. Had there been no Negro in the United States, there would have been no division of Methodism and no division of the States of the Union.

If the Southern side of Mason and Dixon's line had been the cold side and the Northern side the warm side, then the Negro would have remained in the North and the South, left without property-rights in his labor, would doubtless have been the section in which a conscience in favor of freeing the Negro would have been developed. So the only way the matter of climate has had anything to do in favor of or against the unity of Methodism has been in just so far as the elements of rain, atmosphere, sunshine, and climate have, in one way or another, managed to get themselves packed away into the lives of our Brothers in Black. It is easy to note differences, North and South, in mental weather and ecclesiastical weather, but these inferior forms of climate have not been produced by outside environment, but by the breathing, palpitating climate brought by the Negro from Africa.

If the different forms of outside weather prevailing North and South had been determining influences affecting the character and achievements of the people of the two sections, then there would have been uniformity of results; but there have been no important facts to indicate the slightest bearing of physical

environment on our character, or sentiment, or achievement. Take, for instance, the period beginning with the first President of the United States down to the Civil War, and fifty years after the Civil War, down, say, to 1910, and we will see that if what the people of the two sections did in the years before the war and during the fifty years after the war had been owing to climate, we would find results similar in both sections. We note, on the other hand, an entirely different state of things prevailing in the country up to 1860 from what has prevailed for the fifty years down to 1910.

Up to the beginning of the Civil War the South had control of the government. The South had a majority of presidents chosen. The South had fifty years of Southern presidents while the North had twenty-one. Of judges of the Supreme Court sixteen were from the South and twenty-one from the North, though nearly four fifths of the judicial business had arisen in the North. The South had thirteen of the vice-presidents and the North twenty-nine. The South had sixteen speakers of the House, the North twelve. Of attorneys-general the South had eight, the North eleven. Of foreign ministers, the South had forty-five, the North seventy-seven. The South had a majority of the higher officers in both the army and the navy, while the larger proportion of the soldiers and the sailors had gone from the North. Of clerks, auditors, and comptrollers filling the executive department the records show that of the persons thus employed the South had a majority, and yet with but one third of the white population of the republic.

Now, since the close of the war the North has had forty-seven years of presidents and the South, up to 1910, one. Of justices of the Supreme Court, the North since the war, up to 1910, has had twenty-four, the South seven; of vice-presidents the North has had eleven, the South one; of presidents pro tem. of the United States Senate the North has had sixteen, the South one; of speakers of the House of Representatives the North has had ten, the South two; of secretaries of state the North has had sixteen, the South not one; of secretaries of the treasury, the

North twenty-two, the South two; of secretaries of war, the North, nineteen, the South, three; of secretaries of the interior, the North eighteen, the South two; of secretaries of the navy, the North fifteen, the South two; of secretaries of agriculture, the North five, the South not one; of postmasters-general, the North twenty-four, the south three; of attorneys-general the North twenty, the South three. Up to 1910 only three Southern men had gone as ministers to Russia since 1861. Not a Southern man had gone to the Court of St. James. Only two Southern men had gone as ministers to Austria. Only two Southern men had been sent as ministers to France. Not a solitary Southern man had gone as minister to the German Empire, not one to Italy, only two to Spain, and the same proportion holds good for the consular service of the country from 1861 down to 1910.

Climate had nothing to do with the differences in states of mind which resulted in keeping the South in control of the government for more than sixty years before the war and the North in control of the government for more than fifty years after the war. The Negro has been the innocent and unconscious occasion of whatever there are of sectional characteristics, differences in points of view, temperament, etc., North and South, which may in any sense be considered as factors in the movement for or against Methodist unity. It has been suggested that in this paper the question be discussed of what weight, if any, is to be attached to the differences in temperament and points of view as found in the Northern and Southern sections of our country in so far as they may be considered as factors in the way of union. In response to this, it is enough to say here that our little, local, passing, perishing, temperamental differences, however brought about, should have no more weight with us, as Methodists, in comparison with the importance of unity, than the light of a lot of tallow candles should have with men interested in the general subject of illumination in comparison with the light of the sun.

Unity is infinitely deeper and richer than climate, because it represents that which is spiritual, while climate stands for that

which is material. When the race gets together in the bonds of unity, man will be able to subdue and change the world's climate to suit his convenience. Man has already entered sufficiently into the meaning and spirit of unity to find himself able, through the great Assouan Dam, to change the climate of Egypt. It would be much easier to prove that civilization based on unity can make a climate of its own than to prove—as Professor Huntington has sought to do—that climate, variable, cold, or otherwise, can make a civilization of its own. It is claimed by great engineers that the whole South American continent will soon be made as pleasant and healthy a region in which to live as can be found in any part of the world. When the soul ceases to be impotent through isolation and self-centered selfishness, when it comes into harmonious reciprocal relation with other conscious spirits, it finds itself in touch with tides of influence and sources of power by the aid of which it can make its own subjective climate, and besides objectify it, project it outside of itself, as a substitute for the climate nature makes.

How may we overcome whatever differences there are between the sections of our common country so that, as Methodists, we may get together in one ecclesiastical body? In the first place, we need a new orientation of our thinking, through means of a wider perspective and a more comprehensive view of our essential value as citizens of eternity, and not merely citizens of time. I may illustrate what I mean by an incident referred to by Professor Arthur Schuster, the President of the British Association, in his address at Manchester, England, last September. In closing a most remarkable utterance on the importance of emphasizing the ideal in the practical affairs of life, Professor Schuster said: "An American friend, who possessed a powerful telescope, one night received the visit of an ardent politician. It was during the time of a presidential election, Bryan and Taft being the opposing candidates—and feeling ran high. After looking at clusters of stars and other celestial objects, and having received answers to his various questions, the visitor turned to my friend: 'And all these stars I see,' he asked. 'What

space in the heavens do they occupy?' 'About the area of the moon.' 'And you tell me that every one of them is a sun like our own?' 'Yes.' 'And that each of them may have a number of planets circulating round them like our sun?' 'Yes.' 'And that there may be life on each of these planets?' 'We cannot tell that, but it is quite possible that there may be life on many of them.' After pondering for some time, the politician rose and said: 'It does not matter, after all, whether Taft or Bryan gets in.' Here was a man whose thought world was revolutionized and whose nature was changed by one look through the eyes of an astronomer into the heavens."

Our earth is a minor planet of a minor sun; there are hundreds of millions of similar suns, scattered through the sky like sands of the seashore, many of them thousands of times larger than our own, with their own planetary systems, their own spheres of worlds. And then we can further enlarge our perspective by a consideration of the time results which are no less suggestive. Man has been on this globe, according to geologists, for a great period of time, and instead of being near the end, he is apparently only at the beginning of his career. It is thought the earth will be a fit place for the habitation of man for three millions of years to come.

If the Methodists of the United States could get rid of some of the provincialism and conceit which they share in common with other denominations, by a look into the vast spaces above us, and the long periods of time to the past of us and to the future of us, we would find it a very easy matter to dispose of our little temperamental, climatic differences.

Not only is it necessary for the Methodists but for denominations of all names to come into ecclesiastical or federative relations with one another to-day, so that they may present, as by one voice, the order and hope and redemption of the gospel of Christ to the despairing and disintegrating world. Humanity was never so completely in the neighborhood, seemingly, of impending bankruptcy and ruin as at the present time.

The human race is calling to the church for light, for leader-

ship, for guidance, and in the presence of this insistent call from the very depths of humanity's soul the church should in reality be one in spirit. The old-time preachers used to say that it was necessary to be good to keep out of hell beyond the grave. We have arrived at a period in our history when we must preach that it is necessary to be good, not only to keep out of hell, but even to live on this side of the grave. For six hundred years gunpowder and its derivatives have ruled the destinies of mankind. Nikola Tesla said, in an interview the other day, that the war in Europe is the last one in which the explosive power of chemicals will decide the issues. In the next war, he declares, electricity will be the force of organized slaughter. And when the next war comes, there will no longer be any question of the annihilation of armies. It will be one of the extermination of whole populations. It will not be a matter of demolishing cities and fortresses, but a wiping out of whole nations, at one stroke, from the face of the earth. Scientists, in fact, offer one alternative. Either man must conquer the tiger and the hyena in him, get rid of his murderous instincts, and cease from war, or else the human race will perish in a universal act of suicide, self-slain by the unspeakable agencies of destruction with which science will inevitably arm us. It was possible for man, as long as he was crude and ignorant, to live along on the earth, after a fashion, engaging in warfare; but since science has given him the knowledge it has of the destructive forces available, either for his love or his hate, he must learn to express himself in accordance with the laws of love and live, or else descend to the animal level of existence, and express himself in accordance with the impulses of hate, and die.

There will perhaps never come to us again a more favorable opportunity for the unification of Christians of all names and orders than we face to-day. The war in Europe has increased the mental temperature of all mankind to such a point that the soul of the race has reached a height in the human thermometer far above any mark at which it ever registered before. The

time to strike, we have heard, is when the iron is hot. The peoples of the globe are as different to-day from what they were two years ago as a piece of iron with enough fire in it to make it red hot is from a cold, ordinary black bit of metal.

The soul of the human species is so quickened, so elevated above the humdrum rate of ordinary activity that it glows and radiates. As much history is being made in one day now as could be turned out in a thousand years of common time. Think of the Czar of Russia cutting nine hundred million roubles out of the revenue of his empire, and breaking at the same time the drink habit of 150,000,000 people in one minute, by one stroke of the pen. Think of the Pope of Rome sending his blessing to a North American Preparatory Conference of Protestants, as he did recently at a meeting held in Garden City, L. I., and expressing the hope that "All their disputes might be settled with prosperous issue, to the end that the mystical body of Christ be no longer suffered to be rent and torn, but that by harmony and cooperation of men's minds, and likewise by the concord of their wills, unity of faith and communion may at last prevail throughout the world of men."

Think of Sir David Beatty, vice admiral in the British Navy, turning from his regular line of activity long enough to plead with his countrymen for a revival of religion; and in addition to these instances, think of the innumerable other unparalleled events that are taking place to-day, and you will see that human nature is more pliant, more susceptible to the shaping power of outside influences than it has been before in a thousand years. All mankind would come to Christ and be converted to-morrow if invited so to do by a united church.

THE PROBLEM: SECTIONAL CHARACTERISTICS

MR. HANFORD CRAWFORD

[Reference here is exclusively made to the proposed union of the two Methodist Episcopal Churches in the United States, and the Methodist Protestant Church. More narrowly this inquiry is to be limited to what are called North and South.

In order to avoid repetition of long titles, it is understood that the word "North," when used, refers either to the Methodist Episcopal Church or to the territory mainly occupied by it; and the word "South" to the Methodist Episcopal Church, South, or to the territory mainly occupied by it.]

SECTIONALISM

THE subject assigned to me is neither simple, sterile, nor foolish; though at first reading it may have seemed rather obscure. Sectional characteristics, out of which may grow sectionalism, do prevail throughout the United States.

The late Bishop Hurst, in his History of American Methodism, volume iii, page 1264, published in 1902, writes: "In the civil as well as in the ecclesiastical domain the Southern minds held tenaciously to theories of government which were the very opposite of those espoused in the North."

"Whatever the cause, the indisputable fact remains, without prejudice, however, to either section, that the South has always been clearly differentiated from the North in political opinions, social customs, and mental traits."

The cotton-planter and the wheat-farmer are both agriculturists of importance and power; but their interests are divergent, and legislation in their behalf is likely to be sectional.

The coal-miner and the salmon-fisherman are alike, in that both bring up their wealth from the deeps; but the industrial problems presented in both cases are very different,

Woodrow Wilson, in his *Congressional Government*, says: "If that Government be not careful to square its policy by rules of national welfare, sectional lines must and will be known."

The latest dictionaries of our language cite the United States as the chief territory for the use of the word "sectional" in a governmental, political, geographical sense. It is much to be feared that episcopal Methodism in this regard is not unlike the United States. Sectional characteristics there are in our communions; we should not blink the facts.

CLIMATE

By climate we understand, according to authorized definition, "The combined result of all the meteorological phenomena of any region, as affecting its vegetable and animal productions, the health, the comfort, pursuits, and intellectual development of mankind, etc."

The study of the effect of climate on the body, mind, and character of man is age old. It is as if we were "ever learning and never able to come to the knowledge of the truth." From the days of Aristotle down to the present, a multitude of writers have sought information and attempted generalizations regarding the influence of climate on human nature. Within the last ninety days Professor Ellsworth Huntington, of Yale University, distinguished traveler, geographer, and anthropologist, has published *Civilization and Climate*. Into this one volume have been condensed the corrected findings of several thousand pages of a dozen former publications, and in it he expresses the results of many years of wide travel and laborious investigation. His charts, diagrams, and maps, never before published, seem to establish with reasonable certainty quite definite relations between climate and character, between geographical residence and some of the forms of physical, mental, and moral efficiency. Manufacturers, traders, ministers, teachers, sociologists, and economists will find in Huntington's pages ample material for reflection and many suggestions for experimentation.

TEMPERAMENT

Temperament is far more subtle, and much less easily definable, as an influence, than the two factors already mentioned. Temperament "is that individual peculiarity of physical organization by which the manner of acting, feeling, and thinking of every person is permanently affected." Being essentially individual, rather than communal or national, temperament is not always accurately expressed when attributed to a group or organization or society. Great religious leaders, Mohammed, Luther, Savonarola, Calvin, Wesley, Loyola, Asbury, Pierce, Soule, Capers, Simpson, Marvin, Tigert, have ever been men of marked individual temperamental quality; and yet how different their mystical qualities and how difficult to say that any one of them was really typical of the time in which he lived. Nevertheless no single human quality has to be so carefully considered and respected as temperament, when it is a question of carrying on either simple or complicated transactions in domestic economy, commercial enterprises, public affairs, or international negotiations.

These three factors—sectional, climatic, and temperamental—do exist, and are bound to have influence on the negotiations for union now projected between the greater branches of American Methodism. But when an attempt is made specifically to name and classify the various characteristics and influences, it is found that these factors are intertwined or interwoven in such fashion that no two persons are likely to agree exactly in the classification. For this reason, I shall only consider a few facts growing out of the general subject of the paper, without necessarily attempting to classify them accurately under the three divisions defined in the opening paragraphs. A statement of some of the conditions that pertain to the two churches, and some discussion of the means by which they may be improved, is perhaps all that really is expected.

According to the United States census of 1910, there was no so-called Southern State except Texas and Maryland that had

as much foreign-born population as five per cent; and no State outside the South that had as little foreign-born population as five per cent. By the same census, no Northern State had so much as five per cent of negro population; and practically 90 per cent of the negro population (80 per cent of which is black and 20 per cent mulatto) lives in the Southern States.

The white population is increasing faster than the colored population in the Southern States, notwithstanding the numerical increase in both populations as shown by the latest enumeration. And accurate figures also clearly show that the white population is increasing more rapidly in the northern tier of the Southern States than in the States farther south. In other words, apparently, the black population, either because of the climate or for some other reason, is gradually but perceptibly being pushed farther south.

A rather careful study of the last census, as to the families of Negroes that are fairly well conditioned, would also seem to indicate that the birth-rate in such families, and the death-rate as well, both are decreasing in much the same proportion as prevails in families of the white race in comfortable material circumstances and good general intelligence.

The illiteracy map of the United States census for 1910 shows that, while in the North the proportion is from three to twenty illiterates in one thousand of the population, in the Southern States the proportion is of thirty-three to one hundred and fifty in one thousand of the population. Without citing further statistics, these tables may suggest some reasons why, in the South, there is a strong compact leadership which exists in no other part of the United States.

LEADERSHIP

Quoting again from the History of American Methodism, we read: "Few ecclesiastical organizations have been established with so great a number of experienced and capable men to inaugurate its affairs as was the Methodist Episcopal Church, South."

The history and destiny of the United States have been and are being influenced for all time by the exceeding brilliance and ability of individual leaders in all walks of life of Southern birth and training. But has the number of such leaders been in proportion to the population?

Professor Scott Nearing, formerly of the University of Pennsylvania, and Professor Ellsworth Huntington, of Yale, have recently given special attention to what they term "The Geographical Distribution of American Genius," as of the date 1912-13. According to these investigators, inherited ability, opportunity, and energy, with whatever each of these implies, are the three main conditions determining the number of eminent persons in any community. We may not be willing to follow these professors in all their deductions, nor to grant the final accuracy of their figures in every particular. It, however, seems definitely indicated that, of the white population of the United States born from 1835 to 1875 (and therefore subject to classification within the last few years), the number of eminent persons born in each State shows a very much greater proportion in a given sixty thousand of population born in the States of the North than in the States of the South. South Carolina and Eastern Virginia alone are exceptions, and they but reach the average of the States in the North. These figures were prepared as part of a discussion of the effect of climate upon civilization, but they are cited here by me merely for their added bearing on two prominent characteristics which must influence the question of the union of the two churches.

1. There is in the South an exceedingly capable, though numerically limited, strongly unified leadership, in the white race, which does not exist in the North.

2. The relation between the white and the black races in the South is very different from the relation between these two divisions of the population in the North; but both of these relationships have a distinct bearing upon the question of the union of the churches.

The strongly centralized leadership in the South must be

acknowledged to be a tribute to individual ability. But we should not lose sight of some conditions, not individual, which have contributed to make this leadership continuous and efficient. The social conditions and the educational progress in the South as a whole have been undoubtedly markedly affected by climate, and have helped to make this leadership secure. The great Southern religions are intensely conservative. The southern races, even the greatest, have ever been intellectually conservative—brilliant, logical, even deep, but not always aggressive or progressive.

So our Southern people, particularly Methodists, are intensely loyal to their ecclesiastical institutions. In physical and moral courage none could be more daring, or more brave or independent, than they have been and are. But in the realm of ecclesiastics and religion they are far from radical, and do not hesitate to follow appointed or chosen leaders and bow readily to authority.

At the General Conference at Oklahoma City, in 1914, the report of the committee on church relations, containing the proposal and plan for the unification of Methodism, was adopted after a relatively brief statement of explanation by the chairman and the presiding Bishop, and without discussion, by a unanimous vote. This was a great compliment to the North, but it is almost impossible to think of such a happening as this at the General Conference of the Methodist Episcopal Church. In that body there is slight traditional regard for authority; and no action of such commanding importance could be deliberately presented before the General Conference in the North without provoking prolonged discussion and some serious opposition.

The North is made up of a great mixture of races; and even those of native ancestry are greatly varied and diversified by the differences in climate, geography, occupation, and policy of the East, the North, the West, and the Far West. The racially complex condition in the North is antipodal to the homogeneity of the white race of the South, about which Bishop Denny spoke so truthfully and affectionately in his fraternal address at Baltimore in 1908.

All through the years of federation, the leaders from the South in the Commission on Federation, or in the later Federal Council, have never been at a loss to know what they might expect their constituents to approve. Far different with the members from the North; for the General Conference of the Methodist Episcopal Church does not hesitate to reject ruthlessly plans which its most cherished leaders have carefully considered and brought forward for approval; on the other hand, it not infrequently plunges headlong with relative rashness, into untrodden paths, if it thinks that thereby it may more readily achieve immediate progress.

In the next General Conference, at Saratoga Springs, three quarters of the delegates will be new, never having been members of a General Conference before. For the first few days a tremendous wave of climatic energy will sweep over the Conference. New men by the score will seek to put their untrained hands to parliamentary and legislative tasks, supremely confident of their ability to do anything that may be required. The Conference may be a week old before the men who really think and know, men of poise, judgment, and experience, will be able so to impress themselves on the body that thoroughly rational legislative work may be expected.

Decisions in the South tend to unanimity. Northern decisions are rarely expressed but by majority opinion, and adverse criticism rarely ever ceases. This difference, whether sectional, climatic, or temperamental, however caused, is one with which it is necessary always to reckon, and which must influence negotiations. Compact, authoritative leadership in the South is no new thing; it harks back at least to the time of the origin of the Methodist Episcopal Church, South.

My friend, Dr. James W. Lee, in an article in *The Americana*, says: "The real cause, however, of the separation of the Methodist Episcopal Church into two ecclesiastical bodies was not slavery, but the difference of opinion between the Northern and Southern sections of the church, as to the attitude the church should take toward slavery as a civil institution." And Dr.

James M. Buckley, in the same encyclopædia, speaking of the same debate, says: "During the discussion radically divergent views of the constitutional rights of the bishops came into view." These opinions, cited from two distinguished divines now living, are reliable, present-day testimony that this conception of a strong ecclesiastical leadership, with some special prerogative, is a characteristic of the church of the South. Assuredly, the Southern gentleman seems born to command, and knows how to inspire obedience.

As a result of this tendency to adhere to leaders, and to unity of sentiment, we find in the Church South a consideration for and a theory regarding their bishops which does not prevail in the North. Even if the present power of the Southern bishops to act in the capacity of a court of temporary veto on constitutional questions were placed in the hands of some entirely independent judicial body, the conception of the office of bishop in the South would still remain quite a different thing from that with which the North is acquainted. It is true that there have been rumors of coming change, and some indications of unrest regarding this question in the South; but it still is one of the differences between the two churches which will call for careful consideration, and not be easy to adjust, in any negotiations for union. And if the union should include, at the same time, the Methodist Protestant Church, still more will it be necessary to have an entire revision of the church's conception of the general superintendency.

FAMILY LIFE

Another Southern characteristic of great importance, close kin to this of leadership, is the inborn and inbred love of home. It may spring from or may be caused by the fact that, in a very especial sense, the whole South "lives at home." The divisive, dispersive, non-domestic method of living in hotels, restaurants, and apartments, so thoroughly a part of life in the North, has happily had little vogue in the South. Allied to this is the difference in attitude of our Methodist people, North and

South, as to the relation of women to the church, to society, to education, and to business. Whenever Methodist union is seriously considered, the relation of women to church government and policy, and their right of representation, the same as men, will have to be dealt with upon the basis of the experience of the church which has, up to now, accorded her the larger liberty. In a peculiar sense, woman represents the home; and the home is the unit of the church as well as of society.

The North has lived through a quarter century during which women have been eligible to membership in the General Conference, and nearly half a century during which they have been qualified to vote for lay delegates to the General Conference. Who among us will question the immense advantage to our communion that this liberty to women has been, and when has it involved our church in any general or serious difficulty? In the overwhelming majority of cases in which women have been chosen as delegates to the General Conference, they have been elected by the votes of the men themselves in Lay Electoral Conferences, as a recognition of special adaptability, fitness, or devotion. At all times during this period women have undoubtedly held the power of a voting majority among the members in the North, but never have they abused it; and the increase in their own activity and efficiency in the same period has really been beyond any man's power of calculation.

There is another Southern characteristic which has to be reckoned with in the present negotiations. Having selected their leaders, the people follow them with devotion. Leaders in the South prepare with most thorough scholarship for the intellectual position which they propose to maintain; then defend it tenaciously; it sometimes even looks as if they persisted in contending for the logic of history when they should be more controlled by the logic of current events.

Seventy years ago the legislation of 1844-1848 meant something very definite to all, on both sides, who were party to its enactment. It is altogether probable that during the intervening years till now both churches have acted and adminis-

tered—so far as the Plan is concerned—differently than the fathers intended or could have foreseen. Looking back from the viewpoint of to-day, it is not difficult to find many facts that indicate aggression, neglect, or failure—unfraternal, un-Christian, inexcusable facts. These facts make history; but they do not make to-day. We should not forget history; but we do not need to repeat it, or too often to rehearse it. We should learn from it; but we are not always helped by recalling too vividly or too carefully either its victories or its defeats. Life has more fruitful privileges and obligations than those of memory or recollection.

The North, in dreaming of this church union, is not contemplating a union of, for, or by, the past, but a union in and from the present, for the future. The North believes in the merger, and wishes to make it a union. It will have to make many concessions, in order to find a working basis, and they will be concessions indeed; but the North is prepared to find out what these concessions are, and then, in them, to do its part to render brotherly justice.

As has been mentioned, the North is not racially a homogeneous whole; far from it. Nor is it a compact unit, intellectually or ecclesiastically. Its mass is made up of many minorities. These, in the course of the years, keep one another in correction and under control, or, growing by the gradual spread of kindred sentiment, finally achieve the victory of a majority.

Some of the leaders of the South, and not a few of their followers, make much of the danger of the obliteration of their church in the case of a merger; with those who argue thus, it is characteristic to stand on the defensive, as if in fear of absorption and over anxious for the protection of the minority. It should not be forgotten by any one that, notwithstanding the great size of the Methodist Episcopal Church, it is after all controlled by ideas; and that men of ideas are by no means in the majority, nor are they always distributed as are the numbers of the population. The South can hardly fail to see that their own church unit, in any merger, would be a larger single unit,

more compactly led, than any now existing, or than has ever existed, initially, in the church in the North.

The Methodist Episcopal Church understands only too well the risk that it runs of being tremendously influenced, under the leadership of the brilliant minds in the South. But the North courts ideas; it welcomes progress; it has no fear of intelligent change. It seeks a genuine union, in which each part of the country and each group of its membership shall act upon every other part, and be itself in turn influenced by every other. Individuality cannot be lost; separate identity, in a genuine union, should and would, for both of us, finally disappear.

The characteristics thus far mentioned, whether sectional, temperamental, or the result of climatic and geographical relationships, are vastly important and of great influence. If, however, they are once fully and fairly stated, and their meaning for both churches indicated and acknowledged, the very statement itself would show what adjustments must take place in order to promise a harmonious solution. In the church, as in business or in government, there must "first be the willing mind."

THE NEGRO

We now come to another characteristic, that, in essence, is fundamentally climatic; it has also become temperamental and sectional. It will certainly greatly affect the matter of union between the churches. It is the question, what shall become of the Negro, now in the Methodist Episcopal Church, in case of union, and what shall be the relation of the united church to the Negro in general?

If the Negro were not now a corporate part of the Methodist Episcopal Church, very little difficulty would be experienced in arriving at an affiliation with all Negroes desiring to worship according to Methodist faith and practice. This is, however, not the case.

It is not the province of this paper to discuss the intrinsic merits of the colored race; nor to forecast its future possibilities;

nor even to suggest what treatment, training, or assistance is best adapted to bring about the wisest Negro development. It is for me to indicate, if able, how the Negro question is related to the proposal for Methodist union, and how any negative or deterrent influence may be corrected, and how its helpful influences may be strengthened.

The Negro race causes political, economical, social, and religious problems of far-reaching importance; and the Christian church in the United States is so related to society that it cannot fail to have interest in every one of them. If it had been possible for the Negro to be of great use in the North, he would undoubtedly have stayed there; or he would go there now in much larger numbers than has ever been the case. Climatic conditions make the South agricultural; the invention of machinery, and particularly of the cotton gin, has made the South a chief cotton field for the world; made the use of the Negro increasingly profitable, and determined his geographical location.

Several things, we do well to remember:

1. The Negro did not bring himself to the United States.
2. The Negro has a definite, necessary, climatic relation to the South, and seems destined to remain there rather than elsewhere.
3. The Negro's advance in material prosperity, in industrial ability, in the development of his own race leaders, and in the decrease in his illiteracy—these have been among the marvels of the fifty years since emancipation.
4. The Negro is by nature religious, and therefore more readily influenced by the church than by any other great reformatory influence.

We have before us, in both churches, what we must recognize and acknowledge as an inevitable duty and task. Neither North nor South thinks for a moment that the Negro should be left without help, or that any hindrance should be placed in the way of his development. We do differ, however, as to the method, the degree, and the ultimate purpose of the help and the encouragement given.

It is conceded, without argument, that the Methodist Epis-

copal Church may have made mistakes—even serious ones—during the last half century, in its manner of approach to this question; but the large sums of money donated, the vast amount of labor expended, and the many human lives dedicated to this service, have all been given by the North with the holy motive of placing within the reach of the black man every opportunity of which he might prove to be capable. The Negro's ambitions, his desires, his outlook, and his vision, are human; why not give him a genuine human chance?

The South, on the other hand, lives much closer to the Negro, perhaps almost too close for the clearest view; the South knows him intimately, and perhaps too well; may be influenced too much by the Negro's weaknesses rather than by the strength that is in him capable of development.

There is a great difference between giving a man all the education and development that he can take, and giving him only what may be thought best for him to have. It is the difference between full manhood and childhood. May not the Negro by now have reached the period of vigorous youth, and require, and merit, correspondingly modified treatment?

FINAL

The few characteristics which it has been possible to treat in the time allotted do not make an inclusive list; but they are fairly typical of others that a more complete study would disclose. Being in their nature, sectional, temperamental or climatic, or of mingled genesis, they are based on feeling, sentiment, or opinion, rather than on reason or logic. This makes for difficulty in consideration and adjustment, but should not present insuperable obstacles if definite, cogent reasons for union can be proved.

It is not best for any group of men, as a rule, to have their own way, or to be guided by their own undisputed opinion, for too long a period continuously. Broaden the area of country, vary the classes of people, from which is made up a consensus of opinion, and you have laid the foundation of more permanent

progress, more accurate standards, and greater working efficiency. Both churches united would make a stronger body, because of the greater reciprocal gain from the action of mind on mind; from the vision of a larger purpose; from the enormous momentum of a unified Christian program; from the possible impact of six million followers of John Wesley, singing, praying, preaching, as they go forward, banded together, to contend with the forces of evil.

This holy purpose once conceived, formulated and initiated, all these perplexing characteristics can be fitted into some plan of adjustment, accommodation, and solution. Even the most delicate of all the questions—that of the Negro—can be answered. It needs to be definitely and finally settled by our churches that his relationship is to be determined by our doing for and with him exactly what is wisest, fairest, and best, not for the whites of the North or the whites of the South, but for the development and uplift of the Negro himself, and of his entire race—the Negroes themselves conferring about, agreeing to, and confirming whatever decision is made.

There is no exact parallel in history for the proposed union between the Methodist Episcopal Church and the Methodist Episcopal Church, South. Other churches were divided in the early sixties. Some have since become reunited; some have attempted a reunion and have failed; others, like ourselves, still remain separated. Apparently the only basis upon which a real union can be successful is the basis of a common Lord, a common love, a common life and faith. There is, however, an instance not too dissimilar.

When, in the fall of 1865, after more than four years of separation, and while partisan feeling on both sides was acute and relations were most sensitive, the bishops of North Carolina and Arkansas and the Bishop elect of Tennessee came North to attend once more the General Convention of the Protestant Episcopal Church in Philadelphia, they came in opposition to the judgment of a majority of the dioceses in the South, and were themselves not at all certain how they would be received.

So open-hearted and cordial was the reception, so manifest was the desire to avoid even a word that might be regretted, so careful was the North to prevent offense in any of the resolutions or discussions, so swiftly did the brethren from the South recognize the sincerity of the advances by the North, that it was truly the meeting of brothers—one time separated, now one family, with one aim. So may it be when our North and our South—brothers all—become one again.

On this basis, whatever plan of union is adopted will be one of which none need be ashamed; and its fulfillment will be a task to which both churches and all races may enthusiastically and hopefully give their last endeavor.

THE PROBLEM: CHURCH POLITY

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THE PROBLEM: CHURCH POLITY

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METHODISM has never changed from the belief of its founder that no particular system of church polity is taught in the Word of God, and therefore no denominational claim of validity as a Christian church can rightly rest on its form of organization. With Methodism the real test has been and is doctrinal conformity to the teachings of the Holy Scriptures and practice which becomes the gospel of our Lord Jesus Christ. This universal belief of the people called Methodists has produced two very noticeable results: the first is the agreement of Arminian Methodism of the world, and from its beginning until now, in the great essential doctrines, which has given the church its life and power; the second is its wonderful adaptability in church polity, which has enabled it at all times and under all circumstances to meet the demands made upon it. Mr. Wesley himself, as the needs of the rapidly growing organization demanded, changed his polity to make more effective the gospel of Jesus Christ through the instrumentality of Methodism. Perhaps the most significant example of this was his ordination of Coke to the episcopacy for service in America. American Methodism, true to the spirit of its organization, has changed its polity whenever occasion demanded, and that various occasions often demanded a change is witnessed to by the many divisions of the Methodist body in this country.

It is a poor rule that does not work both ways, and as the adaptability of Methodism has produced many divisions based upon differences in polity, can not the same adaptability, when the demand is urgent for a great united spiritual force called Methodism, take from the various divisions the best and most workable features of polity and out of them form one organization, great in its unity, divine in its spirit, and mighty in its

purpose of extending the Kingdom of our Lord Jesus Christ? If this is the will of God concerning the Methodist people, it can be done, and, under the guidance of the Holy Spirit, it shall be done.

The question, therefore, which confronts the leaders of the Methodist hosts of to-day is, whether they will be the honored instruments in His hands of proving His good, acceptable, and perfect will, or whether they will decline the responsibility, cast away the opportunity, and forfeit the blessing which comes to those who learn to do His will?

He who considers the task Herculean is woefully mistaken and blindly ignorant; the ancient hero never dreamed of an undertaking one tithe so stupendous. It will be accomplished only by self-consuming thought, by persistent effort, and by continuous prayer for divine guidance. A preliminary step in this work will be somewhat of a diagnosis of the case, in an examination of our differences, and following this there must be an eclectic plan which would involve a certain amount of giving and of accepting on the part of all the bodies concerned.

As between the two largest divisions of American Methodism, there are minor differences in polity which can be adjusted without a great deal of difficulty. One of these is in regard to the time limit of the pastorate. This has varied from one year or less, in the time of Asbury, to two years, to four, to six, to the removal of the limit. The Methodist Episcopal Church has removed the time limit of the pastorate and has restricted the district superintendent to six years in the same district, and not more than six years in any consecutive twelve. The Methodist Episcopal Church, South, while adhering to the four years' limit in the pastorate, and the four years' limit of a presiding elder on the same district, is feeling the need of an extended time limit and also the need of a restricted consecutive term in the eldership. These needs have been brought to the attention of several successive General Conferences in the form of memorials from some of the Annual Conferences.

Another difference is in regard to receiving members into the

church. The Methodist Episcopal Church still requires the period of probation before one becomes a member and "no one can be admitted into full membership in the church until he has been recommended by the Official Board, or the Leaders and Stewards Meeting, with the approval of the Pastor." The Methodist Episcopal Church, South, has done away with the probationary requirement. The pastor in charge determines their fitness and receives into full membership those who have "given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; also of the genuineness of their faith, and of their willingness to keep the rules of the church." Both methods have their advantages and disadvantages, but the difference is not such that a method agreeable to both could not be adopted.

More important differences in polity between the two churches are those concerning the composition of the various Conferences. One which applies to all the Conferences except the Annual Conference is the difference relative to the eligibility of women to membership in these Conferences. In the Methodist Episcopal Church women are eligible, under the same conditions that men are, to membership in the Quarterly, District, or General Conferences. They are not eligible to membership in the Annual Conference, according to the decisions of the General Conferences of 1880 and 1884, paragraph 550 of the Discipline. In the Methodist Episcopal Church, South, women are not eligible to membership in any Conference, according to paragraphs 548, 572, and 604. The proposition to admit women to membership in all the Conferences has been proposed in several General Conferences, but has never been carried.

In the Methodist Episcopal Church, the Annual Conference is composed of traveling preachers: in the Methodist Episcopal Church, South, it is composed of all traveling preachers in full connection with it, and four lay representatives from each presiding elder's district. The lay members can participate in all business of the Conference except such as involves ministerial character.

There is a radical difference in the polity of the two churches in reference to the election of lay delegates to the General Conference. In the Methodist Episcopal Church the election is more democratic, originating with the membership of the church. Lay delegates are chosen by "a Lay Electoral Conference constituted quadrennially, or whenever duly called by the General Conference, within the bounds of each Annual Conference, for the purpose of electing Lay Delegates to the General Conference, the number of which is equal to the number of clerical delegates, and for the purpose of voting on constitutional changes. It shall be composed of lay members, one from each pastoral charge within its bounds, chosen by the lay members of the charge over twenty-one years of age." In the Methodist Episcopal Church, South, the lay members, as such, have no voice in the election of delegates. The election has its beginning with the ministry, the preacher in charge. Each Annual Conference may determine for itself the number of laymen, besides the district lay leaders and the charge lay leaders, who can be members of the District Conference, and their mode of appointment. The Virginia Conference and many other Conferences put the election of delegates to the District Conference in the Quarterly Conference, a large majority of which is composed of stewards and Sunday school superintendents, who are nominated by the preacher in charge and elected by the Quarterly Conference. The lay members of each District Conference elect four lay members of the Annual Conference, and these lay members of the Annual Conference, voting separately, elect lay delegates to the General Conference equal to the number of clerical delegates. As each Annual Conference of the Methodist Episcopal Church, South, may determine the mode of appointment of lay members of the District Conference, it may not be difficult to adjust this difference in polity of the two churches.

The most fundamental difference in polity between these two branches of Episcopal Methodism is that concerning the powers and relations of the General Conference, the Annual Conference, and the episcopacy. It resolves itself into the question—what

are the powers which a delegated General Conference can exercise under a constitution which practically gave it being? This question was brought forward by the action of the General Conference of 1820, in regard to electing presiding elders. Bishop McKendree carried the question to the Annual Conferences, and the response of the Conferences showed a decided difference of opinion on a question purely constitutional. Seven Southern Conferences took sides with Bishop McKendree and Bishop-elect Soule; five Northern Conferences sided against them. This constitutional difference manifested itself when there were no political questions involved. It slumbered for years, but it was not banished, neither was it dead. When sectional differences were acute, the same constitutional question was brought to the fore by the case of Bishop James O. Andrew and the attendant circumstances. It was not settled, but was decided by each section of the church for itself, which resulted in division. It is to-day the most serious question of polity which confronts us as we consider the possibility and the advisability of unification.

The Methodist Episcopal Church holds that the General Conference is supreme in making rules and regulations for the church, under the six restrictive rules set forth in Paragraph 46 of its written constitution, and that therefore the bishops are creatures of this Conference and can be made and unmade at will. The General Conference, therefore, finally decides all questions of law, the bishops deciding all questions of law involved in the proceedings of an Annual Conference, subject to appeal to the General Conference, and the General Conference determines the constitutionality of its own acts. It is at the same time both legislative and judicial in its nature. There seems to be no tribunal with power to review or check an unconstitutional act on the part of a General Conference, although such may not be designed, and the violation of the constitution an unconscious act.

The Methodist Episcopal Church, South, has not declared its constitution, and therefore, like the English Government, has

never written it as such. It holds that the bishops are a coordinate branch of the government and cannot be deposed by a General Conference except as excommunicated by regular process of trial. A bishop shall decide all questions of law presented to him in writing, in the regular business of an Annual or General Conference, and the Conference shall have the right of appeal to the College of Bishops, whose decision in such case shall be final. No episcopal decision shall be authoritative, except in the case pending, until it has been passed upon by the College of Bishops. The conclusions of the College of Bishops, when published, are authoritative constructions of law, and remain as such until changed by the General Conference. The College of Bishops, therefore, in a judicial capacity, acts as a supreme court of appeals.

The General Conference can make rules and regulations under the restrictions of the six rules of Paragraph 42 of the Discipline, provided that when any rule or regulation is adopted by the General Conference which, in the opinion of the bishops, is unconstitutional, the bishops may present to the Conference which passed such a rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action, it shall then take the course prescribed for altering a restrictive rule, and if thus passed upon affirmatively, the bishops shall announce that such rule or regulation takes effect from that time. Thus the Annual Conference of the church at large is protected from the will of a majority of the General Conference.

The necessity for some veto power to prevent hasty or bad legislation, at variance with the constitution, is generally acknowledged by the American people in political government, and its necessity would seem to be as great in ecclesiastical government. The vital question, therefore, is, in whom shall this veto power be vested? Bishop Asbury, in an address read to the General Conference after his death, pleaded for a "committee on safety" which should protect the constitution from encroachment by the General Conference. Several General Confer-

ences before 1844 proposed methods to protect the constitution. The General Conference of 1820 proposed a veto by "the superintendent or superintendents." The Conference of 1836 created a committee on judiciary which has no legal standing and is heard only when requested by formal vote. The Methodist Episcopal Church, at each session of the General Conference, provides for a judiciary committee, but it is a creature of the Conference and has no veto power.

The Methodist Episcopal Church, South, met this difficulty by the method stated above, by the General Conference of 1870 and the approval of the members of the several Annual Conferences. A proposition to meet the same difficulty is now before the Methodist Episcopal Church. It proposes to refer to the Board of General Superintendents any question of law in regard to proposed legislation. The entire board shall consider the matter and report in writing their decision and the reason therefor. If their decision is challenged, it shall require two thirds of those present and voting to set it aside.

It would seem, therefore, that regarding the fundamental differences of polity it is not impossible for the two great branches of episcopal Methodism to get together, and that at this time they are getting nearer together than at any time since the division of 1844.

The limitations of this paper are such that it is not possible to discuss the difference in polity of the other branches of American Methodism. Suffice it to say that both branches of episcopal Methodism have adopted the policy of lay representation contended for in the controversy which resulted in the formation of the Methodist Protestant Church. While in harmony with all Methodist bodies, the Methodist Protestant Church has preserved the idea of the appointing and superintending power and the need of the Conference, it has nevertheless done away with the episcopal office and the office of presiding elder and vested in each Conference the power to elect its own president. It does not seem, however, that this opposition to the episcopacy and the presiding eldership or district superintendent is so

great that it cannot be overcome in the interest of Methodist union.

The polity of the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church is very similar to that of the Methodist Episcopal Church, and the polity of the Colored Methodist Episcopal Church in America is almost identical with that of the Methodist Episcopal Church, South. An examination, therefore, of the polity of the two parent branches will prove sufficient for these also.

Methodism has been called "the child of Providence," and the way it has successfully met the great crises of its history attests the validity of its claim to this title. Looking back from the point of view of to-day we can but think that the act of the General Conference of 1844 in the "Plan of Separation" which was carried by a majority of almost six sevenths of the delegates, was another manifestation of the claim that Methodism is "the child of Providence," for, however we may deplore the separation of the great church into two sections, we realize that by this separation the two great bodies were saved to Methodism, and under God have done a mighty work in this country and abroad under the doctrines and discipline of our beloved and common Methodism. Had the sectional differences continued in an apparently united church, no one is a sufficient prophet to tell what would have been the losses and disasters which would have come to American Methodism.

When a great nation like America, which must lead the world in peace and righteousness, calls for the force and influence of a great, united, militant church to lead in social and moral reforms, and when God calls for a people of one mind and one heart, to extend the Kingdom of our Lord and Saviour Jesus Christ, shall not the same "Child of Providence," with one united voice, answer, "Here am I; Send me"?

THE PROBLEM: CHURCH POLITY

DAVID G. DOWNEY, D.D.

I. DELIMITATION OF THEME

THE scope of this discussion of "The Problem of Church Polity as a Factor to be Considered in the Movement for Union" is necessarily and wisely limited by the terms of the invitation. "In this paper," writes President Stuart, "we should like to have stated clearly in what respect the polity of the separate organizations differs, how vital the differences are and how they may be reconciled." The scope is likewise narrowed by the fact that while there is no time limit in some of the Methodist bodies under consideration there is a time limit on this paper, to wit, thirty minutes. It will be understood, of course, that the discussion covers simply the outstanding differences in polity in the main branches of Methodism in the United States. To cover exhaustively the minute variations between the sixteen varieties of American Methodists is manifestly impossible. Fortunately, it is as unnecessary as it is impossible. If we can harmonize our main differences, the minor ones surely will not long bar the pathway to union.

II. IMPORTANCE OF SUBJECT

The importance of this discussion becomes at once apparent when we remember that Methodists divide more easily on questions of policy than on matters of faith; on governmental rather than on doctrinal issues. It is doubtful if any of the major, or for that matter, of the minor divisions in the Methodist family were due solely to differences with respect to essential doctrine. In a recent paper read before the School of Journalism of Columbia College, New York, Dr. Henry K. Carroll, the eminent statistician and investigator of religious differences, writes: "If Methodists of to-day have put distance and differences between

themselves . . . they are one in doctrine or faith and none of their divisions were caused by doctrinal differences." While some might question the absolute accuracy of this statement, it none the less is substantially true.

At first sight it would appear that by virtue of the fact just stated union would be a comparatively easy and simple matter. Not so, however. The fact seems to be that in the affairs of religion human nature holds with almost unyielding tenacity to questions of polity. The cut and color of the coat, the use of hooks and eyes rather than buttons for fastening clothing, the presence or the absence of a necktie—these and such things as these take denominationally an eminence and dignity apparently superior even to beliefs or disbeliefs in matters of faith. When we come to the questions of ministerial orders and rights, privileges or proscriptions as between the laity and the clergy, methods of government and the whole question of ways and means for carrying on the work of the church—none of which are necessarily connected with doctrine—we find the protesting and individualistic tendencies of Protestants in general and of Methodists in particular in a region where they may have free course to run and be glorified. Because of these inherent tendencies it is of the utmost importance that we understand at the beginning just what our differences and difficulties in questions of polity are, how important or unimportant, how frivolous or forceful they may prove, and how and in what manner all may be harmonized and reconciled so that a united Methodism, that consummation devoutly to be wished, may be speedily achieved.

III. DIFFERENCES IN POLITY CLASSIFIED AND SKETCHED

For the purposes of this paper and for the sake of convenience and clearness the questions involved may be grouped under three main divisions, to wit: Differences in Polity affecting (a) the Ministry; (b) the Laity; (c) the Conferences. We will consider them in the order stated.

(a) Differences in Polity affecting the Ministry.

1. The Methodist Protestant Church holds to the theory of only one ministerial order (elder) and hence only one ordination. In some of the Annual Conferences women are licensed to preach. It is, however, a disputed question as to the strict legality of such action. It rejects episcopacy, either as an order or an office. The Annual Conferences elect a president to serve for the year. As respects ministerial rights and privileges the law is that the Annual Conferences, through the stationing committee, shall station the preachers: "provided, always that they grant to each minister or preacher stationed the right of appeal, during the sitting of the Conference." (Disc., art. vii, second.) That is to say, any dissatisfied preacher may have his proposed appointment reconsidered before action thereon is final. Another rule of this body affecting the ministry is the provision that "each Annual Conference shall have authority to determine for itself whether any limit, or, if any, what limit shall be to the renewal of annual appointments." (Disc., art. x, 7.) The practical effect of this provision is to do away with the time limit. It is interesting to note that in this body the president of the Annual Conference may be elected a member of the stationing committee of the Conference and again he may not be. On the other hand, in at least one Conference the president has always been the stationing committee, and has made the appointments himself.

2. At the other extreme as respects ministerial orders stands the Methodist Episcopal Church, South. This organization seemingly holds to the theory of three orders—deacons, elders, and bishops. It is indeed true that the ritual speaks of the *ordination* of deacons and elders and the *consecration* of bishops. However, the significant and it would seem the determining fact is that in the form for consecrating a bishop the ritual reads: "Almighty God who by thy Holy Spirit hast appointed divers *orders* of ministers in thy Church." Whereas in the very same service in the ritual of the Methodist Episcopal Church the word used is *offices*. A careful examination of the debate in the General Conference of 1844 will show that Bascom and

other Southern leaders apparently held this view. Certainly in the debates referred to they claimed that episcopacy was coordinate with the General Conference. It is, I think, true that a large and increasing element in the Church South disputes this position and is quite radical in the other direction. None the less, such law as there is on the subject, written and unwritten, is, I think, in favor of coordinate authority and unlimited tenure for the bishops. There does not appear to be any provision for missionary bishops. Possibly it is this conception of the episcopacy as coordinate in authority and with permanent tenure that accounts for certain special prerogatives accorded the bishops in the Methodist Episcopal Church, South. For example, no individual member of an Annual Conference may appeal from a bishop's decision. The right of appeal belongs only to the Conference as such (Disc., Par. 537). Even then the appeal is not to the General Conference but to the College of Bishops, whose decision is final (Disc., Par. 107). This is distinctly different from the Methodist Episcopal Church, where the appeal from the bishop's decision is not to his confreres but to the General Conference, and may be carried there by an individual as well as by an Annual Conference.

The bishops in the Church South also have a veto power on the acts of the General Conference. If they judge that any enactment of the General Conference is unconstitutional they may present to the Conference their objection in writing. Such objection vetoes the act unless repassed by a two-thirds vote of the General Conference, and even then it must be sent down to the Annual Conferences and receive the majority required for amending the constitution before it can be enacted by law (Disc., Par. 43). One can easily see how difficult it would be to secure the passage of any law objected to by the College of Bishops in view of the fact that they are not only the presiding officers in the General Conference, but also the presiding officers and the *appointing power* in the Annual Conferences. The pastors in the Church South can be appointed to the same charge for only four years.

3. Midway between these extremes is the Methodist Episcopal Church. It holds to two orders in the ministry—deacons and elders. The episcopacy is simply an office created for the sake of spiritual and administrative efficiency. The tenure of office is terminable for sufficient cause at any time in the judgment of the General Conference, and the bishops must in any event retire from active service at the approximate age of seventy-three (Disc., Par. 210). In the General Conference of the Methodist Episcopal Church the bishop has many privileges, but few rights. As is well known, the general conviction is that he is simply the presiding officer and not a member of the body. When he speaks, save as the presiding officer, it is only by courtesy and he has no power to stop any law or rule the General Conference may see fit to adopt.

There is no limit on the length of the pastoral term, but in the matter of his appointment the pastor in the Methodist Episcopal Church has no right of appeal from the action of the bishop either to a committee or the Conference, as in the Methodist Protestant Church, nor is there any disciplinary rule requiring the bishop to read all the appointments to the cabinet before reading them in Conference, as appears to be the case in the Church South (Disc., Par. 103). In neither the Methodist Episcopal nor the Methodist Episcopal Church, South, are women eligible for license to preach or for ordination to the ministry.

(b) Differences in Polity affecting the Laity.

1. It may, I think, be said that article xii of the constitution is the layman's magna charta in the Methodist Protestant Church. The article reads as follows:

The matter of suffrage and eligibility to office shall be left to the Annual Conferences respectively; provided, that each Annual Conference shall be entitled to representation in the same ratio in the General Conference; and provided, that no rule shall be passed which shall infringe the right of suffrage or eligibility to office.

Under this charter laymen are present in equal numbers and with equal rights and privileges in the Annual and General

Conferences. So far as can be judged from the disciplinary provisions there is no difference between the laity and the ministry in the General or Annual Conference in point of right and privilege. They sit and deliberate and vote together on all questions; provided, however, that upon the final passage of any question five members can compel a vote by orders in both the Annual and General Conference (Disc., art. viii, sec. 5).

The discipline of this body further provides that in respect of all offices in the local church the initiative and election are with the membership. That is to say, all office-bearers—class leaders, stewards, etc.—are nominated and elected by their fellow-members. There is no difference in regard to sex. Women as well as men are eligible to all these offices. There are a few small colored Conferences in this communion and their lay representatives are equal in privilege with their white brethren in the General Conference.

2. In the Methodist Episcopal Church, South, the rights and privileges of the laity are much more restricted. Instead of equal representation in the Annual Conference the provision is that the lay delegates in each District Conference shall elect four lay representatives to the Annual Conference, and as these Conferences usually have from eight to twelve districts the number of lay delegates varies from thirty-two to forty-eight. It is these lay delegates in the Annual Conference, thirty-two to forty-eight in number, who elect the lay delegates of the Conference to the General Conference. In the Annual Conference the lay delegates participate in all the Conference business “except such as involves ministerial character” (Par. 46).

In the Church South women may not be elected as stewards nor can they be members of either the Quarterly, District, Annual or General Conferences (Disc., Pars. 548, 594, 604). They may, however, be Sunday school superintendents, but even then are denied membership in the Quarterly Conference. As this church does its work for the Negro largely through the Colored Methodist Episcopal Church, there are, of course, no Negroes, ministerial or lay, in any of its Conferences.

An important part of the polity of the Church South is its Board of Lay Activities. This board is constituted in each Annual Conference at its first session after each General Conference and consists of the Conference lay leader and the district leader from each presiding elder's district. It is closely integrated with the local church, the Quarterly and the District Conferences, and its duties are to consider plans for (a) the better support of the ministry, (b) the larger activity of the laymen in evangelistic work, and (c) cooperation with other Conference boards for larger service in all church work (Disc., Par. 68). It is largely through the work of this board that the lay membership in the Annual Conferences becomes vital and effective.

3. In the Methodist Episcopal Church laymen are not admitted to membership in the Annual Conferences. In this respect they are less favorably situated than their brethren in the Methodist Protestant and the Methodist Episcopal, South, communions. They are, however, members of the Quarterly Conference and are in the General Conference in equal numbers with the ministers. It may further be noted that while the method of their election is not so democratic as in the Methodist Protestant Church it is more so than in the Church South. In the latter, delegates to the District Conference elect delegates to the Annual Conference, and these delegates in turn select the delegates to the General Conference. In the Methodist Episcopal Church the local church sends its representatives direct to the Lay Electoral Conference and these representatives elect delegates direct to the General Conference. This Lay Electoral Conference is also endowed with legislative power. No change in the constitution of the church by way of addition, alteration, or amendment can be made without the consent of this body. It is in this respect a joint power with the General and Annual Conferences.

In the Methodist Episcopal Church women now have equal rights and privileges with men, excepting in matters of ordination. They are in the Quarterly Conference and the General

Conference and are chosen as leaders, stewards and trustees. In this branch of Methodism the Negro is an integral part and is in the General Conference on perfect parity with his white brothers as respects rights and privileges.

(c) *Differences in Polity Affecting the Conferences.*

In discussing the differences in polity in regard to the rights and privileges of the ministry and laity we have of necessity touched on some points of difference with respect to Conference organization, work, and prerogative. It therefore is only necessary here to refer to the characteristic and outstanding differences not already discussed either directly or by implication.

1. *The Powers of the General Conference.*

In the Methodist Episcopal Church the General Conference is supreme. It is the only law making body and is the sole judge of the constitutionality of its own acts. Its only limitation is in the six restrictive rules. The provision conveying this power is found in Article X of the Constitution, which reads:

The General Conference shall have full power to make rules and regulations for the Church under the following limitations and restrictions, namely—

The restrictive rules are so well known in Methodism as to need no repetition here. It should be noted, however, that all these restrictive rules, save the first, which treats of the Articles of Religion and Standards of Doctrine, may be altered or amended by constitutional process duly provided for. Apart from these restrictions the powers of the General Conference of the Methodist Episcopal Church would appear to be unlimited.

In the Church South even this first restrictive rule may be altered by a joint recommendation of a majority of all the Annual Conferences and a two-thirds majority of the succeeding General Conference. The General Conference of the Church South, however, is limited by the provision (Disc., Par. 43) giving the bishops a veto power over any rule or regulation which in their opinion is unconstitutional. As this important limitation has already been discussed in the section dealing

with the powers of the bishop, it is not necessary to repeat it at this point.

The Methodist Protestant Church (see art. xv) has provided what is practically a supreme court and given it a veto upon the powers of the General Conference. While I understand the court has never been convened and the power granted never exercised, yet the power inheres and is so suggestive and important that I quote the essential paragraphs.

1. Whenever a majority of all the Annual Conferences shall officially call for a judicial decision on any rule or act of the General Conference, it shall be the duty of each and every Annual Conference to appoint, at its next session, two judicial delegates, one minister, and one layman, having the same qualifications of eligibility as are required for representatives to the General Conference. The delegates thus chosen shall assemble at the place where the General Conference held its last session, on the third Friday in May following their appointment.

2. A majority of the delegates shall constitute a quorum: and if two thirds of all present judge said rule or act of the General Conference unconstitutional, they shall have power to declare the same null and void.

2. *Basis of Membership in the General Conference.*

In the Methodist Episcopal Church and in the Methodist Episcopal Church, South, membership in the General Conference is based upon the numbers in the ministry. Further, the ministerial members are elected by their brethren in the ministry and the lay members by the laymen.

In the Methodist Protestant Church, however, membership is based upon the laity. That is to say, there is one member of the General Conference for each two thousand persons in full membership. The requisite number to constitute the General Conference being determined, the delegates are then elected by a joint ballot of ministers and laymen, providing always that there shall be an equal number of both classes. This is an important point of difference and will claim careful consideration in any plan for union.

3. *Special Conference Features.*

There are certain special Conference features that may properly claim a very brief characterization at this point.

(a) *District Conferences.*

The Methodist Episcopal Church has held quite closely to the original organization into Quarterly, District, Annual, and General Conferences. The widest departure is found in the fact that in many sections of the country the District Conference, while having a name to live, is practically dead. The Disciplinary provision (Par. 101) makes the holding of District Conferences entirely optional with the Quarterly Conferences of the district.

The Methodist Protestant Church is divided into districts. These districts, however, are Annual Conference districts, and there seems to be no disciplinary provision for the District Conference as such. This branch of Methodism has no presiding elders or district superintendents. The president of the Annual Conference usually travels through and oversees the Annual Conference district.

In the Church South, however, the District Conference is obligatory (Par. 69). It must meet annually and is charged with certain important and highly responsible duties and functions.

(b) *Church Conferences.*

A characteristic feature of the Methodist Episcopal Church, South, is the Monthly Church Conference (see Disc., Par. 94-98) for the membership of the local church together with the resident members of an Annual Conference. It is really a monthly meeting of the church for conference and counsel and ought to greatly increase the interest and knowledge of the members in regard to the life and work of the church.

(c) *The Joint Board of Finance.*

This board (Disc., Pars. 383-386; 658-665) is another peculiar feature of the Church South and appears to be a combination of the Conference Board of Stewards and Board of Conference Claimants of the Methodist Episcopal Church.

(d) *Executive Committee.*

A very important difference in Conference polity is found in the provision made by the Methodist Protestant Church for an executive committee of seven members, three ministers and three laymen, with the president of the General Conference ex officio chairman. This committee is appointed by the General Conference and continues in office for four years. Vacancies are filled by the committee. It is in effect the General Conference *ad interim*.

Among its duties are the supervision "of all the general interests of the church represented by boards elected by the General Conference. It shall see that the will of the General Conference is carried out in every particular in accordance with its expression in its quadrennial sessions," etc. Again, "the words 'boards and institutions' shall be construed to include all officers and agents in charge of the work or property of the church subject to the control of the General Conference and reporting thereto."

This committee has "the authority to interpret and construe the constitution, bylaws, and statutes of the church in their relation and application to any question of interest and importance to any section or body of the church, when the same is transmitted as in case of appeals." In the interim of the meetings of the committee the chairman ex officio acts for the committee and has the power of legal interpretation, etc., just noted. The committee reports to the General Conference (Disc., pp. 79-84).

This legislation certainly gives very broad powers to a very small body. Such a body could easily exercise autocratic and possibly tyrannical power during a quadrennium.

IV RECONCILIATION OF DIFFERENCES

It will be noted that in analyzing the differences in polity I have confined myself to the Methodist Protestant, the Methodist Episcopal, and the Methodist Episcopal, South, branches

of American Methodism. I have not been unmindful of such bodies as the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Church on the one hand and the Free Methodists and Primitive Methodists on the other. In all these there are of course minor differences of polity. Substantially, however, it may be said that the Methodist Protestant types all the non-episcopal Methodisms and such differences as exist between the various branches are really non-essential. They are practically at one in their attitude toward the ministry, the laity, and the functions of the various Conferences. The Free Methodists, however, have two orders in the ministry—deacons and elders. Likewise, the important differences between the various episcopal Methodisms are, I think, sufficiently characterized in the consideration of the two main bodies above noted.

(a) *The Ministry*

Coming now to the reconciliation of these differences we may say, using the terms in a broad sense, though not with exact ecclesiastical accuracy, that as regards the ministry, the Methodist Episcopal Church, South, is High Church, the Methodist Protestant is Low Church, and the Methodist Episcopal is Broad Church. In this case it would on the whole seem wise for the extremes to approximate the middle. Let the Methodist Protestants recognize the validity of *two* orders in the ministry and accept episcopacy as an expedient form of church government. Let the Methodists South yield the prelatical point of a third order and the special prerogatives that go therewith. Let the democratic principle of the individual right of appeal be recognized and let the appeal be to a body utterly impartial and entirely disinterested. Should these principles be granted, the lesser matters could be adjusted without difficulty. The Methodist Episcopal Church, South, holds to a time limit of four years for the pastorate. The Methodist Episcopal Church has abolished the limit, while in the Methodist Protestant the question is relegated to the various Annual Conferences, with the practical result of no limit. In any unification, therefore, it is

probable that the majority rule would prevail and that the time limit would be abolished.

(b) The Laity.

In both the Methodist Protestant and the Methodist Episcopal Church, South, the laymen are already in all the Conferences. In the Methodist Episcopal they are still shut out from the Annual Conference. Here certainly the Methodist Episcopal Church should willingly move forward to the position of her sister churches. Let the principle of lay delegation be accepted and the special method can readily be worked out.

Since the District Conference, which is basic in lay representation in the Methodist Episcopal Church, South, does not exist in the Methodist Protestant Church, and is only optional in the Methodist Episcopal Church, it would seem that some other method must be found or else the District Conference must be reinstated in power in the two branches just named.

If the representation in the Annual Conference is to be equal in number with the ministers, then the election or selection should be from the local church: if, however, it is not to be equal, then the delegates would have to be chosen by some such body as the District Conference, the Lay Electoral Conference, or the Laymen's Association meeting annually.

It would also seem wise for the Methodist Episcopal Church and the Methodist Episcopal Church, South, to accept the position of the Methodist Protestant Church and agree that all officers of the local church should be nominated and elected by the membership, with a possible proviso requiring the approval of the pastor or the district superintendent.

Since both the Methodist Protestant and the Methodist Episcopal Church recognize the eligibility of women as office-bearers, it is not too much to expect that the Church South will revise its legislation on that point and join in recognizing the worth and ability of the women who labor with us in the Lord.

(c) The Conferences.

In the Methodist Episcopal Church, South, and in the Methodist Protestant Church there is a check on the power of the

General Conference. In the former the bishops can interpose a veto and make an appeal to the entire church; in the latter the Annual Conferences, through the committee or commission on "discipline judiciary" heretofore explained, can render General Conference legislation null and void if they deem it unconstitutional. Obviously, if the Methodist Episcopal Church is not willing to accept some such court of appeal it must give conclusive proof not only that the General Conference never has veered from a true interpretation of the constitution, but also that it never can do so. The wiser way would seem to be to accept modification of existing methods. Since the modern tendency is away from special privilege, it is likely that some modification of the Discipline judiciary of the Methodist Protestant Church or of the Judicial Conference of the Methodist Episcopal Church would find more favor than the plan of the Church South, which centralizes power in the College of Bishops.

The polity of the Methodist Protestant Church, which bases membership in the General Conference on the total membership in the church rather than on the number of ministers, is in harmony with the modern theory of lodging power in the people and is well worthy of the consideration of the other branches of Methodism.

The Methodist Protestant Church has no presiding eldership. If they are to accept this or the district superintendency as an integral part of a united Methodism, it would seem reasonable to grant their long-time contention for a participation by the ministry and the laity in the selection of those elders or superintendents. Especially is this so in view of the agitation for permanent tenure in the office. The wisdom of giving the preacher the right of appeal in the matter of his appointment is also worthy of careful consideration.

Conclusion.

The special conference or committee features do not here need extended comment. If agreement can be had on the main issues here outlined all else would be matters of detail to be settled in harmony with the decisions on the major questions.

It may, however, be surmised that the executive committee of the Methodist Protestant Church, with its broad powers concentrated in the hands of a close corporation, will hardly be needed in the new alignment.

It will, I think, be admitted that while these differences in polity raise interesting and delicate and sometimes difficult questions, they are far from being insuperable. Are we heartily in earnest in our desire for unity? If so, difficulties will only be stepping stones to success. If our deepest desire is for a vital union—a union of spirit, life, and work in Christ—there is nothing in any question of polity or policy that should or will keep us from growing “up into Him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

THE PROBLEM: DOCTRINE AND RITUAL

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THE PROBLEM: DOCTRINE AND RITUAL

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METHODISM, the world over, is now and has always been a unit in its evangelical system of doctrine. The various branches of Methodism, differ as they may in matters of church polity, have but one faith as to doctrine; and, among the potent factors that have helped it to achieve the marvelous results that have crowned a century and a half of preaching, its doctrinal system is doubtless, next to its religious experience, the most powerful. If it were simply a matter of doctrine that needed to be considered and adjusted, we could talk about the organic union of the Methodisms of the world almost as freely and as confidently as we can of the harmony and agreement, in all essential matters of faith and doctrine, of the various branches of American Methodism. The speakers to whom this topic has been assigned will not therefore be under the necessity of consuming any time in pointing out the doctrinal differences and disagreements between the branches of American Methodism represented here; but can devote their time almost wholly to pointing out the powerful appeal for organic union that comes from complete doctrinal unity.

Others here may have to plead for concessions and compromises as absolutely necessary in order to clear the way for the proposed union; but it is for us, whose privilege it is to speak on our splendid heritage of doctrine, the rather to rally the divided hosts of Methodism around the one flag of our common faith, and call upon all who march under that banner to emphasize and magnify the great facts and truths upon which we are here agreed, so that the things of lesser importance upon which we may differ and be divided may be subordinated to the higher interests of the Kingdom, which are most surely calling in our day for the union of our moral and religious forces that

have been too long divided. It will be a shame for us, who live in the twentieth century, to allow either sectional pride, or the memory of issues that died, or should have died, with the nineteenth century, to perpetuate a division in our ranks that is no longer necessary, and weaken the strength of an army which, united, will constitute the largest and strongest single force in American Protestantism. If one says that this is already true of American Methodism, even though divided, then I say that the concentrated influence and impact of a united church will be much greater than it can ever be while weakened by a division that is the source of embarrassment and irritation that would be brought to an end by organic union.

Most of the doctrines of Methodism are held in common with all other evangelical Christian churches; but on some of these Methodism places the emphasis differently from where it is placed by other churches; while there are certain other doctrines that are peculiarly distinctive of Methodism. For instance, Methodism, in its doctrine of God, places the emphasis upon his Fatherhood and love rather than upon his sovereignty and justice; in its doctrine of man, upon his moral free agency and responsibility in determining his own character and destiny as opposed to unconditional election and reprobation; in its doctrine of redemption, upon the largeness and graciousness of Christ's atoning work for all mankind as opposed to the limitation and partiality of redemption; while the witness of the Spirit, the possibility of apostasy on the one hand and of entire sanctification on the other are among the doctrines especially distinctive of Methodism. Methodism is a system and must be taken in its entirety, if it is to be rightly understood; nevertheless, it is what is distinctive of Methodist faith and doctrine that we shall have especially in mind in this paper.

THE MESSAGE OF METHODISM TO THE WORLD

The great movements that have taken place in different periods of Christian history have resulted in men having a common faith organizing themselves into what we call religious

denominations, or Christian churches. These great churches are like the prophets of old, in that they too have been receivers from God, whose messages they interpreted and gave forth to the world. Every true and great church of Christian history represents a real prophetic and apostolic message to the world. If any great church of modern times can claim that it has received a message from God, that it has sought most earnestly to interpret that message aright, and that it has given forth, and is still, in all fidelity, giving forth that message to the world, and if the widespread and all but unprecedented acceptance of a church's message on the part of untold millions of men within the past century, and the beneficent results that have followed, are proof that its message must have come from God—then, surely, Methodism is in the true prophetic and apostolic succession, and has a message of tremendous moral and religious significance for mankind, in this most momentous century of the world's history. What now is this message of Methodism to the world? The answer is to be found, in a large part, at least, in those simple, vital, evangelical Christian doctrines which constitute Methodism's interpretation of the gospel message.

THE RELATION OF METHODIST DOCTRINE TO EXPERIENCE

“It was not new doctrine but new life that the first Methodists sought for themselves and for others,” says Bishop McTyeire in beginning his *History of Methodism*; and yet it is none the less true that that new life in its growth and maturity has produced a type of theology and a body of doctrine which are inseparably associated with Methodism and the work it has done and is doing. As, however, the “new life,” which Methodism sought and found, was, strictly speaking, nothing but a return to and a fresh realization of the religious experience of apostolic times, so the “new doctrines” which Methodism brought to the church and the world in the eighteenth century were simply the old doctrines of primitive and apostolic Christianity reinterpreted, reaffirmed, and reinforced by all that was best in

eighteenth century Anglo-Saxon Christianity. "The vital Christian experience of any time," says Dr. W. N. Clarke, "is the best interpreter, for that time, of God and eternal life. It is the experimental nature of Christianity that makes Christian theology so fresh and living as it is. Progressive experience makes an ever-growing church, and out of the ever-growing life of the church comes an ever-growing theology, with the indwelling Spirit of God as the guide of its progress. Theology can never stand still while the divine life of the church is moving forward."

In this sense Methodist doctrine born of Methodist experience, was not only new in the eighteenth century; it is something that is kept new, vital, fresh, progressive and aggressive by the experience and activity of the living, working, growing church.

At the very beginning of our study of Methodist doctrine, then, we must recognize the fact that Methodists have always placed the first and greatest emphasis upon religious experience and life; and the dominant idea of their fellowship was to meet in societies and bands for the purpose of deepening and enriching the religious experience of all who were associated together in these simple and informal assemblies, and organizing them for personal evangelistic service in leading sinners to Christ. The doctrines, therefore, which Methodists have espoused and loved and proclaimed from the beginning are those which contribute most to spiritual life and to evangelistic efficiency in winning souls to Christ. This is the key with which to unlock and enter the treasure-house of Methodist doctrine.

WESLEYAN ARMINIANISM

To the truth-loving, discriminating, and organizing mind of John Wesley, Methodism, for all time, owes a lasting debt of gratitude greater, perhaps, than that which any modern ecclesiastical organization owes to the man who was providentially its human founder. Gifted in a rare degree with reverence and courage, Wesley combined with his veneration for the past, and

for the authority of the church, a desire and an ability to adapt all that was true and good in the past to the needs of the day in which he lived.

John Wesley early became an Arminian in theology, as distinct from a Calvinist. The Arminianism of Holland, however, even in its earliest and purest form, was but a theological and intellectual system at best. Its one purpose seems to have been to prove that the doctrines of Arminianism as opposed to Calvinism constituted the true doctrinal system of Christianity. The Arminianism of Wesley and the Methodists, however, was intensely spiritual and evangelical. It was the Arminianism of Holland baptized with the Holy Ghost and infused with spiritual life. It was early described as "Christianity in earnest," an association of men and women believing in and enjoying experimental religion, and on fire to save souls and carry the gospel to the whole world.

When John Wesley began preaching, Arminianism, in America as well as in Europe, was regarded as a heresy almost if not quite as dangerous and pernicious as Arianism, Socinianism, or Pelagianism. Through the influence of Methodist preaching, however, that faith which was, a hundred years ago, regarded as a heresy has not only become orthodox, but it is to-day, if properly stated, unquestionably the best expression extant of what is known as modern evangelical Christianity. From the beginning, Methodism has never been under the necessity of altering or modifying its theology; and it should be a source of gratification to Methodists that every revision of creed that has been proposed by any church in the last half century has been in the direction of evangelical Wesleyan theology—so much so, happily, that we are about to lose, if indeed we have not already lost, our proprietorship in these doctrines as characteristically and peculiarly Methodistic. The disciples of John Calvin to-day affiliate with the followers of Wesley the world over, and the Methodists love Presbyterians and fellowship with them as they do with few if any other Christian people, taken as a body. If, however, the two churches are coming nearer together in faith

and doctrine, as they surely are, it is certainly not because the Methodists are modifying their theology.

UNLIMITED ATONEMENT

Of the doctrines that Methodism has proclaimed, the most important and the most genuinely distinctive of them all is the doctrine of an unlimited atonement for all sinners and all sin in Jesus Christ. Methodist theology believes in the sovereignty of divine love among the attributes of God to the extent that it makes the will of God the expression of the nature and character of One who is a Father and whose crowning attribute is love. If it be true that the necessity of atonement is found in the justice of God, it is none the less true that the origin of atonement is found in the love of God, and the method of atonement is an expression of the wisdom of God. The Calvinistic school of theology declared that the atonement is born in and necessitated by the justice of God, and that the sufferings of Christ were meant primarily to satisfy the divine wrath. Wesleyan Arminianism declares that the atonement was born in the wisdom of God, and was meant to express and to satisfy the love of God, and to meet the moral needs of every sinner; and that, in the purpose of God, every sinner has like claims upon and interest in the saving work of Christ. Holding in common this one vital truth, Methodists may and do speculate, and advocate many different and varied theories of atonement.

METHODISM AND THE DOCTRINE OF HOLINESS

A doctrine which more than any other has threatened to divide Methodism is one which more than any other ought to bring them together and unite them in holy love and in the love of holiness—I refer to the doctrine of entire sanctification, which is known by many names. Methodists the world over are agreed that we can and should be saved from all sin here in this life, and that it is possible for love so to reign in the heart as to make a life of Christian perfection graciously possible, and that this sinless and perfect life is the privilege and duty of every

child of God. This is the precious truth about holiness which it has been given to Methodists to emphasize, while we recognize that it is a matter of secondary and minor importance whether this sinless life of perfect love be attained instantaneously or progressively.

In 1785, a few months after John Wesley abridged and altered the Thirty-nine Articles of Religion for use in America, he wrote as follows concerning entire sanctification: "But, it may be inquired, In what manner does God work this entire, this universal change in the soul of the believer? Does he work it gradually, by slow degrees; or instantaneously, in a moment? How many are the disputes upon this head, even among the children of God! And so there will be after all that ever was, or ever can be, said upon it. The Scriptures are silent upon the subject, because the point is not determined, at least not in express terms, in any part of the oracles of God. Every man therefore may abound in his own sense, provided he will allow the same liberty to his neighbor, provided he will not be angry at those who differ from his opinion, nor entertain hard thoughts concerning them. Permit me likewise to add one thing more: be the change instantaneous or gradual, see that you never rest until it is wrought in your own soul, if you desire to dwell with God in glory."

It is therefore untrue to Methodism to wrangle over the method of attaining entire holiness: the one thing for which we stand is that the experience of entire holiness and a life of perfect love for God and man have been made graciously possible to believers in this life, and that it is the privilege and duty of every child of God to enter into this experience and to live this life.

METHODISM AND BIBLICAL CRITICISM

Are there not differences, someone asks, among the different branches of Methodism on the subject of Biblical Criticism that makes it impracticable for them to come together at this time? By no means is this true, I unhesitatingly answer. However Methodists differ on other points, they all believe that the

Bible is a divine-human book, whose highest value and authority grow out of what it says of Christ and what he says of it and still more what he says in it and through it. American Methodists, we venture to say, are agreed in believing that not the only claim, but the supreme claim which the Bible has to being recognized as divinely inspired is found in its exalted ethical teachings and its moral and spiritual influence. While declaring that the Bible is infallible and of divine authority in the realm of moral and spiritual truth, Methodism leaves devout scholarship untrammelled in its investigations and unembarrassed in announcing any conclusions that may be justified by reason and supported by trustworthy evidence. That church holds safe and sane ground concerning the divine-human book which believes that it was divinely inspired not to teach science, or history, or chronology, but to reveal the nature and will of God and give man instruction, guidance, and help in getting rid of sin, in being holy and useful, in learning the mind and heart of Christ, and in carrying the gospel to those who have it not.

METHODIST DOCTRINE JUDGED BY ITS EFFECTS AND RESULTS

Christian faith is the foundation of Christian character. The preaching of Christian doctrines is necessary to the development of Christian manhood. "It makes no difference what a man believes provided his life is right," is a statement we frequently hear. This statement is one of those popular half-truths which at heart are erroneous. What a man is and does depends largely upon what he believes. The condition of salvation is "he that believeth." Creed goes before character and doctrines before deeds. The church's great mission in the world is to make men, to make men by preaching a full and rounded gospel that will regulate conduct, develop moral character, and thus produce noble types of manhood and womanhood. Doctrines and church creeds and churches themselves are worth just so much, in the last analysis, as they have power to make a noble type of manhood and womanhood. More and more is the world in our day applying the test of ethics to individuals and to churches to

determine the real moral value of what they profess to be and believe and do.

Methodism is willing to be judged by this test for the work it has done in the past. The moral value of its contribution to the citizenship of America is beyond computation. But Methodism and all other churches need to declare afresh at this time not only that the churches and church doctrines exist for the purpose of saving sinners and evangelizing the world, but also that saving men and evangelizing the world means getting men ready to live right as well as ready to die well, means inducing men not only to join the church, but also to lead virtuous lives, to respect the rights of others, to make money honestly and spend it wisely, to discharge faithfully the duties which they owe as husbands, parents, neighbors, men of business, citizens, rulers. The time-honored "General Rules" of Methodism have very little to do with the life of the church of to-day, so far as their form is concerned; and no one can read them without feeling that they were written to meet the moral needs of a day far removed from our own. But their spirit and purpose—the intense and lofty ethical ideals which they reflect—are still inspiring and guiding the church, and will give them a permanent and ever honored place in the history of Methodism.

Methodism's mission to America is to make men—to make such men as can alone make a nation morally great.

METHODIST STANDARDS OF DOCTRINE

We are forbidden by our restrictive rules from establishing "any new standards or rules of doctrine contrary to our present existing and established standards," and yet, strangely enough, there is not now and has never been any agreement among our representative men or among the different branches of Methodism as to exactly what these "standards" are. One man thinks they refer to the Twenty-five Articles; another thinks John Wesley's Fifty-two Sermons and Notes on the New Testament are what is meant; a third thinks all of these and the Apostles' Creed are referred to; a fourth thinks they are certain

doctrinal tracts well known and much appealed to in the early days of Methodism, and printed for several years in the Book of Discipline; and yet another thinks the hymn book was meant to be included. The Wesleyan Church of England defines its doctrinal "standards" as the Fifty-three Sermons and the Expository Notes of John Wesley. The Canadian Methodist Church has defined its doctrinal "standards" as embracing both the Twenty-five Articles and the Sermons and Notes of Wesley. Neither the Methodist Episcopal Church nor the Methodist Episcopal Church, South, has ever officially decided what is exactly meant by the term "existing standards of doctrine" as used in the Discipline.

The ambiguity attending the interpretation of this phrase in the Discipline would surely be a source of serious embarrassment to us but for the uniformity of faith among Methodists the world over—a recognized uniformity which is so widespread that it has the value of unwritten law. This statement with reference to the doctrinal "standards" was introduced into the Discipline by the General Conference of 1808, which had in it only one hundred and twenty-nine members and was not then a delegated body, being composed of all the itinerant preachers who had traveled for four years. It was the General Conference of 1832 that introduced the restrictive clause excepting the Twenty-five Articles and doctrinal "standards" from any specified mode of alteration. It is possible, as many think, that the idea in the mind of the Conference of 1832 in taking this action was that the Articles and standards should be made unalterable. If this were true, it would certainly be an anomaly that the one and only absolutely unalterable feature of the Methodism of the twentieth century should be certain Articles of Religion written by Archbishop Cranmer and others three hundred and sixty years ago, and two hundred years before Methodism was born, and certain "standards" the meaning of which no man has ever yet been able to explain and no College of Bishops or General Conference has ever yet undertaken officially and authoritatively to define!

The General Conference of the Methodist Episcopal Church, South, however, has not considered the first restrictive rule concerning doctrinal standards as legally unalterable, but has pointed out the method by which this may be done. And Dr. Buckley, in his Constitutional and Parliamentary History of Methodism, has also declared how he considers that it may be constitutionally altered.

If the time ever comes when a church holds on to "doctrinal standards" because its constitution and restrictive rules make it impossible to change them, rather than because they are a true expression of its present living and abiding faith, then they are no longer an expression of real faith. Doctrinal standards that are really believed do not need to be preserved by a law forbidding the church to alter them. Standards of doctrine which the church would change if it could, but does not change simply because it cannot do so constitutionally are no standards at all, and can have no moral value in the life of the church. A church is strong and commands the respect and the thought of men only in proportion as it has a faith that it can take to thinking and truth-seeking men and say, not, "Here is something you shall believe," but rather, "Here is something so reasonable and scriptural and true that if you will only examine it you will believe it." If any type of Christian faith in the world can hope to commend itself to men by its reasonableness, Methodism's system of doctrine, rightly interpreted and worthily proclaimed, can cherish this hope.

There are rules that bind but do not govern; and there are other rules that govern but do not bind. The former are imposed *ab extra* by authority, and unless maintained by external authority they will cease to be followed. The latter are addressed to the reason and are imposed by moral free agents upon themselves; their authority comes *ab intra* and ceases only when they cease to command approval and faith. Articles of faith and statements of doctrine belong properly to that class of rules which seek to govern rather than to bind, and whose authority is derived from the force with which they appeal to the reason

and command the faith of believers. The day in which we live is characterized by marked and outspoken impatience of anything imposed by ecclesiastical authority and designed to bind men, but it is generously open to whatever seeks to govern by an appeal to reason and by the inherent authority of that which can approve itself as being righteous and true. Methodism does not seek, and has never sought, to bind men's faith by imposing on them a system of doctrine which they accept only because the church teaches it; but it does seek to guide and govern men by presenting to them a system of doctrine so simple, so reasonable, and so scriptural that they will freely accept it because it commends itself to them as being true. The widespread unanimity of Methodists in doctrine is all the more noteworthy because of the fact that the largest possible liberty has always been allowed to individuals in matters of theological opinion.

When we remember that the Thirty-nine Articles of the Church of England, from which our Twenty-five Articles were taken, were written nearly four hundred years ago, and came from a body of men who were Calvinist in theology, and that our Twenty-five Articles do not contain any statement of several of the most distinctive doctrines of Methodism; and when we also consider the fact that Mr. Wesley's Sermons and Notes on the New Testament are cumbersome and difficult of access and of examination, as statements of doctrine, it is worth our while to ask whether Methodism does not need a clearer, briefer, more modern, and more satisfactory statement of its doctrines than is found in these doctrinal standards of the church. And we would answer this question by saying that if such a statement of doctrine when prepared is to be used to bind men's faith and curtail our present liberty in matters of theological opinion and to create a means and method of discovering and trying and expelling heretics, then are we much better off without it. But if, leaving our present doctrinal standards unchanged and untouched, we could have such a brief and satisfactory modern statement of doctrine as I have referred to, which should be used for the better instruction of our younger

ministers and members, and which those who are not Methodists could easily refer to and examine, we believe it would have great educational value and add greatly to the influence of our system of doctrine in the world at large.

METHODIST THEOLOGY IRENIC AND NOT POLEMIC

The theology that best reflects the spirit of Christianity in our day, and whose influence will be most largely felt for good, must be irenic and not polemic. No type of theology in the entire range of Christian doctrine is more irenic than that of Methodism. While it is positive and definite, it is also liberal and generous in its attitude toward all other types of evangelical Christian faith. It contributes in a real and helpful way toward the spirit of fraternity and Christian unity that is one of the most marked characteristics of modern Christianity. The spirit and genius of Methodism lend themselves genuinely and generously to whatever tends to unite the followers of Christ in any movement or service that seeks to save sinners and to extend the kingdom of our common Lord. I have never known a community where Methodism was in the ascendancy and Methodist theology was the prevailing faith that was not characterized by a spirit of Christian fraternity, good will, and a desire for cooperation in Christian service among the different denominations.

But consistency demands that we shall put our irenic theology into practice first at home, in our own church family. Methodism ought to be the most potent influence in American Christianity in bringing about the closest possible unity and cooperation among the Protestant churches of this western world. But it can never exert this large and beneficent influence fully and effectively until it can bring to bear on the Christian world the moral impact of a concentrated and united church. Its simple, reasonable and Scriptural system of doctrine commends it to the Christian world of to-day, and will in many particulars furnish a basis for a larger union of churches that is doubtless

ahead. Toward this goal of church union on the basis of a common faith Methodism should not only move, but earnestly work in that spirit of Christian fraternity that has always characterized her relations with other churches.

INFLUENCE OF METHODIST DOCTRINE

I have mentioned only a few of the many points in theology where Methodist doctrine has powerfully influenced the theology of the Christian world. But as a matter of fact all along the line of Christian doctrine the luminous presence and influence of Methodism can be traced, tending always and everywhere to make God more lovable, man more free and responsible, the atonement more available, the way of salvation more intelligible and inviting, the church more evangelical and evangelistic, eternal death less incomprehensible, and eternal life more attainable. These are the doctrines which Methodism has proclaimed from its beginning, and not one of them does it need now to alter or modify. Faith in these divine doctrines is becoming well-nigh universal among Protestants, and this fact is doing more than anything else to bring Christian churches, which find themselves so near to each other in the fellowship of a common faith, into an increasing desire for closer union and cooperation in whatever makes for the advancement of the kingdom of Christ.

INCREASE OF CHURCH EFFICIENCY AND INFLUENCE BY UNION

But, says some one, have we not fought well under separate banners, and have we not won great victories fighting separately and independently, and had we not better "let well enough alone"? Yes, we reply, if our day is largely done, and our work as a church is approaching its end. But if the world's evangelization has just fairly begun, and the hardest and greatest and grandest work of our own and other churches is ahead of us; if the work of saving sinners at home and advancing the kingdom of Christ abroad spreads out before us as a vision large

and long, to the ends of the earth and the end of time; if the education and moral culture and spiritual development and training for Christian service of our converts and members are the church's never-ending work; if a church means Christians possessing a common faith organized under wise leadership for the most effective service; and if union and organization mean more power in influencing and serving others for good, and will thus make possible results and achievements that are impossible to the same number of Christians split up into needless divisions—if all or any of these things be true, then let us, with our faces turned toward the future, prepare our common Methodism, in every possible way, for the largest and best service; and this certainly means, in the twentieth century, a united Methodism. Church divisions, where union can be and ought to be, are fast coming to be an anachronism—they are things out of date. If “Christ for the world” is the first and greatest doctrine of our faith, then “the world for Christ,” its logical corollary, becomes our first and greatest duty. Methodism leads the world in the boldness with which it has proclaimed a gospel for all mankind, and it ought now to lead the world in the example it sets not only in brotherly love and the spirit of cooperation, but in that which world evangelization now demands, namely, union and organization under common leadership made possible by a common faith.

The commercial world is teaching us the value of concentration and union, and we do well to learn wisdom from the children of this world. Shall sectarianism and sectionalism, shall church pride and the memory of old issues that are forever dead, keep us who have a common faith in Christ and in the doctrines that he taught always apart? Let it not be so. The day for a united American Methodism is at hand. So numerous and convincing are the reasons and arguments for union that the burden of proof must henceforth rest upon those who favor division and oppose union.

Brethren, I desire to cast my vote here and now for denominational disarmament and for putting out of commission all officers

and leaders whose weapons are sectionalism and sectarianism and I also desire to vote that we enter forthwith upon a campaign of spiritual preparedness through love, fellowship, and united service for the spiritual conquest of the whole world in the name of Jesus Christ, our divine, human Lord.

THE PROBLEM: DOCTRINE AND RITUAL

PROFESSOR J. W. E. BOWEN, PH.D., D.D.

AMERICA FOR AMERICANS. This is not a political shibboleth to be used flippantly as a vote-catcher by the stump orator. It is a rational, national, psychological, and the only reasonable dictum of the American republic. America is not for hyphenated Americans, such as Afro-Americans, or Franco-Americans, or Russo-Americans, or German-Americans, or even for Anglo-Saxo-Americans. To attempt to perpetuate the sources of geographical nativity or even racial origin in a republic such as ours, where our multiform individual racial units are expected to become one in our melting pot, is contrary to the original divine purpose and the supreme effort of our nationalism and fosters those racial elements that are the tinder in race riots and industrial strikes. How slow we are in apprehending the thought of God as to the meaning of Americanism! This mighty civic and humane government is not built upon color or blood or ancestry or nativity. These characteristics are the ear-marks of the old and effete dynasties and monarchies of the East and of Europe. But Americanism is patriotism for American. He who can and will sing "My Country, 'tis of thee," and will bare his breast in times of danger or war and shed his blood in the defense of the flag and for the protection of the institutions of America, be he white or black, brown or yellow—that man who, as in the marriage vow, forsakes all, even father and mother, lands and houses, and cleaves unto America for better, for worse, for richer for poorer, is an American. We tolerate heterogeneity of blood—not that there is such a thing in the basal elements of human blood, but the term is descriptive of facial color; but we insist upon homogeneity of thought, purpose, and principle in the individual units of our compound and yet unitary democracy.

Weep over the fact as we should weep, it is nevertheless a lamentable fact that history cannot forget, namely, had the bronzed-faced man of the mighty Seminoles, or the warlike Choctaws, or the bloody and misguided followers of Sitting Bull entered into the spirit of America and wept with her and become regenerated in the new birth of our nationalism, we would not be called upon to-day to bewail the sad and pathetic march of that great people to their opening grave. This is not a justification of the unchristian dictum of the survival of the fittest, it is a recognition of a stubborn fact of experience. Herein is one of the many places where the descendants of Ethiopia showed their superior and sagacious political knowledge and their downright common sense. They forgot their stripes and took up their guns and with a song marched shoulder to shoulder with the proud cavalier of Virginia, the sturdy Huguenot of South Carolina, the iron man from the mountains of Tennessee, the unyielding descendant of Cromwell of New England, and the reckless and fearless Rough Rider from Dakota and Nevada, and gave their blood cheerfully that the "Government of the people, for the people and by the people" might not be blotted out from the face of the earth.

CHRISTIANITY FOR CHRISTIANS

The second term of this universal statement is used only for differentiation. Not that all Christians are Christian, but that Christian believers belong to Christianity and not to any other form of religion. Across the lintels of the door posts of our Christianity hang two sparkling legends that open the gates to those who appear for entrance, namely, first, "Repent and be converted from your sins"; second, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him." This truth cannot be too frequently proclaimed from every pulpit. Our Christianity stands here as upon a Gibraltar of unyielding foundation.

In 1857 the English and the French were engaged in battle

with the Chinese. Some thought that possibly the jack tars of her Majesty's government would be endangered in these Chinese waters. Lying off at a safe distance was an American man of war rocking with a nonchalance in these salty waters. Her flag looked like a patch of heaven when the sun tinges the western sky with his master brush with those livid colors that would have made the "Divine Raphael" stand still and wonder, when suddenly the American sea dog gave orders to weigh anchor and steam alongside of the English vessel. The day before this, these Englishmen had pulled him from the rocks or shoals. For the daring and unwarranted act of the American vessel that steamed alongside of the British vessel, that approached a violation of international neutrality, this audacious American commander was taken to task by his government. "Blood," shouted this bold American, "is thicker than water." This sententious sentence sent a thrill throughout the nation; and while the offending officer was regarded as lacking in diplomacy, he was nevertheless acclaimed a true American.

These words have become an American classicism to express the then accepted interpretation of the profound unity of the descendants of the Anglo-Saxons. But, scrutinizing this rhetorical classicism, we find that the "blood" referred to by this commander, Josiah Tatnall, a true son of Georgia, is the vital fluid of the physical organism. But the pagan Arab or untamed Bedouin goes the American one better when he declares that "milk brothers" are closer than "blood brothers." He, the Arab, bases solidarity upon the first post-natal food. But, higher still, the profoundest dialectician and exegete of the teachings of the Christ rises to the vertex of truth when he bases the solidarity of the Christian church upon "the blood of the cross." To him those in whose life flows the one divine, mystic, life-giving current, supplying the whole body-spiritual and ecclesiastic—these are members one of another because members of Him who is the center of life.

This truth is the dynamic element in his argument against Jewish pretensions. These case-hardened Jews had even the

simplicity of thought to hurl into the face of the Great Teacher their false and unspiritual interpretation of the meaning of Abrahamic blood. Paul declares that Abrahamic seed lieth not in Abrahamic blood but in Abrahamic faith. The atmosphere of this truth was too highly rarefied for these materialistic men to breathe. The contrary to this spiritual truth was the rock upon which Jewish nationalism split. Carrying out this thought of the apostle, he himself summarizes one of the purposes of the gospel, in his Ephesian Epistle, thus: "Till we all come in the unity of the faith, unto the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

This represents the solidarity of Christianity. This is a far cry from racial blood to the blood of the cross; from race unity to Christian unity. In this cool atmosphere of second sober thought, with no gallery in sight and with an audience of thinkers and God-fearing men all searching for the foundations of truth, and nothing but the truth, that God's kingdom may be advanced, we may well congratulate ourselves upon the opportunity to speak as God gives space and time.

METHODISM FOR METHODISTS

It is fitting that the writer file a caveat at this juncture before he passes to the body of his thought. No single address, be it never so carefully wrought out, can state the whole truth involved in the subject under discussion. Truth, to use a mathematical figure, is a polyhedron, and he were a bold and presumptuous investigator who would claim that he sees all of its sides. Modesty and good sense suggest to the prudent investigator that he do not pull out the grand organ stops when announcing his studies and opinions. The example of the great Newton may be followed by the students of religious science as well as by those of the physical sciences with great profit.

The desire and effort, if we may so speak, to unify into an organic whole the Methodist hosts of America is not cut from the

same piece of cloth used by George Calixtus in the seventeenth century, when he and others in different communities sought by a well-meaning purpose, but a dogmatic syncretism, to bring in a harmony and union which, if it had been successful, would have made only a religious conglomerate of those utterly incompatible systems of beliefs and practice. This is one of the instances in church history where the inflexible dogmatism of a Christian teacher spurred on by an imperfect understanding of logical sequences and blinded by a zeal alien to the commonwealth of knowledge, finally prevented an unholy union of utterly divergent doctrines and irreconcilable practices. The effort of Methodism to-day is not of this kind; in fact there is no analogy between the two movements.

Methodism was called into being not to compile a new system of doctrine or ritual, but to revive truth and to live a life before a gainsaying and dying world. The formalism and procrustean deism of England in the eighteenth century had wrapped their paralyzing grip around the very heart of the Christianity of the British Isles. Like the slimy mythological serpents that wound their deathly coils around the faithless Laocoon and his degenerate sons, these two death-dealing forces were choking the life out of the church. Or, to change the figure, the phlegmatic and paralyzed Christianity of that day needed heroic treatment. Wesley was used of God to open the jugular vein of the deistically corrupt church, made so by John Locke and his disciples in physical science, and pour into it the red blood of spiritual vitality and thus reclaim the church from that ennui which presages sure death by a soulless intellectualism. Never before was it so fully demonstrated that intellectualism as such is as much an idol of the library as superstition is an idol of the cave and that an idol of the library is no more worthy of consideration, nor can it work a regeneration of mankind any more than an idol of the den or cave. In this regard the intellectualism of London and Oxford at the time and the fetishism of Timbuctoo, Africa, were two peas in a pod and were fit only to be cast out and trodden under foot of men. With this difference, let it be said,

that fetishism does give an idea of a supra-natural and inspires awe and fear in its devotees, and these elements, though crude and animalistic, have some place in the basal elements of religion; but intellectualism, simon pure, has the effrontery of self-complacency and self-sufficiency, which characteristics are at variance with and diametrically opposed to the contrite heart and humble spirit, the joy of the Lord.

Methodism is a life more than a creed, a living, pulsating faith more than a dogma, a spiritual reality more than a literary vagary, a divine passion more than a rubric, a flaming evangel to the man in sin and without hope more than a philosophical treatise upon immortality or the philosophy of the origin of sin; in sum, Methodism is life, not theory—God's life in man blossoming into the fruits of peace, righteousness among men, and holiness to God. It is the voice of one crying in the wilderness of sin, saying, "Repent, for the kingdom of God is at hand," and, like Tertullian, she poured forth the truth of God through rough pipes at times, but it was the truth hot from the throne. Nevertheless, Methodism has a creed or doctrine. The term "creed" is here used interchangeably with the term "doctrine." The term "creed" has a bad odor about it, but it is a harmless odor, the times are supercilious and fastidious about strong and meaty words. The bare mention of the word seems to breathe the fumes of that bitter period of logomachy and period of fire, blood and sword when Christian teachers felt it their bounden duty to fight for the faith once delivered to the saints. We look back to-day over the shoulders of history upon that sulphurous period and pity their hot-tempered zeal. But truth is justified in all her children. 'Tis easy to criticize. 'Twere better to walk backward and cover those scenes with the garment of Christian charity.

But a church cannot exist and perpetuate its life without a doctrine. A denial of the possession of doctrine is a doctrine itself, for agnosticism is a species of gnosticism and cannot be defended except by a cunningly devised and ingenious species of gnosticism. Not only must the man of faith give a reason for

his faith, but the man who doubts must give a reason for his doubts; for doubt, in his case, is his faith. Doctrine is the intellectual conception of divine revelation cast into symmetrical statement according to the laws of logic. It is belief crystallized into logical form. A creedless church is a doctrineless church and a doctrineless church is a monstrosity. Even as science must posit the existence of the atom and molecule as the basis and starting point for its investigations, and this is its faith, for without it, it cannot live, so likewise, but in a more convincing and demonstrable form, the church declares its "faith" or "doctrine." 'Twere as logical and sensible to speak of a backboneless man as to speak of a doctrineless church. While such language is a contradiction of terms from a physiological point of view, it is no unseen sight, though an unseemly one, to run across a backboneless moral creature.

It is now ancient history, well read by the school boy in every Sunday school, that Methodism believes some things, and believes them tremendously, whether they are episcopal Methodists or independent Methodists. We are a unit at heart upon the fundamental biblical truths of Christianity, the preaching of which is turning the world right side up, and which preaching has given our most glorious cognomen from the time that Wesley felt his heart "strangely warmed" to this very hour, namely, "Christianity in earnest." The most succinct statement of our fundamental beliefs or doctrines given recently was the admirable summary written by the late Bishop Andrews in the Episcopal Address in the year 1904 at Los Angeles, California. Referring to John Wesley's teachings, he thus speaks: "Among those truths which he lifted out of the dust of ages were at least these: the deep guilt of sin, the equal redemption of all men by the vicarious atonement, the absolute freedom of the human will, the entire practicability of salvation now for any sinner, the attainability of perfect cleanliness and perfect love in this life, the infinite and impartial love of the seeking Father-God, the real and complete humanity and the proper and absolute deity of Jesus Christ, the personality and omnipresence of the

Holy Ghost as a transforming and witnessing Spirit, and the nearness of a real and eternal heaven and a real and eternal hell. No doubt the vast mass of the Methodists in all lands can sincerely say of these truths, so vital to Methodism and to any real progress of Christianity, 'All these things I steadfastly believe.' "

The question of the organic unity of certain denominations of the Methodist family is uppermost in the minds of the law-makers, North and South, and will engage the attention of the law-making body of the Methodist Episcopal Church in its ensuing General Conference as it has claimed the attention of kindred bodies of the Methodist Protestant Church and of the Methodist Episcopal Church, South, in their recent legislative bodies.

It is reported that Horace Greeley, one of the editorial Anakims that walked the land in the sixties and seventies, accosted Mr. John Sherman one day as he approached his office on Newspaper Row, in New York city, with a very pointed question, but one that required thought and sound political wisdom. It was during the murky days of the reconstruction period, when Rutherford B. Hayes sat in the chair at Washington and John Sherman was wrestling with the problem of the resumption of specie payment and was shaping legislation to that end. Mr. Sherman was thus addressed: "Mr. Sherman, how shall we resume specie payment?" Sherman, who had been thinking upon this subject for a long time, and had wound his way through the mazes of political expediency and claptrap, and had grown weary of platitudes and fine-spun theories, and consequently was willing no longer to finger away valuable time by trying to untie the Gordian knot, replied with Saxon curtness that had the edge of an Alexandrine blade upon it: "The best way to resume, is to resume."

In the matter of organic unity, or denominational marriage, cold reason orders that we ascertain whether the contracting parties are suitable to each other in their temperaments and in their basal ideas or doctrines, for, be well assured that incom-

patibility of temper and divergence in the fundamental ideas of life and immortality are as destructive of denominational peace and lead to either continual quarrels or divorce as in many unequal marriages among men and women. They must think alike as well as love alike to be well mated.

In the study of the question of unity of doctrine and ritual, investigation does not proceed at any length before we run upon a paradox in the least expected place. Despite the long years of critical study and the merciless word war that attended the same for finding out the mind of God touching salvation, the truth of revelation was more easily discoverable and unity of interpretation more quickly arrived at than unity in the rubrics of ritualism or the policies of administration. It was Guizot, the versatile French political philosopher, who said that the common sense of mankind is its safest philosophy, and while it is doubtless true that common sense has a hard time in getting a hearing, it is also true that common sense will ultimately gain the ascendancy over faulty reasoning, for God made common sense. This last sense finally dictated certain approved canons for the ascertainment of the truth of Scripture.

Among these are an open mind; a severe logical temper that pursues the path of reason according to the laws of the sufficient reason, and a responsive faith that yields not to the demands of dogmatism on the one hand and physical science on the other hand. These qualifications or mental equipments in the patient and studious investigator are sufficient guarantees that truth will be arrived at. Hence, because of these qualifications in the learned exegetes of our Christianity it stands out to-day that evangelical Christianity is more a unit upon fundamental truth than upon the forms of worship and the methods of government. Doctrine is of God, and God is the revealer of the same. Ritual has in it more of human sentiment and the predilection of a community than has truth. All men recognize that truth comes from above and are willing to stand, after due and proper exercise of the mind, with unsandaled feet and uncovered head in the sanctuary of inquiry or of worship and

with the words of the youthful Samuel upon their lips say reverently, "Speak, Lord, for thy servant heareth." But when it comes to the norms of worship, intellectual conceptions, social predilections, personal aesthetic views and mannerisms and even racial prejudices all combine in a mighty struggle for expression and the mastery. In other words, while we are not willing to neglect the weightier matters of the law, such as righteousness, temperance, and judgment to come, we find it easy and we are disposed to tithe the mint, the rue, and the eumin.

It must be patent, therefore, to clear-thoughted men that any effort that seeks to harmonize and bring into a constructive and organic unity any two or three separately operating ecclesiasticisms upon any other basis than that of the unity of spirit, doctrine, ritual, and purpose, is contrary to the genius of Christianity and will inevitably prove abortive should such a spurious reorganization be effected. I refer again to our American republic, as it is probably the best type of a government that approaches our Christianity, though it is full of defects. Its singular unity is grounded upon the singular faith of its citizenry in democracy. Were it true that one half of our civic constituency believed in oligarchy or in monarchy and the other half clung to democracy, we would have anarchy in less than a fortnight. We must have, and now have, that kind of political faith as was expressed by Daniel Webster's unbreakable "and." Even so likewise, Christian church unity must be grounded upon essential unitary faith. Any acrimonious or even prolonged discussion upon norms and forms is a frittering away of valuable time which may more wisely be given to a painstaking search of our deeper thinkings.

I do not advocate unity at any price. Such a cry in church or state, is void of good sense and is worthy of the senility of age or the immaturity of youth, both of which are devoid of the adjunct of intelligence. Therefore, if it should come to pass that one Christian church should require that another Christian church shall repudiate its ordination vows as unscriptural, and so submit to reordination according to a highly developed

sacerdotalism that claims preeminent divine authority, it is clear that the church appealed to could not retain its self-respect by submitting to such a self abasement.

Two of the great questions of the day that engage the minds of men are, Peace by Arbitration and Organic Union of Christian Forces. The Methodisms of America are deeply concerned about the latter question. Our difficulties are not insuperable from any view point. We do not hide our faces to the differences in our polity; some very accentuated ones, nevertheless. It is safe to say that the Discipline of any one of these churches could, with slight variations, by the transfer of paragraphs, by regrouping and emendations of those parts not considered essential to the denominational integrity of the church involved, be used by any one or both of the other churches and the rank and file of our constituency would not detect the slightest change or experience the least jar in the machinery.

The desire to harmonize all our minor differences when once under the influence of the Holy Spirit is a saving quality of our humanity. This fact is a beautiful attestation of the work of the Holy Spirit in his divine office as Illuminator. What is this but the commonest verification of the truth uttered by the beloved disciple, which saith, "This is that Light which lighteth every man that cometh into the world"?

It is a source of gratification that the increased apparata for finding truth and the centuries of prayerful study are bringing us to the place where we have begun to disentangle ourselves from the web of false theories and denominational exclusiveness. John Wesley has given us two compact sayings that we do well to keep hanging over our door fronts. The first is, "The world is my parish." His followers have not been slow to interpret his words in terms of universality. They seem to hear him say:

No pent up Utica contracts your powers,
But the whole boundless continent is yours.

It is fortunate for us that we are not seeking to bring into one fold a church that believes in a hierarchical system of gov-

ernment and the priestly conception of the clergy and the laity with a modern Protestant and democratic church that believes more in apostolic success than in apostolic succession, as Dr. Upham used to say in his masterful way. Nor are we endeavoring to weld into one harmonious whole parts of churches whose doctrines are apart upon the eternal verities. These churches are parts of a natural organism, and may easily be reunited. What better basis of union can we find than the second saying of our patron saint that has the flavor of a Johannine love passage: "If thine heart is right as my heart is with thy heart; if thou lovest God and all mankind, I ask no more. Give me thine hand."

Two outstanding facts confront us when we study the history of the various branches of Methodism in this country, and to these facts each branch of this great family refers with pride. First: Every branch or school of Methodists, together with the parent stock in England, asserts its claim, with unyielding assiduity, to a heritage in all the original history, deeds, and glory of the earliest Methodist movement. It is interesting to observe the vigor with which these children of Wesley claim and proclaim their adherence to and unqualified birthright in the very essence and spirit of Methodism. Any attempt on the part of any older or stronger branch of this evangelical ecclesiasticism to look down upon or to regard as an illegitimate in the family even the weakest or smallest of Wesley's children, even that one born day before yesterday, will be met with a storm of rebuke and anathemas from that weak one of the family that will make the offending party believe more strongly in reality of fire and brimstone. It should be said also that whatever qualifying adjective one of these Methodist churches may use to differentiate its community from another community, it is not for purposes of isolation or to express a difference in doctrine. That being the case, the claim to legitimacy and to a part of the heritage is recognized by the whole family as well founded.

All of us started in old John Street, white and black; all of

us were with Francis Asbury, white and Black (Harry), and no one of us, from the day that John Fletcher wove into a theological system the Five Points of Arminianism to the time when Adam Clarke by his approved exegetical methods based our theology upon a "Thus saith the Lord," down through the ages, has changed that teaching in substance or statement. That theology has not suffered a vagary; and has not changed its acute accent for a grave or circumflex in the least. Our teachers have not ceased to preach every sentence of our faith from every housetop and in every valley to every people of every time and clime.

And what is even more gratifying, the truth, spirit, and language of our teachings have saturated and honeycombed and given life and power to all the dominant faiths of evangelical Christianity. It may therefore be truthfully declared that good Arminianism, as interpreted by Methodism, is the heart and soul of the most effective gospel preaching of the day. Thus, in word and spirit, in life and thought, Methodist doctrine is a unit and a power for the conversion of the world.

Men and brethren, standing upon the threshold of a new century and facing the opening world with its ancient gates battered down by a permissive providence, dark and inscrutable; possessing the divine Sesame that will unlock all rusty gates hitherto long closed to the gospel; and having a clear sense of our oneness in essentials, may not a descendant of the mighty Ethiopian paraphrase the words of the eunuch to Philip and address them to you and say, "What doth hinder you from being baptized into One Divine Unbreakable Organic World Methodist Union *that takes no note of whether the component units are Jew or Gentile; Scythian, Bond, or Free; white or black, but all being One in Christ Jesus our King*, for the prosecution of the work of the gospel, to bring into a glorious reality the prophetic prayer of the Christ which he uttered just before he went to his cross, saying, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me' "?

May this conference of representatives of Methodisms in this country, after prayerful study and sincere effort and a longing of soul, say throughout our "far-flung battle line" and constituency, as the multitudes said when Urban VI in 1095 preached the Crusades, "Deus vult"—"God wills it."

THE PROBLEM: CHURCH DISCIPLINE

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THE PROBLEM: CHURCH DISCIPLINE

FITZGERALD S. PARKER, D.D.

THE primary object of Jesus's work was the salvation of men. His work was of an individual character, symbolized by the recovery of the lost sheep and exemplified by the restoration of the publican. It can be no longer questioned that he intended to form a visible society that was to be the chief agency in the accomplishment of his mission. It was therefore in harmony with the mind of the Master that the ministry of the apostles was largely devoted to the organization of the Christian church, the existence of which is presupposed, if not distinctly described, in the entire New Testament. The apostolic church gave a body to the eternal life of the risen Lord, thereby revealing his Life and making its perpetuation possible amid the threatenings of Jewish Pharisaism and Roman paganism.

Moral discipline, in harmony with the teaching of the Lord (Matt. 18. 17ff.; John 20. 13) was the most important feature of the inner life of the primitive church. The Pauline Epistles are full of tender solicitude that the church be kept pure. To the Corinthian Church he writes: "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." The writer of the Epistle to the Hebrews exhorts the members of the church to mutual care: "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much more as ye see the day drawing nigh." (Heb. 10. 25ff.) In like manner Jude passionately counsels the Christian society in the midst of almost overwhelming evils: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 19.) The prevailing message

to the Seven Churches is "I know thy works." The blessing of the risen Lord is "to him that overcometh."

Hatch has shown that the early Christian communities were bound together by a common ideal rather than a common creed. The period of earnest endeavor to reproduce the pattern of the Incarnate life long preceded that of metaphysical definition of that life. Hence the early tests were moral rather than intellectual. Discipline was designed to keep the church true to the ideal, and was a necessity of the early church because many of her members were in the infancy of moral conceptions. To the Corinthians Paul could write: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you." (1 Cor. 6. 9-11.) The Thessalonian converts had to be instructed in the elements of morals—to keep their bodies in sanctification. Not only had they come out of such a life; they were forced into daily contact with it. "The kingdom of God was come, which is a kingdom of righteousness. Each organized gathering of believers seemed to itself to be the visible realization of the holy city of which the greatest of the Hebrew poets had sung and which the greatest of Christian seers had seen. Between that city of God and the diseased and decaying society that surrounded it there was perpetual and sharp antithesis. And the antithesis was the sharper because the one and the other were in close and daily contact." (Organization of the Early Church. Hatch.)

With the conversion of Constantine and the passing of the church from oppression to authority there came a change of emphasis in discipline. Correctness of belief superseded righteousness of life as the test of membership, and it was not more than sixty years after the church had emerged from the last great persecution for righteousness sake, purged as by fire, until extreme persecution was practiced against heretics, and the

outstanding feature of the history of the church of the fourth century is the Arian controversy, with its reciprocal intolerance and persecution.

“The great change which began with the conversion of Constantine is not only a decisive turning point, but is the key to many difficulties of the present day.” (Hobhouse, *The Church in World, in Idea and in History*.) State recognition intended to narrow the line of separation between the church and the world; and here at present is the region of the problem of moral discipline. “The church of the future is destined more and more to return to the condition of things that prevailed in the ante-Nicene church; that is to say, that instead of pretending to be coextensive with the world, it will confess itself the church of a minority, will accept a position involving a more conscious antagonism to the world, and will in return regain some measure of its ancient coherence.” (Hobhouse, *Ibid.*)

My apology for sketching again in bare outline these features of early church history is that analogies, if not parallels to the rise of Methodism will there be found that throw light upon our present problem of moral discipline.

The evangelists of the eighteenth century had no formal paganism, no dominant Pharisaism, no obsolescent hierarchy fighting for its own perpetuation to face; but they were confronted and opposed by an established Christianity that had lost its moral ideal, was in many of its organized parts without vitality, that had obliterated the line of demarkation between the church and the world and, conceiving of the church as coextensive with the state, sought to make good its theory by sacramental dispensations of grace that had neither ethical value nor spiritual power; and ecclesiasticism that strangely mingled with its prevailing Protestantism remnants of a thaumaturgic sacerdotalism carried over from the mediaeval church; a heterogeneous association that to this day causes doubt in the minds of church men whether they are Catholic or Protestant, and while setting some to apologizing for the Reformation, calls others into the fellowship of the Wesleyan evangelicalism.

The Oxford movement of the eighteenth century was itself mediaeval to an extent that was not realized until the appearance of Curnock's edition of the Diaries of John Wesley. The members of the Holy Club were indeed seekers after holiness by means of almost monastic disciplines; and after they had found the way of faith, they were no less enthusiastic preachers of the doctrine that "without holiness no man shall see the Lord."

For Methodism the essential thing was the life of holiness which, as in the primitive church, involved separation from the spirit and practices of the world in which it had arisen by a new appreciation of Jesus Christ as the Minister of Righteousness and a new baptism of the Holy Spirit as the Sanctifier. Between the converts of the Wesleyan revival of the eighteenth century and the English church and society there could no more be compromise than there could have been between the apostolic church and the paganism of Rome of the first three Christian centuries. We shall inevitably misinterpret Methodism if we fail to realize that it is essentially a return to the moral ideas of early Christianity; that the end of the Methodist preacher has been from the beginning salvation of the individual from sin and that its organization has been developed with a view to safeguarding its converts in the way of holiness. In 1787 Wesley wrote in the *Arminian Magazine*: "From this short sketch [on Methodism] of Methodism any man of understanding may easily discern that it is only plain, scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstances all point to this." The organized forms of Methodism were originally designed for administration of discipline in a small section of a church in which moral discipline had practically ceased. The Methodists, in the estimation of their leaders, were distinguished not from the world only, but from the world in the church.

The sacramental function was still to be found in the established church, but moral discipline had to be sought in a supplemental organization within the church. The strength of this conviction is to be measured by the tardiness and reluctance with

which the societies ultimately took over the sacramental function also, thus becoming a church long after they had developed organization, theology, discipline, a ministry and all else pertaining to a valid New Testament church. On the dark background of godless social organism and dormant ecclesiasticism these societies were to shine as lights in a dark place, exemplifying on a scale of increasing magnitude the Christian ideal. The story of Wesley's journey to Herrnhut, in order that he might "see where the Christians live," throws a pathetic light upon the conditions in which he struggled for a restoration of the discipline of primitive Christianity, to which he ever professed great devotion. His incessant journeyings throughout England, Wales, and Ireland during fifty years are the best comment on this theory of the place of moral discipline in the church. He unsparingly purged the societies of all things that could offend, but would on no account permit a usurpation of the sacramental function of the church. The difference in the case of post-Revolution America is too familiar to require more than mentioning and is but another illustration of his persistent though modified High Churchmanship.

Early Christianity without the sheltering care of the churches and their strict discipline would have fallen a victim to the hostile world of paganism. So would the converts of the early Methodist evangelists but for the sheltering fold of the United Societies with their fellowship and discipline. The passionate appeals of Tertullian, Justin Martyr, Augustine and other early apologists to the superior morality of the Christians finds its parallel in Wesley's frequent defense of Methodism on the ground that it had been the means of moral renovation to thousands. Like Saint Paul writing to the Corinthians, he could point to the Societies as his letter of commendation, "known and read of all men, being made manifest that they were an epistle of Christ, ministered by the Methodist preachers, written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." Pointing to the depraved example of those who were addicted to the evils which

were "most generally practiced," he could say to the members of these Societies: "And such were some of you; but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of the living God."

The early formation within the Societies of classes and bands still further specialized the movement in the direction of moral discipline. Wesley's bands came under severe criticism for their supposed resemblance to the detested auricular confession of Rome, and it cannot be denied that there were in their methods some of the dangers of the confessional. According to his High Church bias Wesley deemed himself perfectly competent to administer discipline in the Societies, but he insistently but wisely associated with himself a sort of lay assistant pastorate which has meant more than can be estimated for the moral safeguarding of Methodism, especially in the days of a truly itinerant ministry, when without some such device there could have been no pastoral continuity. Afterward, when advanced to the full estate of a church, Methodism maintained by means of the classes the mutual oversight and close fellowship in a disciplinary organization that perpetuates its analogy to the primitive Christian church.

It has thus come about that in Methodism moral discipline has persisted in fidelity to the type of the original societies no less than the fervid evangelism of the early preachers. Indeed, the two go together and both are inseparable from the "doctrines." A comparative study of the Disciplines of nine American Methodist churches reveals close resemblance, if not identity, in form and almost perfect conformity in spirit. From this study I have unwillingly omitted the African Methodist Episcopal Zion Church only because by chance I have not a copy of the Discipline at hand. Two other of the larger Methodist Episcopal churches, the membership of which is composed of members of the Negro race, have been included, and I believe the generalization is sufficiently broad.

1. *The General Rules.* Seven churches (The Methodist Episcopal, the Methodist Episcopal, South, the Wesleyan Methodist,

the Primitive Methodist, the African Methodist Episcopal, the Free Methodist, and the Colored Methodist Episcopal) have the Rules in the form in which Wesley finished them in 1744. Three have also the anti-slavery clause of 1788 (the Methodist Episcopal, the Wesleyan, and the Free Methodist). Four lack provision in the Rules for dividing the membership into classes (the Methodist Episcopal, South, the Methodist Protestant, the United Brethren and the Colored Methodist Episcopal, but provide elsewhere for class meetings. Two have the Rules in different form, but substantially the same; the United Brethren differing most by a rewriting of the Wesleyan form under the title, "Duties of Members." The Methodist Protestant varies slightly in form, under the head, "Christian Duties" and includes in the Rule on forbidden diversions dancing, card-playing, games of chance and theatrical performances, and in common with the Wesleyan and Free Methodist Churches forbids the use of tobacco.

2. *Interpretative Legislation.* Supplemental legislation gives definition, interpretation, or amplification to some of the items of the Rules, particularly the tenth specification, which forbids doing what we know is not for the glory of God; particularly in matters of dress, diversions, singing, reading, self-indulgence, hoarding, borrowing without prospect of repayment, and buying without prospect of paying.

The Methodist Episcopal Church has nine chapters of Special Advices, in which the diversions—dancing, card playing, attending theaters and circuses—are specified. The United Brethren Church specifies belonging to secret societies, which infringe upon the rights of others, which is forbidden in the constitution. Of the same interpretative character are the definitions by the Methodist Protestant, the Primitive Methodist, and the Free Methodist Churches.

The Methodist Episcopal Church, South, has no interpretative legislation, but by order of the General Conference of 1906 a noble pastoral on worldliness was prepared by the bishops and inserted in the Book of Discipline. This address deals not

with details, but strikes with incisive power at the root of the most insidious, perplexing, and protean of all forms of imprudent conduct and sin that call for moral discipline in the church. That this address took the place of one inserted in the Discipline four years earlier, in which the "forbidden amusements" were named—the modern dance, card playing, theater going, attendance upon race courses, circuses, and the like—as grounds of discipline under the General Rules, is more than an intimation of a general trend toward the commitment of these details to the instructed Christian conscience and the faithful personal dealing of the pastor.

3. *Judicial legislation* is provided for, dealing with offenses against the moral standards of the church, and in some cases goes much farther than the Rules in specification of the exact offenses they are designed to cover. This is notably true in the case of the celebrated paragraph 271, already becoming a storm center for the coming General Conference of the Methodist Episcopal Church. In the Methodist Episcopal Church, South, there is an episcopal decision (1858) which construes the teaching of dancing and the practice of promiscuous dancing as violations of the General Rule that forbids the taking of such diversions as cannot be used in the name of the Lord Jesus. This decision has all the force of statute law. In the Methodist Episcopal and the African Methodist Episcopal Churches these acts of a judiciary character are full in the enumeration of the commonly understood worldly amusements.

In all the churches the usual offenses specified in the New Testament are included in legislation, some more, some less fully; for example, immorality, divorce, disputes between Christians, litigation between members, intemperance, and complicity with the liquor traffic. It is interesting to inquire why all the churches should have deemed it necessary to legislate specifically against things condemned by name in the New Testament, and that they should have been somewhat averse from specifying those things that without being explicitly forbidden seem to come under the general prohibitions of the New Testament.

4. *Administration.* In all cases the pastor is charged with responsibility for the administration of discipline, and except in cases of gross immorality, only as a final measure are judicial processes to be resorted to. There is an implied duty, nowhere specified, so far as I am aware, on the part of the pastor to exclude from the Lord's Supper members who are guilty of any offense that would be visited with expulsion from the church. Trial is by committee in the Methodist Episcopal, the Methodist Episcopal, South, the Methodist Protestant, and Free Methodist Churches; by a standing judiciary committee in the Wesleyan Methodist; by the local church or official board in the United Brethren; by the Quarterly Conference in the Primitive Methodist; and in the African Methodist Episcopal Church by the "society or a committee."

5. *Ritual.* Eight of the Disciplines compared require in their forms for reception of members that the candidates promise to renew the baptismal covenant, with its renunciation of the world, the flesh, and the devil, and to be governed by the Rules of the Church. The pledge of membership in the young people's society of the African Methodist Episcopal Church includes abstinence from all forms of worldly amusement forbidden by the Discipline; in the Free Methodist Church the form for reception of members engages the candidate to abstain from membership in secret societies and the use of superfluous ornaments.

Variations in form among the American Methodist churches are insignificant; their unity in spirit and interpretation of the rules is almost complete. Undoubtedly the interpretation placed upon these rules for moral discipline is that which was from the beginning placed upon them; but it is generally recognized in the Methodist churches that excommunication from the church is an act of different character and graver responsibility than exclusion from a voluntary society, the members of which are competent to make any arbitrary rules that may seem good as a test of membership and to enforce the same with exceptionless rigor. Whether this difference is clearly articulated or not, the

church, in recognition of her own sacramental nature and the actual New Testament conditions of membership in the body of Christ, has safeguarded the processes of discipline, especially by requiring preceding labor and judicial forms for effecting her ends of personal salvation.

The problem of discipline in relation to the union of American Methodism is the problem that is before the several branches of Methodism, apart from the reciprocal approach which is the occasion of this Conference, their union its end.

I. In solving this problem some larger principles should guide us. The purpose of church discipline is the building up of the body of Christ and the perfecting of the individual member in the unity of that body (Eph. 4. 11ff.). The prescribed means are (1) the inner fellowship of brotherly love and mutual care; (2) external restraints. The intercessory prayer of the brotherhood, with exhortation and confession, is the means for the former (1 John 5. 16; James 5. 16). The latter has its prototype in the decree of the Jerusalem council for the regulation of morals in the Gentile churches (Acts 15. 23-29) which requires "that they abstain from pollution of idols, and from fornication, and from what is strangled, and from blood." Here is an emergency compromise in which we at once recognize the associations of things indifferent in morals and things essential. We should not to-day consider legislation with reference to the eating of things strangled; but we dare not say that no condition ever required anything of the kind. Giving the principle a more modern application suppose the theater of Wesley's day, which, as late as 1787, he characterized as the "sink of all profaneness and debauchery," to be thoroughly reformed, would the rule made a hundred and fifty years ago be relevant? Wesley said: "I could not see even a good tragedy with a clear conscience, at least not in an English theater; but possibly others can. I cannot say so much for balls and assemblies; which are more reputable than masquerades, but must be allowed by all impartial persons to have exactly the same tendency. So undoubtedly have all public dancings. Of playing cards I say the

same as seeing plays. I could not do it with a clear conscience. But I am not obliged to pass sentence upon those that are otherwise minded. I leave them to their own Master." But Wesley, the Oxford student, could stop in London on his way to visit his aunt and see a famous play; and home on visit he enjoys dancing with his sisters in the Epworth rectory.

One cannot restrain admiration for the wisdom that has given us our doctrines in a series of sermons full of spiritual life, and our rules of moral discipline in a succinct résumé of New Testament morals. We are therefore spared the necessity of reconciling an antiquated system of theology with the modern view point, and we are under no pressure to conform our church discipline with obsolete catalogues of offenses that shift with the shifting years and the changing modes of men and the ever-varying point of approach of that most subtle of all the influences adverse to the life of the spirit, the love of the world.

2. There are limits within which the disciplinary acts of the church must be confined.

(1) The Life of the Founder of the Church must ever be reinterpreted and reapplied to the changing conditions of human life and the advances of civilization. There can be no doubt that the church of the twentieth century better apprehends the significance of the Incarnate ministry than that of the second or that of the eighteenth. We shall be happy in our freedom to reconceive and apply with fresh light, with ever increasing fullness and accuracy the Life of Lives, which grows upon the world's thought and will continue to augment because He is the Living One who was dead and is alive forevermore.

(2) The hideous results of systems of casuistry are a warning to the church of all ages against making catalogues of sins and scales of demerit attaching thereto. I have just been rereading portions of the doctrine of the Jesuits (Gury's Moral Philosophy, edited by M. Paul Bert), from which one turns with loathing and deep disgust, scarcely escaping the pollutions of its obscene touch. It is good to betake oneself to the bracing atmosphere or the Rules of the United Societies, in which there is no morbid

taint and where there is freedom for the enlightened Christian conscience to apply principles of Christian duty in the fear of the Lord, compelled by neither arbitrary definition nor commonly received opinion often equally tyrannical.

(3) Our American Methodism has experienced the pressure that political environment may bring to bear in the efforts of the church to exercise moral discipline; experience that has left the line of cleavage which now divides us, but of which fortunately there now remains no shadow.

(4) New conditions arise that must be faced. American Methodism came into being at a time when Protestantism had not been fully emancipated from the pre-Reformation doctrine of ecclesiastical authority. Now authority in the church is discredited; but the very recent years have brought about a fresh appreciation of the spiritual power of the church and the necessity for her organization if moral values are to be conserved. If the claim to binding and loosing can no longer be made or admitted as validating canon law, save in the strangely surviving mediæval system of Rome, the world is more than ever responsive to the moral appeal of the church, which binds and looses by the righteous standards she raises and exemplifies and to which the world renders homage. Wesley's century saw only the beginning of industrialism and the emergence of the modern city. These have become the dominant factors in the social and economic life of our day, creating many complex questions that our fathers were not confronted with. Materialism and the growth of wealth have gone hand in hand. Wesley saw the bane. If he mentions other forms of commonly practiced wrong once, he mentions the sin of hoarding a score of times. Modern politics has presented new subjects to the Christian conscience. Moreover, and above all, there has come into being a widely diffused corporate moral consciousness that does not hesitate to pronounce judgment upon the church herself. This is the church's own creation; it is the atmosphere she has generated and which will prove fatal to herself unless she continues to lift high the ideal Life of her Lord and show by her works that she has a

citizenship which is in heaven. The church has never been able to fulfill her mission unless she was leading the world in moral conceptions and self-giving service. She must do this under conditions that make greater demands than ever before just because of the height to which she has lifted social and moral ideals among men.

It is under these conditions that the church confronts her original task of shining as a light in the world, exalting by holy living her risen Lord, demonstrating the transforming power of her gospel, and in every department of life diffusing the ideal of holiness through the informing power of the risen Christ. More than ever the church is in the world; but more than ever she is liable to be spurned by the world if she is of the world. She is less easily distinguished from the world because the world, at least in idea, has slowly risen toward her standards. The reunion of the separate members of the largest Protestant family in America cannot fail to become the means of most impressively setting forth the ideal of the life of Christ in the life of the many thousands of churches and the many millions of Christians who have as their norm of discipline the Rules of the United Societies and who have ever been distinguished for their fidelity to the basic principle of separateness from the world.

THE PROBLEM: CHURCH DISCIPLINE

J. ALBERT JOHNSON, D.D.

(a) In what respect the discipline of the various Methodist bodies differs: (b) what are the most serious differences? (c) and how they might be reconciled.

FOR the purposes of this paper, discipline contemplates conduct, amusements, and the use of tobacco.

There is practical agreement in the Methodist churches in the United States of America and the Dominion of Canada on certain forms of discipline. All branches of Methodism incorporate in the General Rules the section:

It is therefore expected of all who continue therein that they shall continue to evidence their desire of salvation,

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Slaveholding; buying or selling slaves.¹

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using of many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking of things on usury—that is, unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of Magistrates or Ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God, as:

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

¹ This sentence does not appear in two Disciplines.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasures upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

The question of amusements and social life has always been more or less a problem in the Methodist Church. It was never more so than at present. Worldliness with its insidious snares approaches the daily life from so many angles. Therefore, there has never been a period in the history of the church when the Christ-like life was more needed than now, and ought to be insisted upon.

It is peculiarly enheartening to read the following in the Discipline of the Methodist Episcopal Church (page 56, ¶ 68): “Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are positively demoralizing and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty particularly against theater-going, dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example.”

From the Book of Discipline of the Methodist Protestant Church (page 46, ¶ 1): “Uncharitable or unprofitable conversation, or indulgence in those worldly amusements which do not tend to the glory of God, and which cannot be used in the name of the Lord Jesus—such as card-playing, dancing, games of

chance, and attending circuses and theatrical performances (and the use of tobacco).”

And the following from the Book of Discipline of the African Methodist Episcopal Church (page 246, ¶ 6): “Whenever a member shows disobedience to the order and discipline of the church, or neglects duties of any kind; or indulges in imprudent conduct, sinful tempers, words or quarrels; or in speaking evil of Ministers; or in dealing in lotteries or policies, attending dances or horse races, or engages in playing cards or in the pursuit of such other games or diversions as cannot be carried on in the name of our Lord Jesus, let private reproof be given by a leader, or the Preacher in charge. If the member on being reproofed acknowledge the truth and show proper humiliation he may remain on trial. On the third offense the case must be brought before the society, or a select number of it, and then the offender must be cut off if there be no real humiliation.”

These three specific utterances are perhaps the most outspoken words on certain modern forms of harmful or questionable amusements given in the Book of Discipline of the Methodist Church on the American Continent.

Discipline as applied to candidates for and members of the ministry differs materially in reference to “the use of tobacco.”

In the Methodist Episcopal Church, South, under the caption “Admitting Preachers on Trial” (page 62, ¶ 148, Ans. 4), “The Committee on Admission shall require all applicants for admission on trial to agree to abstain from the use of tobacco.”

The Methodist Church of Canada in its Book of Discipline (page 96, ¶ 157), says: “Do you take snuff, tobacco, or intoxicating drinks? A distinct answer in the negative shall be required in every case as a condition of continuing on probation from year to year.”

The Methodist Episcopal Church demands an emphatic affirmative answer to the interrogation, “Will you wholly abstain from the use of tobacco?” (See page 119, ¶ 154, § 1—2.)

The Methodist Protestant Church says: “Candidates for the itinerancy shall be required to answer affirmatively the follow-

ing question: "Will you abstain from the use of tobacco?" (Page 60, ¶ 11.)

The other Methodist churches in America do not include the question of "the use of tobacco" in their discipline for the candidates for members of their ministry, with any prohibition. This is a very serious difference, if not a defect. In the event of union, it would of necessity require to be harmonized. One way to reconcile the differing attitudes on the "use of tobacco" would be to have each General Conference (that has not done so) seriously consider the subject with a view to prohibiting its use by candidates for and members of its ministry.

Evidently, that which caused the Methodist Connexion to divide into various denominations, or branches, was, that certain views were held by individuals which were not shared by the majority. The number holding the said views increased, until it was thought advisable to form a separate communion. It was but charitable to conclude that in every case those who established the new centers held what they consider advanced views concerning doctrine, discipline, or personal liberty.

As the years passed, experience has given all a chance to modify their views on non-essentials, and become more progressive on what may be accepted by all as essentials. And so the coming together again may afford the opportunity for each division to contribute something of real value to the church united. But this can be done only by the utmost charity being used concerning mere personal preferences, on the one hand, and a determination on the other hand to make no compromise upon any subject that will compromise doctrines proclaimed by Jesus Christ and his holy apostles.

THE PROBLEM: CHURCH DISCIPLINE

JOHN W. HAMILTON, D.D.

BROTHERS: There is no word found in the English language of weightier judgment than *discipline*. It compasses the whole course of human life, shapes the personality, molds the character, and authorizes the rule of conduct of every individual. In its best sense it is both the science and art of ruling life with intelligence and righteousness. It begins with the earliest apprehension and never ends. It is both subjective and objective. When subjective it is obedience to law: "No man is altogether above the restraints of law." The sooner he learns this fact, the sooner he puts himself in harmony with his environment. No man dare follow his own bent without restraint; he must control himself in his own best interests: "to follow mere naked instinct does not besem a man."

Reason raise o'er instinct as you can;
In this 'tis God directs; in that 'tis man.

The reasonable man can make all law disciplinary. He can find discipline in the afflictions or wrong he encounters. The evils, pain, sickness, and losses, sorrows, dangers and disappointments to him are disciplinary and remedial.

Objective discipline is altruistic and altruism "embraces those moral motives which induce a man to regard the interests of others." What is good for the one man is good for all men. And all men should regard in their own interests the interests of the one man. Discipline becomes, then, a corporate judgment and as such is like the reason of the one man. It must be guided with intelligence and directed in righteousness.

I have now stated the principles which underlie all intelligent

and righteous discipline. You have asked me to apply these principles to church discipline. If the church were a mere arbitrary arrangement or human appointment, I should find this a most difficult, if not impossible task. But the church should be and is the normal fellowship of the saints; it is the communion in which righteousness obtains and all its requirements should be just. But its history is the history of the visible church as well as the invisible. When the former is disjoined from the latter, it takes with it a vacant edifice, where there are likely to be more moles and bats than worship. Discipline in such a place is likely to be the fighting of ghosts, or fighting as one that beateth the air. An empty church or one nearly empty, which is most likely to be a backslidden church, is no place for discipline, and yet it must be conceded it is the church in which there is commonly most discipline—discipline in the ordinary church sense. The definition of ecclesiastical discipline found in the dictionaries is taken from that kind of a church. Webster, in his New International Dictionary, where we would expect to find a more up-to-date, less narrow and more spiritual definition, says discipline in the church “is the enforcement of methods of correction against one guilty of ecclesiastical offenses.” But he simply defines it as the world and much of the church have long understood it. As if with second thought he adds, “Reformatory or penal action toward a church member.” But it is the penal notion that dominates the definition. That would do for the Middle Ages, when the history of the church was the history of the Inquisition, but it is not so much as half the meaning of the New Testament definition. Paul said, “Brethren, if a man be overtaken in a fault, *ye which are spiritual* restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another’s burdens, and so fulfil the law of Christ.”

The aim and employment of the Christian discipline, then, is to *restore* the one who must be disciplined and not to “forewaste all his good,” expel, explode and exterminate him as “if he were a rank atheist.” The process of the New Testament discipline

is not a military one. Worldly discipline is bad enough. Those of us who remember any of our Latin may recall that Sallust said: "All men who consult on doubtful matters should be void of hatred, friendship, anger, and pity." But to deal with an offender in the church in the Christian spirit is to humble one's self quite as much as the offender. The process would be quite a cumbersome one to the church or member who is not spiritually minded: "If thy brother shall trespass, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as an heathen and a publican." It is then only the spiritually minded who should administer the discipline—"Ye which are spiritual." Besides, it takes ten pounds of common sense to carry one pound of discipline.

Is it because the church has "found the law dear that it has left it cheap"? Has not punitive discipline well nigh disappeared from the church? And does the offender any longer "dread the blow from a punitive hand"? Have we not come on the times when mere force in government and the spirit of force are losing their efficacy? Were they not a "noxious efficacy at best? It does not follow that we have less law and less obedience to law in the church because we have less punishment. Is it not rather that law so long joined to force has been losing respect and becoming "poor in worth," in the courts, with the magistrates as well as the offenders?

We are the most criminal nation on the face of the earth. From 1885 to October 1, 1915, the number of lynchings in this country was 3,583, and the number was greater last year than for each of several years. The average number of murders in the United States annually during the twenty years from 1885 to 1904 was 6,599. In 1895 the number was 10,500; in 1896 it was 10,662, nearly 30 a day. The nearest approach to these figures in any other nation is in Italy, where the homicides

were 3,606, or about one third to one half of the number in this country. But it is scarcely a question whether many of the judges are not as grave offenders as the criminals, and in many instances the assizes themselves become nothing more than a histrionic trial of wits. The conviction of criminals in Germany is nearly 84 per cent of the crimes they have committed: in Italy nearly 78 per cent; in Spain nearly 69 per cent; in England nearly 48 per cent; while in the United States they are less than 2 per cent. With capital punishment the penalty in 45 States and Territories, and the legal authorities all sworn to execute the laws, there was less than 1 per cent of legal executions in 1911. A recent authority in the study of the "Present Day Problem of Crime" says: "The old-time respect for law seems to be mostly gone. It has become a bogey, at which the ill-disposed laugh in derision, unafraid and boldly defying it as impotent to do them harm. The reasons for this are because, as Judge Holt says, under our present system of administering criminal law, the punishment of criminals is a sort of lottery, uncertain, disappointing; very few of the guilty get any; most of them draw a blank, or, as President Taft says, with no ambiguity, because of the failure of the law and its administrators to bring criminals to justice!" It is in the air for the lawyers to trifle with the law. Shall we then give to ecclesiastical discipline no other definition than that of "Enforcement of methods of correction against one guilty of ecclesiastical offenses"? If I had the statistics of such enforcement or the neglect of it in any or all of the churches before me, "my confusion," as the Psalmist has said, "would be continually before me, and the shame of the law would cover me." Some one has said, "It is inconceivable how much wit it requires to avoid being ridiculous." My wit would not suffice in this instance.

We all know "the usual and accepted method of repressing crime is by the penalties of violated law: in the civil courts, fines, imprisonment, and other punitive methods," with the so called "reformatory discipline of various kinds given in prison"; in ecclesiastical courts, rebuke, suspension, and expulsion.

But if, as we have seen, this method is a failure, is there not some form of new penology that can be employed which will vindicate itself better than the old has done? Did "a savage and brutal punishment ever deter men from crime"? In the old days poachers were hung for stealing rabbits, but the numerous progeny of the Belgian hare could not supply the surreptitious demand which went right on.

We must find some new definition, therefore, for all discipline, certainly for ecclesiastical discipline, or make sane use of the other much neglected definitions. Webster's first definition, if it were only the ecclesiastical one, would work infinitely better. He says discipline is "the treatment suited to a disciple or learner, education, training, whether physical, mental, or moral." Just as Bacon says, "Wife and children are a kind of discipline of humanity." Why should not such definition fit ecclesiastical discipline, better than what Addison called "the discipline of the strap"? Did not Wendell Phillips say, "Education is the only interest worthy the deep, controlling anxiety of the thoughtful man"? And have I not said Paul advised if a man be overtaken in a fault *restore—restore* such an one, not expel him, and without much reference to the law restore by the spiritual method, in a spirit of meekness? Milton speaks of

**Subverting worldly strong and worldly wise,
By simply meek.**

If we could convince persons that "the entire object of true education is to make people not merely do the right things, but enjoy the right things," it would not be difficult to restore and reclaim the slightly wayward, or a hopeless task to recover the apostate. The method is worth trying.

The church, like the court, has most of its trouble from worldly pleasure. Its momentary gratification so absorbs the entire being of the pleasure-seeker that his better nature is utterly bewildered or beheaded and he moves only at the twitching of what is left of him. As long ago as when Rome was beastly with its pleasure, Cicero was sagacious enough to say,

“When pleasure prevails all the greatest virtue lies dormant.” In that condition of obliviousness of mind and character, punishment is not a reformatory or remedial measure: it can only serve as a legal execution. John the Baptist could do nothing with his head off. The beasts can guide themselves by instinct, but man guided only in this way becomes a beast. I know “instinct is a great matter,” but Shakespeare said, “I was a coward on instinct,” and cowardice is an animal weakness. God said, “Let us make man in our image after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth.” God thus lifted him out and above and over the animal world, and gave him mastery, courage, and companionship with himself. “God will not manifest himself to cowards.” Lovers of pleasure more than lovers of God are unmanned and they must be re-manned to overcome the beast that is uppermost in them. Punishment cannot do this. “Pleasure is more powerful than the fear of penalty.” The man must be gotten out from under the tyranny of the tyrant into the mastery of himself. If his under nature has beheaded him, he must be re-headed. There is one miracle-worker alone that can do this, and that is the man’s reason—that something which distinguishes him from the whole underworld. “Reason should direct and appetite obey,” and “reason gains all men by compelling none.” “Men that will not be reasoned into their senses” are lost. Discipline even then should be reformation.

But still a better definition than reformation is prevention. I have read somewhere that Goldsmith said, “The greatest object in the universe, says a certain philosopher, is a good man struggling with adversity. Yet there is a still greater, which is the good man that comes to relieve it.” Now, the greatest relief from adversity, misfortune, sin, is the prevention of them. “Laws act after crimes have been committed, prevention before them both.”

The Christian church is only another synonym for prevention. It is the only intervention man has which sends up hourly

prayers, and puts help on guard to avert from him the temptations and evils of the gainsaying world.

In assigning to me this topic I was asked to consider the attitude of the church to two questions in particular: first, as to the use of tobacco; second, as to popular amusements. I half suspected there was a suspicion, or at least a surmise, that there was such an attitude to these practices in the Methodist Episcopal Church as to hinder the organic union with the several branches of American Methodists and most probably with the Methodist Episcopal Church, South. But as there was no delicacy intimated in the assignment to me of these questions, there need be none in the frank discussion of them—discussion of the discipline by the church of the intemperate who are given to dissipation in the use of tobacco and the wrong and over-indulgence in popular amusements.

I must insist, to begin with, as I have said before and now repeat, the duty of the Christian church, and therefore of both the Methodist Episcopal Church and the Methodist Episcopal Church, South, is to administer the discipline according to the rule of the New Testament, and not only discipline thus those who are beginning to acquire the habit, but those who have gone to the limit of excess.

It may be by voluntary prevention, loving repression, or Christian reformation, but in every instance it shall be first to restore such an one in the spirit of meekness. The churches shall seek then for “a sound conscience which is a wall of brass.” The Germans have a proverb, that a “good conscience is a soft pillow.” They may have “to educate the intelligence so as to enlarge the horizon of its desires and wants.” The case as to the use of tobacco very probably will be against them at the start, but conjecturally no more in the South than all over the North. Tobacco is not only indigenous to the Western Hemisphere, but more of it is grown here and sold here than anywhere else over the earth. And Kentucky, North Carolina, and Virginia grow two thirds of all that is produced on the continent. During the fiscal year ending June 1, 1915, taxes, and they are

never in excess of the values, were paid on enough cigars to give every man, woman, and child in the country more than 80 apiece; enough cigarettes to give them each more than 167; enough chewing and smoking tobacco to give them each more than 4 pounds, and enough snuff for more than a third of a pound apiece. It would seem from these figures that "to fore-swear the weed" would require the discipline of every communicant and adherent of all the churches and the preachers and bishops as well. But the pure-food laws have served to "educate the intelligence," until some startling consequences have been found to follow the use of the narcotic which is alarming to the many persons who prefer intelligence to ignorance. The result in the study of the retardation of pupils in all the grades of the schools and in the high schools reveals three things:

"First: Smokers are distinctly older than non-smokers, having failed in their work much more frequently.

"Second: Smokers are doing distinctly poorer work than non-smokers.

"Third: Smokers are disciplined much more frequently for more serious offenses than non-smokers."

In the New York schools 200 boys from 10 to 17 years old who smoked cigarettes were compared with an equal number who did not, with the result that 14 times as many smokers as non-smokers were nervous; 13 times as many had impaired hearing; 12 times as many had poor memories; 8 times as many bad memories; 13 times as many low deportment; 6 times as many poor physical condition; 14 times as many bad moral condition; 18 times as many bad mental conditions; and 39 times as many failed of promotion.

The Superintendent of the Schools in Malden, Massachusetts, with the aid of the teachers, recently obtained the similar conclusion that "a close connection exists between low mentality, physical weakness, moral delinquency, and cigarette smoking."

The former Superintendent of the Illinois State Reformatory states that "of the 278 boys between the ages of 10 and 15 in that institution, 92 per cent were in the habit of smoking cigar-

ettes when they were committed and 85 per cent were classed as cigarette fiends."

The former President of the Paris Medical Academy said, "Tobacco is the most subtle poison known to chemists except the deadly prussic acid."

More reputable physicians can be quoted against the deleterious effects of tobacco than of alcohol. Scores of authorities affirm that "A tobacco user's chances of recovery from malignant diseases are lessened 50 per cent."

A recent careful student of the subject, a professor in one of the well-known universities, and a writer of some prominence, declares in one of his essays that "in running through a large amount of literature from various sources of special study, not a single article has been found written in the last 25 years that does not condemn tobacco to a greater or less degree."

Such intelligence, presented with persuasion, in a spirit of meekness, is discipline fitted to restore and not destroy.

A half dozen bishops of the Methodist Episcopal Church, South, have written to me to say, "We have practically the same rule on the use of tobacco that your church has. Our latest General Conference made the non-use of tobacco a test of admission into the traveling connection. It has not deterred the proper type of young manhood from offering for the ministry: it will raise the standard."

The same discipline can be applied to persons given to the wrong or over-indulgence in popular amusements. Neither the church nor the world has yet been able to hit upon a satisfactory definition of amusement. But rigidly to exclude all amusement from the privileges of the church members in these days would be unintelligible "and doth impeach the freedom" of the conscience as much as to send committees round to the homes of all the members of the church to destroy their mirrors, in order to cure their pride. Amusement is a necessity of the nature. The church has lived through the whole gamut of amusement, the seven hexachords and all—from no amusement whatever to downright worldliness. There were no amusements—none

worthy of the name—in either the church or the world a century or two ago. Sinners thought the church believed the world was a prison, and they were sure the church was the jailer. Macaulay, in some one of his biographies, gives his definition of a great man's conception of entertainment in his time when he said, "his favorite amusements were architecture and gardening." The world was all work and worry and no play. In the church there was no relaxation or recreation; amid the solemnities a smile was a vice and laughter a crime. The sensible man came to be afraid of both the world and the church. The "good people" were very largely responsible for these misapprehensions. Their creed made of God a veritable Minotaur and of the world a mysterious labyrinth in which he devoured young men and maidens. Both the world and many of the church have now rushed to the other extreme. The world has made of pleasure a business, and many of the churches have put it in the place of their worship. But there is no confidence, after all, in its lasting satisfaction; it glitters, but it is not gold. "The world," said Carlyle, "is an old woman that mistakes any gilt farthing for a gold coin: whereby being often cheated she will henceforth trust nothing but the common copper." And it is yet firmly in the faith of the church that "if any man love the world, the love of the Father is not in him." It may be that the way of the church, like that of the world, all too often "is to make laws but to follow customs." Nevertheless, the discipline, soon or late, returns the derelicts to their moorings. As the whirlwind passeth, so is the wicked no more, but the righteous is an everlasting foundation. The discipline of the old penology may change its fashion, but never the New Testament discipline its purpose or power. For the grace of God that bringeth salvation hath appeared to all men, teaching us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearance of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works."

If the General Conference of the Methodist Episcopal Church, South, has not left in its Book of Discipline the catalogue of all those things which we ought not to do—many of which we have in ours, but to complete the list would so fill our Book of Discipline there would be no room for anything else—the senior bishop stoutly affirms that the members of this church are not more given to amusements than before the action was taken, and that there is as determined an attitude against worldliness in their Discipline as in ours. The General Conference of that church ordered the bishops to place in the Discipline the teaching of the church on worldliness. And in the very front of the book it is taught in these unmistakable terms, that “The one law of the church is to avoid what we know is not for the glory of God. This forbids the taking such diversions as cannot be used in the name of Christ, the singing of those songs or reading those books which do not tend to the knowledge of love of God and those forms of needless self-indulgence that unfit the believer for communion with God or for faithful and effective service for man.”

There is then certainly no such difference of judgment in these two churches, in these particulars, that we should be so “pleased with a rattle, tickled with a straw,” as to hinder the freest fellowship and closest union. “But,” as one of the bishops of the Methodist Episcopal Church, South, has written me, “should there be the widest difference, I cannot understand how two great churches could, under any circumstances, allow such questions as these alone considered to play any part in the matter of reorganization and union.”

Brothers, if we are Christian and Wesleyan Methodists, having one country, will we not with all our real and imaginary differences join in the prayer of our father and founder, that we shall be “one church 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 of religion”?

These are they whose hearts were riven
Sore with woe and anguish tried,
Who in prayer full oft have striven,
With the God they glorified;
Now, their painful conflict o'er,
God has bid them *war* no more.

THE PROBLEM: THE NEGRO

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THE PROBLEM: THE NEGRO

ROBERT E. JONES, D.D.

No one deprecates the existence of sectional and race lines in our common Methodism more than the Negro, and no class of the Methodist host is more anxious for the obliteration of these lines than the Negro himself, who has been largely responsible, although involuntarily so, for sectional feelings and sectional lines between the North and the South, and for this reason the Negro is willing to go one better any organization or group of men making an effort for the reuniting of Methodism. The Negro has all to gain and nothing to lose in the abolishing of sectional lines and in the uprooting of sectional feeling. Just as he profited by the doctrine, "One and inseparable, now and forever," so will he profit by the reconciliation of the once antagonistic and inharmonious forces in our common Methodism.

It seems to me that in a dispassionate discussion of this question we should keep before us certain fundamentals. First of all, let us be frank in recognizing the Negro as a factor to be considered in the question of organic union of Methodism. Some say his presence is the paramount question. If his presence in the life of this nation and the world, and incidentally in the life of Methodism, is a vexation and a problem, do not blame him; blame the Almighty. The Negro is God-made, and God never made a mistake and the Negro did not happen, like Topsy, who "just growed," but he is in this world by the same loving, wise, far-seeing Divine Providence as the most favored peoples of the earth. Parenthetically we might add, in God's own time there will be a full vindication of the why and the wherefore of the making of the Negro that will be satisfactory to all concerned.

The essence of Christianity is the Fatherhood of God, if the Fatherhood of God, then Sonship—not only the Sonship of Jesus

Christ, the elder brother, but the sonship of all believers. If sonship, then brotherhood. We could say with equal force that brotherhood is the essence of Christianity, for the Fatherhood of God and the brotherhood of man are inseparable. The world is actually crying, dying, for a real brotherhood, free from cant and prejudice, a brotherhood projected upon the program of the Master and in accord with his spirit. The Negro has a divine right in the brotherhood of Christian believers.

We should keep in mind also that the church is not a "social" institution in the sense that we ordinarily use the word "social." The church is *socialistic*, but not necessarily *sociable*. If I may make this distinction between "social" and "sociable," I think we can steer clear of considerable trouble.

To illustrate, the Methodist Episcopal Church has been doing work among the colored people in the South. The men and women who have gone South have entered into a most brotherly and friendly relation with our people, preaching the truth, teaching the ignorant, advising in many ways, and they have also eaten and slept in our cabins. We do not know of a single marriage that has grown out of this relation, but we do know of thousands of persons who have been helped. Now this is a socialistic program which is not at all sociable.

I want to assert further that any church that is worth the name must be as universal as Christ and as comprehensive as his invitation to salvation. The church built upon race lines, whether white or black, of its own choice, is a reflection upon the Great Head of the Church. Admitting that there were certain social conditions in the past that from a human standpoint justified churches built upon race lines, present-day indications are that that day is passing, if not indeed already passed and gone.

John R. Mott, in an address before the Atlanta Student Conference on "The Present World Situation," called attention to the unprecedented dangers which the world faced, in race relationships—dangers due to the shrinkage of the world by improved means of communication, the multiplication of friction

points between races and peoples on account of more intimate association, a marked relaxation and weakening of the sanctions and restraints of social customs and the ethical and religious systems of non-Christian people, a demoralization which takes place when two or more races are brought in contact with each other without the restraining and transforming influence of a greater than human power. He further said that there was danger of a growing consolidation of non-Christian people against ideals and purposes which are most distinctive to the Christian religion. Then this student of the world's conditions, and modern apostle of evangelism, asked this question: "What is the secret of counteracting and overcoming these momentous perils?" We give his reply in his own words: "Some still appeal for a policy of segregation. They insist that the only hope of averting these alarming dangers is by separating the races from each other. Even though such a course might have been practicable in other days, it is so no longer. It may be possible for countries like America, Canada, and Australia to exclude orientals from their borders, but it is not possible in this day of industrial and commercial expansion to keep the aggressive young men of Europe and America out of Asia and Africa. Moreover, the countless international contacts which have been established in recent years manifest the absolute futility of any attempt in this day to keep nations and peoples in water-tight compartments. Others argue in favor of amalgamation as a means of diminishing the dangers which so threaten the world. History as well as present-day experience in certain parts of the world shows that such a course would follow the line of least resistance and is inevitably attended with results of the most serious character." Then Mr. Mott pertinently asks: "What then will afford a helpful environment and insure right feelings and relationships between nations and races?" He answers: "The only program which can meet all the alarming facts of the situation is the world-wide spread of Christianity in its purest form."

We assert, therefore, that the union of Methodism as well as

the union of all churches should be a union upon bases of the purest Christianity without regard to race or sectional lines. We admit such union will be a slow process. So far as I know, this is the first attempt in the history of the movement for organic union to have the two races come together in this frank way. Such a gathering is more fundamental to the success of the movement for union than any commission or federation that exists.

The Christian Advocate, of New York, in its last week's issue, said that the information and opinion which will be concentrated upon the subject of organic union at this meeting will constitute the largest single contribution that has yet been made toward a proper understanding of the matter, and one of the most important factors contributing to the success of the meeting is that the Negro is being consulted as to what he desires in the readjustment that is to take place. There is enough common sense, mutual respect, and mutual consideration sufficient, and above all enough of the Spirit of our common Lord, among the men who are here to construct ultimately a program that would be satisfactory to all and which would respect in a large measure the predilections and "sociable" customs of all so that we shall finally have a union that will be a mighty forward movement for the kingdom of Jesus Christ, a union not of one race, but a union along the line of the Joint Commission on the Federation of Colored Methodist Churches, which declared that "we approach all branches of Methodism alike on the subject of organic union."

The world is watching America and American Methodism. To quote the words of the late Booker T. Washington, that master of his time in race relationship: "The whole world is looking to the United States to set the example in the solution of racial problems so far as concerns the relationship between black man and white man. There is scarcely a country in Europe that in some way is not concerned with the destiny of black, brown, or yellow people. This is especially true regarding black races in Africa. These European countries are studying our policy

toward black people in the United States, and what is done here in a very large degree is likely to influence the treatment of our race throughout the world.”

William Pickens also has very strikingly put this question although from another angle: “The best test of American Christianity is not whether we can send the most missionaries, count the most converts and spend the most money in India, China, and Japan or even Africa, but what can we do and what are we doing for ten million Negroes in America. It is not whether we can preach brotherhood to all the world, but whether we can practice brotherhood in our neighborhood.

“With neither hope nor intention of detracting from the glory and goodness of foreign missionary work, we say that the spirit of the Founder of Christianity is opposed to a sentiment which makes it easier to practice Christian brotherhood through the collection box, the mails, and the missionary magazines than to practice the same across the street and over a neighbor’s fence. The meek but fearless Jesus of Nazareth would have called such inconsistency the ne plus ultra of Pharisaism.”

I was in the presence of an educated Negro one day this winter when he had been reading for his morning devotions the words of the Master: “that we all might be one.” This man is a conservative by nature and practice. His intimate friends think him an ultra-conservative, and when he had finished reading, with a sigh of despondency he said, “I wonder if our white friends really believe this passage of Scripture.”

We must interpret our Christianity so that the darker races will believe in brotherhood taught by our Christianity. As these darker races awaken they will, necessarily, compare what we preach with what we practice.

Now let me state the program that I would advance for the believers of Jesus Christ who pattern their lives after the example of John Wesley. As I state this position, Peter’s vision on the house-top is mine as well, not by choice but irresistibly so, and that vision is reenforced and amplified by the teachings of the life of the Master and by that marvelous prayer that they

all may be one. I cannot get away from the fact that if we profess to be Christians there is a oneness that should obtain, and whenever there are divisions, groups, sections, and segments there is just so much of misrepresentation of true Christianity. There ought to be, therefore, one great Methodist Church as wide as the world and as universal as human kind, that should conserve the spiritual power, the dynamic force, the imperial theology, and the practical program of John Wesley. There should be one fold. I believe this program can be worked out with entire satisfaction to all concerned.

There would be disadvantages and advantages both to the whites and the Negroes in this oneness of church relation, but the disadvantages would be slight to either as compared with the advantages. There would be advantages and disadvantages to the whites and to the Negroes should we maintain separate organizations, but the disadvantages would far outweigh the advantages.

First of all, the union of all Methodist forces would be an advantage to the white man. He is to-day the world's master; he is the custodian of the large program for the evangelization of the world. In fact, if not in theory, he has in a large measure apostolic leadership; he must be big enough to not belie the spirit and purpose of our common Master. The largest world to-day is not Anglo-Saxon, it is otherwise. There are many millions more of colored people than there are white people, and the world is looking toward this country for proper solution of the question of their treatment. The white man, therefore, must look to his leadership.

If the church is to have a world-wide program, it must be big enough to include all men in the brotherhood or else, as the darker races come to race consciousness, they will resent discriminations. It is this brotherhood fellowship of the Mohammedans that gives this pagan religion such a grip upon the natives of Africa and upon other races. We cannot consistently do missionary work in Africa if we withdraw from work among Negroes at home.

The Methodist Episcopal Church cannot turn out its Negro members without doing violence to its best traditions. There never was a time when the Negro was not in the church in as large or larger ratio than he is to-day and the brightest chapter in American missions is the chapter that tells the story of the upward path of the Negro. Certainly no church can hope to do its more effective work among a people by proxy. The signs of the time show that the Methodist Episcopal Church, South, would do more for the Negroes if they linked up its membership and that the Methodist Episcopal Church would do less if the Negroes were not connected in an organic way with the church. And here I do not mean monetary help; there is a help of more concern.

There are not only disadvantages if we separate the Negro which we have stated, but there are advantages to the white man when he comes into the closest contact with the Negro in his church relations. The Negro has something inherent and distinctly original and wholly racial to contribute to the just interpretation of Christianity. His fidelity, his faith, his almost universal belief in the personal and immanent presence of God, his forgiving spirit, his proverbial humility, his power of song, his emotion add greatly to present Christianity.

I think I could clearly show that the Negro's faith in God, which is a part of his being, is wholesome for any church. His forgiving spirit is not a species of racial subserviency but a real strength of character which if prevalent in the dominant races of the world to-day would give us an entirely different world situation.

We must be fair enough to recognize that there is an advantage to Negroes in separate churches. Such organizations give a larger opportunity for initiative, for development of leadership, and for self-support. Our brethren in the distinctive colored churches have done a magnificent work in gathering numbers, building churches, developing educational plants, and in promoting the Christian faith. *But* it is paying the Negro too great a compliment to say with his present development he can do

better by himself. And there is something of a suggestion of inconsistency when at the same time we argue that the two great Methodisms need union for the promotion of the highest in both. The best ten million Negroes on earth are in America. There is but one accounting for this fact, and it is contact with this world's best civilization.

There is another advantage of a white and Negro membership in common, to the Negro, in that it makes the church to him something vastly superior to a social club or an organization dominated by the caste spirit. He would feel that Christianity gives him the only shelter from proscription and segregation which he meets everywhere in practice and imbedded in the constitutions in many States. If the church draws the color line, then the preachers of hate and segregation will have gained a forceful indorsement of their propaganda which is as undemocratic, as un-American, as it is unchristian.

Now let us consider the Negro's attitude toward the readjustment that must take place and state what he would accept with a reasonable regard to "sociable" conditions. The church is in the world, and faces an environment, and that means that we must face the idiosyncrasies and other notions of men. If criticism is to be made with regard to the movement of organic union up to the present it is that the Negro, who is such a large factor, has been discussed in his absence and tentative programs have been made without his consent. No program will stay put which he does not have a hand in making.

For the Negro to sit quietly by would be *prima-facie* evidence that he is of no concern because he is not concerned. The organic union of Methodism will affect him more than any one thing else or all else. He is willing, therefore, to do anything that will promote the Kingdom. We will accept inconveniences and limitations if by this our brethren could come closer together. But in self-respect he cannot voluntarily efface himself. If effacement comes, it must be by force from without.

I have laid down in the beginning an ideal of a church without race lines and so long as we are working toward an ideal

instead of from it, we do the ideal no violence. What we want is progress—progress as rapidly as possible but by all means, progress.

Now I state in a sentence the program: *The largest possible contact of the Negro with the white man with the largest possible independence of the Negro.* Both sides of the proposition are for the good of the Negro, contact for inspiration and for ideals, independence for growth and for development. The weak grow by doing. A man ought not to do for another what the other man can do for himself. A man ought not to permit another to do for him that which he can do for himself. The day is passing when the white man is to work over the Negro. Maybe the day is waning when the white man is to work among us, but the day is at sunrise when the white man is to work through the Negro for the uplift of the millions and this latter program for stimulating the ideals of civilization can be carried forward just as effectively and even more effectively than by former methods.

If Christendom realizes its full opportunity to the darker races, it will select key men, native and indigenous to the people to be helped, and make them leaders. It was often alleged that Booker T. Washington received his credentials of leadership at the hands of friends outside of the race—but he used that leadership for the good of his own people throughout the country at large. In the life of this one man we have an example of what may be accomplished for the Negro through a proper leadership, that is native, but a leadership that has the confidence and the moral support and unselfish cooperation of all forces.

Now, the prerogative of the church comes in with its absolute power to select. For instance, in the General Conference of the Methodist Episcopal Church the selecting power on the part of the white membership as compared to the Negro is nine to one and there is no chance for Negro domination or intimidation or selection when the ratio remains nine to one.

With a selection made and with absolute recall upon this selection, the church can work more effectively through the

chosen men, preserve its ideals, carry forward its program, infuse and diffuse its spirit and at the same time more assuredly keep the *esprit de corps* of the Negro people, and thus advance the kingdom of Jesus Christ.

Permit me to deal with the program more in the concrete. The Central Christian Advocate, in its recent issue, referring to the colored Conferences in the Methodist Episcopal Church, says: "The race cleavage in some particulars, at least, would scarcely be more distinct if they were in a separate body." We all recognize that race cleavage tempered by a sympathetic cooperation is not only conducive to peace and efficiency in our present social conditions, but necessary. It was in line with this idea when representative Negroes, members of the Methodist Episcopal Church, in Nashville approved of the suggestion in the tentative plan for organic union which provides for jurisdictional conferences of equal powers and privileges, one of which is to be composed of affiliated Negro members.

Let us quote: "We also rejoice in the growing movement for church federation and unity; the colored man has nothing to gain by sectionalism and we are therefore willing to treat on organic union upon the New Testament basis. With the light now before us, we approve of the plan of the Federation Commission for the reorganization of Methodism providing for jurisdictional or quadrennial conferences with identical powers and privileges, one of which is to be composed of the affiliated colored membership."

You need not eliminate the Negro therefore, for already, to all intents and purposes, the Methodist Episcopal Church has an ideal program. Moreover, the Ecumenical Conference affords a suggestion. In the Ecumenical Conference a Negro chairman has introduced some of our brethren of the Church South and still the world has not been convulsed by it. Be it said to the credit of the Methodist Episcopal Church, South, that the Negro can more easily address a Conference of that church in the far south in the interest of education than a Negro can address a white Conference of the Methodist Epis-

copal Church in the South. To all intents and purposes the Negro is as separated as anyone should desire. He has his separate churches, his separate Conferences and the only points of contact are, on the general committees and at the General Conference. To us who live in the South this point of contact does not alarm.

Let me proceed with my concrete program. Let us maintain separate local churches. There is no need of mixed congregations or society except in very rare cases. Mixed societies are not desired even by colored people. It is no news to our Southern brethren that our colored people feel freer and are more at home when they are by themselves. The Negro desires his own church, whether it is ideal or not. He enjoys his own services, his own preaching, his own song, his own revivals, and occasionally he enjoys a sermon by a white brother as the white brother would enjoy occasionally a colored brother's sermon. For a long time the Negro will want his local church. The local church is determined very largely by the connectional ideals, by the connectional methods, by the connectional progress, by the connectional pressure, and by the connectional traditions and here is the advantage of the closest connectional relation.

In the second place, after we have Negro churches, maintain, as we have now, Negro Conferences arranged into a Negro area or jurisdictional districts absolutely equal in every regard to any other areas or districts in the church. With this done, amplify and make more efficient our connectional work among colored people by putting larger responsibility upon colored officers now doing field work practically for every board of the Methodist Episcopal Church. Fix a general headquarters and let this bureau report to and be controlled by the national headquarters. But let this bureau direct the work among the colored people. Here you have Ezekiel's wheel within a wheel. This gives independence in response to the growth of racial consciousness on the part of the Negro and is a reasonable adjustment in harmony with social conditions.

I have outlined a program that can embrace every white man

from the furthestmost cape of Florida to the most northern regions of Canada and every black man from Alabama to the Pacific and Northwest. Thus we will have a united and harmonious church that will make the world take notice. We can through such a force work upon the continent of Africa with our black regiment that shall be as large a factor for victory of the church as the black boys were alongside of the sons of the blue and gray in the great battle of San Juan. These jointly brought glory to our now common flag of a common country.

Our point of contact is in the General Conference, where we are to be on absolutely equal footing, to vote and to be voted for. If a reunion of Methodism comes, and I pray God it may, the Negro's ratio in the General Conference will be reduced, but he will take his chances. From this upper chamber, we would each go down to our own task to which we are related and adapted.

Brethren, it is only a short time before all of us must work this program in heaven. I am willing to begin here so as to get accustomed to it.

In God's name, let reconciliation come, and may the sun of that day speedily reach its meridian, when the dove of peace shall hover over all sections and the olive branch rest over every door post. But in bringing in this goodly day let the Anglo-Saxon of this great church be warned that the gods of the ages past and oracles of the future watch his efforts, lest in his strength and superior advantages he does injustice to millions of helpless Negroes, who are more dependent upon the sense of justice and fair play of the Anglo-Saxon to-day than in all the days of the three hundred years gone by.

There is no reason why the Negro and the white man, North and South, should not come together in one great church. Because history does not furnish an example of the peaceful abiding of different races in the same fold is no reason why we may not succeed. Methodism may be the schoolmaster to the world in race relationships. There is room enough for us all, white, black, North and South.

Abraham Lincoln said in his speech at New Haven, Connecticut, March 1, 1860: "If it was like two wrecked seamen on a narrow plank, where each must push the other off or drown himself, I would push the Negro—or a white man either; but it is not; the plank is large enough for both."

THE PROBLEM: THE NEGRO

HENRY N. SNYDER, D.D.

FOR the preparation of this paper I have read, besides numerous magazines and review articles, the following books: American Methodism, Its Divisions and Unification, Bishop Thomas B. Neely, 1915; Breaking Down the Walls, Bishop Earl Cranston, 1915; "That They May Be One," Dr. C. B. Spencer, 1915; The Negro in the South, Booker T. Washington and W. E. B. DuBois, 1907; Manners and Morals Among Negro Americans, Atlanta University Publications, 1914; The Negro Year Book, M. N. Work, Tuskegee Institute, 1913; The Negro's Progress in Fifty Years, Publications of the American Academy of Political and Social Science, 1913; The Negro Church, Atlanta University Publications, 1903.

The special question of Methodist union is but a phase, an exceedingly important one, to be sure, of a larger general movement towards religious unity. In spite of many things that seem to contradict, the present hour is a saturated solution of a get-together mood that waits for crystallization upon a leadership wise enough to know practically what to do to bring about the precipitation. But it is certain that the leadership that can thus make practically effective the whole great mood of the hour has not yet been found. We listen to voices that thrill us with the bigness of their interpretation of it, expand our souls with the wide reach of the vision they unroll, and shame us with the accusing thought of our narrowness and prejudice. However, when we start to get the thing done, to turn into a reality the vision of unity we have seen, we seem to be but nibbling at one of the greatest tasks we have in hand. Yet, in spite of the reaction that comes of the sense that practically we are getting nowhere, the vision splendid still haunts us and will not let us stop with our shriveled achievements.

In a peculiar way is this so when we let ourselves think of the matter of a union of Methodism. We have so much in common, as we often say to ourselves, in history, in doctrine, in experience, in spirit, and purpose, that, after we have piled up all the convincing reasons why we should not unite and have done our share of nibbling at certain questions of practical issue between us, there still remains an "ought" that simply will not let us be as we are. This "ought" disturbs the various Methodist bodies because they cannot escape the conviction that it has in it the very spirit of the Master himself, that, in particular, this spirit by this time should be a complete solvent for the historic differences that have divided Methodism, and that somehow what appears to be a sectional church is forever on the defensive not only to the world it seeks to serve, but, what is worse, to itself. If therefore other Protestant Churches are conscious of an impulse toward unity, if not union, the two great Methodisms must be more so.

They, therefore, to a greater degree than any others, under the urge of this impulse must face frankly and in the spirit of their common Lord, common doctrine, and common polity the things that keep them many churches, with the single view of how best to advance the Kingdom of God. After we have done this it may be that our conclusion will be that the business of the Kingdom may be best advanced by many Methodisms rather than one. Personally, I do not think it can. But this I shall not discuss because from the nature of my topic—"The Negro as a Factor to be Considered in the Movement for Union"—I understand, of course that the desirability for union is assumed. This granted, I have to consider only the relation of the Negro to us and our relation to him and his welfare, and both him and us to the larger matter of the advancement of the Kingdom.

First of all, then, let us try to interpret, as sympathetically as we may, the points of view of the three human elements in the question—the membership of the Methodist Episcopal Church, the membership of the Methodist Episcopal Church, South, and

the Negro himself. For this is fundamentally a human question with which we are dealing, and what people think and how they feel determine their attitude, and we are all people, though Methodists. Let us see, then, what may be taken as the attitude of the Methodist Episcopal Church. It stands, of course, in peculiar relationships to its more than 300,000 Negro members, relationships created and still controlled by well-known historical conditions. Human life is organic, and there is no such thing as the dead hand of the past. It is a living hand, though we may not always realize consciously its grip. Yet we do realize enough of its power to know that it governs in no small degree our attitude toward the Negro. For him we broke asunder a nation-wide Methodism, for him, under the guise of preserving the Federal Union, we fought a four years' war, for him our hearts were mightily stirred during the tragedy of reconstruction. We could not go through these experiences without perhaps feeling more than thinking, without having many things distorted by stormy gusts of emotions rather than seen in the cool dry light of reason.

But there emerged out of these experiences, necessarily, certain fundamental convictions in our attitude toward him. He was our ward, our very own, and his religious welfare was peculiarly our responsibility. We might fail in any other trust and be pardoned, but not in this one. We saw him in terms of millions of black human beings, religiously neglected, socially cast out, politically disinherited, and economically dispossessed. Here was a missionary appeal of tremendous power, and not to respond to it was the same as if we turned deaf ears to the voice of God, knew not the spirit of the Master, shut our hearts to the call of human sympathy right at our own doors, and forgot our history. But we heard the appeal, took the Negro to ourselves, built churches, schools, colleges, theological seminaries for him, pouring by the millions our money into all enterprises that made for his upbuilding. The record of what you have done, I may say, speaking to the Methodist Episcopal Church, is a splendid one, and your achievement in his behalf is a rare contribution

to the progress of a supremely important phase of American life. Nobody can justly charge that you have failed to do your best in meeting your responsibility as you saw it.

Thus while the older memories—ante bellum contentions, the hate of slavery, the bitterness of war, the antagonisms of reconstruction—have lost much of their vividness, or else lie here and there pocketed like stagnant pools only to be ruffled now and then by vagrant gusts of moldy wind out of the past, the immediate, constructive achievements of the Methodist Episcopal Church for the uplift of the Negro are vitally a part of its present thought and attitude. In terms of these achievements and the human relationships created by them will it most likely do its thinking. What, then, is the nature of these relationships? In trying to answer this question, I tread my way under no sense of dogmatic assurance, but rather with the feeling that I may easily go astray. I am conscious, moreover, of no other purpose than to get at the heart of the human element in this question. After all that we have done, have we made our Negro membership quite at home ecclesiastically, to go no further? Theoretically, he possesses equality of religious status and opportunity, but practically does he have it? May he be elected to any of the great connectional offices, chosen a bishop, or be appointed pastor to a white congregation? My point in raising these questions is to inquire if, as a matter of fact, he is not *in* the church rather than *of* it, and to draw the general conclusion that, though within the church, in reality, cover it as we may, the Negro membership is so segregated as to amount almost to a separate but dependent church.

This condition might, in the long run, turn out to be an entirely satisfactory one. But from certain aspects of it, it seems to me to have involved in it troublesome and distressing possibilities. To be persistently conscious of a conflict between theory and practice, to be saying one thing and actually doing another, is not good for us or for him. This conflict is apt to disturb us all the more because it has to do with such a high matter as that of religion. It must get on the conscience of

many who want to be logical, to practice what they preach in literal, straight-pathed exactness. The result can easily be controversy, contention, and jarring discords between old loyalties and pledges and new expediencies and facts until we become acutely conscious that somehow the color line has cut its dividing way into the church of Christ—that branch of it that said with the emphasis of its history that there should be none. And there stands our colored brother, confused, hurt, sorely wounded in the house of “his friends,” sadly wondering once more if he has, even religiously speaking, a place under the sun! It may be that I am only “seeing things,” and that such a condition can never develop. Nevertheless, no student of the psychology and history of racial relationships will deny it as a real possibility and a persistent threat.

If these considerations have sufficient truth to give them weight, then we must conclude that the Negro is a factor to be reckoned with always when we think about the matter of church union with the view of taking practical steps toward it. If, moreover, these considerations suggest that the Negro's presence in the church which has adopted him may finally create relationships unhappy for him and for the church itself, they have an immensely deeper significance when we turn to interpret that other human element in our question—the Methodist Episcopal Church, South. And here once more our method of approach must be by way of certain historical experiences. To the membership of this church the Negro was first a slave forced upon the white people as a citizen by the violent decision of war. They thought, and, in spite of everything to the contrary, still think, they knew him, his strength and his weakness, his virtues and his vices, better than anybody else. Millions of his sort were suddenly turned loose, unready, from the very nature of their history, for the privileges and duties of citizenship—the easy, pathetic prey of the unreasoning idealist and the unscrupulous demagogue. Alas! we know too well the tragic story of it all. We wish we might tear out of the book of our common American history some of the pages that tell it. But if we could

do this we could not quite obliterate that part of it which has been so written in the psychology of the people of the South as to modify their attitude toward the Negro whenever any question comes up concerning his political, social, economic, and religious status.

This attitude, the product of historical conditions, which time has done much to soften and clarify, and of more immediate experiences which actual practice has seemed to approve as expedient if not always as just, has fundamental in it the preservation of white political, social, and racial integrity. The South came out of the war with very little left, and as its people looked about over their ruins, the one fierce passion that took possession of their hearts was to gather together the remnants of their shattered political order. They went about this task under the simple impulse of self-defense. Without the reconstruction, under new conditions, of a far-brought political system in which they were the hereditary masters, not even the little that was left of what they called the "white man's civilization" could be kept intact. Their purpose to accomplish this reconstruction at any cost gradually clarified itself of the unreasoning push of blind conviction, and settled into certain well-known methods of procedure written in the laws of States and cities and confirmed by the unwritten, yet no less compelling laws of racial belief and habit—the legal disfranchisement of the Negro, statutes against intermarriage, provisions for separate railroad coaches and dividing lines in street cars, hotels for white people only, special places for Negroes in theaters and other public buildings, and segregation in towns and cities.

Any other white race with a similar history would not have done otherwise—would have felt that its first duty was to preserve its political, social, and racial integrity. I say this not so much in justification—maybe the price the South paid was too high or the same results could have been accomplished better by other means—but I say it to help us to understand an attitude of mind which must be appreciated whenever we consider the Negro as a factor in the movement toward the union of American

Methodism. In this attitude of mind the M. E. Church, South, set to themselves their own colored membership, organized them, and ordained their first bishops, and the friendliness that has existed since, the multiplied opportunities for cooperation without friction and without the occasion of arousing possible antagonisms, have convinced the church that what they did was really for the best interests of both churches and both races. They are able now, moreover, to reaffirm their conclusion after an experience of more than fifty years and in the calmer light of a time when old fears have been laid, when the old kindness they once felt toward the Negro has measurably revived, and when rid of the old uncertainties as to how he might use his freedom, they desire to help his progress along all right and righteous lines.

Now that other element in our question—the factor himself, the American Negro. As we try to look with the eyes of the thinking men among them, and their number is steadily increasing, we lift the curtain on a singularly moving tragedy, of which the end is not yet. Torn ruthlessly from his own land, a savage with the fires of the jungle burning in his nature and disciplined and enlightened by none of the arts of civilized life, transplanted into conditions with which nothing in his past could give him familiar connections, for two and one-half centuries a slave, a living piece of chattel property, yet learning under compulsion the simpler industrial arts of this world, imitating as far as he could its manners and its morals, and even in astonishing numbers accepting its religion and, according to his light, living up to its standards; a long accusing contradiction, fraught with bitterest contentions, to the spirit of the institutions upon which he had been grafted, before his day flung violently and suddenly and by no planning of his own into a political, social, and economic freedom that made him the immediate victim of unkindness at the hands of those to whom he was formerly bound by affectionate ties, the victim also of a mistaken kindness born of the unthinking zeal of newfound friends whose very ideas were alien to him, the pitiful tool of the politician of both his own and the white race—here is a tale the like of which cannot

be found in the history of any other race. The wonder is that in spite of all the experiences here but hinted at the American Negro has been able to keep himself so unembittered and, though sorely buffeted on every side by the head winds and cross currents of circumstance, has shown an amazing power of adaptation and has moved forward in economic and moral progress to an astonishing degree.

But this power of adaptation and this progress are far from meaning that he is yet at home in his new world, that he is a welcome citizen in the household of the American political family, and not an intruder, and that even in the church of Christ he is not still, as one sitting by the Beautiful Gate of the Temple, stretching forth begging hands. One does not have to listen long to the voices of their leaders to realize how acutely this is a growing thought among them. Of course, the masses do not think at all. It would be too much to expect them to do so. But education is spreading, and men who do think are increasing and are going to increase more and more. From this class their leadership must recruit itself. This leadership will have an intelligent knowledge of the past of the race, will see its present economic, political, social, and religious status and relationships, and will look ahead in order to direct the lines of its future progress. They are doing this already. As I try to put myself in their place, I find myself wondering whither their thinking is directing them. Some, I know, are passionately concerned about what, to them, is the cruelty of the separating stigma of color, about the injustice of imputed inferiority and of social and political rights denied under institutions organized to guarantee them without regard to class or color or race. These are the idealists questing in a hostile world for something without which they can see no happy and lasting progress for their race.

Then, there are the realists among them, men of a practical temper, who see the progress of the race almost wholly in terms of their industrial and economic welfare. These are not much, or at any rate not chiefly, concerned with political rights, with

questions of equality, or with religious affiliations. They think they are putting first things first when they insist that the salvation of the race depends upon its industrial efficiency and economic development. From their standpoint other things can well wait on this, and, indeed, these other things desired by the idealists will come, if ever, through the Negro's establishing himself in such an economic status as will make him a vitally obvious necessity to the civilization to which he is a contributing part. Leaders of this type, though once exceedingly unpopular among their own people and still so in certain quarters, are slowly multiplying under the logic of facts—facts that prove that industrial success has a way of acquiring standing, rights, and privileges denied to inefficiency and failure.

Now both of these classes of Negro leaders, though approaching the matter from different angles, believe that the Negro will get nowhere permanently and worthily without the development among them of a race consciousness and the preservation of racial integrity. They are fighting together for such a self-respect, for such an emphasis upon the admirable qualities of the race, for such a pride in its achievements in all lines of human endeavor as will take away finally all shame of color and dignify it into a badge of honor. Joining hands with them in such a fight is yet another group of leaders who believe that this can best be done by the Negro's taking to himself as many of his peculiar tasks as he possibly can and working them out under his own initiative and by his own efforts. In this way they are convinced that personal and collective self-dependence can best be evolved together with that racial pride necessary to arouse ambition and fix the purpose to preserve the integrity of the race. Moreover, along this road they are seeing a progress least impeded by the inevitable frictions and painful reminders of race differences and they recognize also along this road a freer opportunity for unhindered colored leadership and for a readier, more friendly cooperation on the part of the white people, especially of the white people of the South, where most of the Negroes are and will doubtless forever remain.

If I have so far rightly interpreted the mood and state of mind of the human elements involved in the question under discussion—the membership of the Methodist Episcopal Church, the membership of the Methodist Episcopal Church, South, and of the Negro himself—then he is an essential factor when we come to consider the question of the union of American Methodism. Moreover, if my own views, which I think have been clearly evident throughout, lead anywhere, they lead in the direction of some form of cooperative church relationship whereby he may be permitted of himself to work out his religious destiny under his own leaders, free from conditions that keep him in a state of subservient dependency, subjecting him to irritations that are sure to increase with his developing race consciousness and growing intelligence, and depriving him of that expression of successful initiative in a field in which his achievements have already shown him to be possessed of a practical power of organization and direction. I mean the church. This is, as some one has said, the only institution the Negro may really call his own. What prevents, therefore, our giving him his chance thus to make Methodism really his own, with his own Conferences, bishops, and officers, while at the same time a united white Methodism may aid his progress as never before through the processes of cooperative joint boards wisely directed to the end of serving him and advancing his interests, not as a dependent to be suspiciously handled, but as a fellow Christian, a man to be generously served?

THE PROBLEM: THE NEGRO

WILBUR P THIRKIELD, D.D.

A CLEAR view of the Negro as a factor in any movement of Methodism toward union involves a brief consideration of the Negro as related to the history and development of Methodism in America. The question involves roots that stretch deep into the past. In the order of Providence we find the relation of the Negro to the history of Methodism singularly close and persistent. God seems to have linked up the Methodist Church to the Negro as a strong factor in his redemption.

Wesley uttered his deep concern for the Negro even while in Georgia. In the first congregation of five gathered in the sail loft in New York the Negro was there. In 1769 Mr. Boardman writes to Mr. Wesley: "The number of blacks that attend preaching affects me," giving details that reveal the breadth of humanity, and religious concern for the Negro in early Methodism. From New York, in 1770, Mr. Pilmore writes to Mr. Wesley: "Even some of the despised children of Ham are striving to wash their robes and make them white in the blood of the Lamb. This evinces the truth that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him."

The same spirit moved the heart of Asbury, as we read in his journal of November, 1776: "To see the poor Negroes so affected is pleasing; to see their sable countenances in solemn assemblies and to hear them sing with cheerful melody their Redeemer's praise affected me much and made me ready to say, of a truth I perceive that God is no respecter of persons." In 1772 Mr. Asbury again speaks of being "greatly affected" in the sight of Negroes as they reverently bared their heads at the Lord's table. In all this do we not early see God's hand stretched forth through Methodism in behalf of a race?

The separation of 1844 in no wise affected this course relative to the Negro unless it was to deepen and strengthen the work, especially through the South. So vigorous was the work that in 1860 the Church South recorded 200,000 members, and 180,000 in the Sunday school. The report on missions in the General Conference of 1860 referred to this work as "the crowning glory of the church."

Be it remembered, the Negro worshiped in churches with the whites; heard the best preaching; got the rudiments of religious thought; was brought into touch with God; in song and prayer and worship he was touched by the powers of the world to come. He learned the Scripture; he could not read, and so stored the Bible in memory until many a slave became mighty in the Scriptures. He wove psalm and prayer and prophecy into those pathetic and immortal melodies that yet clutch the heart. In fact, he got strong hold of the rudiments of the Christian religion. The seed fell into good ground.

Following the desolation of war came the tragedy of reconstruction. It was not merely that carpet-baggers joined with bad Southern men, broke into the treasuries of the States, but that, in carrying out their bold designs, they *broke off* the old relations between the whites and blacks—this was the irreparable wrong. Especially was this rupture disastrous as related to the religious life of the Negro. A gulf was made between the races. The old, deep sense of obligation for the religious care of the Negro, finding expression in aggressive missionary work, was largely lost. The Church South set off its colored members into the Colored Methodist Episcopal Church, ordaining bishops for the same. Doubtless multitudes of these Methodists were gathered into the Methodist Episcopal Church when it entered the South. Let us not forget that without this work of our common Methodism up to 1844 and the subsequent work of the Church South, the remarkable progress of the Methodist Episcopal Church among Negroes could not be recorded.

Let it be kept in view that this separation of the races in

church life and work left the Negro, on the threshold of freedom, largely to the instruction and leadership of a meagerly taught and unlettered native ministry. Had it not been for the effective religious work done under slavery by thousands of missionaries and Bible teachers, the masses would have drifted into barbarism before teachers trained in missionary schools after the war could have reached and uplifted them. The church, on the threshold of emancipation, became the center of their social, political, and educational, as well as their religious life. One of the miracles of modern Christianity is seen in the power of preaching and in the initiative and skill in organization and leadership shown by the Negro ministry after the war. The older ministry was largely unlettered. Yet it arrested a downward movement of the race, and through the power of God and his Word lifted multitudes into the life and light of Christ.

Whence came these Negro preachers and class leaders, who, in this critical period at the close of the war, effectively reached and held the multitudes of roving freedmen, and who through the troublous reconstruction days gave Christian restraint and direction to their lives, laying broad and deep the foundations for colored Methodism throughout the South; men who knew God, men with minds stored with God's Word; men who prayed with power and fervor, who preached the Word with grace and saving power?

Whence came the Cordozas, the Bulkleys, the Revels, the Lanes, the Holseys, the Gaineses, and the Clintons—preachers just out from slavery, who with strange power subdued kingdoms, wrought righteousness, stopped the mouths of lions, out of weakness were made strong? Whence these thousands of preachers and class leaders, ready for the task of laying the foundations and building up an episcopal Methodism among Negroes, now numbering in its several branches over two million members, with one million children in the Sunday schools; an army of three millions of black Methodists, singing

**We are the sons of Wesley,
We are the sons of God.**

Whence came at the close of the war these hundreds of Methodist preachers and teachers of the Negro race—men who knew the Bible, men who, with pathos and power, could sing the hymns of Charles Wesley, men who could testify to a rich and genuine experience of the saving grace and the comforting joy of the Lord Jesus? Whence came they?

With reverent heart and uncovered head, I have stood before that plain slab in the churchyard at Columbia, South Carolina, which bears on its face the simple inscription, "William Capers, Bishop of the Methodist Episcopal Church, South, Founder of Missions to the Slaves." To the heroic missionary zeal of this man of God, Methodism and American civilization owe an unspeakable debt of gratitude; for through his leadership Methodism began in a larger way her Christian work among the blacks of the South.

Would you catch the spirit of this missionary and prophet of God, then hear his impassioned appeal before the last General Conference of our united Methodism: "When we tell you that we preach to 100,000 slaves in our missionary field, we only announce the beginning of our work; when we add that there are now 200,000 within our reach who have no gospel unless *we* give it to them, it is still but the same announcement of the opening of that wide and effectual door which was so long closed, and so lately has begun to be opened for the preaching of the gospel by our ministry to a numerous and destitute portion of the people. Oh, close not this door! Life or death, *we* will never desert that work to which we know God called us." The outcome of such a zeal and devotion was that in 1860 Southern Methodism had over 200,000 colored members and 180,000 children in Sunday schools. Such was the estimate of the church upon this work that in their address to the General Conference the bishops said, "We regard these missions as the crowning glory of the church." And the General Conference in its address to the pastors responded: "The salvation of the colored people in our midst is the primary duty of the church."

Fortunate indeed for this race and for the civilization of

America, when there came upon it the strain of these millions, fresh from slavery, without preparation for citizenship, that a quarter of a million had been trained, even though crudely, in Methodist discipline, doctrines and moral ideals. The record of the Negro race, under the circumstances, is one of the miracles of history. And of all the single contributions of Methodism to the civilization of America, the gathering of the millions of these black people into well ordered church life and Sunday school training, within a generation and a half after emancipation, must take rank among the largest and most far-reaching achievements of American Methodism.

Now, with this background of history with its roots striking deep into the life of our American Methodism, with a reunion of several branches of Methodism in view, we are prepared to consider the Negro as a factor in the movement for reunion. And may I say that through thirty years of my ministry—nearly all spent in the South—I have not only prayed, but lived for fraternity and union, as my brethren here may bear witness.

I confine this discussion and consideration primarily to the Negro membership in the Methodist Episcopal Church as a factor in reunion, the possibility of an early union of all Negro Methodists not being under immediate consideration in the present movement for reunion. It would appear that the other bodies of colored Methodists are not yet ready for such union. It has proved impracticable, even after prolonged and urgent negotiations, to secure the union of even two of these bodies. May not the colored members of the Methodist Episcopal Church in the United Church prove the nucleus around which the other bodies may in due time be gathered?

First, let us keep in view the type of Negro Methodists that the Methodist Episcopal Church has produced as the outcome of fifty years of education and Christianization, as a constituent part of the church. We began with the unlettered Negro, who, freed, fared forth with shambling step and uncertain, moving out into a vague world unrealized; just rising out of chattelhood, a state of being classed with things. The church took him by the

hand as free man; made him brother; through school and church lifted him out of the impersonal into a realization of not only the individual but also into a growing sense of personality. Some feared that sympathy was misdirected as it leaped over old conditions, racial boundaries, and established standards, proclaiming with new meaning, "God hath made of one blood all nations of men," and eager with the Christian spirit of racial adjustment, sounded forth in word and act the revealing word of God to Peter, "God hath showed me that I should call no man common." Our church did what our brothers of the South, because of political, economic, and social conditions and ingrained education and racial attitude, could not at that time do.

Let us ever keep in view that the larger part of this education in the church has not been through books but through contact, in the spirit of the word,

**Not what we give, but what we share,
For the gift without the giver is bare.**

The word of Professor La Conte is significant: "We are apt to exaggerate the influence of formal education through schools and books with informal, that which comes through contact with higher individuals and races that have had larger advantages. This latter is by far the more important in the education of a whole race," in the formation of habits, in general advancement of character, in the preparation for self-government, thrift, self-support, home improvement.

It is not too much to say that association and education in the church through contact with bishops and leaders in the Annual Conferences, through participation in the General Conference, through membership in committees and boards, through the church press, through Sunday school literature—above all, through the broadening influence of the church—has developed a religious consciousness, standards and ideals that have lifted multitudes of the colored ministers and members of our church to a high level of experience, Christian morality, and efficiency.

Coming now directly to the reunion of the churches, it is pro-

posed that the Negro membership of the Methodist Episcopal Church be *set off* in a separate body. The tentative proposition of the Church South is even strongly advocated by many in our own church. Let us consider the practical outcome of such a proposed process; that is, the method and the cost:

It is clear to those who know the loyalty and devotion of the masses of the Negro ministry and membership of our church that they must be *forced out*. This loyalty to the old church is often overwhelmingly strong and even pathetic. In a recent debate in the Upper Mississippi Conference on the amendment for "Bishops for Races and Languages," this amendment was violently opposed by a number of preachers, who carried half the Conference with them, on the ground that it looked to ultimate separation from the church. Said one, "We were asked to come into what we love to call 'the dear old Mother Church.' When the division was made in 1844 we were not consulted. There are only three ways of getting out—to die out, to be expelled, to withdraw of one's own free will. We are not dying out, but increasing. We do not propose to be expelled, nor of our own volition shall we withdraw."

Through separation the church would lose an unmeasured opportunity for the continual elevation and Christianization of the race. Our work among the masses is only well begun. We have touched with redemptive power only the fringes of the race. We are inclined to confuse the education of the individual with the redemption of a race. Sociology teaches that while the individual may be educated in a few years, yet the intellectual, social, and moral elevation and redemption of a race is a question of generations, if not of centuries.

Again, the Negro is no small factor in the movement for union, when we consider not only conditions but the numbers represented in the Methodist Episcopal Church. Here are twenty Annual Conferences with over two thousand ministers and a membership of over one third of a million. For fifty years they have been vitally bound up with the history, progress, and the organic life of the church.

Now, in the movement for union it is seriously proposed by some advocates to eliminate, or to set apart in a distinct body, our Negro membership with the idea that as union approaches, this membership is in the way, the assumption being that the Church South will require the practical elimination of our Negro membership as the price of union. This I do not believe.

In fact, the eager question "What shall we do with him?" roots back in the old consideration of the Negro in the mass. That is, with some it is the simple proposition and easily completed process of just setting off one third of a million Negro members, and the work is done. The ethical root of the problem is laid bare when we lift the consideration of the Negro and his relations into the light of personality. There still clings to many the old error that was the basis of slavery, of thinking of the Negro in the mass. The great achievement of Christianity is that it "individualizes the downmost man and makes him count as one." It lifts him out of the herd. It destroys the market price in man. It finds in the downmost black man a soul above all price. He, too, is a son of God.

Let those who would set the Negro off in a body hear a voice from one of the strong, cultured Negro members of our church, who for forty years has been a teacher of youth: "I joined the Methodist Episcopal Church from principle. Many things in its course have pained me, but I have clung to it. I have never joined the cry for Bishops or official recognition. I was willing to wait for that until the man arose, though it be forty or fifty years. I still believed there was a church in which the Negro might have the rights and hopes of a man. I now am growing old. I care not for myself. I have only hoped to have such a church to bequeath to my children."

Out of all this association of school and church, as the result of educative process and contact, there has been developed a leadership in ministry and laity that makes strongly for the elevation of the race—men of vision, of broad horizon; men with a passion for race righteousness and uplift and achievement;

men intent on building their lives into the larger designs of the church.

The church based on the incarnation of Jesus Christ is in the interest of the downmost man. Caste limits the lowly. The church witnesses to the capacity of the lowliest for growth even into the image of Christ. It lends him a hand. According to Fichte, on the basis of *justice* each man has an equal claim with every other man upon the full development of himself. Men are not equal, but every man has a right to a footing of equality of opportunity in the struggle of life. The question of equality, social or otherwise, is not involved in his consideration. No church can confer equality on any man, black or white. If he reveals capacity for it, it is an achievement, not a gift; the title is from God, not from man. To him who fears that this high association in the church may tend to put the Negro above the white man, I would answer in the word of Atticus G. Haygood, "That cannot be done unless the white man gets below the Negro."

It is a saying as old as Ambrose, "The foundation of justice is faith. Christ is the object of faith to all. The church is, as it were, the outward form of justice. *She is the common right of all.*"

Who then shall shut the door against even the lowliest child of God? Who then is so bold as to open that door and to say, "While thou and thine were born and reared in this house of thy fathers, for the sake of what we conceive to be the larger interests of the Kingdom, thou shalt go out to thine own color and kith and kin"?

Now, this question before us has world-wide relations. It touches not the Negro in America merely, but colored peoples in India, China, and Japan—peoples the world around who, under Christianity, are coming to broader consciousness and press for answer to this question of brotherhood, which we may not evade.

Suppose we should now withdraw from India and turn the masses of our brothers over exclusively to native education and leadership. What about the standards of Christian morality and

modes of worship and upward spiritual movement among the masses? The picture of Bishop Warne standing beside the half-clothed, low-caste native Indian preacher who had led a thousand souls to Christ is a type of the true church.

Our church has interpreted God to the Negro in terms of fatherhood; that God is no respecter of persons. Should we as a church be guilty of injustice to "a race whom God has put into our hands as trustees for their elevation and improvement and for his glory," as the author of *The Present South*, Edgar Gardner Murphy, Southerner, said in relation to the state? May I apply to this religious and ecclesiastical situation the broad and noble word of Dr. J. L. M. Curry, Southern statesman and leader of men, spoken in the name of economics and justice to the Alabama Legislature in 1900: "Shall the Caucasian race in timid fearfulness, in cowardly injustice, wrong an inferior race, put obstacles in its progress? Left to itself, away from the elevating influence of contact and tuition, there would be retrogression. Shall we hasten that retrogression?"

If in the name of the state such a prophetic word may be spoken in the interest of economics, justice, public welfare, what shall be the voice of the church in the interest of that kingdom of Jesus Christ, the door of which Paul, in the name of his risen Lord, opened to all peoples?

As we face the question of possible separation as a condition of union, may we not well ask, is the religious sanction to prove weaker than racial prejudice? Shall we not go back to the word and example of Paul, who found the religious sanction and the power of grace a solvent for the enmity of race, a solvent for the complex ethnological problems of his time, as he opened the door of the church of Jesus Christ to all believers, "Jew and Greek, barbarian, Scythian, bondman, freeman—that Christ might be all in all"?

It is said that if set off to himself the Negro will develop a larger degree of character and self-support. As to character, I would point to the leaders developed in the Methodist Episcopal Church, showing capacity, elevated standard of morality,

high purpose and achievement as the outcome of life in the church.

As to the Negro membership being pauperized through relation to a strong, rich church, the following statistics are significant, showing that this relation does not pauperize but develops self-support in the colored membership of the church.

For comparison, take the two quadrenniums 1896 to 1903. For missions, the net appropriations for the years 1896 to 1899 were \$108,806. The collections aggregated \$67,452. For the next quadrennium, 1900 to 1903, the appropriations for missionary work in the colored Conferences totaled \$92,010. The collections rose to \$83,131. That is, for the first quadrennium the colored Conferences gave 38.3 per cent of the appropriations. But for the second quadrennium, ending 1903, with reduced appropriations, the collections advanced to 47.4 per cent of the appropriations; a gain of 9.1 per cent.

For the eight years the total appropriations for the colored Conferences aggregated \$351,401. Of this amount the Conferences gave in collections \$150,583. For the quadrennium ending 1913 the decrease in appropriations to these twenty Conferences per year was \$4,199 or \$381 decrease to each Conference, or \$16,795 for the quadrennium. But the Conferences increased their collections over those of the previous quadrennium to the amount of \$15,678, or a total gain in self-support of \$32,474. Those who realize the poverty out of which this giving came will appreciate the evident influence of the educative work of the Church, among our colored membership. This giving shows a spirit of loyalty and gratitude worthy of all praise.

Two colored Conferences are now self-sustaining. For the eight years the appropriations to the Washington Conference totaled \$24,034. The Washington Conference gave in return 28,903, or \$4,869 for the general benevolent work of the church. The appropriations to the Delaware Conference for eight years by the Missionary, Church Extension, and the Sunday School Boards were \$22,659. The collections, in return, by this Conference were \$37,013, or an excess of \$14,354 beyond what they

received, for the pushing on of the Kingdom in other parts of the church.

These figures furnish a financial argument to those who claim that the Negroes in these Conferences are being pauperized, in view of the fact that the missionary offerings of these Conferences surpassed the record of the African Methodist Episcopal Church, which has double the membership, or of the African Methodist Episcopal Zion and the Colored Methodist Episcopal Churches combined. The giving of these Conferences also surpasses the total gifts of the Negro Presbyterian, the Congregational, the Episcopal, and the African Methodist Episcopal Zion Churches combined. It is not equaled even by the Negro Baptists, with a million members.

Such separation would sever the only actual bond of union now maintained between the races in America. Snap this bond of union between the races, and for all time they must walk apart in separate and even divergent paths. This is the only bond of union in any large way, either civil, political, educational, or religious, that now exists between the races in America. Think of the problem of a whole race segregated, utterly crowded off to itself, with no organic contact with races on the higher levels! In crises this may mean tragedy for white and black.

For the sake of our brothers of the Methodist Episcopal Church, South, our Negro membership should be held as a part of the organic body of a reunited Methodism.

In the first place, the Church South has never required as a condition of reunion that the Negro be eliminated from the organic body of a united Methodism. I entertain the hope that I voice the conviction of a growing number of leaders in the Southern Church when I make the plea for our present Negro membership as a constituent part of the organic whole. When in 1870 the Negro membership of the Church South was set off into a separate church organization, that church, in my judgment, parted with an opportunity of unmeasured possibilities for shaping the life of a race. There were strong reasons for

this action, not the least being the attitude in these trying times of the colored membership itself. But if through the past fifty years the Church South could have shaped the intellectual, moral, and religious methods and ideals of such a body of colored people, the outcome would have been of immeasurable advantage to both races throughout the South.

By holding our Negro membership as an organic part of the reunited church the Methodist Episcopal Church can best carry its part of the burden inhering in the presence of ten million Negroes in our land. Significant words, those of Bishop Brent, at the laying of the corner stone of the Washington Cathedral: "May we never forget what at once is the gravest in fact and the richest in possibilities of our problems—the problem of the colored race. Forever will it be the problem of the nation, and not the problem of the South. When this fact is properly accepted its solution will be in sight."

By cutting off organic relation to our Negro membership, we shirk our obligation and lose an unmeasured opportunity. We sever the only moral and religious and ecclesiastical link that joins the Church to the Negro—the white race to the black race, and *we drop the burden on the South*.

The Negro membership should be a part of the organic body on the theory that the united church, acting on and through such a body of ministers and laity, can best help in the peaceful solution of the social and moral reform problems before the South. For the sake of the safety and ultimate good of the social whole, the Church South should come into this organic, vital, helpful relation to the Negro. Methodism of the North has its problem—the unredeemed alien elements in our great cities.

The problem of the South is the presence of ten million black people, to-morrow twenty millions, the masses of whom have only barely been touched by the higher moral and religious life of the church. It is the old story of Edom hanging on the borders of Israel, a menace ever to the safety and moral life of God's people.

In my judgment, Southern Methodism has never fully grasped the seriousness and possibilities of this problem because not

organically related to the race in church life and work. During seventeen years in Georgia, closely related as I was to the general life of our common Methodism, I heard but one serious discussion of the relation of the church to the Negro in a Southern pulpit. Governor Northen claimed that, closely related to the church as he was, he never heard this subject presented in the pulpit.

This vital relation of a body of Negro Methodists to the organic whole has a bearing on the question of temperance reform at the South. While the States are rapidly becoming prohibition territory, yet, as notably in the history of Kansas, the real battle has only begun. The drink habit is deeply rooted in both races. Only through long processes of education shall victory over "King Alcohol" be gained.

The moral and educational value of this close contact of a race with the church, and the favorable outcome in moral reform movements is illustrated and enforced in the Negro ministry and membership of the Methodist Episcopal Church, who in every campaign for prohibition are given the credit of standing practically solid for reform.

In such union the aggressions of the Roman Catholic Church among the Negroes in the South may be met through constructive and efficient service. Whether through nature or grace, yet surely by faith and training, the Negro is essentially Protestant. It would seem from our point of view, that the larger life of the race may be realized and its most efficient relation to the South and to the Kingdom of God may be best achieved through the Protestant faith.

The Roman Catholic Church in the last decade has become singularly aggressive in work for the Negro. Through schools and churches, through the earnest and often beneficent work of priests and the sisterhood, the church is getting a strong hold on ever-increasing thousands of colored people. Did time avail I could give numerous facts, startling in their significance. The argument that appeals forcibly to many colored people is that the Catholic Church receives them into the full rights and priv-

ileges of the one church. They may have, and often do, separate buildings for worship, yet all share in the Christian brotherhood of races. If our Methodism that has held the confidence, affection and devotion of millions of colored people is, in the coming years, to best meet the subtle aggressions of the Roman Catholic Church, then let Methodism express its faith, its religious convictions and ideals through a large body of Negro members in organic relation to the Church.

For the sake of Africa and its redemption, I plead for this organic relation in our reunited Methodism. As Bishop Haygood has said, "This nation is under bonds to Africa." The Negro is here in the providence of God. May we not believe that three centuries ago God had in his thought and plan to reach and redeem some millions of his lowly black children on the continent of Africa? How was he to accomplish this high design? He could not appeal to the spirit of missions among the people of God, for the church was blind to the heathen world. He could not appeal to the spirit of altruism. It did not exist. God had to make use of the selfishness of man—his greed, his cupidity, to accomplish his purpose—that is, he caused "the wrath of man to praise him." Under the overruling providence of God it transpired that, in the fullness of time, several millions of a sometime savage people were, under the tutelage of slavery, trained in ideas of law and order, in the civilizing power of sustained work, in the English language, in the knowledge of God's Word, in the rudiments of the Christian religion. Later Lincoln felt himself guided by the hand of God in the emancipation. So that in this our day we behold ten millions of black people further advanced in civilization, in Christian knowledge, in the Protestant religion, than any other like millions of colored peoples on the face of the earth. Surely the wrath of men hath praised thee, O God!

But we are only at the beginning. Let us catch the full vision of the Psalmist, as he cries—"The residue of wrath *shalt thou gird upon thee*" (R. V.). That is, with the powers that are the outcome of these years of tutelage and training of a race

God is girding himself for the accomplishment of his ultimate purpose in the redemption of the millions of the sons of Ham, who in Africa's dark land through the dolorous and accursed ages have been stretching out their hands unto God. At the end of the ages, God is now stretching out his hands unto Africa. The Stewart Missionary Foundation for Africa, in Gammon Theological Seminary, was organized and endowed twenty years ago for the equipment of American Negroes for this task. Under its influence a score or more are now missionaries in Africa. What the American Negro needs is a motive so large and divine that it will turn away his mind from himself, his needs and sufferings and privations. That motive is Africa and its redemption. This motive is so big that in it a race can float, and thus be lifted to higher levels of life and achievement. Joseph Cook is right: "The star of hope for Africa is not over the Nile or the Congo, but over the Mississippi." The American Negro must, in the end, redeem the countless millions of Africa.

What a vision of the new day of Christ do we witness in the going of Bishop Lambuth and Professor Gilbert down the Congo and on afoot into the wilds of Africa to found a mission there in the name of the Methodist Episcopal Church, South! Professor Gilbert, graduate of Paine Institute for colored youth, maintained by the Church South; scholar, gentleman, fellow in the American school at Athens, speaker of modern Greek; Bishop Lambuth, his soul aflame for the carrying out of God's redeeming purpose for Africa, through America.

O, that we may see in the picture of these two men, white and black, hand in hand, as they walk through the eight hundred long miles of the jungles of Africa to find and heal the lost sheep of Christ—may we see in this the vision of a coming united Methodism, ultimately white and black together, hand in hand with God, seeking to accomplish God's purpose to redeem America and Africa and all nations unto our Christ.

Standing thus face to face with the problem and the opportunity of these ten millions—our brothers in black—may we, brothers all, seek anew to know the will of God through us for

a race. And whatever may be the ultimate plan for union, let us go forth with a fresh sense of consecration to the task of redeeming this race, with whose religious life God hath strangely bound up our American Methodism; and let us hear ringing across the century that appeal of Bishop Capers: "Oh, close not this door! Life or death, *we* will never desert that work to which we know God called us."

THE PROBLEM: THE NEGRO

L. J. COPPIN, D.D.

THERE may still exist reasons why the Christian bodies known by various connectional names, and holding to different religious tenets, may not, at this time, come together into one fold, representing but one denomination, but it is a question that is being seriously considered by many, whether or not there still exist valid reasons why denominational subdivisions adhering to practically the same faith and form of discipline should continue to stand out as separate churches under different titles.

In any discussion upon the subject of organic union of Methodists, so far as such a union concerns the Negro, such questions as these will arise: What did Methodism originally stand for distinctly? What additional tasks has it undertaken during the years of its existence? Has it maintained that original courage and vigor that can still be relied upon to make good the declaration that Methodism is Christianity in earnest, and therefore entitled to continued existence with all the branches united?

The organization out of which Methodism grew came into existence with the avowed purpose of giving an impetus to scholarship and piety, the emphasis being placed on piety. To this task the Holy Club applied itself before its organization as a distinct religious denomination.

A suggestion of the spirit of the age in which Methodism was born is rather forcefully presented by one writing upon its origin. Among other things, the writer says: "This was in the third year of the second George, a prince alike deficient in mental capacity and moral worth. In those days it was not the fashion for kings to practice the Christian virtues: indeed, the almost universal profligacy of royal courts would indicate that it was regarded as the highest prerogative of kings and princes to break all the ten commandments, and the more frequently they did

so, the more did they display their dignity and power, since nothing could be a greater proof of royalty than a fearless disobedience of the law of God." In the light of such a pen picture of those times, the need of moral and religious reform was urgent, and afforded ample excuse for a reform movement. And so, with the slogan, broader learning, deeper piety, and due respect for the commandments of God, Methodism entered the field; and led on by John Wesley, who has been characterized as the chief of all of the reformers, made for itself a name and a place in the world worthy the approval of angels and men.

Leaving the land of its birth, and coming to the new world, Methodism had a chance to sow in virgin soil those truths and principles that called it into existence, and which met strong opposition. But soon the intrepid society that had made such a good beginning was called upon to grapple with other conditions that opposed its progress. With the increase of population and wealth, men became more desirous of material advancement and less sensitive to ethical irregularities. Traffic in ardent spirits and human flesh got a place in the incorporate life of the new Republic. The invention of the cotton gin made slave labor more profitable. Under such conditions, Christians of all shades were called upon to decide between gold and the Golden Rule.

So long as Methodism enjoyed the novelty peculiar to all reform movements, it was a big revival, floating upon the current of enthusiasm. Black Harry, or, Henry Hosier, who accompanied Asbury and Coke in their itineraries, and preached alternately with them, was not only not objectionable on account of his color, but, if the Methodist historian is correct, his popularity as a preacher added much to the success of the meetings. He was even called by some the greatest Methodist preacher in America. Richard Allen, another colored minister of those days, was offered a chance to travel regularly with Bishop Asbury, and declined only upon the ground that no salary was attached to the offer.

When the novelty of the new style of preaching and praying wore away, Methodism had to settle down to normal procedure,

take its place among other religious forces, and prove to the world whether indeed it was better prepared than other religious sects to "allure to brighter worlds and lead the way."

Methodism seems not to have suffered in comparison with other religious denominations. With commendable courage it has kept its place in the forefront contending against current and popular evils, standing upon the cardinal doctrine of regeneration which makes the man in Christ a new creature, and earnestly contending for the faith that was once delivered to the saints.

But the signs of the times everywhere tell us that Christianity is being and will be tested as never before. A large portion of the world nominally Christian is in deadly conflict, and sacrificing human life to a degree that has never been approached by savages; while the non-Christian world is derisively saying, "Aha! aha!" It seems inopportune for that portion of Christendom that is neutral to engage in the discussion how far a Christian may come short of the Sermon on the Mount, and yet be in good standing in the church. It is no longer a question how Methodism compares with other branches of the Christian religion, but whether or not it will measure up to the standard of Christianity as taught by Christ and the holy apostles.

Mr. Wesley, in his struggle for personal salvation, not by a formula set forth by the Holy Club, but by a personal knowledge of sins forgiven, said, in one of his communications: "Many reasons have I to bless God for my having come to America contrary to all my preceding resolutions. Hereby I trust He hath in some measure humbled me, and proved me, and shown me what was in my heart. I went to America to convert the Indian, but O who shall convert me?" After nearly two hundred years of effort, during which time it has quite circumnavigated the globe, shall Methodism be obliged to cry out: I came into existence to reform others, but O, who shall reform me?

In considering the question "The Negro as a factor to be considered in the movement for union," we simply take up a factor that cannot be either overlooked or cast aside, if united Method-

ism is the question under consideration. The Negro is a large and important part of our common Methodism. He is a human being, not differing from other race varieties in his spiritual relation to God, his carnal relation to evil influences, and his filial relation to the world of mankind. Why should he constitute a special subject for discussion, in the light of the fact that in New Testament teaching there is neither "Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all"?

In this spiritual unity of mankind in Christ, the middle wall of partition disappears, and any attempt to reerect it would be an acknowledgment that modern Christian practice was revealing a lapse from its primitive integrity, instead of a growth in grace and in the knowledge of the truth. To have a union of Methodists with any of its parts purposely left out, would be a union that failed to unite, and an attempt to read into Methodism an interpretation not warranted by New Testament standards.

In considering the question, Would it be to the advantage of the progress of the Kingdom at this particular stage of our social development to have a white and black membership in common? we are bound to say that the only thing that proves real progress in the kingdom of God is that which sets aside traditions and social demands when they are not in keeping with the doctrine of the Kingdom. If at this particular stage of our social development we cannot admit into a common membership persons of every nationality and any race variety, we are not progressives, but reactionists. Be not deceived. The warning note at John's great baptism was: "Think not to say within yourselves, We have Abraham to our father."

This admonition might have checked the rushing crowd of Pharisees and Sadducees who were ready to unite with the new order, but numbers, at the expense of principle, does not constitute progress in Christ's Kingdom. Saint Paul, in Gal. 3. 9-29, disposes effectually of the privilege-class idea as held by the descendants of Abraham. The vision of Peter at Joppa and his

experience at Cæsarea opened the door to the Gentiles so wide as to admit of Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians. In this summary we have specifically included Europe, Asia, and Africa, the then known world, and if there be a variety not included in the specifications, it must be of pre-Adamic origin, and not affected by the fall.

But naming all who are heirs of salvation is one thing; forming a cosmopolitan membership is quite another. No plan, legislation, vote or conference can bring this about. There will be found individuals to oppose it, and such will form themselves into separate congregations. The most that can be done in conference and discussion is to truthfully and fearlessly set forth the principles of Christianity, and invite all who will to accept them. There are now denominations, certainly one to my personal knowledge, that grant membership upon equal terms to all who apply. There are individual churches of different denominations that do the same. These must be regarded as exhibiting the true spirit of Christ whose name they bear, and who is no respecter of persons.

If in spite of the plain teaching of the New Testament, and the results of nearly two thousand years of Christian effort, the validity of separate churches in one and the same denomination is to be recognized, the question arises, on what basis a working cooperation could be established.

First of all, I would say, it must be purely cooperation without the least suggestion of subordination. Christianity is distinguished from other religions by the Fatherhood-Sonship idea. We get our standing, not by any peculiarities in us or acquirements by us. We are sons in a family. We are all made sons in the same way. We are brothers because we are sons, and, as we are nothing but sons, we are nothing but brothers.

Our Lord says: "But be not ye called Rabbi: for one is your Master even Christ: and all ye are brethren. And call no man

your father upon the earth, for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted." Christ himself is called the first born among many brethren.

If separate churches are recognized, each separate church or denomination must represent fully all that is implied by its title, so that in all fraternal relations each would stand the equal of the other, each giving and receiving such Christian courtesies as becomes children of one household, divided into separate families. There seems to me to be no good reason why there might not be cooperation along all lines of Christian work.

It would be greatly to the advantage of the kingdom of Christ, could his church progress to the extent that in Christian fellowship and service there would be no recognition of race or color. Such progress would go far toward refuting the declaration of a Chinese writer, who, in making a comparison between the doctrines of Christ and those of Confucius, said the doctrines of Christ were so high that his disciples had never been able to reach them.

There should be a cooperation that would avoid overlapping in church extension both in home and foreign mission fields, that would make it impossible for unworthy ministers, dropped from one denomination, to find shelter in another, and in school work, where men are prepared for the ministry, a sort of common curriculum could be adopted.

Federal union among different denominations has made commendable progress of late. It is not unusual to see representatives of nearly all of the various denominations speaking from the same platform, and working together on committees and exchanging pulpits. But within the household of the several denominations the one ghost that will not down is the ghost of color.

Men hold themselves personally responsible for religious opinions. Not so as to color. Religious opinions may undergo a

change, not so with color. In religious opinions, men can become so tolerant as to give and take; not so with color; it does not sanction reciprocity. So long as a man of any race, variety, or color, is denied the privilege of worshiping without molestation in any church, at any place he may chance to find himself on the Sabbath day, there exists an insuperable barrier to cooperation.

Cardinal Gibbons, in a recent article on the subject "The World Needs Men," said, among other things: "We need men who are controlled by conscience rather than by expediency. The man who calmly fulfills a duty against public clamor displays a higher courage than the captain who captures cities. The man who acts up to his conscience has but one Master, and that Master is God. But the slave of human opinion has as many masters as there are individuals whose censure he dreads, or whose smiles he secures at the expense of duty."

For physical and psychological reasons, as well as by the great law of individual choice, congregations will always be made up of persons who find among themselves that congeniality that makes a body cohesive. This coming together by natural law in the spiritual world is not contrary to Christian ethics. But when such groups take Christ as their model, and Christian doctrines as their standards, they cannot build a middle wall of partition between individuals holding to like standards, without stultifying the very law of liberty by which their standards were selected.

To the extent that Methodism compromises those doctrines and modes of life that gave it its original power and influence, to that extent will it be weak and timid. Discovering its own nakedness, it will cry out, "I heard thy voice and was afraid." Rent and torn by divisions, and accommodating itself to the world's modern customs, its problems will multiply. But, with closed ranks and a return to primitive faith, zeal, and purity of life, the world will once more be constrained to cry out; "These people have been with Jesus, and have learned of him."

**THE PROBLEM:
WORK ON FOREIGN FIELDS**

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THE PROBLEM: WORK ON FOREIGN FIELDS

EUGENE R. HENDRIX, D.D.

“THE churches in Asia salute you.” So wrote Paul from Ephesus to Corinth, from Asia to Europe, from one of the Seven Churches of Asia to the noble company forming the church in Two-Sea’d Corinth, the great commercial city sending out her ships East and West. Asia had become the mother of the churches in Europe and followed their fortunes with great affection. The Aegean, so far from separating the two continents, really united them. Swift-footed messengers brought the gospel from the old world to the new, while faithful men and women carried on their persons the priceless epistles which united all the churches of the whole Roman Empire. In unity was their strength. The great divisions of the church were of European and not Asiatic origin. The great councils of the church were held for the most part in Asia, whence also came the great preachers, like Chrysostom and Basil, and the first martyrs whose chains the saints were wont to kiss.

The early Christians of Europe soon showed a divisive spirit such as called out many of Paul’s earnest pleas for unity as he begs the Philippians “to be of the same mind, having the same love, being of one accord, of one mind, doing nothing through faction or vain-glory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Let this mind be in you that was in Christ Jesus.” Yet he rejoices that though some preach Christ even of envy and strife even in every way, whether in pretence or in truth, Christ is proclaimed. Christianity has survived its differences, whether they be proclaimed by Paul or Apollos or Cephas. But better than all gifts of learning and eloquence is love, and the mightiest agency in

the conquest of the nations to the obedience of the gospel is the love that Asia proclaimed to Europe in the first Corinthian Epistle which has been sung round the world.

It is gratifying to know that the churches in Asia still salute the churches in Europe and in America to whom in these days they owe their existence, and that the message is one of Christian unity: "Be of the same mind in the Lord." These voices become most articulate during the present century. The Centenary Missionary Conference in China, in celebrating the first hundred years since Morrison began in 1807, strongly affirmed "their desire only to plant one church in China under the sole control of the Lord Jesus Christ, governed by the Word of the living God, and led by his guiding Spirit." They fully recognized that without that aim China, with its growing national feeling, would leave the missionaries without their usual leadership. As early as 1862 there was formed in China a presbytery of missionaries from different societies. This grew to a Presbyterian Council of the Churches of Christ in China and later to a union of the Presbyterian churches in China in six Synods called "The Council of Presbyterian Churches in China" in place of a General Assembly, which is only a question of time. In 1904 there was formed what was called The Presbyterian Church of India, and in 1907 the Union Presbyterian Church of Korea. It is creditable to the Southern Presbyterian missions that they have united with other Presbyterian workers in each of their foreign fields. What is called The South India United Church was formed in 1907 of Congregationalists and Presbyterian workers of whatever nationality. In Japan the Methodist missions both of Canada and of the United States united in 1907 to form The Methodist Church of Japan, with a native Japanese Bishop chosen by the General Conference held in the interest of the new church. So that along the same general line of movement we rejoice to learn of a possible Baptist Church for China and a native Lutheran Church for India.

But in West China a wider movement is planned for one Protestant church for West China, but before this is realized great

progress will be made by the eight commissions appointed by the Centenary Missionary Conference of China to encourage the union of churches of the same ecclesiastical order. In China, Japan and Korea as well as in India there has been a wholesome movement in the direction of virtually uniting the educational work of the several churches and also of the medical missions. The wise philanthropy of the Rockefeller Foundation is already bearing fruit in unifying the medical schools on a worthy scale even for the great empire of China, while the Chinese government is seeking the help of the ablest missionaries in the broad new education adopted by the government. In the union of the publishing houses of the two Methodisms in China and the publishing of a Christian Advocate in common much advance is seen in the general movement for closer federation if not ultimate union of the two largest Methodist communions in the world. In the meantime the use of a common hymn book in West China, used by ninety per cent of all the Christians, and of another for Central China, and yet another for South China is teaching all to believe in the communion of saints which is essential to the Holy Catholic Church.

The missionaries have long led in the matter of closer union of the churches, as when they gave us the week of prayer so widely observed throughout the world. The reflex influence of this spirit of unity was seen in the entering of the new mission fields as of the Philippines, when the great missionary societies agreed on a wise policy of cooperation from the first day of entering the field, thus saving many of the mistakes of overlapping and competition that have marked missionary operations during the former century. Within two months after the battle of Manila it was agreed that the church in the Philippines should bear but one name with such added suffix as might distinguish each mission. The territory was also wisely divided so that each mission should become responsible for the evangelization of certain well-defined areas. In other new fields, as Cuba and Porto Rico, it was agreed that only one Methodism should enter a given field; and in Brazil it was agreed that one Methodism should

turn over all its work to the other having the larger and better established work in the Portuguese language, only the original cost of missionary money being made the basis of adjustment.

Two years ago, when it was hoped that Carranza would soon be firmly seated as president of Mexico and give a stable government at an early date, a meeting representing the different missionary boards, and as far as possible the different missionaries in Mexico, was held in Cincinnati to consider a wiser delimitation of territory and a better adjustment of the several missionary forces in the field. It is an opportune time to study anew the matter of wiser cooperation in that inviting field as it is to be entered afresh by the different boards, whose work has been so much hindered by the recent revolution.

Now, while we rejoice in the spirit of unity and even of union that obtains in foreign fields, we ask if a divided church at home can be signally used to save the world. Thus in America we have 164 denominations and in Great Britain 183. Many of ours have been imported, but we still have nearly a score less than Great Britain, although we owe many of our 164 to the different nationalities of Europe who have brought their languages as well as their churches with them to their adopted country. Now happily the day is at hand when we are ceasing to take these different denominations as such to our foreign fields, while the effect of the spirit of unity abroad is to reduce the number of denominations at home, or at least to bring about closer relations between them. Thus in Germany the members of the Established Church and the adherents of the Free Churches have come to work in greater harmony because of the cooperative work of their missionaries on foreign fields. This is doubtless true of many of the leading denominations alike in Great Britain and in America, especially as seen in the Council of the Free Churches of England and in the Federal Council of the Churches of Christ in America. There is now an interchange of messages between the Federal Council of the Churches of Japan and The Federal Council of the Churches of Christ in America. The latter represents 31 different denominations act-

ing through representatives chosen by the supreme judicatories of seventeen million communicants and over 100,000 ordained ministers, aggregating over four fifths of the Protestants of America, being nearly all churches having over 100,000 members.

But the foreign fields have shown more than mutual trust and close cooperation and even federation; they have set the example in nine cases of the elimination of denominational lines. Three of these have been in Japan. Thus the episcopal churches of Great Britain and America are now one in Japan as in China. All the Presbyterian and Reformed bodies have been one in Japan for thirty years. The Methodists there have been organically one for several years. The others are in India for the most part where Congregationalists, both English and American, have united with Presbyterian and Reformed Churches and the Calvinistic Methodists.

What brought about such union of churches in heathen lands? Men *began to think more about religion in terms of the kingdom of God than of individual churches.* They are not commissioned to extend their own church in terms of usage or polity or strict doctrinal statement, and so to import age-long doctrinal differences, but to disciple the nations by preaching the gospel to every creature. It was not simply that the divisions among Protestants were a barrier to success, for all aggressive, false religions, as Buddhism or Mohammedanism, have their many sects and so are accustomed to differences among themselves. It is that Protestant foreign missions alone represent 377 boards, 24,092 foreign missionaries, and expend annually over \$30,000,000, without always working together in love or learning highly to esteem each other in love for their works sake. *The impact of dense masses of heathenism has helped to overcome this.* No one mission or group of missions has felt adequate to the work of evangelization of the world. The seeming impossibility of the task has led to greater faith in Christ as leader and in all who are workers together with him. Our Divine Lord, in giving an almost impossible command, sought to unite all his forces

for its realization. All the arms of service are necessary in this great army of the Lord of hosts and none can say to any part of the body of Christ, "I have no need of thee." All true Christian missionaries belong to the Allies and form the army of conquest and occupation under Christ to whom the Father said, "Ask for me, and I will give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession."

Moreover, as missionaries work together they *discover more in what unites them than in what separates them*. An attempt was made in one field that showed what was in common made the book, and what was different had room in a small appendix, and they agreed to disagree and to do without the appendix whenever it began to declare its existence. It was discovered that there were more different kinds of Presbyterians than there were different kinds of consecrated, zealous Christian saints, and the Presbyterians soon found their communion of saints with their fellowworkers in other churches. Thus the Presbyterians and Baptists (English) have united in one of the provinces of China because they found that they had more in common than in what they differed, and are working in perfect accord. Each church after all finds as its *supreme* possession that which belongs to every other member of the body of Christ, just as the great things, like air and sunlight and earth and water, belong alike to all nations and men. No one dare claim a monopoly. So a great apostle wrote to the Corinthian saints, "*All things are yours.*" Ours in common is the divine Fatherhood, ours the Lordship and Saviourhood of Christ, the atonement, the witness of the Holy Spirit, the communion of saints which makes the Holy Catholic Church, the forgiveness of sins, and the life everlasting—substantially the whole body of essential Christian truth. Ours, too, are the great missionaries from the beginning, Catholic or Protestant, whether Xavier or Martyn, Judson or Duff, and under the inspiration of their heroic faith we dare attempt great things for God because we ask great things of God. Much more have the home churches in common the

great body of missionaries, men and women of all churches and all fields, the noble triumphs in all lands of our conquering gospel under the leadership of our Christ who is head over all things to his church.

We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

It is being recognized that *the very life of the church is its missionary spirit*. It is not essential that any church be Presbyterian or Baptist or Methodist, but *it is essential that it be missionary*. The church was missionary from the beginning when there was no distinct missionary society. The whole church laid their hands on the heads of the apostles Paul and Barnabas and sent them forth. When the missionary zeal abated in the early church, it was continued in the hearts of great saints who were the very salt of the church and who led the way by their example and sacrifices. The movement then became national as representing the state in following up its colonists with religious privileges. Then came the day of missionary societies which do an excellent work, but they are apart from the church and represent not over a fifth, or even a tenth, of the church, yet this fifth or tenth represents the life of the church because it is missionary. We need that the whole church again become missionary and not simply one tenth or one fifth. It is the unleavened part of the church that hinders the true spirit of unity in the churches at home. They that work together for the salvation of the heathen are those who work together for the salvation of the unevangelized at home. The impact of the unsaved needs to be felt by the whole church and by all the churches to make their common efforts to abound in the true spirit of unity, for the salvation of men whether at home or abroad.

It is the power of the gospel in foreign lands that is invoked to save home lands. Those who labor best together on the firing

line set us the example of like devotion at home. Denominational lines are forgotten in great evangelistic efforts where the one consuming passion is to save souls. Until we have that we need not only to confess ourselves "miserable sinners" according to the ritual, but according to the standards of common sense "miserable fools" as well. The glow of revival fires makes the faces of all saints look alike with the family resemblance of the sons of God. The worst disloyalty to the past as regards our denominations is to mistake the past for the future. Our denominational life is valueless that does not exalt Christ as Lord of all.

If Christians are somewhat wedded to certain distinctive doctrines or forms of ecclesiastical polity, these are confessedly few. If we deem that the work of the Lord's church can best be done under the Episcopal or Presbyterian or Independent form of government, why not reduce to these three forms of polity the countless numerous subdivisions that adhere to these forms until the various united bodies may themselves merge into a common church with what each can contribute of its own life and government? In times of famine or flood or earthquake Christians of all faiths and polities do not stop to discover whether they should cooperate, but by a common impulse forget themselves in the urgent need. So let it be in the work of saving the souls of men. Paul showed himself the statesman in discerning the duty and power of Christianity to unite men. The need of our day is for Christian statesmen and men who are true *apostles of unity* because they have the vision of the sons of God. Such apostles of unity will never lack a following as men respond more and more to the mind of Christ. Without such statesmen in the home churches the churches formed in foreign fields must and should look for other leaders.

It is true that we occasionally find in the foreign field a missionary who seems incapacitated to work with others. His work is best done alone and with little cooperation sought from those even of his own mission. The man of this type creates a desert rather than an oasis about him. Perhaps the best work he can

do for the mission is to retire in favor of those who can work together. Not to comprehend with all saints is usually not to comprehend at all. The same type also appears in the home churches and he hinders more than he helps in the real work of the church. Because he cannot fit into the constructive work of the church his influence is greatly diminished and his usefulness disappears. Such a man belongs to a past rather than to the present and above all to the future. At best, with such workers, whatever of union is possible is by compromise rather than by comprehension. He weakens the walls of Zion and not really strengthens them, as he ever looks at his own things and not at the things of others.

Our Lord had faith in the perfectibility of man and so did Paul. Our Lord taught that every one of his disciples "when he is perfected should be as his teacher" (Luke 6. 40). The manifested imperfections of his apostles did not hinder him from using them to help make men perfect. In ascending on high his gifts to men, his coronation gifts, were apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the body of Christ, till we all attain the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ, that we may be no longer children. The true ground of missionary effort is not simply the command of our Lord, but it is Christ himself. We dare not divide Christ or keep for ourselves God's unspeakable gift. The more we apprehend Christ, the more we will seek to share him, and the more will we become one in sharing him. Christ's prayer for us was that we may be perfected into one, that the world may know that the Father had sent him. It was not that we might become one in the Father and the Son, but that we might be in them. If we abide in God, if we possess the spirit of true consecration, having no other will than Christ's, we will have the essential conditions of true service which will accomplish our unity one with another even as the Father is in Christ and the Son in the Father.

The details of our common unity we may leave with the Father and the Son, who will use us to accomplish the holy purposes of his will, lest by our willfulness and self-seeking we may haply be found to be fighting against God. Nearness to God in Christ is our supreme need. Where is our Christ to-day? Men cry, "Back to Christ," but Christ is not back there. Why seek ye the living among the dead? Rather, forward to Christ, to Christ on the firing line where he has promised to be and where we hear him cry, "Close up! close up!" as we close ranks for the final conquest. The firing line unites us to the Lord of hosts and to one another.

THE PROBLEM: WORK ON FOREIGN FIELDS

JOHN F. GOUCHER, D.D.

I. THERE are four *Miao* boys, children of half civilized aborigines from the Province of Kwei-Chow, at the Chentu Middle School preparing to enter the West China Union University. Captivated by the gospel of personality as revealed in the Bible, embodied in the missionary, and taught in their little mission school, they yielded themselves to Christ in sincere consecration and their souls were fired with a passion for Christian education—that training, development, and coordination of all the faculties essential to the full measure of reasonable service.

They illustrate the dynamic of the gospel. Christianity is essentially educative. This is clearly set forth in precept and example by Christ, “a Teacher come from God.” When he first announced the world-inclusive program of his Kingdom, Jesus took “a little child and set him in the midst” of his church as its hope and responsibility; and when he was about to close his earthly ministry in the flesh, he commanded his disciples, “Go ye into all the world” and “teach all nations.”

Sin is a form of ignorance. The divine passion to be known begets in the redeemed soul an insatiable desire to know. In the purpose of God, Christian education and evangelization are mutually dependent and as inseparable as heat and light in the rays of the sun. In fact, Christian education is the initial, necessary, underlying condition of evangelism; the farthest reaching, most prophetic, most efficient, and most permanent form of gospel propaganda; essential to the realization of “the measure of the stature of the fulness of Christ.” The acceptance of Christianity, if loyally adhered to, necessarily demands and surely develops the Christian college, as is manifest in every successful mission field.

All missions are responding to this necessary demand and giving increasing attention to education. Those which have been least interested have been least prosperous. The society having the largest force of missionaries in China has given but scant encouragement to education. With over 18 per cent of all the Protestant missionaries in China, it has less than 6 per cent of the scholars in the Christian schools, and consequently, less than 4 per cent of the ordained native preachers with only about 7 per cent of the communicants; while another society, which has stressed Christian education, with less than 5 per cent of the foreign missionary staff but registering 18 per cent of the scholars in the Christian schools, has more than 43 per cent of the ordained native preachers and over 12 per cent of the communicants.

The growth of Christianity in the foreign missionary fields during the decade and a half of the present century is a colossal but logical challenge to the home churches to strengthen and extend their facilities of developing Christian lives.

During the first three years, after the Boxer outbreak, the *increase* in Protestant communicants in China was more than the *total* enrollment of all the churches in 1879—seventy-two years after the arrival of Robert Morrison. During the next three years, from 1904 to 1907, the increase in the number of communicants was 60,581, or more than the entire enrollment at the end of the first ninety years of mission work in the empire. This rate of progress, approximately, has been maintained, and China is not exceptional in this particular.

There were added to the Protestant churches in Korea an average of one convert every hour, day and night, during the first quarter of a century from the arrival of the first missionary. For several months past, the increase has averaged three thousand per week, or eighteen for every hour.

A mass movement in India has been in progress for several years, spreading far beyond the ability of the missionaries to meet more than a small fraction of its demand for instruction, guidance, and conservation. "Methodism has a waiting list of

150,000 who cannot be received because there is no one to shepherd them.”

More than 90 per cent of all the converts in these fields are illiterate—not willfully so, nor from lack of capacity, but illiterate because there is no opportunity accessible for even their rudimentary instruction; hence the tremendous, unavoidable necessity for greatly increased facilities for Christian education.

Added to this is the cry from other mission fields, and the insistent demand for other and varied essentials for the church propaganda, so that every board of foreign missions in the home lands has been staggered by the responsibilities, possibilities, and crisis demands confronting it—the natural demands of success in their foreign fields upon the home churches.

II. The enormous and rapidly growing demands of developing Christian communities in non-Christian lands—demands created by the Holy Spirit as fruitage of and testimony to the preaching of the Word of Life—challenged the home churches to honor God by providing for this emergency; that is, to justify the aspirations and hopes begotten through the message they had sent, and to realize their joint heirship with Christ by fellowship with him in service and sacrifice.

Born of this obligation to respond to the call of God from the foreign field, the Laymen's Missionary Movement was launched a decade ago. In 1909-10 it swept across the continent with a series of great foreign missionary conferences, and through the vision and quickening these brought to the churches, registered a very large contribution to the advance of the Kingdom.

1. It brought together representatives of the various churches into cooperative planning and activity. Together they studied the common need and together they faced a common responsibility, which together they planned to meet. Thus leading members of the various denominations came to know each other, to respect each other's achievements, to rejoice together in God's blessing upon their diverse activities, and to sympathize with each other's problems. Seeing their denominational differences in perspective, they awoke to the consciousness that they were

only members of the body of Christ in particular; that there is but one all-inclusive problem to be solved, only one ultimate objective to be realized, and that this must be compassed by united effort. This revelation wrought mightily through the churches for the unity of the Spirit. It set the standard and established the trend. Since that memorable series of conferences, there has been far less of the divisive spirit and destructive competition in the church of Christ than in any similar period of its history, for "suspicion, misunderstanding, and divisions disappear under the fusing power of a unified task."

2. The laymen were brought to *self*-consciousness, which is the primary fact in personality. The layman came to recognize that he is as essentially and organically a part of the church of Jesus Christ as the clergyman. Under the dispensation of the Spirit, the "kingdom of God" is to be a nation of those who are both priests and kings. There is no exclusive order, though there is a differentiation in offices. There is no primacy except the primacy of Christ-likeness. There is no prerogative but the prerogative of service. Both the layman and the clergyman have duties in common, clearly defined, which may not be voided, delegated to nor assumed by another. All are "called to be saints" and "laborers together with God." For the *layman* consciously to say "I am," marks a great advance for world conquest. He who says "I am," must say "I will," for psychologically self-consciousness is followed by self-interpretation, or it becomes atrophied.

The layman was helped to see that the call of God was for his personal service, not for a fraction of some form of his possessions; that God's right is the right of eminent domain, "His authority is over all"; that he seeks not yours but you; that the wealth one has accumulated is far inferior to the ability—the sum total of his personality—by which it was built up; and that one's gift, to be acceptable unto God, must be accompanied by the personal influence, devotion, and self interpretation through which it was acquired.

So it has come to pass that the administrative boards of the

churches have been and are being greatly strengthened by the increased devotion of the laymen and the contribution of their varied experiences and their business sagacity to the affairs of the church. They are bringing the challenge of efficiency to every church organization, and each must justify its procedure as never before, if it would receive continued and increasing cooperation. In many of them radical changes in polity and policy have resulted to their enlarged usefulness.

No business house could remain solvent, and permit indefinite duplication and overlapping of its activities; accurate standardization of the output and agencies is fundamental to confidence and permanent extension of any business; while carefulness in detail and economy in administration are essentials to prosperity. These principles have been written large in the financial, manufacturing, commercial, and transportation combinations of the world. "That is not first which is spiritual, but that which is natural; then that which is spiritual."

The spirit of unity in closest cooperation has had a carnal interpretation on every hand. It has asserted itself in material and temporal affairs, and prepared the churches to recognize its fundamental necessity. This is revealed through Christ, insisted upon in the Bible, has been taught in the churches, and its installation, though delayed, is having insistent advocacy, and is being quickened by the awakened laymen as a business essential in spiritual things. Jehovah is the God of order and not a God of confusion. The churches in America are seeking to mobilize and utilize their varied resources and hitherto unrecognized possibilities and possessions through cooperative activities as never before.

3. This enlisting of the layman's personality is realizing, through organized cooperative service, efficiency of administration and increased financial resources. The contributions in America for foreign missions in the six years preceding the laymen's great missionary campaign were \$52,726,590, but during the six years since that series of conferences they have aggregated \$93,522,275, or an increase of about 68 per cent. That

is, an increase of over 11 per cent a year, or the remarkable advance of nearly one per cent a month.

Accompanying and contributing to this increase of money are the careful studies which have been made of the unoccupied and over-occupied fields, the problems involved and the methods of productive procedure; the notable economies of administration, the courageous eliminations of wasteful competition and unnecessary duplication, and the development of comprehensive policies for a more orderly and consequential prosecution of the whole task. These are, in part at least, evidences of reaction from the extraordinary demands of the foreign fields upon the "home base" which has contributed largely to the spirit of unity.

III. The development in the home churches of a quickened, aggressive, spiritual life, fuller personal consecration, better business methods, with efficiency standards demanding unity of effort have their response and counterpart in the foreign field. Farther reaching, more constructive, and more potential than either the war in Europe or the governmental changes in China is the vitalizing influence of the Word of God and the changing interpretations of Christian ministry in the Far East.

No fact is more outstanding in China to-day than the comity, the cooperation, the unity both in spirit and interpretation of Christian ministry. There are occasional exceptions of self-centered exclusiveness which reflect the spirit of old China, and are an archaic inheritance from the mediæval church, but these accentuate the trend and progress of twentieth-century Christianity toward fulfilling the prayer of our Lord for unity. The forces which contributed so largely in arousing old China, leavening her thought with new ideals, and securing that healthy unrest which made possible her development, are still and increasingly at work. This is emphasized in the new patriotism and the new nationalism, but particularly in the interpretation of Christian ministry as a *higher loyalty* and a *super-nationalism*.

Previous to about half a decade ago, the objective of missionary activity was individualistic. The missionary sought to indoctrinate the individual, and persuade him to accept Christ for

his personal salvation. The appeal was narrow and selfish, that he might be exempt from punishment, free from sorrow, and receive personal blessings. All these are incidental to the new life, for "the wages of sin is death," "He that believeth shall be saved," "No good thing will he withhold from him that walketh uprightly." Salvation is always personal, "warning every man and exhorting every man," and this individual work is carried on with no abatement. But the new emphasis is on another and larger objective. While the individual appeal is, if possible, with more urgency, it is not as the consummation of salvation, but as a means to enlargement of ministry, as a preparation for more efficient and broader service; as a call to become a larger asset in one's family, an evangel in the community, a dependable and constructive citizen in the nation. "No man liveth to himself," and the new emphasis is not a call to be a pensioner, but a call to stewardship. It does not present Christianity as a pauperizing gratuity, appealing to selfish love for ease and safety, but as a commission for service and sacrifice to the courageous and innate spirit of ministry. It does not stress personal redemption from the blight, sorrow, and ignorance of sin as an individualistic inheritance or selfish endowment; it quadrates the subject of salvation with an enlarged and enlarging horizon. The outstanding objective of missionary activity as stressed to-day is communistic, and looks toward China's transformation into a Christian nation.

This response to the "new command," "that ye love one another" as the test of discipleship; this exaltation of loyalty to the Kingdom of God rather than slavery to a form of doctrine or method of interpretation; this enthronement of the spirit of Christ through loving cooperation in answer to his prayer for the unity of believers; this *higher* loyalty and *super-nationalism* find expression—

1. In interdenominational cooperation in education. This is securing efficiency, economy, and extension of education and evangelism, through unity of spirit and effort. The National Continuation Committee Conference held in Shanghai, 1913,

recommended, without a dissenting vote, that for the present there should be three or not more than four Christian universities established in China, interdenominational in management, strategically located, closely affiliated with the interdenominational and denominational colleges to which they may be central, and with standardized high, intermediate, and primary schools as regular feeders for these various colleges.

The spirit of this recommendation had been approved by the World Missionary Conference in Edinburgh in 1910, and was in process of realization in West China as early as 1905. In that year a Conference was held including the educators of all the mission boards working in that area. After investigations, conferences, and committee recommendations the "West China Educational Union" was organized. This is a live, constructive organization. It has a supervising relation to all the Christian schools of West China. Through its educational secretary and central committee, it sets the examinations, certifies to the quality of each scholar's work, authorizes promotions, conducts school visitations, and during vacations conducts teachers' institutes and normal classes among the 25% standardized schools, with their over ten thousand scholars, which have been articulated with the university system. This is more than half of the Christian schools, including about two thirds of the scholars in West China. Other schools are being standardized, and are availing themselves of the benefits of the system as rapidly as they can meet the requirements. The educational secretary directs the university extension lectures, and serves two months of each year as professor in the Normal College of the University.

The West China Union University is located strategically to the 93,000,000 Chinese in the three Provinces of West China in Chengtu, their civic, military, literary, and social center. It furnishes an objective, determines the standards, and gives direction to Christian education for that area. Its arts, medical, theological, and normal departments are in successful operation; it has been accorded government approval, has acquired about 120 acres of land just outside the south gate; nineteen of its perma-

ment buildings are completed or in process of construction, and eight or ten more are provided for. With its 257 standardized and articulated schools, together with its organized agencies for supervision and extension, taken as a unit in the developing system of Christian education in China, it is successfully working its "quarter section" in the spirit of the prayer of Christ, and according to the new program of awakened laymen in the home churches. It justifies large hope for native Christian leadership and evangelization.

This is typical of the other great educational institutions. They have similar programs, with modifications, and to a greater or less degree are organizing their particular areas for cooperative development. There are more than fifty interdenominational schools of various grades in China permeated by this spirit.

2. The unifying and constructive influence of interdenominational cooperation is being strengthened and steadily extended by many and various other Christian organizations, such as:
The Educational Association of China, with its Advisory Council and Educational Review (published quarterly).

The National Secretary of Christian Education.

The West China Educational Union.

The East China Educational Association, and the East China Educational Union, for the three Provinces of Anhui, Kiangsu, and Chekiang, with distinct but cooperative work.

The Provincial and Municipal Educational Associations, of which there are many. In some of these, the teachers of the Christian schools and the teachers of the government schools are associated together, and have a joint "committee to promote united effort."

The China Medical Association and the national secretary of the China Medical Association. This organization, including 435 medical missionaries, has petitioned the Foreign Missions Conference of America to set apart and maintain one man, to represent all the medical work and give all his time to finding and counseling with medical men for China.

The Korean Medical Association, with its thirty-four medical missionaries auxiliary to the China Medical Association.

The China Sunday School Union and its National Secretary.

The Provincial Sunday School Societies.

The Bible Study Committee.

The Committee of Bible Study Curriculum for Schools.

The various Tract Societies.

The Christian Literature Societies.

These six organizations, with some other societies with similar objects are studying together to devise a method of more united effort and management, each having defined but coordinated work.

The Committee of Christian Education in the Mission Field, of the Edinburgh Continuation Committee, is registering a large consultative and cooperative influence in the unification and development of the Christian education system for the republic.

The China Continuation Committee.

The British and Foreign Bible Society. The American Bible Society.

The Young Men's Christian Association, the Young Women's Christian Association, and many other interdenominational or union organizations, with their secretaries, committees, conferences, publications and other agencies move together with their special impact, and contribute their steady uplift to the unifying of Christianity in the Far East. The trend of these varied and continuous influences is in one direction and can hardly be over-estimated.

3. No form of church life is more central to the influences making for unity of spirit and interpretation than American Methodism. I submit herewith a list (see Note A) of union institutions and organizations in the foreign Mission fields, together with the churches which are affiliated in each. This list includes none but those with which some branch of American Methodism is officially identified. While it numbers over 140 institutions or organizations, I regret it is not complete. Owing

to my absence at the Latin American Congress at Panama, I was unable to ascertain which of the other churches were associated with the Methodists in a number of cases, or the list would have reached well towards two hundred. Not *one* of *all* these would have been possible of initiation or maintenance without the official or tacit approval of the governing boards in the home lands. This is suggestive of a steady reaction, wide, varied, constructive, and cumulative in the direction of unity.

The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada have combined in the Methodist Church of Japan. A similar movement is being discussed in China.

IV The details of administration in the West China Union University are committed to a University Senate, but its control is vested in the Board of Governors, resident in the home lands. This board meets annually for from three to five days, in the United States, Great Britain, or Canada alternately, and its executive committee meets more frequently. The growth of comity among its members is most notable.

The Central Conference of the Methodist Episcopal Church, for Eastern Asia, held in Nanking in November last, unanimously memorialized the General Conference to be held at Saratoga in May next to unite China, Japan, and Korea into one episcopal area, with three resident superintendents, and there is a strong desire that "the episcopal area of Eastern Asia" shall include the Philippine and the Malay Conferences, with four resident general superintendents, if need be, thus giving all the yellow races the benefit of one united and efficient administration. The consummation of this ideal would be the evidence of real statesmanship. It would strengthen the *highest* loyalty and *super-nationalism*, and be a great stride toward an ecumenical Methodism.

Many of the interdenominational institutions and organizations have a similar form of management. The responsibility for determining their general policies and principles of administration, for providing for their maintenance and development,

together with the many intricate problems involved, require the closest consideration and cooperation, and being located in boards of directors or joint committees in the home lands, has been a steady stimulus and tonic to the spirit of considerateness and mutual understanding.

It was in conferences of foreign missions that the spirit of unity began to demand expression at home, and the foreign mission platform is the only one thus far on which all the evangelical communions have agreed to unite interdenominationally. The Foreign Missions Conference includes 194 boards, societies and organizations of Canada and the United States, which are conducting missionary work in foreign lands. It meets annually for several days at Garden City to exchange experiences, hear reports, discuss problems, and suggest improved methods. Its "committee of reference and council," "missionary preparation," "unoccupied fields," and "home base committees" and others of similar nature are focusing expert study on the problems common to all missions, and each has free access to the best that can be produced by the combined wisdom of all.

This organization stimulated the organization of the Home Missions Council, which is composed of thirty home mission organizations and twenty denominations. Its object is to secure cooperation in meeting urgent needs.

The Missionary Education Movement, the Student Volunteer Movement, the Federal Council of the Churches of Christ in America, with its Commission on Federated Movements and other special committees. The Woman's Union Missionary Society of America; the Laymen's Missionary Movement, with national and international relations; comity commissions; civic systems of religious education; national and international Sunday school societies; the Young Men's Christian Association; the Young Women's Christian Association and other organizations are working with united effort along particular lines, and are developing a spirit-of-unity conscience, so it is coming to pass that Christian men hate to differ, and Christian comity is becoming a reality, internationally, nationally, and locally. God

made man's body and breathed into his nostrils the breath of life, and thus it seems through organized, cooperative activities the body is being prepared for the inspiration of the Spirit of Love, Efficiency, Unity.

Traditions, habits, prejudices and spiritual inertia anchor non-progressives to the past and hold the timid captive to the letter of the law, though they deprecate the bondage of legalism. The awakening church, like Saul of Tarsus, is crying, "Who shall deliver me from the body of this death?" What the law could not do in that it was weak, the Spirit is doing by the incoming of the new life and higher loyalty. Where the Spirit of God is, there is liberty. Come quickly, Lord, Jesus, that thou mayest see of the travail of thy soul and be satisfied—when the wounds of thy distracted church shall be healed and thy disciples shall be fused by the indwelling of the Spirit into one as the Father and thou are One.

AMERICAN METHODISM IN UNION ENTERPRISES ON THE FOREIGN FIELD CHINA

M. E. M., M. E. S., C. M. M., and M. P. M. all have work in China—M. P. M., however, being represented by its Woman's Board only, with missionaries in one station of Chihli Province.

General Organizations

China Continuation Committee, with subcommittees.

Christian Literature Society.

Educational Association of China.

Medical Association of China.

Evangelistic Association of China.

Forward Evangelistic Movement of 1914.

Sunday School Union.

Bible Societies.

Centenary Conference Bible Study Committee.

Board of the Chinese Recorder.

West China—M. E. M. and C. M. M.

Delimitations of Territory between the Denominations.

West China Christian Educational Union.

Advisory Board of West China.

Chengtu: West China Union University, Arts, Normal, Theological,
Medical, M. E. M., C. M. M., A. B. F. M. S., and F. F. M. A.

- Union Normal School for Women. Same Boards.
 Union Language School for New Missionaries.
- Chungking: Union Middle School for Boys. C. M. M. and M. E. M.
 Union in Hospital Work in Chengtu and Chungking. C. M. M.
 and M. E. M.
- Chihli Province*—M. E. M. and M. P. M. (Woman's Board at Kalgan).
 North China Educational Union.
- Peking: Union University (Prospective). A. B. C. F. M., A. P. M.,
 L. M. S., and M. E. M. Arts, Theological, Medical.
 Union Woman's College. Same Denominations.
 Union Medical College for Women. M. E. M., A. B. C. F. M.,
 and A. P. M.
 Union Nurses' Training School. M. E. M., A. B. C. F. M., and
 A. P. M.
 Language School for Missionaries. All the missions.
 School for Children of Missionaries. All the missions.
 Union Woman's Bible Training School. A. B. C. F. M., A. P. M.,
 L. M. S., and M. E. M.
 Union Church for English-Speaking People.
- Tientsin: Union Church for English-Speaking People.
- Fukien Province*—M. E. M.
 Educational Association of Fukien Province.
 South Fukien Missionary Conference.
- Foochow: Union College of Arts and Sciences. M. E. M., A. B. C.
 F. M., and C. M. S.
 Union Theological Seminary. Same.
 Union Medical School. Same.
 Normal School for Boys. M. E. M. and A. B. C. F. M.
 Kindergarten Training School. M. E. M., A. B. C. F. M., and
 C. M. S.
- Kiangsu Province*—M. E. M. and M. E. S.
 Kiangsu Provincial Federation Council.
 East China Educational Association. For Kiangsu, Chekiang,
 Anhwei.
 East China Educational Union. For same.
 China Christian Advocate, published in Shanghai, weekly. M. E. M.
 and M. E. S.
- Nanking:
 Univ. of Nanking, Arts and Sciences. M. E. M., A. B. F. M. S.,
 A. P. M., and F. C. M.
 Univ. of Nanking, Agriculture. Same.
 Univ. of Nanking, Normal. Same.

Univ. of Nanking, Medicine. M. E. M., A. B. F. M. S., A. P. M., S. P. M., F. C. M., M. E. S., and S. B. C.

Nanking School of Theology. A. P. M., F. C. M., M. E. M., M. E. S., and S. P. M.

Ginling College. M. E. M., A. B. F. M. S., A. P. M., F. C. M., and M. E. S.

Union Nurses' Training School. A. A. M., A. B. F. M. S., A. F. M., A. P. M., F. C. M., M. E. M., M. E. S., S. B. C., and S. P. M.

Women's Bible Training School. A. A. M., A. F. M., A. P. M., F. C. M., M. E. M., M. E. S., and S. P. M.

Huchow:

Union Hospital Work. M. E. S. and S. B. C.

Shanghai:

Union School for Missionaries' Children.

Union Publishing House. M. E. M. and M. E. S. (See also China Christian Advocate, listed above. Chinese Recorder, 1915, states "The two Shanghai Pub. Houses [Meth. and Presb.] combine their book stores from May 1 in the 'Mission Book Company.' The China Tract Society and the Christian Literature Society are also considering joining this union.")

Anhwei Province

Wuhu:

Union High School for Boys. M. E. M., F. C. M., and A. A. M.

Chekiang Province

Chekiang Federation Council.

JAPAN

C. M. M., M. E. M., M. E. S., and M. P. M.—all in Japan.

Japan Methodist Church—Union of native churches under the C. M. M., M. E. M., and M. E. S. accomplished in 1907.

Conference of Federated Missions.

Federation of Churches in Japan (including the Church of Christ, the Kumiai churches, the Methodist Church and five smaller bodies).

Japan Continuation Committee.

National Evangelistic Campaign, 1913.

Christian Literature Society of Japan.

Bible Societies.

Japan Book and Tract Company.

Christian Educational Association of Japan.

Woman's Christian Educational Association.

Sunday School Association.

Union Publications:

Christian Movement in Japan.

Japan Evangelist.

Christian Advocate, published by the branches of the Methodist Church.

Union Hymnal, completed in 1903.

Tokyo:

Christian University (Prospective).

Union Woman's College.

Philander Smith Biblical Institute. M. E. M. and E. A. (Theol. Dept. of Aoyama Gakuin.)

Union Language School for Missionaries.

Kobe:

Kwansei Gakuin. M. E. S. and C. M. M.

Union Church for English-Speaking People.

Yokohama:

Union Church for English-Speaking People.

KOREA

M. E. M. and M. E. S. in this field.

Delimitation of territory between the denominations.

Federal Council of Protestant Evangelical Missions in Korea.

Educational Federation.

Korean Medical Missionary Association.

Field Advisory Committee for Korea.

Union Publications:

Korea Mission Field. All the Missions.

Korean Methodist Advocate. M. E. M. and M. E. S.

Union Hymn Book. Published in 1906.

Seoul:

Chosen Christian College, Arts. A. P. M., M. E. M., and M. E. S.

Union Meth. Theol. Seminary. M. E. M. and M. E. S.

Bible Teachers' Training Institute. M. E. M., M. E. S., and A. P. M.

Severance Union Medical College. A. P. M., C. P. M., M. E. M., M. E. S., P. C. A., S. P. G., and S. P. M.

Pyongyang:

Union High School. A. P. M., C. P. M., M. E. M., P. C. A., and S. P. M.

Union High School for Girls. A. P. M. and M. E. M.

Wonsan:

Academy for Boys, high. C. P. M. and M. E. S.

PHILIPPINE ISLANDS

M. E. M. in this field.

Agreements as to division of territory made in 1898 and thereafter, between the various Boards, concerning the Philippine Islands Cuba, and Porto Rico.

Evangelical Union of the Philippine Islands. All denominations, except P. E.

Manila:

Union Theological Seminary. A. P. M., M. E. M., and U. B. M. Dialect publications, Methodists and Presbyterians uniting. Dialect publications (different dialect), Methodists and United Brethren.

LATIN AMERICA

Mexico. M. E. M. and M. E. S.

Conference held in Cincinnati June 30-July 1, 1914. Plans not yet put into effect.

Union Sunday School Literature. M. E. M., M. E. S., A. P. M., S. P. M., and F. C. M.

Union Evangelical Hymn Book, issued Feb., 1915. All denominations.

Mexico City: Union Church for English-Speaking People.

Panama. M. E. M.

Union Church of the Canal Zone, for English-Speaking People.

Peru. M. E. M.

An Evangelical Alliance formed between the M. E. M. and the Evangelical Union.

Brazil. M. E. S.

Rio de Janeiro: Union Church for English-Speaking People.

Chile. M. E. M.

Methodist and Presbyterian weekly papers in Santiago have united. Santiago:

Bible Training School. Meth. and Presb.

Union Church for English-Speaking People.

Cuba. M. E. S.

Agreement by which the M. E. M. entered Porto Rico and the M. E. S. Cuba.

National Sunday School Association.

Porto Rico. M. E. M.

Delimitation of territory arranged when Boards first entered the island.

Federation of Evangelical Churches, with a General Assembly and a representative Council meeting every two years. The most fully developed organization of the kind in Latin America.

INDIA

M. E. M. in this field.

National Missionary Council—outcome of Continuation Committee Conference, 1913. With Provincial Councils in the following sections: Bombay, Mid-India, Bengal, and Assam, Madras, United Provinces, Punjab and Rajputana, Bihar and Orissa, Burma.

National Missionary Society of India (Native).

India Sunday School Union.

Industrial Missionary Society (composed of industrial missionaries in all parts of India).

Medical Missionary Association of India.

Joint Boards of Management for Examination of Missionaries.

Christian Literature Society for India and Ceylon.

United Council on Work Among Young People.

First All-India Conference of Indian Christians held Dec. 28-30, 1914.

Christian College for Women, Madras. M. E. M., A. B. C. F. M., A. B. F. M. S., R. C. A., C. P. M., U. F. C. S., C. S. M., W. M. S., C. M. S., L. M. S., and C. E. Z. M.

Local organizations of natives:

Indian Christian Association, Bengal.

Indian Christian Association, Bombay.

Indian Christian Association, Madras.

Local Associations of Missionaries, or Missionaries and Natives:

South India Missionary Association.

Mid-India Missionary Society.

North-India Conference of Christian Workers.

Gujarat and Kathiawar Missionary Conference.

Bihar Missionary Union.

AFRICA

Triennial South African Missionary Conference.

**THE PROBLEM:
WORK ON HOME FIELDS**

CLAUDIUS B. SPENCER, D.D.,
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Freedmen's Aid Society, Cincinnati, Ohio

THE PROBLEM: WORK ON HOME FIELDS

CLAUDIUS B. SPENCER, D.D.

WE agree that churches having the same origin, the same doctrines, the same polity (speaking in the large), and the same commission, ought not to waste their money and the life blood and energy of their men in hostilities among themselves. We are agreed that the moral sense of this age is such that churches as well as individuals are haled to judgment to give an account for deeds done in the flesh; that Methodist men should seriously propound to themselves the question which Swinburne asked, if after all the thorn of thorns in the crown of Jesus be not the conduct of Christian men. The problem of Organic Union is the problem of an undiscounted testimony; the problem of presenting such a front that the days will come back when the World will exclaim: "Behold how these Christians love one another." As things now are the attitude of Methodists towards each other in too many a place would provoke such words only from a Julian the Apostate or a Voltaire.

When we survey the Methodisms in this land we see them occupying and competing in the same field and we see clearly, now, that it is because in times past they were in the grip of forces which, humanly speaking, were irresistible. Historical and psychological facts explain what has been—facts that let loose forces that could not be controlled by previous understandings, the dead hand of the past being unable to reach across years of war and migration and natural selection to fix new and unforeseen conditions exactly as had been decided by the Fathers. But to-day, let me repeat what has been so ably demonstrated, we have no controversy over a past separation. It saved Methodism in this land. Born in the South, but at that time president of Wesleyan University, in tears Stephen Olin said in effect that had the North taken a less decisive stand the people would have

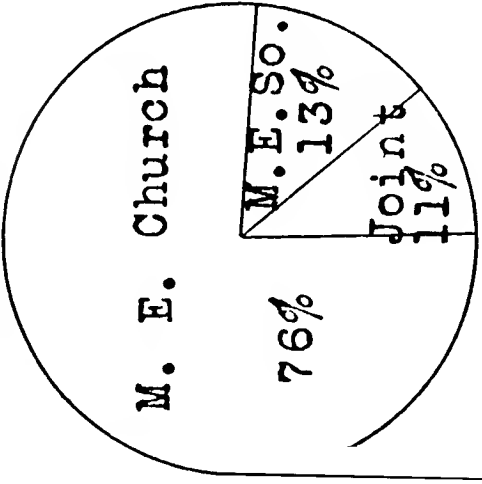
abandoned us; had the South been subservient the pulpits and churches would have closed in the faces of her ministry. We see that. And no less clearly we now see that other events were equally under psychological laws. No matter what the provoking cause, to-day the presence of the Methodist Episcopal Church is seen in Eastern Tennessee and the Methodist Episcopal Church, South, in Illinois. We see the Methodisms face to face in Kentucky, but when we read the tragic story of Kentucky, the inscriptions for example on that monument to the Kentucky soldiers in Gray and Blue who fought each other so desperately on the fields of Chickamauga and Missionary Ridge, we understand how both Methodisms simply had to stand face to face, altar against altar, in that State, the birthplace of Abraham Lincoln and of Jefferson Davis. But we are here to-day to invite Methodisms to clasp hands in Kentucky as the sons of Kentucky around the flag have already pointed the way. The ancient feud is dead; and God calls Methodism to repentance against any future waste of her strength and resources and blood in domestic hostilities. He calls her to a testimony, to that primal charter of our founder: "If thy heart be as my heart give me thy hand." Is it too much to say that His providence now makes it plain that hostilities, misspent moneys, altar smoking against altar, must hereafter be charged to a lack of conscience as well as to a lack of love? If we be truly agreed love will find the way.

The problem of Organic Union in the Home Field suggests first of all a survey as to actual conditions. It is my conviction that such a survey, a stocktaking of these actual conditions and of the drift of things, will reveal that the closer organization of Methodisms in this land is not so impossible as has been feared.

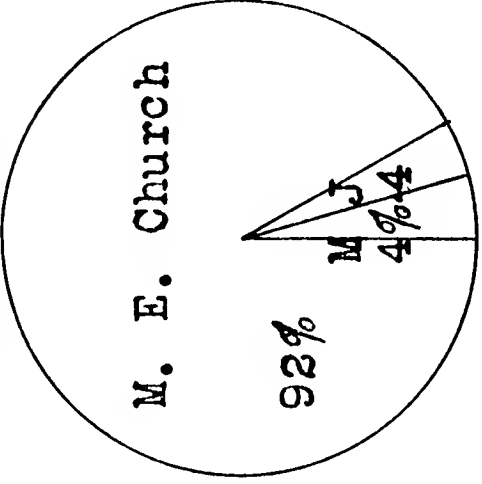
I have therefore sought to make two inquiries on somewhat of a large scale: (1) To what extent are the white episcopal Methodisms actually maintaining altar against altar: (2) What is the feeling of the people concerned where this exists? As for the churches as corporate bodies, for a generation they have been declaring their belief in fraternity; and the General Con-

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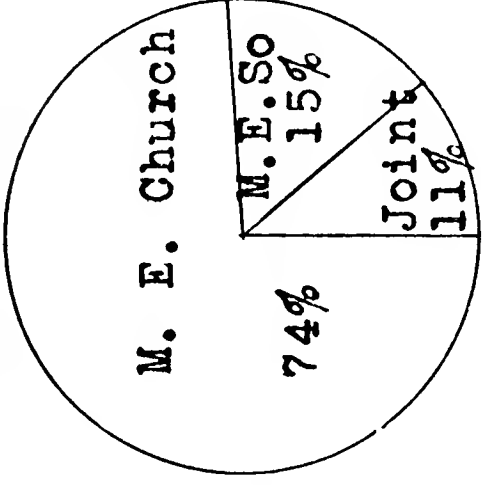
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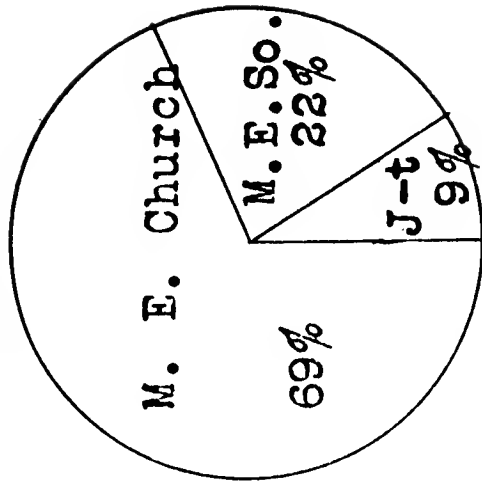
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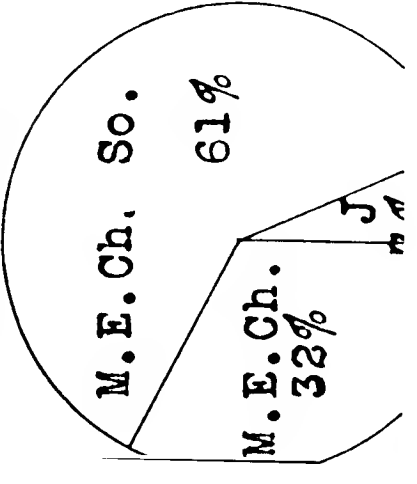
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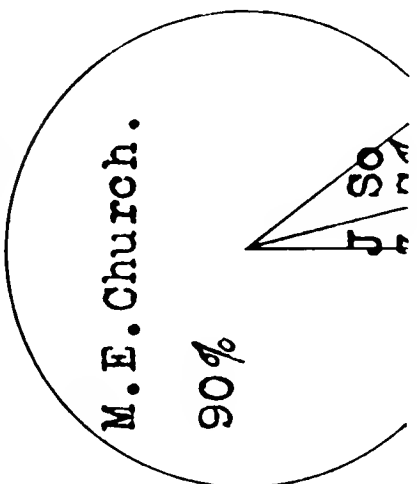
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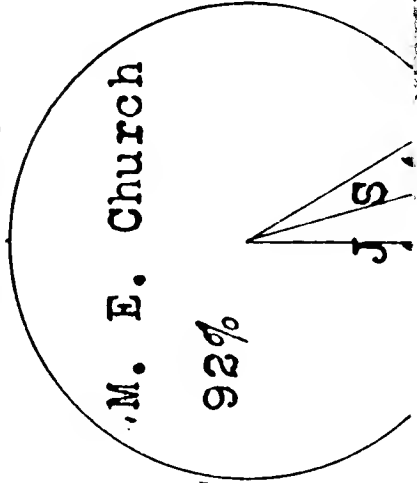
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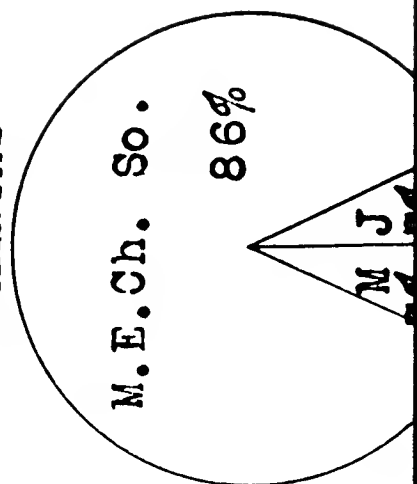
COLORADO



ILLINOIS



ARKANSAS



ference of the Church South in a dramatic and historic movement by unanimous rising vote has officially gone on record that the hour for union is now. I have found that the two Methodisms are jointly occupying territories from Montana and Oregon in the far Northwest through to Alabama and Florida in the far Southeast, 26 States in all. That is true, but there is a deeper question: To what extent are the churches in these areas actually overcrowding, elbowing into the same communities? And there is this question: To what extent may they be doing the work that the other is not doing? Is there any condition of federation and mutual understanding? The survey presents a picture that is not altogether dismal.

In the first place I have tried to throw the facts together in the form of charts, which will analyze the exact statistics, giving the number of appointments, in an area commonly occupied, which are occupied by Methodist Episcopal pastors alone, the number occupied by Methodist Episcopal South pastors, the number occupied jointly, with the percentages in each case. I must confess that I have been greeted with some surprises and I fancy some surprises may be in store for others.

Mr. Chairman:—This revelation scarcely connotes a warlike attitude. It gives us pause as to whether in reality we are warranted in accusing the men in these fields, the pastors so poorly paid and empty handed, and their little flock standing beside them, with being animated with a belligerent spirit. There may be an overhead state of war; there may be a waste of the temple treasures; there may be a waste of the energy and blood of men; but do the percentages warrant us in describing these conditions as an attitude of war when out of 422 appointments in Oregon, Washington, and Idaho, that vast empire of opportunity, but 6 communities in one Conference, and but 18 in all are jointly occupied? In our Georgia Conference we occupy but 6 points in common with the Church South; in the Denver area out of 174 cities and villages occupied by the two churches, the Church South occupies but 5 with ourselves; that is to say, but 3 per cent are occupied jointly. In all Kansas there are not

more than five though some years back Kansas constituted an Annual Conference in the Church South.

Taking up the areas we find these percentages of communities jointly occupied: Alabama, including the two Conferences of the Church South, five per cent; Alabama, five per cent; Arkansas, seven per cent; Blue Ridge, nine per cent; Central Tennessee, five per cent; Colorado, three per cent; Georgia, two per cent; Illinois, three per cent; Kansas, one per cent; Florida, six per cent; California, including Pacific, Los Angeles Conferences and Arizona Mission, ten per cent; Columbia, four per cent; Holston, forty-four per cent. And the border Conferences, Maryland, nineteen per cent; West Virginia, forty-three per cent; Kentucky, thirteen per cent; Missouri, fifteen per cent; Oklahoma, twelve per cent. Only about one per cent of the places occupied by Methodisms in this land are jointly occupied. We see, therefore, that the percentage in areas jointly occupied is small.

A comparative survey of statistics in terms of five years shows the gradual evaporation of appointments which, once logical and praiseworthy, are no longer a vital necessity. "In age and feebleness extreme" they await their demise. To some, kept on their feet by missionary appropriations with no constituency to speak of and no longer any reasons for continued existence, there might be given a funeral from the text "By this time he stinketh, for he hath been dead four days."

(2) What is the feeling of the people actually concerned in this state of things where the two Methodisms are in common territory? I can speak here with a certain degree of knowledge. When President Stuart directed me to undertake this investigation, I sent his questions to some 150 men, presiding elders and district superintendents, men near the ground where the common people are, in those areas where the churches are working side by side. I recall but two that are defiant. Perhaps they had reason. Without exceptions the others call loudly for organic union. They exhibit a loyalty to a system but not to its sentiment. They show a sorrow that neighbors and brothers

should be separated by barriers of ecclesiasticism when between their consciences, their creed and their hearts there are no barriers at all.

Please allow me to quote from two letters. I have said that in Colorado but 5 places out of 174 are occupied jointly. The Church South has 18 appointments in the Southern part of the State with 2 appointments in New Mexico. I had this letter from Doctor Henry M. Mayo, District Superintendent in Southern Colorado. He says, "We are actually cooperating in Colorado with the Southern brethren. I employed two members of the Southern Conference last year to serve appointments lying near churches of their own, the Pastor serving half time for them and half time for us, and reporting to both Conferences. This year they have taken one of my pastors to do work for them. Bishop Hendrix invited me into his cabinet while we made these adjustments in a most brotherly way." Doctor Mayo feels that it would be better for the Kingdom of God if we could take over the work and for self-evident reason; for example, the salaries of the South pastors, with two receiving over one thousand dollars, yet average but \$436, while ours are just under one thousand. In the far South the amounts of salaries change places. There is federation in the Denver area, and certainly there is concord. There is no state of war. The other letter is from a well-loved leader of the Church South, Doctor M. H. Moore, who has just retired from the Macon District of Missouri. He says:

LIBERTY, Mo., Jan. 7, 1916.

REV. C. B. SPENCER, D.D., Kansas City, Mo.

MY DEAR DOCTOR: Your letter of the 5th, forwarded from Macon, reached me this morning.

I am profoundly convinced of the sin, the folly, and the waste of a divided Methodism in America. I happen to belong to the Southern church, but I have always believed that there was an essential unity in Methodism—or ought to be—and it has been no sorrow to me that my oldest daughter is the wife of a medical missionary at Wuhu, China, under the auspices of the Methodist Episcopal Board, nor that my oldest son—a member of the faculty of the University of Illinois—should be a member of the Methodist

Episcopal Church at Urbana. And yet it has been my fortune, since 1889, to live and work in a territory where the two Methodisms, one in doctrine, in experience, in tradition, in life, were competing for the ground, and by their very existence as separate bodies losing the field to other denominations.

Where federation has been accomplished, my observation is that it has been wholesome, in every way helpful to the cause of religion, yet it has not been so unifying as would have been the case if there had been no feeling of surrender *to another church* by the minority. So long as the two churches exist as separate organizations at all, there will continue to be a feeling among the minority in a federated church which is not for the best. They will think of themselves, more or less, as having been "swallowed up."

The *difficulties* in the way of union are rather hard to define. They are *not* historical and political. It is often the case that the Southern church in a north Missouri town has more old Federal soldiers and Republicans in its membership than the Northern church has; and I have found these harder to come to an agreement to federate than those whom I expected to hold off for political and traditional considerations. On the other hand, the Methodist Episcopal Church frequently has more Southern people in it, and Democrats, than the Methodist Episcopal Church, South, has in the same town. Memphis, Mo., is an illustration. It is more *southern* than Memphis, Tenn. Yet the Methodist Episcopal Church has more of this element than the Methodist Episcopal Church, South. The great difficulty in federating is the existence of church property, the struggle that has been maintained for years to keep going, an unwillingness to "give up," and, above all, the feeling that the churches are not one but two.

I am very sure that the overwhelming sentiment of our pastors and people is that Methodism should be united, yet each side is waiting for action on the part of those authorized to act. Each wants to be loyal.

We are a long way from 1844. We are not even interested in the story of that day. Our country is united and has forgotten and buried its strife. There is a feeling everywhere that the perpetuation of a division in Methodism shows a lack of the Spirit of Christ: shows that Methodism does not rise even to the plane of patriotism; that it is not worthy of sane, sensible, earnest men, and certainly is not for the common good.

Then, too, our lack of union reaches to our mission fields beyond the seas. I wish I could lay my hands on a good letter I had some months ago from Bishop Lewis in China. He had been telling me

his appreciation of my son-in-law and daughter, and rejoicing over the action of our General Conference at Oklahoma City, and expressed the hope and prayer of the missionaries that we might be one in fact as out there they were one in heart.

Wishing that I could be with you at Evanston, I am,

Very sincerely yours,

M. H. MOORE.

There is no smell of fire in these letters. I have scores like them in the making of this survey.

Mr. Chairman, I have found that there is a state of war in some communities; but it is a war not upon each other, but upon the state of things that compels good men, good neighbors, Methodists, to act as if they were not friends; to separate and go to different altars to offer their sacrifices. Powerful laymen in both churches are restive. Loyalty restrains them; but they ask that the law-makers shall make it possible for them to worship side by side.

Some letters are not so. The writers of some are hurt by slights or by stinging opposition; some rattle the saber in the scabbard, but taking them all this is negligible. I presume there will be opposition. Good and honest but mistaken men, true men but belated men, who happen to be leaders but who may not happen to be gentlemen, will make trouble or imagine trouble. Some have had wounds without cause—wounds unhealed. I do not find fault with any of them, but let us not stop the procession too long to parley even with good men—certainly not with belated or even injured men. As for the other type, those with hay on their horns—and they are not all in any one pasture—let us be charitable, but let us move ahead. One thing impressed in the replies: it was a prayer that something might come of this Conference to-day. There was a repeated statement that they would pray for this conference. I doubt not, Mr. Chairman, that at this instant prayers are sending heavenward for this meeting. We can afford to venture forth. Phalanxes of prayers move up behind our backs; we are not alone.

(3) To what extent has federation been a success? I have

asked this from many sections. One Southern elder, who may perhaps have given more than he has received, says it has worked well. I have tables showing how it has been successful—and unsuccessful. But this is borne in upon me from this survey; *Federation is not a solution for the problem*; because loyalty is a strong element in character: and so long as the denominations exist in a given area the members of the respective denominations will feel it a matter of conscience to be loyal to past associations. The people are not pawns; they cannot be traded as sheep. Accordingly, so long as the denominations exist in the same general area federation can never be anything more than a partial solution, satisfactory here and there in given congregations, but subject to idiosyncrasy, and at best incapable of operation even when a third party might immediately say it was wise. No; so long as federation is the only remedy proposed for altar against altar the fires will smoke, missionary money will be appropriated, ministers will be sent to commit suicide on three, four, or five hundred dollars a year.

This survey has convinced me that federation as a solution of altar against altar has come to a standstill, pending the overhead action of the Methodisms within the next few years—aye, almost within the next few months. The solution of the problem before us is a unifying of the entire body of Methodists in this land. Unification in spots collects no disease that is a blood disease. A sort of despair will settle down on the people if this providential opportunity is let slip. We may expect hostilities because then it will be a settled policy that we cannot be friends.

“State frankly the difficulties in the way of federation or organic union in the home fields.” Perhaps I have stated already the difficulties in the way of federation or cooperation in the home fields. The whole pressure of ecclesiastical expansion is naturally against federation. The pride of ancestry, temper, the fear of the statistical column in the annual minutes, human nature, are all against what at best are half-way measures.

But “what are the obstacles of organic union?” There we rise into a higher realm. The pivotal difficulty in the way of

organic union is the fear of absorption on the part of the lesser body, great as that body is. I do not mean absorption of numbers. We will all be absorbed in a reconstructed church. I refer to the absorption by a federal government, as it were, of the inherent rights of its component parts. Methodism is connectional; but it is un-American if it does not conserve the personality and the prerogatives of its component parts. Systems of local legislatures alone can do that. The proposed plan is based on that ideal. Though I do not see in this proposed plan a real solution, I plainly see that the ideal is correct and necessary. In fact, it is necessary to any union that is vital and not mechanical. It is necessary, I may say, as the first step to any organic union at all.

There are other obstacles—some academic, some racial, some structural; but those obstacles are not walls; and if they were, even the walls of Jericho fell. They are not stronger than the will of God and the creative genius of his Son. Lafferty, the brilliant penman of the Richmond Advocate, said to me at the Dallas General Conference that tunnels and bridges are the great unifiers. We understand as we become acquainted. When I think of the friendships that already exist between the men of the North and the men of the South, the friendship that Arthur Edwards had for a certain editor, later a bishop, who fought with swords and shields that struck fire like flint, but who, in the deep things of the spirit, sorrowed together and strengthened each other's hands; when I think of the friendship of McCabe and Galloway—I will not name the living I see in this presence—I am sure that it is time we became one in hand as we should be already one in heart.

THE PROBLEM: WORK ON HOME FIELDS

THOMAS N. IVEY, D.D.

ONE tragic fact in the history of episcopal Methodism in the United States is not that the integral body became two sections in 1844, but that the dividing line became a yawning gulf instead of a mere ecclesiastical difference. I do not like to use the word "gulf" on this distinctly irenic occasion, but it is the only word that fits the fact. This gulf from the beginning yawned wide and deep. Its width and depth have been revealed in the passion-fires which blazed in the opposing camps of those who had been brethren in deed as well as by profession. Across the gulf the contestants have shouted their defiance, and the echoes with exciting effect have rolled throughout the length and breadth of the land, and those echoes are still heard.

Since 1844, the history of episcopal Methodism in the United States has been largely shaped and colored by the fact and influence of that gulf. That history may be divided into three periods, each receiving its name and character from the peculiar attitude assumed at the time by either branch of Methodism to the other in respect to that gulf. In the first period the work of bridging the gulf was begun, and in a sense was completed. It cannot be said, however, that it is by any means a complete bridge. In the second period, the once divided branches found a new avenue of approach and began to cooperate and have things, not *all* things, "common." In the third period, the work of replacing the bridge with a filled up gulf, and thus obliterating every sign of bisection, was begun. This meant that Methodism had come to the conclusion that the bridge of fraternity and federation is a good thing, but that the filled up gulf, meaning reintegrated, is better and necessary.

In order that we may have a clearer view of the present status

of this movement toward that reintegration let us consider briefly the three periods.

BRIDGING THE GULF

The first proposition looking to the bridging of the gulf was made when the General Conference of the Methodist Episcopal Church, South, in 1846, commissioned an honored member of that Conference to bear its "Christian regards and fraternal salutations" to the General Conference of the Methodist Episcopal Church. The dominant idea prevailing in the latter General Conference, which met in 1848, was that the honored delegate from the South, while a brother beloved, was the representative of a seceding and, therefore, illegitimate church. The conclusion was that the Methodist Episcopal Church should not enter into fraternal relations with the Methodist Episcopal Church, South. It cannot be said, therefore, that when the General Conference of 1848 adjourned the prospects for bridge-building were very bright.

Just as the stone holds fire, so the seemingly strong heart of American episcopal Methodism held the spirit of fraternity. It is hard to believe, as we read the history of the '50's and the '60's. *Horresco referens!* Yet that spirit was alive. In 1869 the bishops of the Methodist Episcopal Church conveyed a warm message of love to the bishops of the Methodist Episcopal Church, South, in session in St. Louis, and expressed a desire to have a conference on the "propriety, practicability, and methods of reunion." The Southern bishops felt constrained to explain some past history and to disclaim any authority on their part to discuss reunion, especially, as they claimed, since the Northern bishops, in appearing before the Southern bishops, had not been commissioned by their supreme Conference, and had delivered a message which virtually contained the assumptions on which the General Conference of 1848 refused to enter into fraternal relations with the Methodist Episcopal Church, South. This episode did not show that a single mudsill of the bridge had been laid, yet the prospects of a great fraternal highway were

brighter than ever before. The two branches were beginning to understand each other better, and calm judgment and justice on both sides were beginning to assert themselves.

Before the General Conference of the Methodist Episcopal Church, South, in 1870 appeared representatives of a commission which had been appointed by the General Conference of the Methodist Episcopal Church in 1868 for the primary purpose of treating on the subject of reunion with the African Methodist Episcopal Zion Church. These representatives asked the Southern General Conference for the appointment of a similar commission to consider with them the subject of reunion. Since, however, these representatives did not convey any message authorized by their General Conference, the Southern Conference expressed its judgment "that the true interests of the church of Christ demand the maintenance of our separate and distinct organization." There were still no signs of work on the bridge, yet real progress had been accomplished.

The General Conference of the Methodist Episcopal Church, in 1872, appointed fraternal delegates to the General Conference of the Methodist Episcopal Church, South, in 1874. The delegates were received as brethren, and the Southern General Conference again did what it did with unpleasant results in 1846. It appointed fraternal delegates to the Northern General Conference of 1876, and appointed a commission to meet a similar commission to be appointed by that General Conference "to adjust all existing difficulties." This was very substantial bridge-building. The work was greatly expedited by the General Conference of the Methodist Episcopal Church, which duly appointed the commission.

The joint commission met at Cape May in August, 1876. When it had done its work, and this work had been ratified by the following General Conference on either side, the bridge was virtually turned over for use to American episcopal Methodism. The work of the Cape May Commission opened the way not only for a free interplay and growth of fraternal feeling but for fraternal cooperation. It meant the placing of both branches

of Methodism on a common basis of historical and ecclesiastical legitimacy. It meant the adoption of rules for the adjustment of disputed claims to church property. It placed the two churches in a position where for the first time it was possible for them truly to fraternize and cooperate. In this sense was the gulf bridged.

THINGS IN COMMON

The Declaration and Basis of Fraternity adopted by the Cape May Commission in August, 1876, and shortly afterward ratified by General Conference action of both churches, and the establishment of rules for the adjustment of disputed claims very naturally ushered in an era of cooperation. This may be said to have extended from 1880 to 1910. It was the era in which the two Methodisms began to have certain things in common. Fraternity assumed not only a cooperative but a communal form so far as polity and policy were concerned. It is pleasing to look back upon that era and to single out from much that we could all gladly forget the burgeoning life of a fraternity which was slowly growing into what many trust will prove the fruitage of ecclesiastical unification. From various General Conference actions, and afterward through the more compact and authoritative Federal Council, we see resulting a joint administration of publishing interests in China, a union of the three Methodisms in Japan, a joint missionary work in a number of foreign fields, a common order of worship, a common catechism, a common ritual, a common hymnal, and a common understanding that "where either church is doing work expected of Methodism, the other society shall not organize a society nor erect a church building until the bishop having jurisdiction in the case of the work proposed shall be consulted and his approval obtained."

FILLING OF THE GULF

The first great political step toward replacing a mere bridge of fraternity with what should be equivalent to a filled-up gulf,

and with what should mean also real unification without a single sign of a former yawning gulf, was taken by the Joint Commission on Federation in its meeting in Baltimore in December, 1910. A new question was injected into the deliberations of the commission. It came from the commissioners representing the Methodist Episcopal Church. It was in the form of a clear and unequivocal proposition for a joint consideration of the "desirability and practicability of organic Union." The Southern commissioners seized their opportunity, and, true to their responsibility, appointed a sub-committee which presented for the first time in the history of the church a recommendation embodying a specific plan of unification and suggesting a name and a jurisdictional scheme. The committee of nine appointed by the Joint Federal Commission of the three Methodisms after a number of meetings adopted a plan which, with some changes, was approved by the joint commission of the three Methodisms at Chattanooga, in May, 1911, and submitted to the following General Conferences of the three Methodisms, respectively, for consideration. That plan was approved by the General Conference of the Methodist Protestant Church in 1912. It was neither approved nor disapproved by the General Conference of the Methodist Episcopal Church in 1912. With but few changes it was adopted by the General Conference of the Methodist Episcopal Church, South, in 1914. That plan is now familiar to the church. It is with most prayerful feelings that many representing the three Methodisms are wondering what the approaching Conference of the Methodist Episcopal Church will do with this plan.

THE KEY DIFFICULTY

Having before us this brief sketch of what has been accomplished in the great endeavor to bring about the reunion of the Methodisms, we can easily see that while we have been solving problem after problem, we now face the one which seems most nearly insolvable. With all due deference to the many good men and women in the three Methodisms who deem unification

impossible, I must say that the seemingly unsolvable problem is, after all, not represented in the question, *Can we?* but in the question, *Shall we?* Shall we fill up the gulf that has been yawning between the two Methodisms? Shall we join hands in deed and in truth, and rejoice in unification rather than in a simulacrum of a confederation?

The difficulties in the way of a solution for our problems have been widely discussed with varying degrees of feeling and purpose. They are well known to our people who are in the habit of reading the books and newspapers of the church. For a specific reason I do not propose to discuss these reasons at length. It will suffice to let the emphasis be placed on the key difficulty. As in every arch composed of several stones there is always a stone whose removal means the collapse of the arch, and as in every log jam in our rivers there is one log whose displacement would break the jam, so among the formidable and widely discussed difficulties in the way of Methodist unification there is one difficulty whose removal would mean the final disappearance of all the other difficulties. Yet the fact should be emphasized that it would be a serious mistake for us to minimize the other difficulties.

What is that "key difficulty"? It is not a constitutional question. However great a part the constitutional question took in the drama of 1844, and however learnedly our grave constitutional hair-splitters may talk and write concerning the diverse constitutional trends and strains in the blood of episcopal Methodism, we may safely assume that the difference is not so great in these latter days as to be easily evident at all times to the plain, practical, composite mind of Methodism. In any event, that difficulty will not be allowed to block the whole stream of a fraternity which seeks the broad sea of unity.

The "key difficulty" is not sectionalism. There is still much of it—too much of it—in all three branches of Methodism. Yet no one can deny that it is fast passing away. The number of those saints who are still moved by the partisan feelings and impulses engendered in those far off years of storm and stress,

and who in their declining years make a face at the vision of the clasped hands of the North and South in the halls of legislation and in the marts of business, is rapidly becoming smaller. As they pass away we are comforted in the thought that earth's loss means the simultaneous enrichment of fraternity in heaven and fraternity on earth. At the same time I am far from making opposition to unification synonymous in all cases with this sectionalism which I have been discussing.

The "key difficulty" is not in the fact that federation has failed to accomplish its ends. While we must recognize this failure and realize that after decades of effort toward a *rapprochement* there is still a hurtful competition, that old wounds remain unmollified, and that geographical and jurisdictional disputes are still unsettled, it must be admitted that this very inadequacy of federation should prove a strong argument in favor of unification. It is an argument in favor of bringing together the fractured parts of Methodism in that closer apposition which means healing. Such apposition is impossible in mere fraternity.

The "key difficulty" is not even the Negro question, as formidable as that question is. In the Methodist Episcopal Church, South, we think that we can appreciate the gravity of the problem in the Methodist Episcopal Church. There can be with us no insuperable difficulty in the way of the church membership of the Negro. He was a member of the Methodist Episcopal Church, South, from 1844 to 1870, and even now he is found here and there in this church. We have learned, however, that he thrives best ecclesiastically when he is ecclesiastically apart from though not altogether without the supervising help of his white neighbor. So far as his acting as legislative dynamite in the sacred precincts of the episcopacy is concerned, we have no more serious fear than is common to our brethren of the Methodist Episcopal Church. We believe the solution of the Negro problem to be largely with the Negro himself. Having confidence in him, we cannot believe that his problem is insolvable.

What is the "key log" whose removal means the breaking up

of the whole jam? The answer to this question has already been anticipated by every one who has followed the thought line of this paper. That "key difficulty" is not external, but internal. It has its home not in ecclesiastical conditions and environments, but in spiritual attitudes and impulses. It is to be settled not by the head but by the heart. And it must be a Spirit-cleansed and Christ-enthroned heart. It was our venerable Bishop Wilson who, in his reply to that great address made by President Henry Wade Rogers to our General Conference in 1894, said: "There is no solution of earthly problems that will bring us together. It is in Jesus Christ that we are one, and that we hold to. You may equal us but you shall not exceed us in love." It was a brave Union soldier, later a great episcopal captain in the hosts of Methodism, who only a few months ago sent out in a little book, which fairly sobs in a pathos of appeal, this message to a dismembered Methodism: "Again let it be repeated that in the present condition of Methodism Christ is the only way of escape from our estrangements. He alone can break down the middle wall of partition. For His sake let us heed the pleading of the Spirit—and of the world's crisis prayer."

THE WAY OUT

We have only indicated the difficulty. To define it we cannot do better than to turn our eyes to several well-known principles which must govern the three Methodisms in finding the common standing ground of unity. To keep our minds on the problem is to stand still under a darkening sky. To consider principles of solution is to follow avenues which lead to the open highway of success.

(1) We must have faith in the ultimate accomplishment of reunification. Such a faith says: It ought to be; it, therefore, can be; and by the grace of God it shall be.

In the paper which I edit there appeared lately the following brief letter from one of our evangelists: "Recently I was holding a revival in a Methodist church, South, on an island having only five or six hundred people. About twenty-five years ago the

Methodist Episcopal Church built a church there out of missionary money and from that day until this there has been a bitter fight. Members of one church would under no circumstances go into the other church. Near friends and relatives would die and be buried, but these mad people would not attend the funeral. Think of that! I said: 'You have carried this devilment far enough and it may be that God has sent me here to break it up. Sunday we will have a union meeting at the Methodist Episcopal Church in the morning, and in the Methodist Episcopal Church, South, in the evening.' They came, and such a shouting, as we sang the old-time songs, one seldom hears! After the shouting had gone on for some time I said: 'Let us pray.' 'No,' said one strong sister, 'it is time to shout.' I believe that the possibility of the outcome in the case of the little contentious island is the possibility of Methodism in general, and that a reunited Methodism would have the feeling expressed by the overjoyed sister who said, 'It is time to shout.'"

In connection with this thought it should be remembered how by joint resolutions and in more practical ways the preachers and laymen of the two dominant Methodisms in such cities as St. Louis, St. Joseph, and Chattanooga have sent out to all Methodisms the message that the time for unification is at hand. I believe that while these cities are not truly representative, the sentiment expressed in the actions referred to is shared to a great extent by our people.

(2) We should minimize our difficulties and magnify our agreements. It seems to me that this principle should be especially commended to those editors and newspaper contributors who think that their strength is never so strong and their brilliancy is never so brilliant as when they exhibit a kind of Berserker rage in trying to show how many difficulties there are in the way of unification. What a good thing it would be if they would stop to realize that they would be showing the spirit of Christ in pointing out how close together the Methodisms are getting! Just a kind of footnote here: More than any other class of men the editors of Methodism will affect for weal or

woe in the coming days this question of the unification of the Methodisms.

(3) In presenting plans and in considering plans presented, in making concessions and in asking for concessions, we must beware of harboring any selfish thought of ecclesiastical profit or loss. We should be guided in our respective dealings only by the answer to the question, "Is it to the glory of God?" Right here our common Methodism will meet its acid test. It requires a very high order of Christian love to make either an individual or a collective body obedient to this principle. It is that order of love which saves its own life by losing it. Its unending declaration is, "I am willing to decrease in order that Christ may increase." Such a love does more than pass resolutions on fraternity, or own a fault, or right a wrong, or turn the other cheek for the blow. In the name of Christ it delivers up cherished rights and privileges if by so doing God may be glorified. It is filled with the self-sacrificing spirit of Him who made "peace through the blood of his cross to reconcile all things unto himself."

Unless we be willing to apply such a principle to this mighty question of unification, which directly affects nearly seven millions of people called Methodists, and the destinies of many millions more, we may as well make up our minds to draw the curtain over the glowing picture of a reunited Methodism, store the picture in the garrets of memory, and content ourselves to the end of the days with only a bridged gulf. The whole issue is contained in the question, "Shall we yield ourselves to the Spirit in settling this question of unification as we yielded ourselves to Him when we were individually settling a certain heart matter between God and ourselves in that hour of our redemption?"

(4) As members of the respective branches of Methodism we must know one another better. The two branches have been studying each other across the gulf for a long time. It cannot be said that the bridge has been greatly conducive to a wider knowledge of each other. The three Methodisms are still so

far apart from one another! We hardly see anything of each other unless it be on state occasions. The time has come for us to study each other at closer range. This means that we should be so close together as to be able to feel the heart throb. It is worth much to discuss plans in ecclesiastical assemblies. It is worth more to bring heart against heart in the private and public social hour, in the prayer meeting, in the great congregation, in the revival meeting. Such a meeting as this is worth more to the cause of Methodist unification than all the messages that could be sent backward and forward across the line during the decades. There is a strong call for us to engage in revival work everywhere. Is there not a stronger call for a mingling of the three Methodisms in revival work?

Shall the gulf be abolished, and shall there be a reintegration of the scattered Methodisms? Time alone can answer the question. I am going to quote some words used by a great ecclesiastical publicist of the South. When he used them his beloved section was in the throes of the reconstruction horror. The echoes of the last guns that thundered during the great civil struggle had barely died away and the green of the harvest was but beginning to hide the awful red of the life-blood of an American brotherhood. The smiling eyes of Hope were dimmed with the sadness of a fear that the hands of North and South would never again rest in fraternal clasp. Is it any wonder that the words I am going to quote were applied to an exclusively Southern Methodism which would "stand in its lot to the end of the days"? In the light of the era of fraternal love which has broken upon the Union since those days, and with the approval, I believe, of the original author who has been many years where there are no divided hearts, I am going to make his words apply to a reunited Methodism which is possible, and which we trust will be seen when the dividing gulf shall have been obliterated and the united hosts are marching to the final victory. These are the words which the great publicist wrote in 1872:

"Fifty years hence God will be listening to the prayers of his people. Fifty years hence—we cannot doubt it—there will be

a Methodist Church in the land, in poise amid the factions of the hour, pure amid its temptations, her candlestick still in his place, her light burning with the pure flame of inspiration and faith, her eye lifted, her hands clean from bribes, her robes of linen clean and white, the righteousness of saints washed in the blood of the Lamb, revered by all who love the Lord Jesus, and hated only by his enemies; her children dwelling in peace in the south and in the north, in the west and in the east, with Republican and Democrat, Radical and Conservative, alike calling her blessed. She will move with a grand but quiet energy amid the affairs of men, and the representative of Christ to all, the political ally or enemy of none. She will stand for Christ, recognized by all, upon a plane far above the level of those contests which come and go with the energy and the swiftness of the tornado. She will be known, and loved, and hated, as the chaste spouse of Christ. Her character will give full force and meaning to the word of God committed to her."

THE PROBLEM: WORK ON HOME FIELDS

DR. I. GARLAND PENN.

MR. PRESIDENT AND BRETHREN OF THE CONFERENCE: The letter of invitation extended me on behalf of the Foundation, indicated that I should discuss Methodist union as affected by the work of our Methodisms on the home fields, from the standpoint of the Negro, reviewing what has been accomplished in the past toward cooperation, federation or union of Negro Methodist bodies; the difficulties in the way of closer relationship, with frank suggestions as to what adjustments ought to prevail, looking to the accomplishment of such relationship.

THE PRESENT SITUATION

There are nine groups of Negro Methodist bodies in the United States; The African Methodist Episcopal, with 5,000 ministers, 6,000 churches, 620,000 members; the African Methodist Episcopal Zion, with 3,552 ministers, 3,180 churches, 568,608 members; the Colored Methodist Episcopal Church in America, 3,072 ministers, 3,196 churches, and 240,798 members; the Union American Methodist Episcopal Church, with 170 ministers, 212 churches, 19,000 members; the African Union Methodist Protestant Church, with 200 ministers, 125 churches, and 4,000 members; the Reformed Methodist Union Episcopal Church, with 72 ministers, 58 churches, and 4,397 members; the Methodist Episcopal Church, with 2,153 ministers, 3,539 churches, and 352,952 members; the Methodist Protestant Church, with 55 ministers, 64 churches, 2,612 members; and the Wesleyan Methodist Connection of America, with 22 ministers, 26 churches, 1,258 members, making a total of 14,339 ministers, 16,445 churches, and 1,816,684 members.

The value of their church property is \$25,733,387. These nine groups of Negro Methodism are pursuing their work in

the home fields on the same ground. The four largest have churches in hundreds of cities and towns, while six of the nine are represented in cities like New York, Philadelphia, Baltimore, Wilmington, and Washington. Two of these bodies operate educational institutions in the same city and town; others in cities not far apart.

There are 34 bishops in five of the nine groups, 54 general officers, and a multitude of presiding elders, traveling the same territory.

While there has been some understanding with three of the groups for eight years, it is yet generally felt that each group recognizes it as a right to begin a church or an educational institution without regard to whether it is needed or whether the society could support itself. If a beginning can be made, however meager, the church is begun.

Without further statement of conditions so prevalent, in the home field, among this people, who are one in poverty, in struggle, in growth, in racial individuality, in bonds, and in hope, if waste, altar against altar, inefficiency, loss of power, waste of energy on non-essentials, be a sin, in God's sight, of any others, it is more so among Negro Methodists. Surely Christ must weep over this modern confusion (although it may do some good), as he did over Jerusalem, when he beholds Negroes divided here, and if I may be pardoned for saying it, carrying their American division, petty jealousies, and bickerings to their African ancestors while trying to civilize them. The slogan of Negro Methodists on the home fields should be cooperation and federation now, pending the settlement of other questions contributing to union, some of which we shall frankly state.

What has been accomplished in cooperation, federation and union in the home field?

We shall confine ourselves to the history of efforts made within the last two decades. The first effort, within this time, at cooperation and federation of Negro Methodists began eight years ago, when a call was issued by the senior bishops of the African

Methodist Episcopal, African Methodist Episcopal Zion, and Colored Methodist Episcopal Churches in America, for a council of the bishops of these churches, February 12, 1908, in Washington, D. C. The subjects discussed were federation, religious affairs, civil, political conditions of the colored people, uniformity of service, common hymnal and catechism.

The records show that resolutions were passed agreeing to the above. How much has been accomplished can best be told by representatives of these bodies present. The records also show the passage of an important resolution on ministerial transfers from one body to another to promote a broader field of usefulness for their gifted men and the taking care of strategic centers, preventing indiscriminate passing of dissatisfied ministers from one body to another and affording protection from the disreputable minister. The record shows nothing on organic union.

The General Conference of the Methodist Episcopal Church in 1908 made its first appointment of a commission on federation of colored Methodist bodies to meet like commissions, and requested the other bodies to appoint commissions, but this was not done.

In the meantime the tri-council of Negro bishops of the three Negro bodies met in Mobile, Alabama, February 9-12, 1911. An attempt was made on the part of the commission on federation of colored Methodist churches of the Methodist Episcopal Church to meet the second tri-council of bishops without avail.

The first suggestion of organic union of the three larger Negro Methodist bodies was made at the Mobile session. A delegation of sixteen of the most prominent ministers and laymen, principally general officers of the three bodies, called upon the tri-council of bishops, declared emphatically for organic union, and sought a frank declaration upon the same from the bishops in session. As indicating the real purpose and hunger for union we quote from the record a portion of the petition as follows:

That as an evidence of good faith, and for the purpose of bringing this question more directly before the church tribunal, and through them to the body of the people, there be created here and now a

special commission to be styled as a commission on organic union.

That said commission shall consist of the bishops of the three churches, the general officers, nine ministers (three from each) and six laymen (two from each church).

That said commission be required to meet and formulate plans and propositions as to the basis of organic union; said plans and propositions to be submitted to the General Conference of the respective churches in their next regular sessions.

The spokesman of the petitioners, Prof. John R. Hawkins, a layman of great worth, who is now the financial secretary of the African Methodist Episcopal Church, said to the tri-council of bishops in commenting upon the petition, that organic union of the three Negro Methodist bodies was desired by the laity of the churches. A vote of the laity upon this matter, I think, would support such a statement.

The petition was referred to a committee on resolutions, but from the record of the tri-council, and the General Conference of the three bodies, in 1912 and 1914, no action seems to have been taken upon the petition.

The General Conference of the Methodist Episcopal Church in 1912 continued the commission on federation of colored Methodist churches, enlarging the episcopal representation from one to three. Requests were made by the Methodist Episcopal Church again upon the three largest Negro Methodist bodies, seeking the appointment of like commissions, but the record of neither body shows that a commission was ordered by its General Conference.

In the address of the bishops of the African Methodist Episcopal Church to the General Conference of 1912 there is a reference to the tri-council of bishops of the three Negro bodies, but nothing as to the commission on federation, although the General Conference record shows that a committee was appointed on such a commission. In the committee's report there was no order for such a commission and no specific recommendation as to cooperation, federation or organic union.

The commission on federation of colored Methodists of the Methodist Episcopal Church had its first formal meeting in Chat-

tanooga, Tenn., January 9, 1915. It organized and defined what it understood by the legislation of the several General Conferences to be its powers, viz.: to further cooperation, federation, and unity of Negro Methodists.

Accordingly a committee of three was raised to approach the three Negro Methodist bodies and ascertain if their General Conferences had appointed commissions on federation of colored Methodist churches, and if not, to request the board of bishops of each church to appoint such, looking to a joint conference.

The committee of three approached these bodies and while neither General Conference had appointed commissions or ordered the same, the bishops of each body felt competent to do so and accordingly appointed a commission.

A joint conference was sought and successfully held in Wiley Chapel, Methodist Book Concern Building, Cincinnati, Ohio, June 30, 1915. To say the least, the interest manifested in this joint session was acute throughout the Negro Methodist world. Each member of the four commissions was present, numbering in all 12 bishops, 12 ministers, and 12 laymen, a total of 36. They were without doubt among the most representative and influential of the bishops, ministers, and laymen in the four churches. Each commission met prior to the joint session and prepared its pleadings for the same. The joint sessions were most cordial, brotherly, and purposeful, resulting in a declaration of agreement on cooperation, federation, and organic union, which remains to be indorsed by the General Conference of the four bodies, and the commissions continued with General Conference authority and support. The declaration is not only valuable as a part of a permanent record giving a basis for the work of Negro Methodists in the home field for the future, but has intimate relationship to the whole question of unification.

DECLARATION OF AGREEMENT

A Plan for Cooperation

1. The same standard of study for the ministry.
2. To approve all efforts by the Secretary of Education to standardize the curriculum of schools and colleges.

3. To approve and encourage inter-Methodistic institutes and Christian workers' assemblies.

4. To inaugurate the same by organizing, at once, twenty-five efficiency and evangelistic conventions, to be held for three days in as many civic centers, to be participated in jointly by the different churches in the federation, culminating in an inter-Methodistic Negro men's convention.

5. To inaugurate an inter-Methodist campaign to raise one dollar per member for Christian education among Negroes; this campaign began July, 1915, and continues until December 31, 1916.

A Plan for Federation

1. To come to a better understanding as to establishing churches and colleges.

2. To encourage a plan by which one common Negro Methodist theological seminary could be established for the training of men for the ministry.

3. To agree to cease competition in Africa and cooperate in all mission work.

4. To recommend that ministers coming from either branch of the four affiliated denominations must produce a certificate of good standing from a resident bishop.

5. That failure of any bishop to adhere strictly to this provision should be regarded as a violation of the sacred principles and practice of fraternity, and such shall be reported to the board of bishops of which the offending bishop is a member.

The Plan for Organic Union

We record our deepest conviction that we will gladly welcome the day when Methodists will be one in fact and in spirit. We recognize that it will require much prayer, patience, mutual tolerance, and the unselfish spirit of the great Head of the Church.

We further record the desire, in the future movements and plans concerning the larger question of union of episcopal Methodisms, that all branches shall be considered alike.

We further agree and assert that each section of this federated commission present to its respective General Conference for approval the findings of this joint commission, and seek to continue for the next quadrennium its own identity.

DIFFICULTIES

As the commissions are now constituted, they can make good on every point in the declaration save the organic union of Negro

Methodists, if that be desired separate from the organic union of all Methodist bodies or to be negotiated as a part of the whole. The difficulty is in the relationship of the commission of the Methodist Episcopal Church to the other commissions of the organized Negro bodies. The commission of the Methodist Episcopal Church called attention to this difficulty in the following resolution which it submitted to the joint session as defining its relation to the unification of Negro Methodisms: "If the General Conferences of 1904, 1908, and 1912, in the appointment of the commission on federation of colored Methodist churches, meant that the Negroes in the Methodist Episcopal Church should discuss organic union with Negro Methodist bodies, the commission could not do so, as the Negroes in the Methodist Episcopal Church which they represent are not a separate Negro body having Negro bishops." What may not here be said, ought to be of more significance than what is said.

Bishop J. W. Hood, the senior bishop of the African Methodist Episcopal Zion Church, says that if ever the Negro Methodist bodies are united, the three hundred and fifty thousand neutrals, now members of the Methodist Episcopal Church, will have to negotiate that union. There is a vision in the statement. It is a dead letter, however, as long as the episcopal leadership of the Negro in the Methodist Episcopal Church is not partly, at least, of the Negro race. How they should be elected is for that church to say.

The Negro wants to facilitate union, being assured that no essential to his development is to be sacrificed. The Negro is at present helping to solve this problem by voting eight to one for Bishops for Races and Languages. It might be said in all truth, that the responsibility for delaying unification may partly rest upon those who defeat this measure in the Methodist Episcopal Church.

The truth may just as well be stated, to wit, that the Negro in the Methodist Episcopal Church feels sure that, in view of conditions, it would be very delicate for our white brethren to discuss their unification with any organized Negro body

involving a change of relations they now sustain to their church.

Another truth may as well be stated, to wit, that the neutral body composed of the Negroes in the Methodist Episcopal Church could not hope to have power with existing Negro bodies sufficient to negotiate, apart from the whole, the amalgamation of any of them, including themselves, into one body, unless the Negroes in the Methodist Episcopal Church had settled their property rights with the parent church. Their success as neutrals depends upon their power. In this case, the Negroes in the Methodist Episcopal Church are to Negro Methodist bodies, in negotiating unification of these bodies when opportunity seems ripe, as the United States is to the belligerent powers at war, in negotiating peace.

In the interest of light, it should be stated that the time seems propitious for beginning such negotiations with Negro Methodist bodies. Even if the difficulties were removed, as indicated, there is yet another and a better way most agreeable to the Negroes in the Methodist Episcopal Church, and which seems more like real union.

ANOTHER AND BETTER WAY

Reference to the declaration of agreement at the joint conference of Negro Methodists in Cincinnati, Ohio, June 30, 1915, will reveal the request of the commission "That in future movements and plans concerning the larger question of the union of episcopal Methodism *all* branches of Methodism shall be considered alike."

Why not agree, therefore, with the principle of "unification through reorganization" as the basis of union in the home fields? Let that represent the principle upon which all Methodisms of all names may unite. If we mistake not, all Negro Methodisms in the Dominion of Canada are proposing to unite with the Methodist Church of Canada. I do not know if the Methodist Church of Canada made this proposal to the colored bodies, but it would seem so.

The General Conference Journal of the African Methodist Episcopal Church for 1912 contains the proposed basis of such a union. Why not a union of all Methodisms, of both white and black, in the United States, by reorganization in which each loses its identity as now organized? If the identity of each as formerly existing be destroyed, there can be no contention as to who is who, and on such a plan if union be not secured, the responsibility for the inability to do so is more easily located.

After such a union of all Methodists, let there be the division by jurisdictional, supervisory, or any other named conference or division, for more successful administrative work, one of which shall be the Negro. Let there be one General Conference for the united church in which all shall be represented. That the Negro shall thus sit in the General Conference of the united charge is agreed to by the General Conference of the Methodist Episcopal Church, South, in accepting and approving the tentative report of the joint commission. We know an exception is made in the case of the Negro, in the adoption and sending back of the plan by the Methodist Episcopal Church, South, to wit, that the Negro be an independent body holding only fraternal relations with the united church, but the Negro is agreed upon the acceptance of the plan of the commission, which the Church South approves, and not the independent relationship.

Presuming that ownership of all connectional property would be vested in the united Methodist church, and the point of contact of the races maintained in the General Conference of the unified Methodist church, much of the difficulty herein mentioned would be obviated.

The Negro in the Methodist Episcopal Church believes in the contact of the races in Christian work at some point. He will not take the entire responsibility for a total discontinuance of this. If our white people in the Methodist Episcopal Church and out of it think another relation involving no contact whatever be better for him and for them, the Negro awaits that "information."

The Negro believes there ought to be closer affiliation in Chris-

tian work in the home field by white people, North and South, such as would give to the colored people a belief in and the help of white people, and to the white people an object lesson of the progress the Negro is making and the strivings of his inmost soul upward, all of which would make for liberality, patience, and tolerance in the solution of our delicate problems. One cannot fail to be gratified that there is more of this Christian work going on between the races in home fields North and South.

The recent ministers' institutes in the South for Negroes, in which our brethren of the Methodist Episcopal Church, South, have taken prominent part, are prophetic of a new day. That such intercourse should continue even more intimately in the future, is not so much for the Negro to say as for our white people North and South. For our part, it is welcomed.

CONCLUSION

The thought of a conquering Methodist army, "one as the hand, in all things essential," is worth working for. The very thought of a conquering church of united Methodists should challenge the best that is in us to accomplish it.

To a Negro with any vision at all the sight and tread of two million Negro Methodists bound by the centralized connectionalism of our polity, with faces to the rising sun, means so much to the kingdom of Christ and to him that he should put non-essentials into oblivion, that the essentials of strength and power be manifest.

God is calling the Methodist army to mobilize for battle. May we hear, get together, and forward march.

THE PROBLEM: PROPERTY HOLDINGS

**THE HON. M. L. WALTON,
Woodstock, Virginia**

THE PROBLEM: PROPERTY HOLDINGS

THE HON. M. L. WALTON

THE subject assigned me as shown by the program is "The Problem of Property Holdings, as a Factor to be considered in the Movement for Union."

Since the establishment of the Methodist Church and its divers branches it has possessed various species of property, real, personal, and mixed.

This property, which is defined as an object of value lawfully acquired and held with the power of disposition of the same by the owners thereof, is expressed in stately church structures, colleges, universities, academies, parsonages, publishing houses, hospitals, training schools, church extension buildings, homes of the aged, orphanages and endowments.

In many instances the toil and sweat of heart and brain involved in the production and the accumulation of property or liquidation of encumbrances of debt, which fastens itself like some great octopus, has been beyond the power of arithmetical computation. Then, too, the sincere desire prompted by the loving hearts of the donors to bequeath or devise their property to the church, for its uses and benefits, has been marked and notable. May their tribe greatly increase in the days which are to follow. The pardonable pride of the individual member of the church, whether in the high or lowly stations of life, endowed with much or little earthly goods, has been simply wonderful. While there have been conspicuous examples of munificent liberality shown by gifts of wealthy friends and members of the church, which commend them to our highest consideration and appreciation, yet we should not forget or ignore the small gifts of the poor widows and members of our congregations of scanty substance. Surely God loves all of these gifts. One gives out of his abun-

dance and the other out of his penury or earnings derived from hard labor or rigid economy. The enjoyment of the property thus acquired creates within not only pleasurable emotions, but this property is highly beneficial to mankind.

There can be no adequate limitations or boundary line placed on the real good derived by the use and enjoyment of such property rights which are highly essential to the growth and development of the work of the church. In a word, its perpetuity, humanly speaking, depends upon it. It is true that our forefathers and progenitors of heroic memory were compelled to live the simple life and use the most ordinary property in their work and worship. They, however, only measurably profited in their day of limitations. The increase of population, its concentration in the larger cities and towns as well as the imperative demands of the times have required not only a greater outlay in property, but of a more expensive character.

In this connection it is interesting as well as instructive to summarize briefly the property holdings of the different Methodist bodies, especially the Methodist Episcopal Church and the Methodist Episcopal Church, South, with which we are more familiar.

According to the Methodist Episcopal Church, South, Year Book of 1916, on January 1, 1915, there were 17,068 churches, which shows a net gain of 62 churches since the year 1914. These churches represent a total valuation as given of \$57,677,908, which is an increase in value of \$3,994,417 over the preceding year.

The number of parsonages of the same churches are given for 1915 as 5,368, which indicates an increase in number over 1914 of 8, and the total value of these parsonages is given as \$11,127,545, which shows an increase in value over the preceding year of \$44,304. There are 235 district parsonages, valued at \$1,075,300. As a consequence by the simple process of addition we ascertain readily that the total values combined of churches and parsonages aggregate the splendid sum of \$69,880,753.

The number of educational institutions of the Methodist Epis-

copal Church, South, exclusive of mission schools in foreign countries, is 88, and the total values of the buildings and grounds is stated at \$12,165,332, to which is to be added an endowment of \$7,247,220, to which is to be also added the value of equipment of \$1,133,931, income of last year of \$2,132,229, making in the total \$23,078,512.

Add to this the value of the publishing houses, orphanages, children's homes, hospitals, such as the Barnes Hospital of St. Louis, valued at \$1,200,000, with an endowment of \$950,000, training schools and Woman's Home Mission property, and it will be seen at a glance that approximately at least we have \$100,000,000 of property.

The Methodist Episcopal Church owned in 1915 30,754 churches valued at \$213,325,468, and parsonages 14,793, valued at \$35,210,517, or the combined values of the churches and parsonages less the indebtedness thereon reported for 1914 makes a grand total of values of the great sum of \$226,983,173. To the 98 institutions for white people exclusively, valued with equipment at \$28,485,032, are to be added the permanent funds of endowment and annuity with total income, and you have the aggregate of \$33,724,034. The value of the hospitals, training schools, homes for the aged, children's institutions, publishing houses are to be included and by doing so you have easily \$300,000,000, representing property values of all descriptions with endowments and annuities. These figures are simply appalling and represent a constituency of six million and a quarter or more in the two branches of Methodism, or in all branches of Methodism, according to Dr. Carroll, for 1915, 7,472,108, an increase for the year of 144,079.

Property is held jointly by the Methodists in foreign countries which is not included in this tabulated statement of property holdings.

It is worthy of remark that the resolutions of the committee on church relations adopted by the General Conference in 1914 of the Methodist Episcopal Church, South, did not mention the property holdings of the respective churches in the method of

reorganization. But the recommendations of the committee did provide that the method of reorganization as recommended by the joint commission on federation was both feasible and desirable. The Methodist Episcopal Church, South, declared itself, by its General Conference of 1914, unanimously to be in favor of the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in accordance with the general plan of reorganization. Under the third article of so-called reorganization it is specifically provided that "the General Conference is to have full legislative power over all matters distinctly connectional and the Quadrennial Conferences are to have full legislative power over distinctively local affairs." It would seem the forum is here in the abstract thus created for the adjustment of property holdings.

The topic itself denominates it as "the problem of property holdings." There can be no question that this is a factor which must be considered in the movement for union, yet I am satisfied, possessing as we do an overwhelming conviction that it is our duty as Christian brethren of the same household of faith to see that unification is an accomplished fact, we will not let a spirit of commercialism or dollar-and-cents policy interpose a separating barrier.

Our task is of a spiritual source and the general welfare of humanity, not the material things of life. Yet it must be admitted with shame-facedness that Lot of ancient days selected the fertile plains toward Sodom and compelled his uncle Abraham to accept the mountainous country which was left as his allotment in the partition of the lands. Ahab also longed for the luscious vineyard of Naboth. Nearly all wars had their origin in desire for greater territorial expansion. The present European war is but an exponent of this principle.

We are informed that the constitution of feuds derived its origin from the military policy of the Northern or Celtic nations, the Goths, the Huns, the Franks, the Vandals, and the Lombards, who brought it from their own original countries and continued it in their respective colonies as the most likely

means to secure their own acquisitions. To that end large districts, or, as we would say in modern parlance, large sections or quarter sections, were allotted by the conquering general to the superior officers of the army, and by them dealt out in smaller parcels or allotments to the inferior officers or most deserving soldiers. William the Norman introduced this system into England as a part of the national constitution. It was the instinct of self-preservation which led to the adoption of the feudal policy on the part of the several states of Continental Europe and this was doubtless done to constrain the great body of Saxon clans to consent ultimately to exchange their comparatively free land-holdings for the military tenures aforesaid of the Normans. Our English ancestors probably designed nothing more than a system of military defense, as we patriotically put it to-day.

Enough of this, and to come directly to the General Conference of the Methodist Episcopal, South, which met in 1874 at Louisville, when three ministers and two laymen were appointed to meet a similar commission authorized by the General Conference of the Methodist Episcopal Church, to adjust all existing difficulties as to property rights of the two respective churches. The joint and historical commission met at Cape May, August 17-23, 1876, and, as McTyeire says in his History of Methodism, pages 683, *et seq.*: "and after prayerful and patient deliberation, upon terms which were accepted as a finality by the ensuing General Conferences of both churches, conflicting claims to property were adjudicated by the joint commission both on general principles and in special cases; and directions were laid down regulating the occupation of places as well as property."

In the very beginning of their labors the joint commission adopted without a dissenting voice a basis and declaration of the relations of the two churches which it is well for us in this day and generation to reproduce for our edification and intelligent guidance, which is as follows: "Each of said churches is a legitimate branch of episcopal Methodism in the United States, having a common origin in the Methodish Episcopal Church organized in 1784; and since the organization of the Methodist

Episcopal Church, South, was consummated in 1846, by the voluntary exercise of the right of the Southern Annual Conferences, ministers and members, to adhere to that communion, it has been an evangelical church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct connections." How brotherly even in 1876! How about the good year 1916?

This was followed by the Supreme Court of the United States in the noted case in which, among other things, it was held by said court: "That the General Conference of 1844 was competent to make it [the division]; and that each division of the church, under the separate organization, is just as legitimate and can claim as high a sanction, ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The same authority which founded that church in 1784 has divided it, and established two separate and independent organizations, occupying the place of the old one." This is an exemplification of law based on reason. The outgrowth of this joint resolution, it may be remarked parenthetically, gave birth to and had its flowering in the Ecumenical Methodist Conference of September 7, 1881, in which were represented twenty-eight different denominations and about five millions of living members, who preached or heard the gospel in thirty languages.

However, still pursuing the action of the Cape May joint commission, it may be incidentally remarked that the outcome in some cases was far from being satisfactory, and it would have been well for the peace of both parties and the honor of Christianity if they had been more equitably observed.

The proposition before the churches in 1876 related to the allaying of local irritations, occupation of property and determining property disputes, with reference to the separate continuance only of the relations *then* existing between the churches; whereas, the problem for our solution of church holdings respects and has to do entirely with one reunited church completely unified and having surrendered and merged its former identity for

the common good of all concerned into one homogeneous whole. In these circumstances my task becomes more congenial and at the same time more feasible.

There could be no diminution of our hospitals, which stretch forth their helping hands to suffering humanity—these are well located and should doubtless be continued as and where they exist. The management under new relations might be changed, dependent upon the acts of incorporation or the charter. More hospitals are needed and in good time will follow. The same is true of our orphanages, homes for the aged and institutions of kindred character. Our publishing houses are very necessary to the propagation of the great work to be done and, it would seem, are well located at strategic points that could not possibly arouse any friction.

The educational institutions of both churches, male and female, universities, colleges, institutes, academies, and preparatory schools, are really not enough in number to conflict with the interests of like institutions of our churches. An examination of the territory covered will demonstrate the wisdom of their several locations. It is true the curriculum may be modified and new relations may produce greater and better correlation of the institutions. But these, with selection of chancellors, presidents, managers, and trustees, are mere matters of detail. Further endowments, devises, and equipment will receive due consideration. Other institutions may and must be provided for at important points, but this will receive proper attention when the whole situation is viewed and known. These remarks are alike applicable to training and mission schools as to hospitals and educational institutions. All species of church property not enumerated heretofore worthy of our consideration *are churches and parsonages, local and district*. How about these “as factors to be considered in the movement for union”?

By the law of at least Christian elimination we can exclude this character of property in the North, New England, many of the Western and Northwestern and Southern States. Where Southern Methodism has not gone or did not formerly go there

are, comparatively speaking, very few churches or parsonages that conflict in their proximity to each other. The same should be said of the Methodist Episcopal Church. If there is conflict or friction by reason of covering the same area or territory and therefore unnecessary, the one making the other struggle for an existence or requiring for its maintenance missionary appropriations, then the weaker one should be disestablished. This is Christian economics.

How? Well, we should say first by vote or action of the two churches, the majority, all other things being equal, should control. Certainly the principles of our holy religion would dominate. Arbitration could be resorted to, or if the Federal Council of the two churches is continued as now constituted with its present or increased powers of jurisdiction all of these difficulties and problems would be adjudicated after having the merits of the cases presented according to the mode of procedure as already adopted by the Federal Council. It should be understood, in order to secure equity and harmony, each church should have equal voice in all matters, so that the weaker body would not lose its rights or suffer from numerical weakness. This would be palpable injustice. There must be equality of basis to insure strength and unanimity.

Have we too many churches in certain localities—three where one will suffice? Then two must give way and all three be merged into one church organization. This is the thing; the object being not to fritter away unnecessarily our slender resources, but to use these in the construction of edifices where now none exist and yet the demand is urgent. It is to conserve the missionary and church extension appropriations that mighty things be done and mightier achievements be undertaken in the interests of our world-famed, beloved Methodism.

It should be recognized that some gifts, devises, or charters may be so conditioned that it will require judicial or legislative action by the States or the Congress of the United States to adjust the same to new conditions. Titles to property generally must correspond with the name of the church adopted, whether

that be the Methodist Church in America, as recommended by the committee on church relations of the Methodist Episcopal Church, South, or in the name of the Methodist Episcopal Church. There must be legal conformity with the name adopted, whatever that may be, to make it correspond at least with the ecclesiastical legislation of the supreme body of the church, and the situs of the property.

In my humble opinion, as a member of the Federal Council of the Churches since the same was organized, the unification of the different Methodist bodies in one will not be retarded by problems of property holdings, nor creed, nor church polity, nor the laity of the churches, but by non-progressives who are too old to forget and by those who are too young to recognize the full significance of such a glorious consummation, or perhaps by modern so-called church historians. Some of these are injurious to the cause, and a weariness to the flesh as well as spirit.

The last General Conference of the Methodist Episcopal Church, South, was unanimous in its action and sincere in its intention. The aforesaid recommendations are to be acted upon by the General Conference of the Methodist Episcopal Church in May, 1916, and the whole world are the absorbed spectators. If the action taken is accepted in its entirety or approximately so, the end is accomplished, but if stickling modifications are made it may mean the defeat of the whole purpose and would most assuredly postpone action for future General Conferences of the respective churches.

The times are rife for present action and there should be no hair-splitting distinctions nor hesitation for a more opportune period. Let us be careful how we treat the Ark of the Covenant of the Lord. Behold, we are on holy ground! Our property shall perish and commingle with stone, wood, brick and mortar into indistinguishable dust. All material things shall pass away as a scroll and be forgotten. But the immaterial and spiritual are immortal.

We would a thousand times better not seek a solution of problems of property holdings if in the solution discord will ensue,

but rather permit the respective churches to make such use and adjustment of the holdings as will subserve the very best possible good of the church and the glory of God; all of the time, however, remembering that episcopal Methodism, North, South, East, and West, is purely connectional. Therefore, all are, or may be, directly interested some time in these holdings.

Personally, if some of the remedies or suggestions herein contained are accepted or controlled, I have no apprehension but that an equitable basis will be adopted to the best interests of all concerned.

“Let all that look for hasten
The coming joyful day
By earnest consecration—
To walk the Narrow Way,
By gathering in the lost ones,
For whom our Lord did die;
For the crowning day is coming
By and by.”

**THE PROBLEM:
CONNECTIONAL ENTERPRISE**

**THOMAS NICHOLSON, D.D.,
Secretary of the Board of Education of the Methodist Episcopal
Church**

THE PROBLEM: CONNECTIONAL ENTERPRISES

THOMAS NICHOLSON, D.D.

THE writer has been asked to investigate the problems involved in the possible merging of the benevolent boards and a possible unification of the missionary, philanthropic, and educational enterprises of the different Methodist bodies immediately concerned in the proposed union of Methodist churches. He has been asked to summarize the results and if possible to indicate how, in the case of union, these boards and the benevolent funds intrusted to them could be adjusted with reference to increased efficiency and economy.

It is a difficult subject, for a variety of reasons. In some cases adequate statistics and reports are not available. We have prepared and present herewith a series of maps and charts showing in graphic form, which the eye may easily catch, the outstanding facts. Each chart indicates the sources of information upon which we have drawn. These reports are not absolutely accurate, so that these tables are not final and absolutely correct. In a few cases we have corrected from personal knowledge or as the result of correspondence and interviews. Any expert studying our tables will find minor errors, but they are an accurate presentation of the facts as the reports mentioned show them, and they are approximately correct. They are sufficiently accurate for the purpose in hand. If any member of this body examining them will hand us a slip indicating possible corrections, we shall endeavor to perfect the tables and reports before publication. I think we shall find the results as now given most illuminating.

I. In many cases very much would depend on the type of the plan of union proposed and the facts as thus presented are in several instances quite eloquent on that subject. We fully

appreciate the fact that the charters of benevolent boards are involved and that, as has been pointed out by other speakers, the legal questions involved are commanding and in some instances intricate. We have assumed that such phases of the subject would be covered by others.

The workers on the field are concerned. There are personal equations and problems of administration which we have not attempted to discuss, judging from the program that they would be fully covered in addresses such as that of Bishop Hendrix. We have tried to exhibit in forms easy to be grasped certain typical facts, to make an exhibit of the missionary, educational, and other benevolent organizations of the three churches, and to indicate where they supplement each other, where union would make congestion and consequent need of adjustment, and where the cases would be acute.

One chart shows the location of all the colleges under the auspices of these churches. Another chart shows the secondary schools. Other special educational institutions are indicated by appropriate designations. Junior colleges, of which the Methodist Episcopal Church, South, has quite a number, are separately indicated.

(1) Education in the United States. Our study shows that our educational foundations are as follows:

Methodist Episcopal Church...	..	100
Methodist Episcopal Church, South.		99
Methodist Protestant Church...	..	7

These institutions fall into general groups: (a) colleges and professional schools; (b) theological seminaries; (c) academies and lower schools. Detailed items will be found on the charts submitted.

In the field of higher education there are twenty-three States unoccupied by the Methodist Episcopal Church, thirty-four unoccupied by the Southern Methodist Church, and forty-four by the Methodist Protestant Church. A unification of Methodism would leave twelve States entirely unoccupied. One very

decided objection to the plan of union by division which has been proposed and which has been tentatively approved by the Southern General Conference is that it would throw all or nearly all this undeveloped territory into one division and *that* a division or section least able in men, money, and institutions to provide for its development.

In the field of secondary education there are twenty-five States unoccupied by the Methodist Episcopal Church, thirty-six unoccupied by the Southern Church, forty-eight unoccupied by the Methodist Protestant. A unification would leave twenty-one States entirely unoccupied in this respect.

Another chart shows a table of valuations for buildings, grounds, and endowment; shows the total student enrollment, and back of these we have, if desired, our surveys of separate States such as Missouri, Kentucky, and Tennessee, from which we could answer for this body almost any reasonable question. These show, for instance, the whole high school situation, and the relation of the denominational colleges to State institutions. They show by counties the total number of students in all institutions of higher learning from every county in a given State. We remark in passing that we have only begun the work of higher education. There are large and rich counties in some of these States with not half a dozen students of college grade going anywhere. The time is ripe for a great united forward educational movement. We could easily double the attendance on all the institutions of higher learning of all the churches in question, if we made the right kind of effort.

II. Concerning the amalgamation of the educational work we offer the following observations:

1. The union of the three churches would offer very few serious problems from the angle of the location of educational institutions. In this, as in almost every other particular, Missouri would be the point of greatest congestion and of greatest friction. In a few places amalgamations would be necessary and a relocation of the amalgamated institutions at a more strategic center might be desirable. This seems to your speaker to be

particularly true in Missouri, but generally speaking all the institutions of each church could be used.

2. There would probably not need to be much change in the administrative boards so far as education is concerned. A revision of charters would of course be necessary. But a Board of Education would certainly be needed in New York where the Board of the Methodist Episcopal Church now has its headquarters, and Nashville would be a very desirable place in which a coordinate office could be directed. The Presbyterians have an office in New York, another in Philadelphia, another in Nashville, and another in Chicago. Even if as many offices as now exist were retained, there could be some conservation of funds and some economy of energy. My judgment is that it would be wise to add another branch office or two in case of union and push the educational work more vigorously than any of us have ever done.

On the border line in Appalachian America, there would be a very little if any difficulty in making educational adjustments. It has been the policy of the Methodist Episcopal Church for the last eight years to place its schools where there was a genuine educational need, to move them if necessary to unoccupied centers, or to strengthen them at strategic points where there was real educational destitution. That board has kept constantly in mind the thought of a possible reorganization by union of the churches and has aimed to sustain its schools at points where they would be permanently needed if the churches united. Several amalgamations have been made and several schools discontinued under this policy because the territory was quite fully occupied by other educational forces.

3. Such questions as the disposition of certain trust funds could only be settled after legal counsel. The Board of Education of the Methodist Episcopal Church has a loan fund for needy students of more than a million dollars. It would be a subject for legal advice as to whether, under the terms of the gifts, this fund, as now accumulated, could be used for students in the colleges of the other churches. If there were legal diffi-

culties, it would be comparatively easy to confine the service of the accumulated fund to the colleges now belonging to the Methodist Episcopal Church, and to use only a percentage of the annual receipts of the Children's Day collection for such colleges, thus allowing the new receipts to be devoted more largely to students in the colleges brought into the union by the other two churches. I think there would be no insuperable difficulties.

4. The Board of Education of the Methodist Episcopal Church has some vested funds which it is rapidly increasing. It is projecting a retiring allowance fund for teachers in its own colleges. Only legal advice would be competent to decide what could be done in the case of these funds, but no doubt they would be adjusted, if in no other way, by making them special endowments for the purposes for which they were originally intended. The same would be true of similar funds in the Church South or in the Methodist Protestant Church. With these special funds, held and directed very much as endowments are now held for special chairs or for library support in colleges, it would be comparatively easy to increase them to meet the needs not provided for, and the probability is that the conditions could be amended so as to have a new supplementary fund amply sufficient to care for the unprovided interests.

5. There is another question of rather serious import. It arises out of the somewhat different ideals of college government in the Northern and Southern half of the country. The question of government and control of these church institutions is a very large one. If the present speaker correctly interprets, the Methodist Episcopal Church, South, has been quite inclined in recent years to insist upon a very close denominational control of its colleges. The Methodist Episcopal Church has been inclined more and more to the liberal policy. Many of its college boards are entirely self-perpetuating bodies. We recently examined the charters of all the colleges of that body. We found no uniformity. There are almost as many forms of charters as there are colleges. It is a fine field for a scientific study because

it gives us opportunity to estimate the value of almost every conceivable form of organization and government from actual facts as they work out in daily practice. It is the judgment of the present speaker that no form of government and control yet devised is entirely satisfactory. Whether it would be desirable to attempt a somewhat uniform method of control of colleges, whether anything of the sort would be possible if attempted, are questions which cannot be academically decided. The question is, however, one of grave moment to the church at large, indeed, to the nation. The present condition is not satisfactory. There is wide difference of opinion. There is utter lack of uniformity. In many cases there is not sufficient permanent guarantee for that liberty of thought and that academic freedom which are indispensable to higher education. On the other hand, it is our conviction that in many colleges founded and fostered by the church there are not adequate safeguards in matters of control and direction. There are no proper assurances that when these colleges become fairly rich and amply endowed they will not utterly secularize and almost entirely depart from the high purpose for which they were created.

The proper procedure would appear to be to have a representative commission appointed which should first study with care the charter of every existing institution, note the differences, and the similarities, the strength and the weaknesses, and which should report, if possible, on what forms of charter seem to be producing the best results, and give the church such further suggestions as they could gather by the study of every available fact. Out of that study we might hope to evolve two or three, possibly four or five desirable forms of government and control. In my judgment there must necessarily be flexibility. I do not think it would be wise to place all our colleges in all parts of the country under exactly the same form of direction and control. Ideals and traditions differ. The relations to other educational organizations differ. The sentiments of the people differ. The traditions of the institutions themselves are different. Alternative forms of control would be better than the attempt to

devise a single uniform system, but great benefit would come from the work of such a commission if wisely selected and judiciously directed. In this way it is the judgment of your speaker that some of the most difficult and delicate questions touching the educational work could be satisfactorily disposed of. These, however, are questions of administrative policy to be settled from within after union rather than antecedent to it.

III. Turning now to the missionary enterprise, we present herewith a series of tables showing the number of stations occupied by each church, the number of foreign missionaries in these stations, the value of property holdings by each church separately, the missionary appropriation of each, and other information of that sort. We present also the most complete exhibit of the educational work of the Methodist Episcopal Church in the foreign field which has ever been made. How impossible it would be for us to present a similar statement for the Church South will appear when we state that we have been four years gathering material for this report now on the press. We have had an expert jointly representing the Board of Foreign Missions and the Board of Education visit every mission school in Africa and bring the results of personal observation during the past year. We have had the results of the personal inspection of Dr. Goucher and Dr. Gamewell for our work in China, in addition to the reports from the field. We have had the personal assistance of Dr. George Heber Jones, so long connected with our work in Korea, as to the schools in Korea and Japan, and similarly for the other fields. We have also had access to the statistics of a vast amount of information accumulated by the International Committee of the Young Men's Christian Association, through the kindness of the private secretary of Dr. John R. Mott. Our survey department has been working for more than a year at the specific problem of bringing together and coordinating these facts. They are too voluminous to be published in the report of this body, but they will be available in printed form in the quadrennial report of the Board of Education to the General Conference of 1916.

The religious work of the world in foreign fields is now pretty well partitioned among the respective churches and denominations. Of the geographical sections which seem to us most easily apprehended, there are twelve large areas in which no one of these Methodist churches has work, namely, Siberia, Turkey, Egypt, Arabia, Persia, Afghanistan, and Turkestan, and in addition all of Canada, Australia, New Zealand, and most of the islands of the sea are not considered. The sections occupied and therefore shown are, Cuba, Europe, India, Malaysia, the Philippine Islands, Porto Rico, Africa, Korea, Mexico, South America, China, and Japan. The divisions are somewhat arbitrarily determined by the location and character of our work. Of these twelve divisions, China and Japan are occupied by all three denominations; Africa, Korea, Mexico, and South America by the Methodist Episcopal Church and the Methodist Episcopal Church, South, and the remainder by the Methodist Episcopal Church only. In only five cities of the world outside of the continental United States is there common territory. Three of these are in Japan, one in Korea, and one in Mexico. Our work in the foreign field seems to present no serious problem to deter us from union.

Here are charts and maps showing the fields occupied and where the three bodies have cooperating or competing work. There are those on the program who will be able to speak of all these from actual personal observation of the mission fields; but so far as the reports and tables show, the adjustment of the work in the foreign field is comparatively easy. There is very little overlapping. There is comparatively small need of amalgamation and combination. The policy of division of territory on the foreign field seems to have produced very desirable results. I have treated the missionary work very much less fully because I noted that masters of that subject like Bishop Hendrix and Dr. John F. Goucher would deal with the foreign field, and that others of equal knowledge and experience were to deal with the home fields. I have not attempted any exhibit of the Negro work excepting one college chart, because that seemed to me from the

program to be fully covered by those especially assigned to that subject.

IV. The problem of the home missionary work is more complicated. In the Methodist Episcopal Church, South, the home and foreign work is administered by a single Board, as was formerly done in the Methodist Episcopal Church. Now the Methodist Episcopal Church has two large and distinct boards, one administering its foreign, the other administering its home work. There has not been time to gather the multitude of facts which need to be considered under this head, and it has not seemed wise to make the attempt. The home work and its adjustments, including Sunday schools and deaconess work, are so intimately related to the plan of union, to any possible division of territory, and to other matters of that sort that any special study to be of value must be based on a prospective plan. Numerous attempts of this sort have been made and published. The church press in the last year or two has been giving much information. The members of this body representative of all sections of the country are able to speak from personal observation and experience. If, however, such a study and such an exhibit as we have made for the foreign work, the educational work, and the philanthropic work, is desired for the home work, it can be prepared and added.

V. Here are similar tables for hospitals, orphanages, old people's homes, and other philanthropic institutions.

(2) Orphanages. The orphanages are as follows:

Methodist Episcopal Church...	..	.. ..	19
Methodist Episcopal Church, South.	..	..	14
Methodist Protestant Church.	..	..	1

Again, Missouri and North Carolina are the commonly occupied States. However, the work in this field is practically amalgamated, at least it is unified. The organization which has accomplished this is the Methodist Child Welfare Society, which includes in the list over which it has general supervision orphanages of both the Methodist Episcopal Church and the Methodist

Episcopal Church, South. The income of this society is so insignificant as compared with the budgets of our boards of foreign missions and boards of education that it might be passed over without the attention it deserves, for here we have an illustration of the working of something like a united benevolence. In the early days of Methodism the societies gave much attention to work for children and orphans.

(3) Hospitals. The hospitals are limited to the two larger denominations and are as follows:

Methodist Episcopal Church.	..	.. ..	33
Methodist Episcopal Church, South.	..	.. ..	5

Again, Missouri is common territory. Elsewhere there is no duplication of work and no danger of overlapping. Of the thirty-three institutions of the Methodist Episcopal Church, twenty-three are under the direction of the General Deaconess Board. Excepting the one in Missouri, the hospitals of the Southern Church are south of the Ohio River. The thirty-three institutions of the Methodist Episcopal Church extend from the Atlantic to the Pacific and are thoroughly well distributed over the area north of the Mason and Dixon line.

The union of the churches would give Methodism a very adequate system. It would seem from the data presented that the Methodist Episcopal Church has been more active in these lines in recent years than have the other churches, but there are offsetting facts and reasons, and it would simply be a question of pushing the work until all sections of the country are as well supplied as some sections now are.

VI. The chief difficulty about the philanthropic work would seem to be the disparity in the holdings. These tables show a new necessity for an adequately fair plan of safeguarding the rights and the property of the minority in the union. It is more than an academic or a sentimental question. The Methodist Episcopal Church shows a total of thirty-three hospitals, while the Southern Church shows five, and the Methodist Protestant two. The value of the plants is in the first instance, roundly

\$5,000,000 ; in the second, about two and one-half millions. The Methodist Episcopal Church would seem to have by far the larger number of institutions, but the Church South, aside from two institutions, would seem to have the better properties. On the other hand, the endowments for these hospitals are in the first case about two and one half million, in the second case, roundly, one million. It makes an average endowment of about \$200,000 for each hospital of the Church South, and an average of less than \$100,000 for the institutions of the Methodist Episcopal Church. This disparity arises from the fact that while the Methodist Episcopal Church has a goodly number of well equipped and quite well endowed hospitals, such as Wesley Hospital, Chicago, Seney Hospital in Brooklyn, and others which might be mentioned, it has in the last ten or twelve years begun a large number of new enterprises which are still in the initial stages. They are in the period of struggle. Some of these, however, are rapidly coming to efficiency and will soon be amply endowed.

The survey shows, therefore, no serious difficulties to union from the interests of the benevolent boards. Their combined work would make a most inspiring nation-wide and world-wide combination. There would be substantially nothing to lose, little to readjust, and considerable to gain in economy of administration and better mobilization of the forces.

COLLEGES, INSTITUTES, SEMINARIES
Methodist Episcopal Church, Methodist Episcopal Church South, Methodist Protestant Church

	INSTITUTIONS		FACULTY		STUDENTS		PLANT AND EQUIPMENT		FUNDS: ENDOWMENTS ANNUITIES			SUBSCRIPTION IN NOTES		INCOME					
	M.E.	M.E.S.	M.P.	M.E.	M.E.S.	M.P.	M.E.	M.E.S.	M.P.	M.E.	M.E.S.	M.P.	M.E.	M.E.S.	M.P.				
In separate territory...	34	37	...	1964	755	...	24641	8550	...	20509587	7915682	...	24961651	5549430	...	2880325	3649639	1130666	...
In common territory...	20	20	6	515	297	139	9360	4181	960	6056754	2669084	1229507	5797064	844859	466310	1875849	762368	378147	1052
Totals.....	54	57	6	2479	1052	139	34001	12731	960	26566341	10584766	1229507	80758715	6394289	466310	4756174	4412007	1508813	1052

SEPARATE TERRITORY:

Methodist Episcopal.....	18 states.....	California Colorado Connecticut Dist. of Col. Illinois Indiana	Iowa Massachusetts Minnesota Nebraska New Jersey New York	North Dakota Oklahoma Pennsylvania South Dakota Washington Wisconsin
Methodist Episcopal South.....	10 states.....	Alabama Arkansas Florida Georgia	Kentucky Louisiana Mississippi North Carolina	South Carolina Virginia
Methodist Protestant.....	No states separately occupied	Arizona Delaware Idaho Maine	Montana Nevada New Hampshire New Mexico	Rhode Island Utah Vermont Wyoming

COMMON TERRITORY, 9 STATES:

Kansas	M.E.	M.E.S.	M.P.
Maryland	x	.....	x
Michigan	x	.....	x
Missouri	x	.....	x
Ohio	x	.....	x
Oregon	x	.....	x
Tennessee	x	.....	x
Texas	x	.....	x
West Virginia	x	.....	x
8	.....	5	.....

TOTAL PROPERTY AND FUNDS

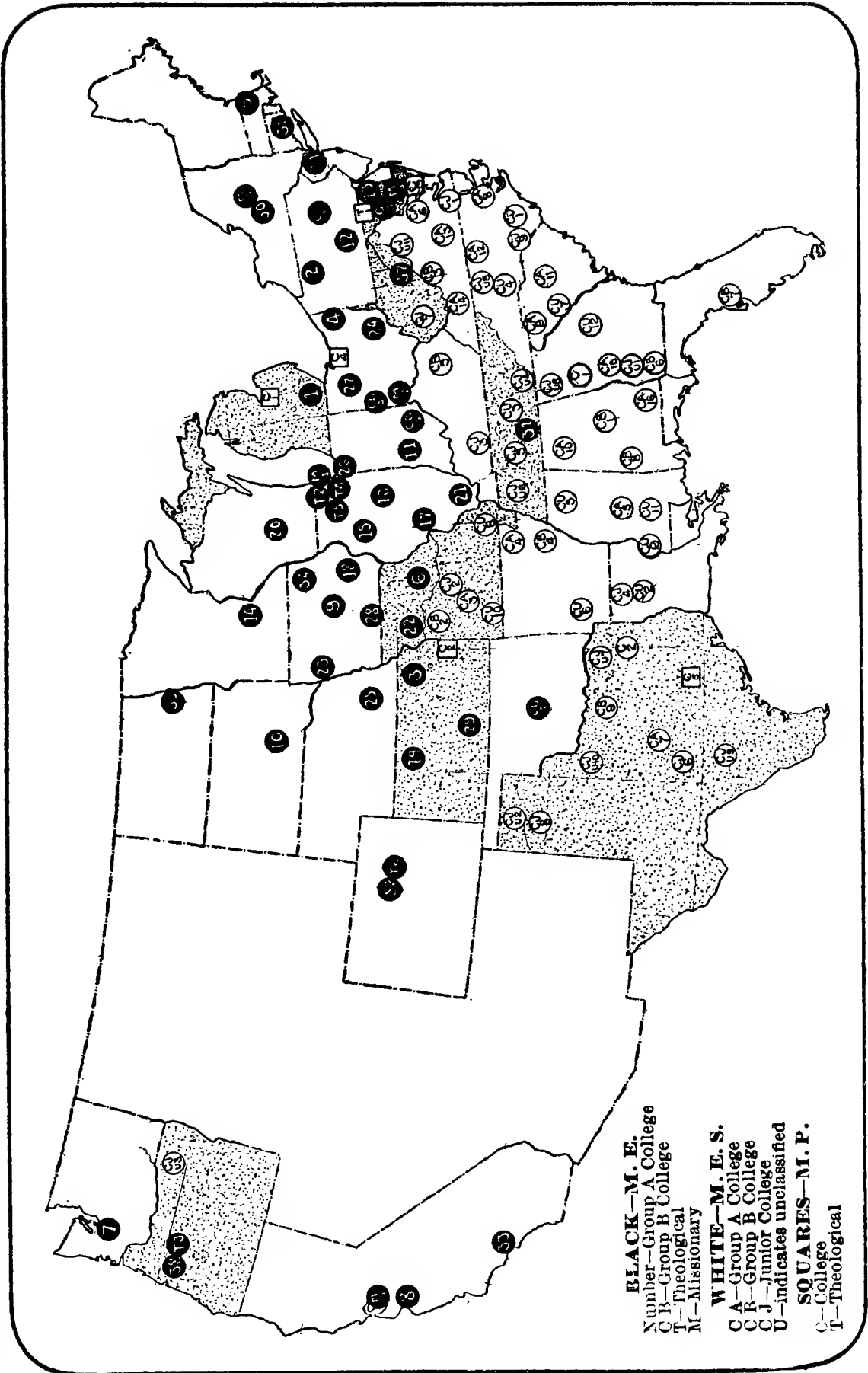
M.E.	.....	\$62,081,230
M.E.S.	.....	16,979,055
M.P.	.....	1,695,817
Total	.....	\$80,756,102

SOURCES:
 Com. of Ed., U. S., Vol. II, 1914
 Com. of Ed., U. S., Vol. II, 1913
 Jnl. Genl. Conf., 1912,
 M. P. Ch.
 Bulletin Bd. of Ed.,
 M. E. S., July, 1915
 CHRISTIAN STUDENT,
 Bd. of Ed., M. E. Ch.,
 Feb., 1916

Methodist Episcopal, Methodist Episcopal South, Methodist Protestant Churches

Dotted background indicates commonly occupied territory

Numbers correspond to serial arrangement in CHRISTIAN STUDENT, February, 1916; in July, 1915, Bulletin, Methodist Episcopal Church, South; in 1912 Journal, General Conference Methodist Protestant Church.



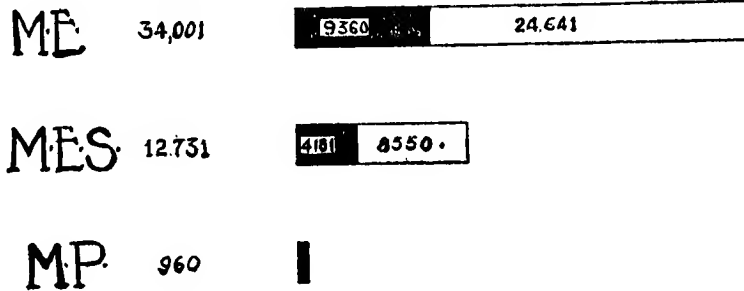
COLLEGES AND SCHOOLS IN THE U.S.A.

	COLLEGES & PROF. SCHOOLS	THEO. SEM.	ACAD-EMIES	MISSION-ARY	JUNIOR COLLEGES
ME.	48	6	33	13	—
MES.	37	—	30	12	20
MP.	5	1	1	—	—

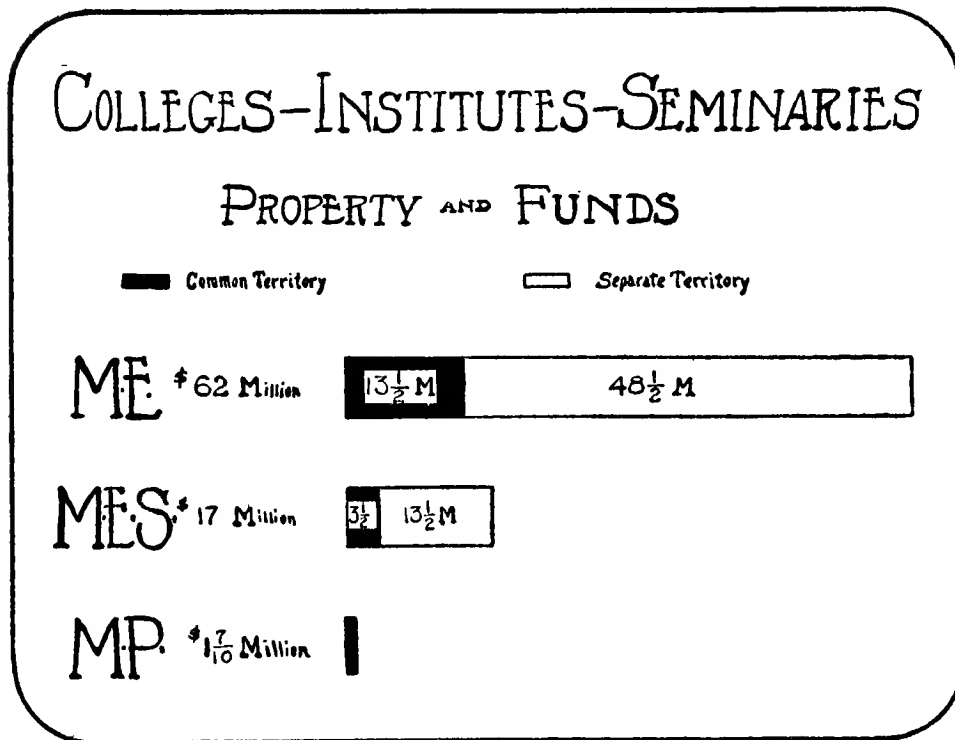
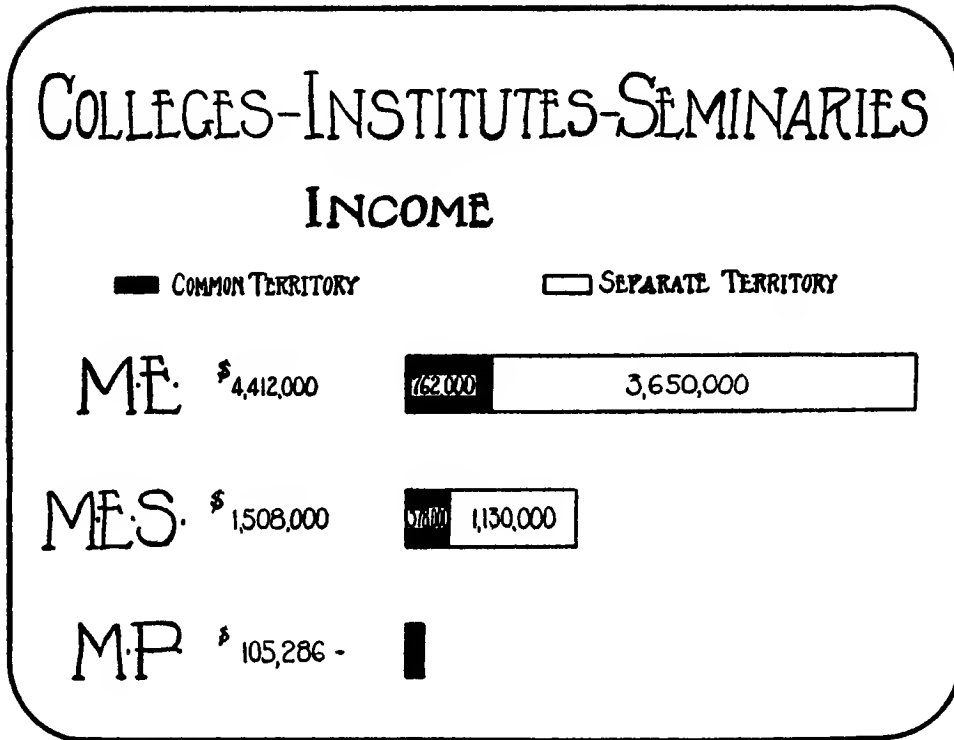
TOTAL - ME. 100 MES. 99. MP. 7

COLLEGES-INSTITUTES-SEMINARIES STUDENTS

■ Common Territory □ Separate Territory



9 STATES — COMMON TERRITORY



ACADEMIES AND GRADE SCHOOLS

Methodist Episcopal Church, Methodist Episcopal Church South, Methodist Protestant Church

	INSTITUTIONS		FACULTY		STUDENTS		PLANT AND EQUIPMENT		FUNDS: ENDOWMENT ANNUITIES		SUBSCRIPTION IN NOTES		INCOME		
	M.E.	M.E.S.	M.P.	M.E.	M.E.S.	M.P.	M.E.	M.E.S.	M.P.	M.E.	M.E.S.	M.P.	M.E.	M.E.S.	M.P.
separate territory	25	12	..	340	109	4,203	2,251	3,274,158	\$	1,301,462	\$	605,714	\$	124,876	\$
common territory	21	30	1	145	236	?? 3,496	4,481	1,046,703	????	495,854	165,196	57,053	107,779	172,586	????
Totals	46	42	1	485	345	?? 7,699	6,732	4,320,861	????	1,797,316	171,196	191,263	713,493	297,462	????

SEPARATE TERRITORY:

Methodist Episcopal 15 states Delaware
 Illinois
 Indiana
 Iowa
 Maine
 Massachusetts
 Minnesota
 Montana
 New Hampshire
 New Jersey
 New Mexico
 New York
 Pennsylvania
 Rhode Island
 Vermont

Methodist Episcopal South 4 states California
 Florida

Methodist Protestant Occupies no State separately

The following are entirely unoccupied—21 Arizona
 Colorado
 Connecticut
 Dist. of Columbia
 Idaho
 Kansas
 Louisiana
 Maryland
 Michigan
 Nebraska
 Nevada
 North Dakota
 Ohio
 Oklahoma
 Oregon
 South Dakota
 Utah
 Washington
 West Virginia
 Wisconsin
 Wyoming

COMMON TERRITORY, 9 STATES:

Alabama	x	M.E.	x	M.E.S.	x	M.P.
Arkansas	x		x		x	
Georgia	x		x		x	
Kentucky	x		x		x	
Mississippi	x		x		x	
Missouri	x		x		x	
North Carolina	x		x		x	
Tennessee	x		x		x	
Texas	x		x		x	

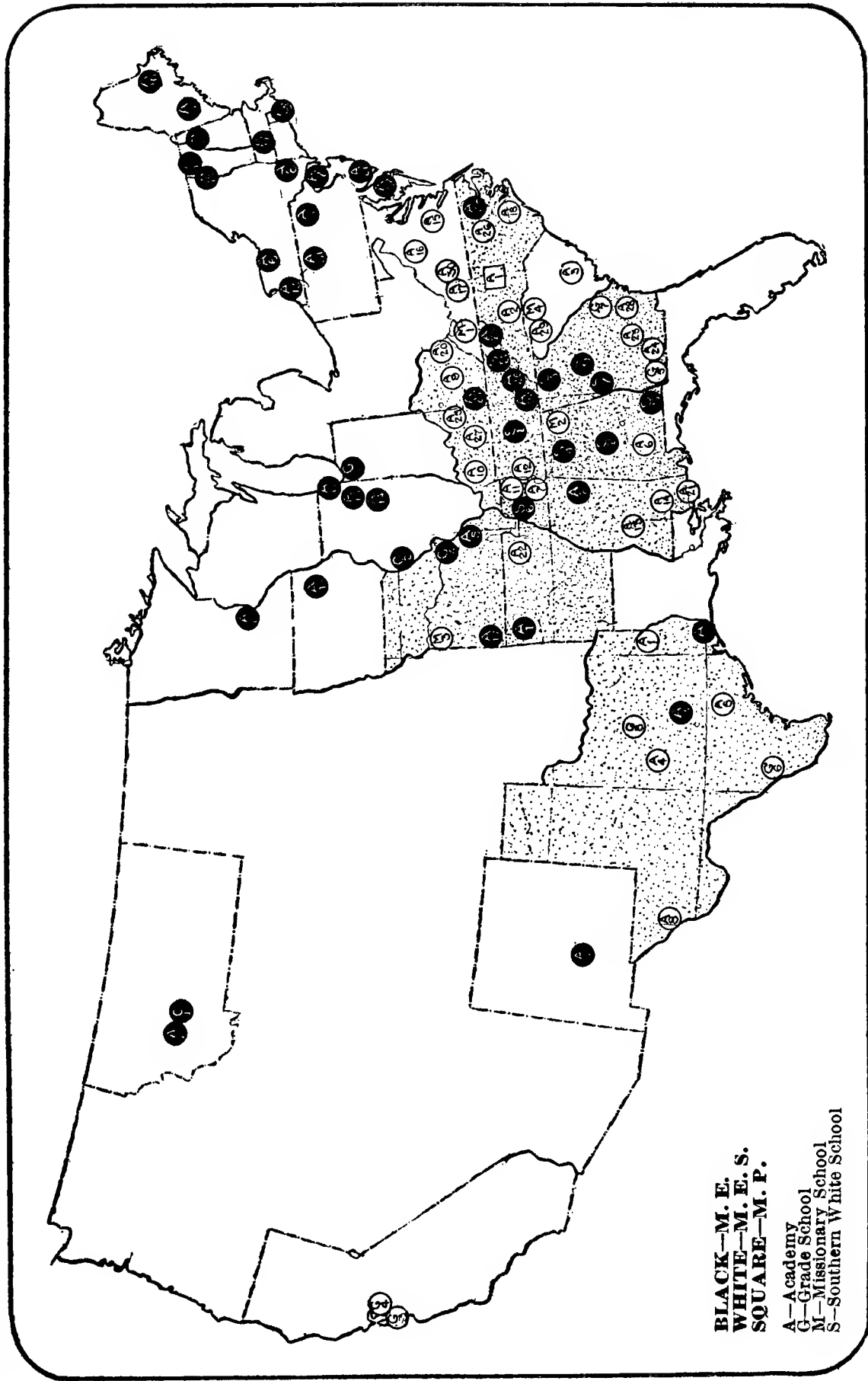
9 9 1

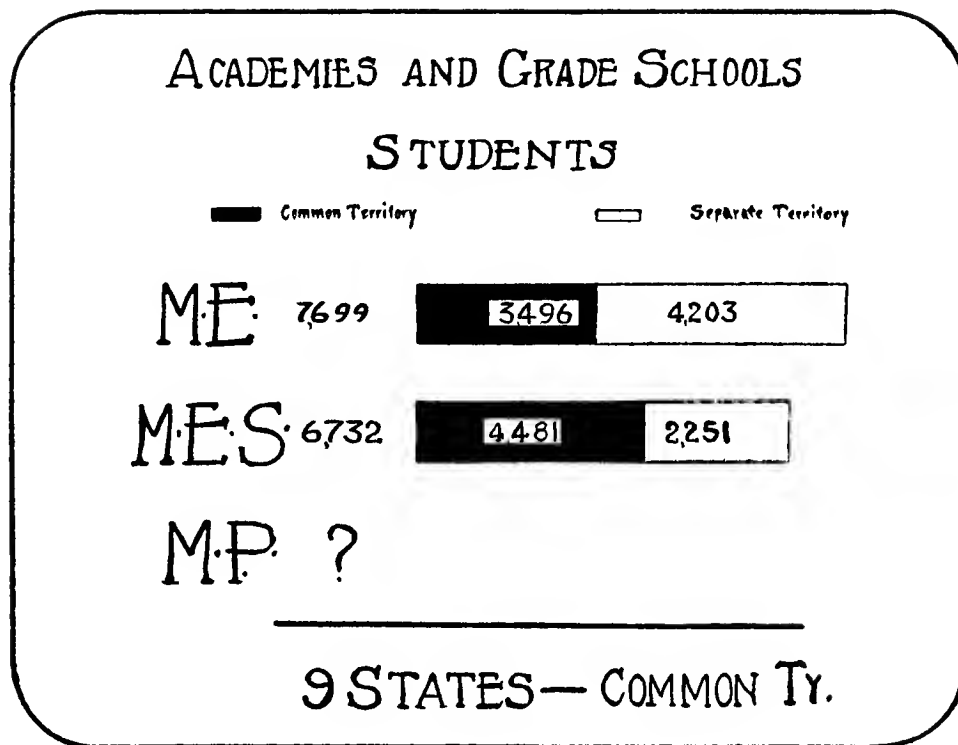
SOURCES:
 Bulletin Bd. of Ed.,
 M. E. Ch. South,
 July, 1915
 CHRISTIAN STUDENT
 Bd. of Ed., M. E. Ch.,
 February, 1916
 Jnl. Genl. Conf, 1912,
 Meth. Prot. Church

Methodist Episcopal, Methodist Episcopal South, Methodist Protestant Churches

Dotted background indicates commonly occupied territory

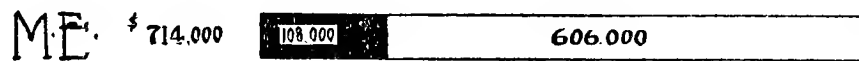
Numbers correspond to serial arrangement in CHRISTIAN STUDENT, February, 1916; in July, 1915, Bulletin, Methodist Episcopal Church, South; in 1912 Journal, General Conference Methodist Protestant Church.





ACADEMIES AND GRADE SCHOOLS INCOME

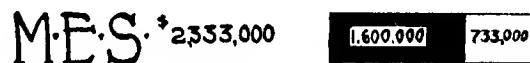
Common Territory
 Separate Territory



MP. ?

ACADEMIES AND GRADE SCHOOLS PROPERTY AND FUNDS

Common Territory
 Separate Territory

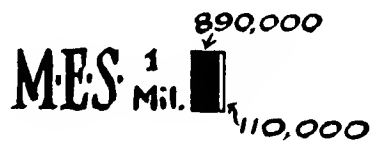


MP. ?

FOREIGN FIELDS

<u>Separate Territory</u>	M·E	M·E·S	M·P
Cuba		X	
Europe	X		
India	X		
Malaysia	X		
Philippine Islands	X		
Porto Rico	X		
<u>Common Territory</u>			
Africa	X	X	
China	X	X	X
Japan	X	X	X
Korea	X	X	
Mexico	X	X	
So. America	X	X	

Foreign Field Property Valuations



Foreign Missionary Stations

M.E. 174 ⁸⁶ Common Territory ⁸⁸ Separate Territory

M.E.S. 51 ⁴¹ C. Ty ¹⁰

M.P. 4

Foreign Missionaries

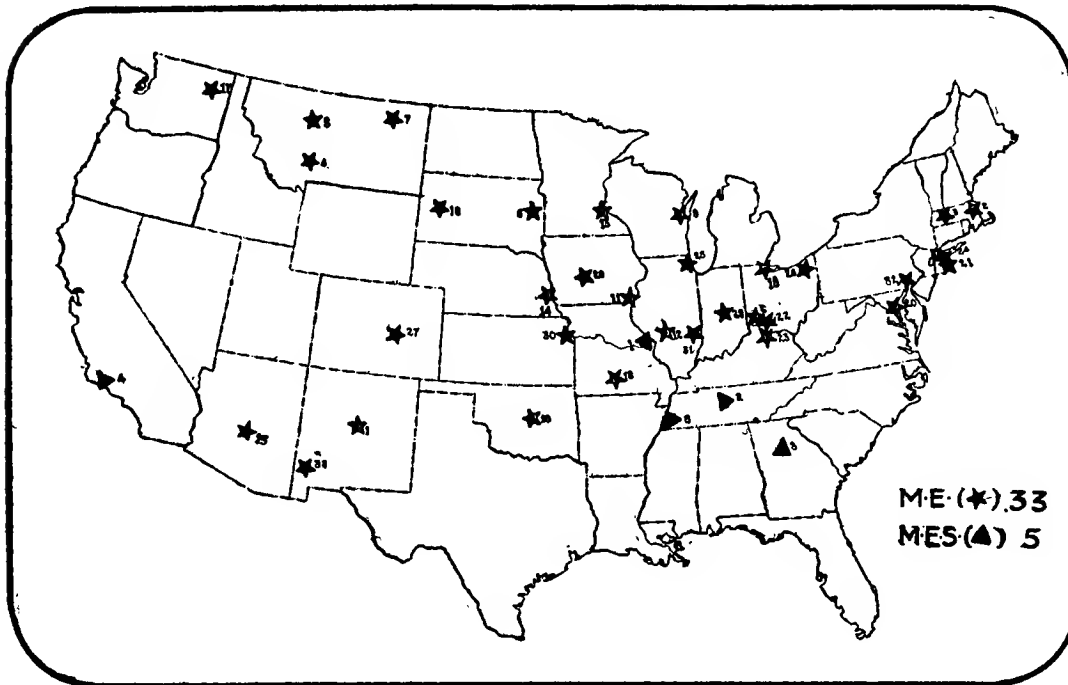
M.E. 1306 ⁷⁶⁵ COMMON TERRITORY ⁵⁴¹ SEPARATE TERRITORY

M.E.S. 246 ²²⁶ ²⁰

M.P. 13

HOSPITALS

**Methodist Episcopal, Methodist Episcopal South, Methodist
Protestant Churches**

**HOSPITALS**

	Number	Value	Endowment
M.E.	33	\$5,000,000.	\$2,400,000.
M.E.S.	5	2,400,000.	1,000,000.

Missouri is Common Territory
One Hospital for each denomination

ORPHANAGES

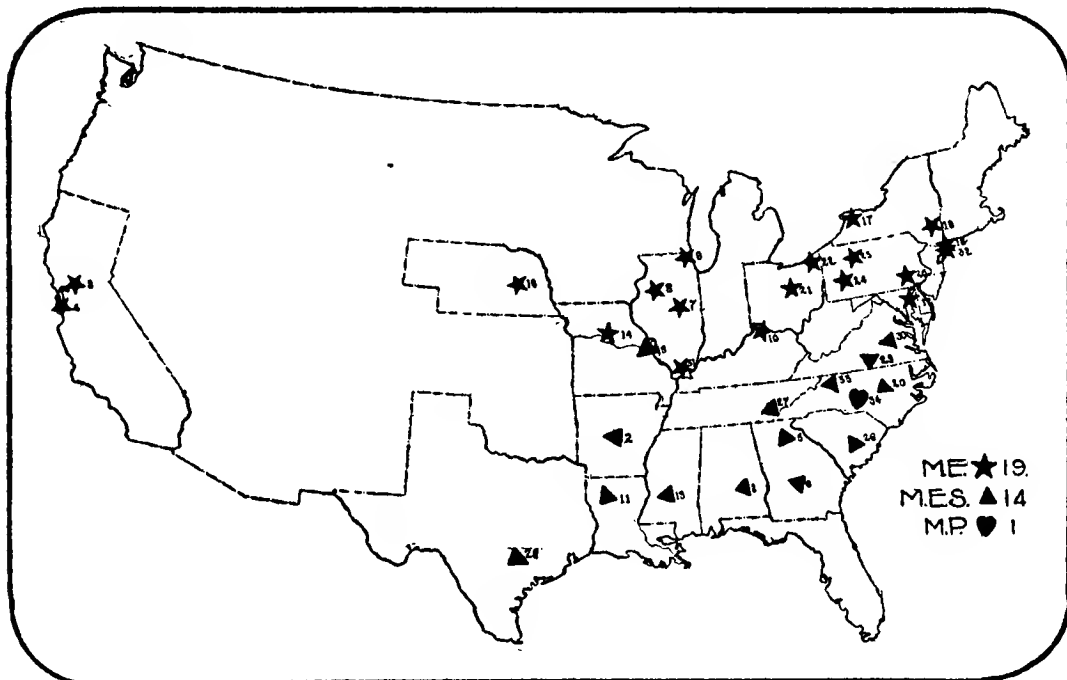
	Number	Property -	Endowment
M.E.	19	\$2,800,000.	\$180,000.
M.E.S.	14	1,500,000.	122,000.
M.P.	1	_____	_____

Missouri and N. Carolina - Common Territory

M.E. & M.P. 1 each: M.E.S. 2 orphanages.

ORPHANAGES

Methodist Episcopal, Methodist Episcopal South, Methodist Protestant Churches



**THE COMPARATIVE VALUES OF
FEDERATION AND ORGANIC
UNION**

**CHARLES M. BISHOP, D.D.,
President of Southwestern University, Georgetown, Texas**

**C. H. PHILLIPS, D.D.,
Bishop of the Colored Methodist Episcopal Church**

**FRANCIS J. McCONNELL, D.D.,
Bishop of the Methodist Episcopal Church**

THE COMPARATIVE VALUES OF FEDERATION AND ORGANIC UNION

CHARLES M. BISHOP, D.D.

THE approaches toward each other in the spirit of fraternity and fellowship of separated members of the body of Christ are surely impelled by the vital power which resides in him who is the Head over all things to his church. And we may well believe that every movement on the part of either branch of episcopal Methodism in the direction of sympathetic association and cooperation, from the days of Lovick Pierce and the General Conference of 1848 down to this pregnant hour, has had its value in the evidence afforded of the indwelling of the Spirit of Christ in the sundered branches of the one body to which both originally belonged, and in the slow and often painful but sure process of the healing of the breach between them.

True, these various movements have sometimes seemed only to aggravate and further inflame the wounds which ached in the dissevered members, and some of them were apparently futile and unavailing at the time. The nerve centers could not function normally through the separated fragments of the body. But as after the slow lapse of the time of suffering the value of the painful knitting of the wound is at length revealed, so now we see across the years, with correct appraisal of their worth, the vital and healing intention and effect of fraternal messages and treaty-making commissions and federal councils and conferences concerning union. As one reflects upon these movements he cannot avoid the impression that they are to be judged by a rising scale of values. They follow each other in the order and with the significance of steps which mount from the plane of misunderstanding and separation, one after the other toward the high Christian platform of unity and completeness of sym-

pathy and cooperation. The earlier steps, great achievements as they were in the time of their devising, are seen now to be valuable chiefly in the fact that they led to higher steps. The final "riser" (to use the builder's word) has been the movement, proceeding now for twenty years, called federation. Upon the platform which it supports two of the churches here represented now profess to stand; but there persists in many minds the question whether it may not be that another step to a still higher plane called "organic union" is required in order that they may live together most happily and efficiently in "the unity of the faith and of the knowledge of the Son of God."

To compare the values of the relationship between the churches under what they have agreed to call federation to those of the conditions which are only dreamed of and hoped for under organic union is not a task which can be pursued in accordance with strictly scientific methods. History is a science. Present conditions may be scientifically surveyed. But prophecy has not been reduced to a science. Outside of mathematical astronomy the future is still problematical, and the known terms of the problem are insufficient. However, I venture to undertake the task assigned me with the understanding that I may discuss the two diverse sides of the comparison in accordance with the principles which are respectively applicable to them. That is, I am to deal with Methodist federation in the light of its history and of the existing facts; and with organic union as a problem of the future, by eliminating from its statement every factor of uncertainty which can be removed, and with such light as can be had from the example of a few instances of church union.

As more generally used among American churches the word "federation" means the combination and cooperation of churches, divergent in doctrine and polity, in those Christian activities in which all alike are interested; and in some places it goes so far locally as to bring about united worship and cooperative congregational economy. As between the Methodist Episcopal churches in the United States, occupying in the main different fields territorially but identical in doctrine and forms of worship, and so

nearly the same in polity that only specialists discern the difference between them, the word means what we have made it mean. It was, in fact, originally an attempt to deal with the warring *status quo* by parley. It contemplated some authoritative adjustment of local rivalries between congregations of the two churches in territory occupied by both, and the prevention of the multiplication of these rivalries. It was the outgrowth of the recognition of the actually scandalous situation along the border and in those portions of the South which had been penetrated in its "white work" by the Methodist Episcopal Church. In many localities in this region antagonistic views concerning the rights and the legitimacy of the two churches, inflamed by political and sectional prejudices and complicated by much ignorance on both sides, made bitter and intolerant enemies of their respective representatives. Federation was an attempt to reach some agreement by which this scandal could be allayed. In practice it turned out to be, to a considerable extent, an effort upon the part of the representatives of each church to enforce its own interpretation of the Plan of Separation of the General Conference of 1844 and of the agreements of the Cape May commission; but this is now granted to be impossible. Progress has been made, but slowly. In a considerable number of instances, however, the entrance of one church into a small community where the other was judged to be doing the work of Methodism has been prevented, and weak churches have been withdrawn usually in pairs one from one church and one from the other in different communities.

After many years of comparative inefficiency, due to the difficulties of the case, the joint commission on federation has at length been developed into the Federal Council, "with power to hear and finally determine all cases of conflict or misunderstanding between the two branches and Methodism." Elaborate regulations for procedure have been adopted. But it is not too much to say that the large majority of those best acquainted with the duties of the council and the rules under which it proposes to operate are convinced that it can neither satisfactorily settle

the actual cases of conflict between the churches nor bring about a general relation of peace and harmony. The truth is that the main reason for the existence of the Federal Council and the assignment of its chief task as such are predicated upon the assumption of the continuance of cases of conflict and misunderstanding between the churches concerned. A method is thereby provided for the abatement of certain disagreeable consequences of a war that is to be perpetual and of some of the more obviously outrageous exhibitions of denominational rivalry which denominational zeal will continue to inspire. Conceived of as a permanent arrangement for the adjustment of the relations between these churches it leaves us facing the possibility of innumerable cases of irritation such as are not likely to arise between any other two denominations of Christians whatever, and thus to keep the Methodism of the United States in a ferment of unrest and thereby hampered in its effectiveness in a great part of the nation, not to speak of the spiritual impoverishment which will inevitably result.

Notwithstanding what has just been said, the movement between these churches which has gone forward under federation has not been without value to them both and to Methodism as a whole.

(1) There has been in it a frank confession of evil conditions for which both sides were to blame and a conscientious attempt, however ineffectual, to cure them. And this has led to an increasing recognition of the anomalous and spiritually injurious situation into which we Methodists have fallen.

We are not, strictly speaking, two denominations with distinct messages of our own; we are in part of the country rival organizations of the same denomination, jealous and antagonistic to each other; and in another aspect of the case are denying the people of our faith in different sections of our common country the privilege of belonging to the same church. Such federation as we have had has enabled us to see this more clearly.

(2) Through the agency of our plan of federation leading representatives of the two churches have been brought into asso-

ciation and conference concerning matters of great importance in which they were equally concerned and which they could view sympathetically. At the same time they have, in getting better acquainted with each other, come to a better understanding of each other's point of view. If I may venture to particularize I think I may say that the Northern men who have taken part in these conferences can now more nearly sympathize with the Southern contention concerning the proper authorization and the meaning of the Plan of Separation of 1844. And I believe the Southern men hold in higher respect the ruling motives which brought the Northern church into the South after the Civil War; and I know that they can now more fully appreciate the practical impossibility of the withdrawing of the Methodist Episcopal Church from certain parts of the South in which it has established itself in respectable strength among a willing people.

(3) I have already referred to the fact that federation has operated in a few cases to prevent the establishment of a local congregation of one of the churches in the immediate vicinity of one of the other. And this has been a distinct gain.

(4) The outstanding and most valuable concrete achievements of federation have been the production of a common hymn book, a common catechism, a common order of worship, the establishment of a union publishing house in China and the union of the Methodisms of Japan into one church. By these great acts the movement which we have called federation, with all the trouble and expense it has entailed, has been more than justified. Some things have been done in these cases entirely to the credit of both churches, some things that will never need to be undone. But I cannot forbear to point out that they have been, in effect and in fact, as far as they have gone, *acts of union*—in the case of the Chinese publishing house and of Japanese Methodism confessedly so, and practically so in the matter of the hymnal and catechism and order of worship. In these latter there is nowhere the aspect of compromise or accommodation to divergent points of view. They represent

united Methodism, all differences of opinion concerning them being obviously personal and not denominational or sectional. And they are illustrative not only of the oneness of Methodism but of the efficiency and economic advantage of union. And the conclusion inevitably suggests itself that federation is of value chiefly in the fact that and in so far as it leads to union.

Perhaps I should add to what has been said that federation was *intended* by its originators and promoters in the South to provide for peaceful and brotherly relations between coordinate branches of the same church working under the obvious and important advantage of special adaptation each to its own field. This has always heretofore been the ideal of the South. But it has been found to be impracticable because judged impossible by the Methodist Episcopal Church. I now believe and proudly declare that the Church South is ready to make a generous, and what it regards as a tremendously important, concession in the sacrificing of this long cherished ideal, in view of the recognition of the insuperable difficulty in the way of such federation which the Methodist Episcopal Church encounters. At any rate it now proposes to you, brethren, "a more excellent way," and is ready to pass on with you to the next chapter of the book which is the thirteenth chapter of First Corinthians.

Coming now to consider the values of organic union, I remind you again that at present it is only a dream and hope for the future. Who can evaluate with any precision the land which stretches hitherto unseen beyond the horizon of the advancing explorer? Only by recourse to the known uniformities of nature can one find any reliable data at all. And any confidence which the adventurer may have concerning this undiscovered region must depend upon the elimination from the items of his prognostication of the elements of unknown value. Whether we can apply these principles to the problem which is before us may be questionable, but we can at least proceed as far as we can.

The union of the churches will of course give us a much larger church—far outnumbering any single Protestant denomination in the United States. There would be nation-wide unity of name

and organization; and we would be free from the disgrace of those local rivalries and antagonisms which are now in some places the inevitable outcome of our separate existence. Each of the present churches would then have participation in the glorious work of all our mission fields. There would certainly be economical and other advantages in the changed relations to each other of our educational institutions, our periodical publications, and our publishing establishments; and after the immediate cost of readjustment there would be possible additional economies of administration which clearly ought to be provided for and would be among the important valuable products of union. There would be increased facility of transfer of men from place to place, and undoubtedly, as a consequence, a broadening of the minds and sympathies of preachers and people.

But with reference to some of these more or less certain results of union there may be questions in some minds as to their worth either to Christianity in general or to Methodism itself. Is it certain that bigness in an ecclesiastical body so highly organized as Methodism—especially episcopal Methodism—will make for efficiency in the work of evangelizing the nation? Is it clear that spirituality is increased with size? Do kindness, lowliness, meekness, and forbearance, which are fruits of the spirit, grow with the growth of denominational numbers? It is true that the meek shall inherit the earth, but are the heirs of the largest portions of the earth the meekest of men? Is there no danger of denominational pride and bigotry and intolerance? Are Methodists, now that we have become strong, any longer specially known by their humility of spirit? Have *we* always found each other humble, teachable, and mild? Do not we reciprocally indulge sly humor concerning the sensitive uppishness of the high-strung Southerner and the lordly bumptiousness of the typical Yankee Methodist? Shall we be cured of it all when we are all united? There are many who will take leave to doubt it. Other doubts will be felt also concerning the benefits of bigness. It is to be gravely questioned whether the special denominational interests of each separate section can be effectively supervised

and administered in one great organization under our polity. There might arise a disposition to create a Methodist pope or one or more metropolitan archbishops. More likely there would be a reaction in the direction of a diocesan episcopacy or perhaps toward a purely presbyterial government. Moreover, in this magnitudinous body, highly organized and more or less hierarchical in form, how are the rights of individual ministers to be protected against episcopal tyranny? and the rights of the minority against the despotism of a majority? how, indeed, the rights of the laymen, represented by one in ten thousand in a General Conference meeting for a month once in four years, against clerical domination, except indeed that the laymen control the purse-strings which are sometimes a rather effectual instrument of freedom? Unquestionably the advantages suggested so far as they are dependent upon the bigness of the newly organized church are themselves contingent upon the presence of other factors which should somehow be discovered.

Perhaps we can more safely advance in our discussion by another method, and by stating the hypothetical case of a union whose values are included in the terms of statement, can propose to ourselves to find our way somehow to this fair realm of peace and harmony which under the reign of the God of love and of his Christ is as sure as heaven if only we *do* find the way.

Such a union, then, must be in accordance with the commandments of God, which are very broad. There must be room in it for a great variety of sentiments and convictions concerning the things on which there now are differences. It must allow for varying interpretations of history and for varying sectional affections and ideals. We must remember that sectionalism is not confined to the South, nor to the North or East or West. Nor is it always necessarily a bad thing. It is often patriotism only reduced to lower terms. At all events it cannot be cured by edict, or in an hour or a year. Such a union should probably also be on terms broad enough to allow within certain limits varying views of ecclesiastical polity, though in this matter I do not conceive it impossible to reach by compromise a uniform

working basis for an effective denominational polity. What I mean is that such differences, for instance, as obtain between the Methodist Episcopal Church and the Methodist Episcopal Church, South, in their views of the episcopacy should not be allowed to prevent the union of the two if otherwise found possible.

Again this union should provide against the danger with which mere bigness may threaten the spiritual life. God have mercy upon us, how shall we provide against that? Perhaps, in the first place, by making some very important sacrificial concessions in order to the creation of the union itself; the spirit of sacrifice drives out bigotry and pride. Second, by guarding against that form of complete corporate solidarity which makes it possible without organic restraint or check for one immense organization by the mere sweep of a majority practically to ostracize a comparatively small minority of earnest protestants (let me pronounce it prot'estants in order to get its full implication) or even trample upon their rights—simply because it (the majority) controls the machinery of the organization. It has not yet been written that ecclesiastical organizations are always moderate and charitable in the exercise of their power.

Who can be sure, for instance, that a majority of the General Conference might not at some time impose a still more autocratic form of government upon the democratic West? The tendency in my judgment is in the other direction. But suppose the case. There would be no constitutional preventive, so far as I am aware, according to the polity of the Methodist Episcopal Church. If that of the Methodist Episcopal Church, South, obtained, the bishops might impose a veto which would at least delay the matter for awhile. *But would they?*

Now, to go a little further into the conditions of a union which can be properly evaluated, and found worth while, we shall have to be very reserved and prudent in all references to the history of separation and of controversies since separation. Unless by way of honest confession, on each side for itself, the less said about these things, the better. This applies especially to the two

episcopal Methodist churches. I know that in taking this position I am opposing a dictum which has been until recently quite generally accepted in my own church. But I am compelled to believe that any discussion of the old issues between the churches would only lead to the renewal of the old controversies and would reawaken a feeling of unkindness which all of us would prefer to bury forever. These issues are not very interesting to most of the people now on earth, and are of very little importance to the spiritual concerns of the coming generations of the reunited church. I am perfectly sure that the representatives of either church will protect its good name and self-respect in any agreements which we may make with each other. And to be perfectly frank I am afraid if we were to go into that business that you would be able to bring as many outrageous charges against me as I could bring against you! We would probably neither of us believe half of what the other said, and there we would be; no progress made and new grounds of offense. No, brethren, we would better proceed as if our respective churches had each a record of perfect consistency up to this time in every way as good as men of our talents and under our circumstances could make it, and in the fear of God organize as best we can for our own time and for the future, letting the past be past.

I have sought to indicate in this broad outline the kind of union which, in the first place, I believe to be practicable between the Methodist churches of the United States, and, in the second place, the values of which can be stated with some certainty and have indeed been more than hinted at in this paper. The organic union which is thus desiderated is in the main that outlined and provided for in the "suggestions" formulated by the joint commission of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church in the meeting held at Chattanooga, Tennessee, in May, 1911. This plan with slight changes has since been proposed by the Methodist Episcopal Church, South, as the basis for further negotiations between the churches in order to their complete unification.

The values of organic union upon some such fundamental principles as these may, I think, with some definiteness be assessed.

(1) In the first place, we will have one church; one in name, in polity, in conditions of membership, in ritual, in general connectional interests, enterprises, and officers, and one in the General Conference which shall, under constitutional limitations, have full legislative power over all connectional matters. The organic oneness of such a church cannot be denied.

(2) In the second place, provision will have been made for efficient administration through a subdivision of legislative and administrative work in the arrangement for Quadrennial Conferences which shall meet in separate jurisdictions. In these Conferences many things of importance can be done which would altogether overwhelm the General Conference if brought to it from all quarters. Too hasty legislative action can be prevented, and the number of important bills which die on the calendar can be decreased. Local interests can be guarded with much more efficient care, local sentiments regarded in matters that affect local concerns, and some of the dangers of bigness averted.

If any shall continue to say, as unfortunately it has been said, that the proposed subdivision into jurisdictions with Quadrennial Conferences will annul the organic unity of the church, I answer, that is not the intention and will not be the outcome. Lines between such various jurisdictions will no more affect the question of the oneness of the church than the boundaries of Annual Conferences do now, and no more impede the flow of Christian love than the invisible lines of conventional geography hinder the flow of the rivers or the movement of the tides. The one great purpose of this provision of the plan is to secure wise adaptation of the organization to the life of the people and efficiency of administration.

(3) In such a united church there would be possible great economies in the use of men and money. Church papers might be consolidated and improved and made to render better service

at less cost. The educational institutions of the church might be better systematized and some of them would doubtless be better supported. There would be greater economy in missionary administration and a great saving in church extension. One great theological journal or Review would serve the whole church. One Sunday school literature would be everywhere used. And on the whole fewer of our strongest men would be withdrawn from the pastorate to serve in special connectional relations. The abatement of duplications would give us more men and tend to do away with "supplies" and to raise the standard of efficiency in the ministry.

(4) But the highest value of organic union upon some such plan as this would be found in the removal of unhappy rivalries and unchristian competition, in the joy of a reunited membership and ministry, in the sense of Christian triumph over old discord and bitterness, in the new access of religious vitality through the conjunction of the various streams of denominational life, in the overwhelming victory of love over distrust and suspicion and faction in the achievement of the greatest unification of separated Christian forces in the history of the church. The far-reaching and gracious contagion of trustful friendship would spread from church to church, from section to section, from man to man, till there would be no North, no South, no East, no West in the love of Methodists, but all should be one in Christ Jesus. The respect of the world would be recovered. The mouth of scoffers and critics would be hushed. The impediment to closer relations between all Protestant Christians which Methodist division has presented would be removed. The evils of sectionalism would be largely abolished; the union between once warring States in this nation would be all but perfected. The appeal of the church for peace between nations would be tremendously strengthened. The influence of Protestant Christianity would be increased. Can any one doubt that the bliss of the fathers of the church would be augmented or that there would be joy in the presence of the angels of God?

Brethren of the Methodist Episcopal Church: Our two

churches are identical in doctrine and have a common origin and a common life and history during the first sixty years of their existence. They differ in polity only in minor matters of executive detail—insignificant evolutionary developments since their separation into two. They are to all intents and purposes the same church, confessedly so. They are not mother and daughter, they are not twin sisters, they are not even quite like branches from a common stock. They are like a tree rent in a storm throughout the length of its central trunk, but miraculously vital enough to preserve some abundance of life in the separated fragments, the branches from which stretch across each other in unsymmetrical entanglement. For the most part we have each of us been engaged in insisting that the branches from our side should be allowed to grow across the line of separation, however much of a snarl of sprigs and leaves they might produce, or however much, like parasitic growths, each should prey upon the other. Later, under the terms of federation, we have developed a rather intricate machinery for trimming these entangled branches, each side guarding its own with jealous and suspicious care. We have not yet tried the skill of the “surgeon for trees” for the reunion of the separated and fragmentary bodies and the healing of the breach by a cement which would restore complete and vital union and which would make possible the pruning and training of the branches which would contribute at once both to symmetry and strength. Brethren, let us bring together and heal the disjected members of this tree of ours, that it may more truly be called a “tree of righteousness, the planting of the Lord, that he may be glorified.”

There cannot be any doubt that he had the mind of Christ who long ago appealed to the discordant factions of the church which he himself loved most of all: “If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfill ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other

better than himself; not looking each of you to his own things, but each of you also to the things of others." Brethren, upon this basis if we will we can unite the separated fragments of our beloved Methodism into a whole, into a great, puissant, glorious church; beautiful, strong, majestic like a temple of the Lord, polished after the similitude of a palace, builded upon immovable foundations, lighted by the lamp of the Spirit, filled with the harmonies of united praise and thanksgiving, fragrant within with the incense of adoring love, fitted to be the dwelling of God among men.

THE COMPARATIVE VALUES OF FEDERATION AND ORGANIC UNION

C. H. PHILLIPS, D.D.

FOR many years there has been a desire for concerted action among the different Methodist bodies upon questions that would prove advantageous to the kingdom of God, promote the spirit of brotherly kindness and encourage cooperative methods that would lead to a closer union. The spirit and genius of Methodism have been excellently adapted to gospel propaganda, to the extension of Christianity and to the spreading of scriptural holiness throughout the land.

God used John Wesley as an instrument to better the moral and social condition of the people of England. Methodism, as founded by Mr. Wesley, has wrought well, and it will accomplish more in the future as its forces are consecrated and united to the task at hand. The organic union of the different Methodist bodies is an ultimatum for which we should all devoutly pray.

Federation has accomplished much toward effecting a better understanding among the various Methodist bodies as they have labored together in the same fields. Concentrated action, cooperation, and mutual understanding have lessened friction, angularities and asperities among us, and Christian ethics and brotherly courtesy are working wonders in the way of eliminating non-essentials so that a larger future can usher in a brighter prospect for our common Methodism.

This spirit of federation in our churches is, after all, but the irrepressible yearning for organic union, and in some instances had led to it. The federation encouraged at the second Ecumenical Conference between Great Britain and Ireland, the United States including its missions and mission Conferences, Australasia with Polynesia and its other missions, and Canada

with its various bodies, resulted in good and to the furtherance of the cause of Christ, to which they were committed.

In recent years the Methodist Episcopal Church and the Methodist Episcopal Church, South, have been planning for a closer union through the federation process. Federation tends to Christian unity, Christian unity to Christian union, and Christian union to organic union. Whatever estimate one might place upon the good that has come to the various Methodist bodies by the principles of federation, it would be impossible to place the proper estimate upon the good that would come to the same bodies if they were bearing one name, living in perfect harmony and in the spirit of peace and unity.

Federation has enabled the different Methodist bodies to better conserve their interests and the cause of evangelical Christianity to labor in the same fields with as little waste as possible of energy and means through duplication of effort, and has prevented rivals from harassing each other where they have worked together in the same territory. But the value of federation is seen also in other fields of activity. It saves money, prevents unseemly contentions, increases efficiency, conserves the labors of evangelists, secures harmony of methods, and devises the best plans for the largest possible results.

In the Washington Ecumenical Conference twenty-five years ago Dr. J. M. Buckley said: "We wish to promote a spirit of unity. We wish that organic union, if it ever comes, shall come first as the blade, then as the ear, and then the full corn in the ear." I suppose this spirit of federation which we have had during the past has been the blade and the ear and must ultimately lead to the full corn in the ear—organic union.

But the principle of federation has been practised not only by the Methodist Episcopal Church, the Methodist Episcopal Church, South, and other Methodist bodies distinctly among white people, but also among Methodists as represented by the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches. The value of this cooperation appears when I tell you that we have made it

exceedingly uncomfortable for ministers who would leave either of these churches under charges and attempt to connect themselves with another. A short time ago a minister of the Colored Methodist Episcopal Church withdrew with some members and made an effort to join the African Methodist Episcopal Church. He carried some five or six hundred dollars belonging to the church which he had left. But the African Methodist Episcopal bishop to whom he applied refused to receive him unless he returned the money. After some delay this was done and he and his followers were received. In addition to this, these three churches agreed to publish a common hymn book and catechism; that ministers should subscribe for the church organs of the three denominations; that the bishops of the respective churches, having Conferences in a contiguous territory, should endeavor to so arrange the holding of them that they may be able to associate with each other when possible. While these and other agreements have not been lived up to, they nevertheless indicate the growing desire for a closer relation.

But, after all, cooperative movements and federative methods have not always proved satisfactory. The terms of agreement have often been broken and the ends sought did not obtain. However, in the absence of organic union, Methodism could have employed no agency so effective for reducing friction, promoting efficiency of equipment and minimizing the waste of men and means, as through the channel of federation. We have observed that "the fairest bloom of vegetation and the richest fullness of organic life spring out of a state of confusion and chaos, when the elemental powers, after a long struggle and conflict, settle at last into a state of harmonious equipoise, unite and fructify, and, in some creative moment when the great struggle is over, give birth to new and more beautiful forms of existence." So may it be with the divisions of our common Methodism. Some day we shall care less for the traditions of our individual churches; we shall sacrifice our church-individualism and sectarianism for the larger results that would accrue to a united Methodism; we shall throw off non-essentials, trifles, and selfish-

ness that have kept us apart, and organic union will be the result.

Federation has most assuredly achieved something wherever it has been tried, but organic union would accomplish more. As long as we federate, we maintain and encourage our separate existences and stultify the genius of our Methodism. The union of our churches would be organic: and if organic, vital. But back of this union and the very germ of it must be spiritual unity, and spiritual union is opposed to a union by coercion or mechanical appliances.

This question of union is one that requires the wisdom of all our leaders and the best energies of our churches. We know that we must reach this goal by a slow, steady tread. What would give our common Methodism such dignity, power and sublimity as to have one white and one Negro Methodist Church, presenting a solid phalanx against the rulers of the darkness of this world and against spiritual wickedness in high places? A united Methodism, with her conservation of resources, mobilizing all her once diversified forces with the greatest possible efficiency against error, prejudice, superstition, ignorance and all that is unseemly, and in favor of education, righteousness, the spread of Christianity, and all that is uplifting, would prove an invaluable factor in the solution of all questions of reform, in the destruction of the liquor traffic, and in the adjustment of all social and labor problems.

Methodism, rich in heritage, pure in doctrine, real in charming romance, spiritual in its evangelism, has had a marvelous development. But who can say what would be the fruits, the possibilities of the organic union of American Methodism? While we dare not imagine all the good results that would obtain from such a combination, this much we do know: first, the resources and energies employed by the various Methodist bodies in maintaining rival interests would be set at liberty for the larger and more worthy task of aggressive gospel propagandas, the strengthening of our stakes, the expansion of our Methodism, and the hastening of the coming of our Lord; second, whatever

reproach our divisions have invited and brought upon the church of Wesley would terminate with organic union; third, it would conduce to the saving of time, money, men, and labor in carrying forward the work of the church; fourth, whether large or small, it would be a contribution to the fulfillment of our Lord's prayer—"that they may be one as we are one"; fifth, it would better prepare us to meet the necessities of our existence, and with our vision uncircumscribed and our sympathy uncontracted, we should have a larger sense of responsibility and of the greatness of the work to be performed; sixth, organic union would give us a loftier, larger life in Christ, a fuller enjoyment of his spirit, a deeper sympathy with the purposes of his Kingdom, and with a clearer vision of the vast field of opportunity for religious and philanthropic work, we would accomplish more by commanding our concentrated forces in pressing all our schemes for moral and social reform.

But what of organic union among Negro Methodist bodies? Is it a forlorn hope? Are we waiting to see what the three large white Methodist bodies are going to do? It has been said—and there is no time to differ from those who make the statement—that the Negro is an imitator, the white man an originator; that the white man should lead, the Negro should follow. I venture the opinion that Negro Methodists would be delighted to follow and imitate the three great Methodist bodies of America when they unite. Indeed, their union would make it more easy for us to get together. But whether they coalesce or not, it is my belief that Negro Methodists will not cease to watch, work, and pray till we shall become one mighty phalanx, united for mutual service for God and man. If you ask when shall we have organic union, I reply by saying, many years ago the daughter of a European queen was engaged to the son of the queen of another country. After the engagement, they began to discuss the time of the marriage, and the discussion was so rife and acrimonious that it led to their estrangement and to the complete cancellation of the engagement. The time for organic union is a very delicate and difficult question and must

very largely be left to the evolution of the future. It was Calvin who once exclaimed "Post tenebras, lux." Now is the period of darkness. It dims our view and magnifies the trifles and non-essentials that have kept divided our various Methodisms, and too often have been the prolific source of much of our controversies and entanglements. After darkness, light; after divisions, organic union. For the light of the Spirit of God shall shine out all darkness and throw its soft, illuminating rays far down our pathway as we march on to the dawn of a new day and to the birth of a larger and more magnificent future.

In my opinion, if the Methodist Episcopal Church were to elect two or three Negro bishops and thereby create a leadership for its colored contingent, a leadership that would be peculiar, inspiring, and unlike that which white bishops can possibly furnish to Negroes, it would make a step, a long step, toward eliminating one of the most knotty problems in the consideration of organic union between itself and other white Methodist bodies. These bishops, clothed with authority and prestige, would be the spokesmen of all their 350,000 brethren and, as race leaders different in a sense from any leadership they possess to-day, would be in a position to negotiate terms of organic union with other Negro Methodist bodies.

If we would greet the dawn of the new day to which I have alluded, that shines on the top of the distant mountains, if we would catch the first sounds of the tramping hosts of Wesley as they come marching down the vista of the ages to the music of the world's redemption, let Methodists of all the various bodies give expression to and become advocates of the sentiments expressed in these lines:

**The union of lakes, the union of lands,
The union of states, none can sever.
The union of hearts, the union of hands,
But our Methodist union forever.**

THE COMPARATIVE VALUES OF FEDERATION AND
ORGANIC UNION

FRANCIS J. McCONNELL, D.D.

I AM to discuss the comparative values of federation and organic union with especial reference to the proposed coming together of the Methodist Episcopal Church and the Methodist Episcopal Church, South. The term federation takes its start from organizations like the United States of America in which the people of a country grant to a central federal authority certain powers having to do with all sections of the country alike, while reserving all other powers to the control of separate States. Since the Civil War, however, we could hardly point to the United States as an example of federation, for as a matter of fact the United States has become so thoroughly one nation that the various parts of the country are really joined together in organic union. The British Empire is to-day a better example of actual federation. Various commonwealths, scattered widely over the world, are so loyal to the central idea of an empire that, in a great war like the present, the troops from all the commonwealths are found side by side in the trenches of Europe, but the commonwealths are so diverse in their separate forms of organization as to be, for all purposes which do not infringe upon imperial affairs, distinct nations. The real bonds of the British Empire are sentimental—so purely sentimental, in fact, that there was confidence in some quarters and fear in others that the empire would fall to pieces in time of great war. But the vital imperial advance of recent times has been along the path of federation in the British sense, the source of the strength being that the concerns which really center around the interests of the separate commonwealths are guarded by being left to those separate commonwealths. It would not be especially wise to

attempt to legislate at London for distinctively Australian or Canadian affairs. Of course it will be understood that relations to so-called subject peoples like those of India have no particular relevance to our theme, though even in India whatever measure of success England has comes out of leaving so much to the official on the ground.

Federation, in a word, is a device for getting into as close union as possible bodies of people which have their own interests differing from those of other bodies. All schemes of union have as their underlying aim to make it possible for bodies to do together in the best possible manner whatever things they ought to be expected to do together. Organic union lays most stress on the "together," while federation would leave the bodies separate for the things they can best do separately. Federation is a device for bodies which, while they have marked differences among themselves, can nevertheless get together for the accomplishment of certain aims. Just at present the movement for union of churches is not ordinarily able to get much past the stage of federation. The writer is familiar with two local church organizations which can and do get together in practical community affairs. The harmony in such affairs leads to the question as to why these two bodies cannot merge, especially since their particular community is over-churched. The reason is that one church is filled with rather a modern spirit in its view of the Scriptures and its outlook upon social needs. The other church is pre-millenarian, conceives of the modern view of the Scriptures as false and holds back from important social service lest temporary betterment of the world's condition may put off the day of the coming of the Lord. No preacher on earth could long satisfy the two types of mind. Now the situation between these two local institutions is often paralleled in the situation between entire denominations. The denominations feel that lines of historic religious force, sentimental considerations, temperamental types abounding in different denominations, are worth preserving. They are willing to cooperate with other denominations but not to merge. Consider the fact that even the

governmental schemes of various church organizations have to a large extent their bases in profound psychological differences between human beings. The Roman Catholic Church has part of its power in that it "settles things" for believers. Some men feel that they have not the training to think things through for themselves, or that they lack expert knowledge, or that it is folly to be debating the same old questions forever. Perhaps a great many Roman Catholics who do not believe in the doctrine of church infallibility in any literal sense see in the church authorities a court of last resort, or a council that gives orders and settles things so that we can get on. Another man believes in democracy, but desires a league with hosts of other men for the carrying out of the plans of a religious democracy. You may find such a man in a Methodist church. Or a third wishes democracy of the New England town meeting type, and he joins an organization which meets his need. Now there is nothing theoretically impossible in getting all these sorts of organization into a federal scheme for the accomplishment of aims which could best be furthered by cooperation, though of course the practical objections from at least one of the organizations named would be insuperable. The worth of the federation plan is that it aims at preserving what is worth while in the distinctive experience of the several bodies. And we may just as well remember that any scheme of union which does away with diversity of Christian experience and procedure will be harmful in proportion as it is successful. Moreover, an attempt at organic union of denominations without provision for the opportunity for the survival of worthy differences would be doomed to failure. The organization would sooner or later break up for the gratification of the impulses toward diversity. In all these discussions we must think of Paul's word about the diversity of operations in one body. The diversity is to be provided for, and the virtue of federation is that it makes possible cooperation without doing away with the diversity of denominational life.

The question as to whether federation would not be a good plan for the Methodist church of the North and the Methodist

church of the South depends partly upon whether the diversity between the two branches is such that it cannot be preserved except by federation. That there is diversity no one would deny, but the diversities do not concern doctrines, or types of experience, or, in any radical fashion, methods of administration. If there is reason for the organic union of any two great bodies of Christendom, there is reason for the union of these branches of Methodism. Federation between such bodies is not likely to succeed, and that for the reason that the more alike two bodies are, the more it becomes necessary to lay stress upon non-essentials in trying to win members for either church in territory of "competition." If a man believes devoutly in predestination there is ground for trying to keep men away from a church which emphasizes free will—and conversely. There is no reason in such case why the debate should not be dignified. Such a question is dignified; but with churches fundamentally alike the opportunities for dignified competition for members are not numerous. This is one reason why there has been so much bad temper between Northern and Southern branches of denominations which meet in rivalry on a border line. The further reason for deciding against federation for Northern and Southern Methodism is that such approaches as we have already made toward it have not been over-successful. To amount to much a Federal Council would need to possess powers large enough to veto the action of a home missionary board of one branch seeking to plant churches in the territory which another branch might claim for itself. When a Federal Council meets to discuss the relations of the denominations at particular points on a border and then must needs adjourn for fear that an open-and-above-board discussion will threaten the peace of Methodism everywhere, it is about time either to abandon federation or to advance to something beyond.

Can we go forward to organic union? Such union in its most literal terms would mean the complete merging into one organization by merging general conferences, boards of bishops, benevolent boards, publishing concerns, etc. We already have

practically a uniform set of requirements for admission to the churches and for admission to the ministry. Union stated in these bald terms might be out of the question just because of the very unwieldiness of the resulting conferences or boards, but "union straight" calls for just as close an approximation to such merging as possible. Whatever valuable differences there are between the branches should in any scheme of union be preserved. That is what the bishops of the Methodist Episcopal Church implied when at their meeting at Des Moines in 1915 they pronounced in favor of any plan of real union which would guard the rights of any minority coming into the union. A worthy distinctiveness of life in any section of the church should not be overridden just because it may be the distinctiveness of the minority. The plan suggested by the Church South as a basis for discussion has not met with great favor throughout the North, but somewhere between that plan and an outright merging which might threaten absorption of a smaller group by a larger, a working plan can be devised which will measurably well meet the actual needs.

What results, good, bad, or indifferent, may we reasonably expect from a real union of the two Methodisms?

The first good we are apt to think of is economy of management of financial interests in benevolent boards, the abandonment of schemes which involve reduplication of church enterprises and the like. In the long run such results would no doubt ensue, but it would be well not to be over-hopeful of immediate results. There need not be needless reduplication in the future, but there would be difficulty about closing churches now actually in existence. Congregations which have listened to the Southern or the Northern accent will prefer the one to the other for some time to come. Nor must we be too optimistic about the economy which will come from merged benevolent boards. Much of the talk about union proceeds on the assumption that vast economies will be manifest at once. We do not share such expectation for the immediate future. It will take ten or twenty years to get noticeable results in economy.

But we are not advocating union for economy's sake. The economy argument has been a bit overworked. Even if the new plan would result in larger expense in the end it might be well worth adoption. We pass to consider the possible and probable effect of union on the attitude of the two branches toward the Negro problem, the question of social service, the effect on general evangelistic and missionary advance, and, to mention a single administrative concern, the attitude toward the episcopacy.

The Negro problem has been supposed to be the chief barrier to union between the two churches. It is very likely that each side fails to discern just how greatly the attitude of the other has changed on this point in the past twenty-five years. The Northern man fancies the Southern as still thinking of slavery, whereas the mass of Southern Methodist preachers of to-day never saw a slave. And the Southern man imagines that the Northern man takes an utterly impracticable and visionary view of the Negro. The effect of union would have to be a getting together. Suppose a Southern church should cease to insist on the separation of the Negroes into what would be practically a body of their own. If the proposal of the Southern men to set the Negroes off by themselves means anything, it means a very considerable compliment to the Negro. It assumes that he is now capable of essentially democratic practice, or that he soon will be—for no one supposes that the Southerner has proposed a plan which he thinks will make the Negro question worse instead of better. But suppose, we repeat, the South should not insist on separation of the Negro. Suppose the Negroes remain as they now are in our church. Inasmuch as Southern bishops now preach in the pulpits of colored ministers it is hard to see why they could not hold Negro Conferences, but suppose that it is not wise, as tending to raise harmful issues. Is it not to be believed that a board of bishops or a college of bishops—or whatever the new name might be—would have sense enough not to send bishops to preside over colored Conferences who might have conscientious principles against rendering such service? Cannot something be left to the good sense even of bishops? If

there were in the Northern board of bishops to-day a British-born brother rabidly furious against Germany in the present war, is it very likely that the board would insist on such a brother's holding a series of German Conferences? But the discussion of the Negro question in one board of bishops made up of men from North and South, or in one General Conference made up of delegates from North and South, or in one home mission board made up of representatives from North and South, might be of immense benefit both to North and South.

It may be possible to put the difference between the attitude of the present-day Southern Methodist toward the Negro and that of the present-day Northern Methodist in a word—the Southern attitude tends toward the so-called paternalistic as the word is used in discussion of social progress, and the Northern professes at least to tend toward the fraternalistic. The Southern Methodist does not desire to hold the Negro in any sort of bondage. He desires to help him and he does help him. The writer of this paper knows many ministers of the Southern church, men of the thoroughly Southern point of view, who go repeatedly into the pulpits of the Colored Methodist church to preach. The danger in the paternalistic attitude is that it tends to resent signs of growing independence in him who is the object of its care. That has been and is the trouble with paternalistic governments and paternalistic industrial systems, and paternalistic orders of society the world over. And at the first sign of growing independence the social question arises. The fraternalism of the Northerner, on the other hand, is not always willing to look facts in the face. When the Northerner goes South to live he is altogether too apt to assume an attitude toward the Negro which is as over-lordly toward the Negro as that of the Southerner, with a Southerner's kindliness left out. Paternalism is usually willing to look facts in the face, to find what can be done to help in a particularly evil plight. Fraternalism's temptation is to float in the air, with an abstract doctrine of the brotherhood of all men without a willingness to see just what

is the trouble with some of the brothers. The Northern Methodist does not always see the actual situation of the South, does not always realize how much the Southern man is doing to relieve that situation. The Southern man does not see that the Northerner is really standing for a democratic ideal which the Southerner might accept even for the Negro if he saw better the real meaning of the ideal. The narrower social aspects of the question—social in that sense which we have in mind when we talk of social equality—we shall have to leave to individual and public conscience North and South. But that is where it is in any case. If the Northern man believes in social equality for the Negro, let him practice it in his own home. If the Southern man does not believe in it, he will be less apt to denounce the Northern man who does if he and the Northerner are brothers in the same church.

Now what promises a more speedy amelioration of this difficulty—union or federation? Union certainly provides for a better chance for mutual understanding. Federation, or any scheme which would sharply separate North and South, would tend to perpetuate too strictly the attitude of the distinct sections—and we would go on in the same old ways of mutual misunderstanding. The man of the South would have to keep on telling us the great benefit which has come to the Negro through Southern contacts and the man of the North might have to keep talking about the great cause for which our fathers died. And we might not be moving ahead very rapidly—no matter how correct the history on the one side or how eloquent the oratory on the other. So far as the Negro question is concerned there is fast coming to be a basis on which the Northern and the Southern Methodist can agree, at least to such an extent as would make living together in organic union successful and happy. The Negro is making for himself a basis for development in industrial skill and effectiveness. This is not the full solution of the Negro question, but it is a long step. One difference between North and South is to how far Negro progress shall go, but that is not for the immediate present. No one nowadays talks of

absorption of the Negro by the white; practically every one agrees that provision must be made for Negro progress. Much as we may deplore social ostracism for the Negro, he can rise in genuinely democratic progress without admission into white social circles. It would throw a certain type of capitalist in this country into convulsions to be told that he should throw open his home to members of trade-unions, but the convulsions would not hurt the trade-unions, and the trade-unions are the clearest examples of democracy-at-work which we have. The illustration does not of course provide a complete analogy, except that social recognition is not so mighty a determining factor as we sometimes think.

This brings on the wider social effects of organic union of North and South. What will be the effect on forward movements in theological and social thinking in bringing together a South which somewhat prides itself on its conservatism and a North which prides itself on its progressivism? If honest confession is good for the soul, the writer will do his soul the good to say that it has been at this point that he has feared the union of the two branches of Methodism. But while there is peril here a closer examination would show that the peril is not of a sort which ought to keep the South and the North apart. The theological schools North and South are about alike in their acceptance of scientific method in general and of the modern historical approach to the study of the Scriptures in particular. The battle over this particular point has been won North and South even though many church fathers North and South are not yet aware of the fact. Among the men who are to supply the leadership North and South during the next twenty-five years there will not be any serious quarrels in theology.

The situation as regards the broader social movements is more serious. These movements all alike root in the trend of the times toward modern democracy. As a simple matter of historical fact the sweep toward modern democracy has been more extended and pervasive in the North than in the South. The

century-old differences in social organization, admitted evil economic after-effects of slavery and the crippling of the South in war and reconstruction periods, the east and west directions of commerce—these and other forces have made the population currents swing around the South rather than sweep over it, so that the progressive tendencies of the time have not had the power in the South, generally speaking, that they have had in the North. Of this situation the fact of a politically solid South is one indication. Would a General Conference composed of delegates from the South as well as from the North get back of a social creed with genuine determination?

Our question is between federation and union. Federation would tend to leave the peculiar social situation in the South more nearly what it is. The South herself complains of the forces which isolate her. There would clearly be more isolation under federation than under organic union. It is possible to reply to this that the speed of a marching column is set by the most slowly moving troops, and that any part of the church moving faster than the others would have to slow down. This might be true as to concerted action, but after all progressiveness is more or less a matter of "spots." Ministers are responsible to their Annual Conferences for their views and the differences between Conferences in the North are very marked. The same is true of the South. If we can get rid of the line between the North and South, so that the sectional question does not come up, it may be much better in the long run for all forms of progress. And the difficulty in all these social questions is that progressives get into a holier-than-thou attitude which is righteous enough but not good enough. It is very easy for the man of the North to become critical over Southern conditions which he does not understand. Considering the disadvantages to be overcome at the start, it would be hard to match the general social progress of the South in the last fifty years. Moreover, the union of the South with the North in schemes of social betterment is sure to help the North. We may call the South old-fashioned if we will, but the North is in some quarters so new-

fashioned as to be in danger of leaving the principal things behind. Modern social movements are so given to considering actual programs as to be in danger of omitting the religious emphasis. Northern social endeavor very much needs that reverent emphasis upon the place of religion as such which is so much a part of the thinking of the South. The South is more likely to keep the idea of God as God uppermost than is the North. And again the North has suffered a veritable plague at the hands of those who have interpreted efficiency as just the power to get things done without much regard as to whether the things are worth doing. In spite of the Negro question and everything of the sort, the service which the South can render the North in the emphasis upon the dignities of manhood and womanhood as such, upon the courtesies that should obtain in the contacts of human beings, and upon the need of taking time to enjoy human existence as such, is beyond calculation. In a sense the South needs to be speeded up, and in a sense the North needs to be slowed down—slowed down enough at least to ask more often the question as to what social effort is for. Real social service by the church is the emphasis on the supreme importance of the human values. In the accent on this general worth of humanity the North and South can come very close together.

The supreme advantage of union will be intangible. It will have to do with effects in the sphere of sentiment and opinion. The spread of the Kingdom at home and abroad will be furthered by such a vast mass of Christianity presenting a common front. We rail at the ignorance of the man of the street as to the slightness of the differences between denominations, and at his mistaken conceptions of the churches as warring with one another—mistakes which are increased, by the way, by those unwise advocates of church union who speak of the churches as if they were fighting one another. The quickest way to remove these false notions is to remove their cause. The differences between denominations may seem trivial to us, but if they lead to false notions on the part of the world, we should aim to get rid of

them. The conquest of the world is largely a conquest of the opinion of the world. Christianity needs, especially in the sphere of evangelism, such a movement toward unity on the part of the churches as will leave nothing before the thought of the men whom we expect to win except the claims of the Lord Jesus. And what is true in evangelism is preeminently true in missionary effort. The statement of truth should be narrowed down to the simple cutting edge, and back of that cutting edge should be all the mass which we can assemble. The instruments and the machinery of the denominations should as much as possible be kept out of sight. It is not to be wondered at that outsiders in Christian and non-Christian lands think that denominational differences are more important than they are if they are important enough to account for the failure of the churches to get together in great evangelistic and missionary campaigns. All warfare is in the end a warfare against opinions and sentiments. The best way the church can combat the misunderstandings which outsiders have as to the nature of Christianity is to remove the causes of those misunderstandings, and to leave only the figure of Christ in the world's field of view.

From these more important considerations we pass to something of less consequence indeed but of very real interest to every Methodist North and South. What will be the effect of organic union on the episcopacy? If it be objected that this is to descend to the discussion of a mere piece of church machinery, let us not forget that this piece of machinery is important enough to get its name into the very title of the churches themselves, and that the whole history of both branches of the church thus far has been inextricably interwoven with the working of the episcopacy. So much is this true that many non-episcopal churches to-day think they see in the practical success of Methodism a proof of the efficacy of the episcopal system. One of the foremost leaders of a denomination which is composed of churches each independent in organization and all fiercely intolerant of any sort of supervision, told the writer some time ago that the only hope he saw for his denomination in its missionary work was some

kind of bishopric, though he felt that the word bishop could not be used.

The Methodist bishoprics North and South are of two types. The Northern is more democratic, the Southern more autocratic. It will be understood that we do not use the term "autocratic" in the sense of arbitrary. Apart from the fact that the Southern bishops have a sort of check-power on General Conference legislation, the bishoprics North and South are indeed theoretically almost alike. In practice, however, they are rather far apart. The Northern bishopric has inevitably been subject to the democratic currents which have been running so strongly through the North. In making appointments the Northern bishop is more commonly a judge or an arbiter than is the Southern bishop. The Northern bishop will pay more attention to a church committee than will the Southern bishop, even though General Conference resolutions call all such procedure unmethodistic. The Southern bishop will stick more closely to the practice of original Methodism and keep matters more tightly in his own hands. This is no criticism upon any persons concerned. We are speaking wholly of systems. There are Southern bishops who would prefer to work under the Northern system, as there are Northern bishops who would prefer to work under the Southern system.

Under union we may expect that the bishopric will be increasingly responsive to the movement of democracy the country over. Some prophets say that the final effect will be a time limit on the episcopacy, and others say that the effect will be toward a larger and a larger board. Neither of these suggestions seems in line with modern democratic tendency. Anything which suggests rotation in office is democratic only in outward appearance, as is also a board so large that individual responsibility is overshadowed. The idea of democracy to-day is to get the will of the people who compose a particular body into expression and action. The fundamental interest in Methodism is with the millions of Methodists—not with the ministers primarily, and certainly not with the bishops themselves. The democratic move-

ment is toward as small executive bodies as possible, with large appointing power, the executives subject to recall. Should Methodist bishops be subject to the operation of a straight recall on the general question as to the desirability of continuing this or that individual? The only answer to this question is another—Why not?

But this is only one side. Under union we may expect the Southern view of the bishops to have an influence in the North. The South looks more to its bishops for general denominational leadership than does the North. It is true that the North has much to say of what it expects of its bishops for the entire denomination, but along with the Northern tendency to hold a bishop responsible for a particular area there arises some criticism when he attempts anything outside of that area. The criticism is wise if it concerns a refusal of the bishop to do his full supervisory duty toward his area, or if he engages in work which does not bear directly on the advance of the Kingdom. It is not wise when it would seek to limit a bishop in his preaching or in his interest in schemes of general importance, or in his ministry to colleges or to any bodies of larger reach than that of his area. It is not wise if it narrows him so that his opinion on an affair of the entire denomination is without weight, or so that he has no time to aid in evangelistic or intellectual or social advance which concerns the church as a whole. We may expect the Southern view to check the Northern tendency to make bishops partisans of areas. The area plan ought to stay, and the direct authority of a bishop may well be narrowed to an area. On the other hand, every inducement should be employed to make it possible for a bishop's influence to touch the entire denomination. A bishop's influence depends, of course, on what he is and not on his authority. The bishop should feel that the entire denomination is a possible sphere for his influence.

A SUGGESTED WORKING PLAN FOR METHODIST UNION

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A SUGGESTED WORKING PLAN FOR METHODIST UNION

JOHN M. MOORE, D.D.

DURING the last forty years of more or less serious effort at the union of the Methodist bodies of the United States there have been three plans promulgated: one the mother church plan of absorption, one the Scarritt plan of division into sections with independent General Conferences, and one the joint commission's plan of unification by reorganization. Of the three, only the commission's plan is in any way feasible or desirable. The mother church plan was very simple. One church was to be the mother and the others were simply to come into her fold without requiring any change in her name, polity, methods of operation, or interpretations of history and the powers of the Conferences. The game was simple enough, but the others would not play, for reasons which they promptly announced and maintained. The Scarritt plan, so named because it was first proposed by Dr. Nathan Scarritt, was vigorously supported by Dr. D. H. McAnally, the distinguished editor of the *St. Louis Christian Advocate*, and Dr. W. P. Harrison, editor of the *Methodist Review*. The plan provided for four grand divisions—Eastern, Southern, Western, and Colored—under four independent General Conferences, the whole church to be bound together by an advisory council, representing Conference districts, without any authority and limited to the discussion of interests common to all.

It seems a bit remarkable that any one could have ever supposed that such a proposition could gain favor with a great church conscious of its own powers and ambitious to become a world-wide ecclesiastical force. There may be some doubt as to whether these distinguished promulgators of this partitioning

plan entertained any hope of its acceptance. They may have promulgated it simply in rebuttal to the equally extreme and unacceptable mother church plan. So far as I know no one in the Church South to-day would advocate the Scarritt plan or anything like it, notwithstanding the fact that my distinguished friend Dr. Claudius B. Spencer has published in a book the statement that if the commission's plan of unification is adopted the dream of Scarritt will be realized. If the two are the same—which I stoutly contend they are not—then I must be allowed to revise my course and vote to put an end to our present negotiations on the basis of the commission's plan.

The mother church plan has been revised somewhat and for it has been substituted a plan which is championed by Dr. C. B. Spencer, if I have properly understood him, in his little book which he declares he wrote "in behalf of the organic union of American Methodism." By this plan the Methodist Episcopal Church, South, the Methodist Protestant Church, and any others who may so desire are to come into the Methodist Episcopal Church with its name unchanged, its interpretations of the supreme power of the General Conference accepted, with its episcopal areas and districting system indorsed, with its manner of dealing with the Negro approved, and with its general polity as to preachers, Conferences, boards, and such sanctioned, and with a sort of Supervisional Conference for episcopal areas that would be largely inspirational and advisory with the possible power of electing members to one of the two houses of the General Conference. This plan has the virtue of simplicity of consummation, if ever adopted, and Bishop Neely, in his recent strange book on American Methodism, naïvely intimates that his church foresaw the possible acceptance of some such plan as far back as 1896 and put into the Discipline a paragraph on "union with other churches" by which any body of Christians agreeing in doctrine with the Methodist Episcopal Church may be made a component part of that church.

The editor of *The Christian Advocate* (New York) spoke very plainly recently when he said: "Too many Methodists who

honestly think they are in favor of union have really never conceived of a united Methodist church which shall be anything else but the Methodist Episcopal Church on a large scale. It is because the other proposed elements in the union plainly see this that they are looking about for a plan of union in which the rights of the minority shall be safeguarded." Bishop Cranston in his Boston address recognized this same state of mind when he said: "Here is the crucial question: Is the Methodist Episcopal Church great enough to give to other divided communions, which, like our Methodism, hold the essentials of unity, the inspiration of a great example, or will she insist that as a condition of union the other Methodist bodies, so often invited to consider terms, must, if they come, pass under the domination of her numerical majority?" Let me say frankly that these distinguished representatives of the Methodist Episcopal Church have spoken what is in the mind of many a member of the Church South. Dr. T. H. Lewis, of the Methodist Protestant Church, in his memorable fraternal address to the General Conference of the Methodist Episcopal Church in 1908, gave expression to the prevailing sentiment of the smaller Methodist bodies: "You do not expect, and we do not understand that our membership, churches, Conferences, and institutions are simply to be emptied out of one bag into another. You are big enough to hold us, but too big to want us in that fashion." That is what church union has usually meant. We have a recent example of this in the union of two sister denominations. The man who does not realize that the unification of American Methodism must be an entirely different thing from the merging into one of the existing churches of all the lesser bodies is hardly prepared to discuss advantageously the question of organic union.

Our progress in promoting the unification of American Methodism in recent years has been severely retarded by two extreme beliefs, firmly fixed in the popular Methodist mind; namely, that the Methodist Episcopal Church would never agree to any plan but that of practical absorption, and that the Church South would agree to none that failed to provide for autonomous divi-

sions, one of which shall include practically all her territory and membership. The reason that the proposal of organic union has hitherto never met with favor in the South, and even the present movement is held in disfavor by some, is because of this fixed belief that union in the end will be nothing less than absorption. These two fixed beliefs must be removed from the popular mind by the adoption of a plan which, as the bishops of the Methodist Episcopal Church have said, shall provide ample and brotherly protection for the minority. The discussion has now reached the stage where the plan of unification is of primary importance. Do the joint commission's suggestions contain the basic principles for a working plan? If not, what?

Many men in the North who have discussed the joint commission's plan, have condemned it in the popular mind by simply calling it the Southern plan, the Scarritt plan, which means autonomous sections with the practical preservation of the Church South intact. Bishop Hartzell speaks of the plan as a scheme of the Church South to accomplish its old desire. Bishop R. J. Cooke, in *Zion's Herald* recently, says: "The South in this plan will not trust the North. It consolidates itself, but cuts up the rest. No section is to trust the other to make laws, rules and regulations for the whole. Each shall make its own laws. In this plan the supreme General Conference at bottom is nothing more than a clearing house for the boards. What spontaneity of thought or feeling is there in such a document? It is a union by disruption. Instead of the union of Methodism, we have the disruption of Methodism. It is an impossible ultimatum, and could never be a finality. The Methodist Episcopal Church is invited to commit suicide. It is to carve itself, under the guise of reorganization, into segments, fragments, divisions, each segment to think itself a unit, in itself independent and yet dependent, with about as much unity in a collective whole as there is in a scrap heap." In my opinion Bishop Cooke has woefully misinterpreted the commission's plan and has utterly misconstrued its provisions. He evidently has confounded this plan with the Scarritt plan, the old bogey.

Dr. Spencer in his book assumes as fixed the boundary lines which are to make what he calls the "trisection of the United States into three independent areas," giving to the Southern area all the Southern States west of the Mississippi River as well as the east, and shows what of the membership of the Methodist Episcopal Church will fall into the lap of the Methodist Episcopal Church, South, and what of the membership of the Methodist Episcopal Church, South, will fall into the lap of the Methodist Episcopal Church, and then bewails the loss to his church. Has any Southern church body or representative said that the lines which Dr. Spencer accepts as fixed will be demanded. No, he simply has before him the old bogey. I declare to you, here and now, Mr. Chairman, that we want no divisions in territory or administration that are not fair and feasible or that tend in any way to produce or promote separation. While we want no absorption of any by the other, and could not indorse any semblance of such, no plan would be acceptable to us that did not establish a genuine union beyond the shadow of a doubt. In name, in doctrine, in spirit and purpose, in policy, in administration in service we want one Methodism—in which every member of the existing churches will everywhere feel equally at home, happy and contented. Speaking for myself, but I believe voicing the desire of the leaders of the Church South, we want one supreme lawmaking body for the entire church and no mere advisory General Council, one book of discipline, no legislative powers in any jurisdictional conference such as to make possible the impairment of the unity of the church, one college of bishops, however elected, to be general superintendents of the entire church, and if the commission's plan prevails, we desire only those territorial lines which are just, honorable, and in accordance with the highest interests of American Methodism and the kingdom of God. If we have understood the commission's suggestions, which our General Conference has approved as a basis for negotiations, these provisions will result from the adoption of the proposed plan of unification by reorganization.

Here I might say that it is interesting to the Southern Meth-

odists to note that the Northern Methodists almost always refer to the commission's plan as the plan proposed by the Church South. The truth is the Church South had only nine representatives in the joint commission's membership of twenty-seven. Why should they have all the honor of the suggestions? The General Conference of the Church South did not change the plan in any way except to express its preference of the two names proposed and to make a substitute suggestion regarding the Negro membership. However much the Church South might wish to claim the plan, the honor belongs to the joint commission. And **it is no small honor.** Since its publication, five years ago, it has been criticized on every hand, but no writer or speaker so far as I have been able to find out has ever offered a substitute, and to-day it is the only real plan of unification before the churches. Of course several distinguished men have opened a little wider the doors into the Methodist Episcopal Church, but no plan was necessary to that, except Bishop Neely's disciplinary provision of 1896. For fifty years the two smaller bodies in these negotiations have known that they would be welcomed into the membership of that great branch of Methodism, but they have shown no signs of interest in such a possibility. But as soon as the commission's plan was proposed both of the two bodies acted promptly and unmistakably, showing conclusively their favorable attitude toward an honorable and veritable union. In view of this fact and the fact that no other definite and comprehensible plan has been suggested, it seems well that we undertake to find out what is really proposed in this plan and then weigh its merits and demerits, that we may see if it contains the genuine principles of an honorable and substantial union. In this paper I shall try to give my interpretation of what the plan proposes and incidentally to assign some reasons for my belief that it is a valid and commendable basis for a creditable and desirable union of the three bodies represented in the joint commission that have brought it before the churches.

The commission's plan is not complete and was not meant to be. The commissioners were seeking a basis for negotiations and

presented their suggestions to the General Conferences to find out whether or not they were on the line of a possible satisfactory plan. The General Conference of the Church South has said very emphatically "Yes, this is the proper line." The General Conference did not commit itself specifically to every element in the suggestions, but declared that it considered the "plan outlined" as "tentative, but nevertheless containing the basic principles of a genuine unification of the Methodist bodies." The fundamental features of the commission's plan, which is all but unanimously indorsed by the Church South, is the jurisdictional feature and the next in importance is that which declares that "neither the General Conference nor any of the quadrennial Conferences shall be invested with final authority to interpret the constitutionality of its own actions." But this plan must win or lose on the jurisdictional feature. This I heartily favor and consider vital in the negotiations for union.

Before I give any reasons for my indorsement of the jurisdictional feature I want to declare myself on what I conceive to be proper territorial lines. Where shall they be drawn? My answer is, where nature, history, and common sense would indicate. Among the things to be considered are homogeneity of population, business relations, accessibility of various parts of sections to each other, resources for church development, and the largest success of the church. A sense of justice and fair dealing is absolutely necessary to harmony. The boundary lines for the Southern section that are assumed in Dr. Spencer's book would be so manifestly unfair and thoroughly perverse of what unification is hoped to accomplish that it could scarcely be entertained for a moment in this day by any fair-minded man. Rivers, community interests, and political conditions have always established satisfactory boundary lines and we may well have regard for them in this case.

I have never heard a suggestion from any member of the Church South as to where the lines should be drawn. The suggestions here offered are my own absolutely, for which no one else is responsible, and are made with the foregoing principles in

mind. I would prefer four white Synodical Conferences. Five and even eight would be just as acceptable if not preferable. The Mississippi River, the Ohio River, the Southern boundary line of Pennsylvania and the Potomac River, and the State line between Ohio and Pennsylvania would be my boundary lines to form a Western, a Southeastern, Northeastern, and a Central Synodical Conference. I would put in the Central Ohio, Indiana, Illinois, Michigan, Wisconsin, and Minnesota, and would have 1,210,000 members in round numbers. The Northeastern would have 1,225,000 members, the Southeastern 1,600,000 members, the Western 1,520,000 members. These figures include the memberships of the three churches. They are not exact because some Conferences overlap the territorial lines, but they are approximately correct. If there are to be three Synodical Conferences I would transfer Illinois, Wisconsin, and Minnesota to the Western and take away Louisiana, and that Synodical Conference would have about 1,850,000 members. I would add Maryland and Louisiana to the Southern and have 1,805,000 members. The remaining Northern section would have about 1,900,000 members. Let it be remembered that of the 2,090,000 members of the Church South in the United States 680,000, or about one third, live west of the Mississippi River. The Western section is perhaps the most rapidly growing section and if the four-sections plan is adopted, the Western section, because of its immense area, will probably ask the privilege of being divided within twenty-five years. This plan of division can be criticized and will be criticized. But let him who does it present a better with convincing arguments and I will be glad to accept it. These territorial lines should be subject to change that as the church grows the Synodical Conferences may be altered or multiplied as conditions might require.

These Synodical Conference lines would not affect a man's church membership or a preacher's Conference membership, any more than Annual Conference lines. A bishop would be everywhere a general superintendent. Transfers of itinerant

preachers would be effected without any regard to jurisdictional lines. These lines affect nothing except what pertains to Synodical Conference matters. The Synodical Conferences are administrative units, like Annual Conferences, but larger. They should have some legislative powers to meet the peculiarities of the various sections, but the real legislative function of the church should be in the General Conference. The present marked similarity of the two Disciplines, after a separation of the two churches for seventy years, indicates clearly that very little synodical legislation will ever be needed or desired. Property would be held in the name of the church, as now, and not by the Conferences. The General Conference should have the exclusive right to deal with doctrines and ritual. The General Conference should have no electoral powers except what inheres in the confirmation of the election of bishops. The Synodical Conference would elect the editor of its organ (there would be no general organ), any officers for its boards which the General Conference should decide upon, the members of its boards, its members of the general boards, and a certain quota of the bishops, which quota to be determined by a basis which the General Conference may adopt.

No Synodical Conference would elect its own bishops, nor should it be required to elect its quota from men belonging to the Conferences within its own jurisdiction. A bishop is to be a general superintendent, and the entire church may be drawn upon for the proper man, but the sections should be protected in their choices, which are based upon their knowledge of the men that they would choose. These bishops would then become general superintendents only upon confirmation by the General Conference, or as the General Conference might determine. No man could become a synodical bishop unless the General Conference provided for such an office after the manner of the missionary bishop. The general boards and the Book Committee thus constituted by the Synodical Conferences could be empowered to elect their chief administrative officer and any synodical representatives in the officary could be elected by the Synodical Con-

ferences if it were thought best not to have them elected by the general board. Europe, Asia, and South America might have Missionary Synodical Conferences, just as they have Missionary Annual Conferences, with such powers as the General Conference might confer.

Some one may ask what legislative powers will be given to the Synodical Conferences. The commission suggested that the General Conference should "have full legislative power over all matters distinctively connectional and the Jurisdictional Conferences have full legislative powers over distinctly local affairs." The question will arise what are the distinctively connectional and what the local affairs. Evidently the General Conference as the real lawmaking body of the church, and its vital bond of unity would have full power over all matters of doctrine, ritual, order of worship, and requirements of church membership. The powers, duties, and prerogatives of bishops must be defined by the General Conference. The requirements for admission into the itinerancy, the course of study for preachers, the trial and appeal of bishops and preachers, the duties and prerogatives of the various Conferences, the establishment and constitution of general boards, the form of the synodical boards that are to be auxiliary to the general boards—all these belong to the General Conference, as they are connectional matters. The Synodical Conferences are administrative units and will sit as administrative bodies rather than as legislative bodies. In my opinion they should have a prescribed schedule of duties and be presided over by bishops who may be assigned to them by the college of bishops or by some provision made by the General Conference. They will have to do particularly with boards and institutions, boundaries and questions of finance.

Only the Board of Foreign Missions among the general boards would probably be an administrative board. The others would be great boards of promotion and direction. They would lay out the great lines of activity and make the general policies for the interests which they are commissioned to promote and direct, but the appropriations would go to the synodical boards for

administration and supervision. The actual cultivation of the field and the formulation of the plans for the most efficient administration on the field would rest in the Synodical Conferences and their boards. The legislative work of the Jurisdictional Conference would be concerned chiefly with these distinctly local affairs. The universities, colleges, eleemosynary institutions, and systems of finance would be some of the local affairs. The General Conference would have the power to refer any matters to the Synodical Conferences for local settlement which were not considered distinctly connectional. The commission has suggested that these synodical bodies meet quadrennially. Many arguments might be produced to show the importance and value of their meeting biennially, but I will not enter that discussion in this paper. But all these are details that would be worked out by a very large representative commission on unification or a convention, after the principles involved have been agreed upon by the General Conferences.

Why is the jurisdictional feature considered so essential? My answer is, to allay the usual and most obstinate objections to union and to supply an administrative unit which would be absolutely necessary to efficiency in such a colossal nation-wide ecclesiasticism. The outstanding objections to union are absorption, the dominance of the church by stronger sections, the unwieldiness of the united body of 6,000,000 members and covering the earth, and the political possibilities for shrewd men in such an ecclesiasticism. By the jurisdictional plan these objections will largely disappear. In the election of bishops and other church officers all sections would be fairly represented, political practices with their baneful effects would be reduced to a minimum, and the men best qualified for leadership could be known to the electorate. That is very important in the administration of a great church. In a single Methodism, occupying the entire territorial expanse of this country, with a varied population of 100,000,000, and that rapidly growing, with the people differing in mental attitudes, in different sections holding divergent views on the great questions of state, industry, society,

and the church, an intermediary administrative unit between the national body and the Annual Conferences, smaller than the one and larger than the other, is needed for the highest efficiency. The other strong denominations of the United States have State bodies between the national and the associational or presbyterial organizations.

The synodical boards would be able to give better cultivation and more intelligent and effective supervision, direction, and administration than is possible by the national plan. The Church South has been charged with demanding the Synodical Conference because of a selfish motive, but surely these great and commanding considerations are sufficient to refute that charge. The Church South does not believe that her motives are selfish or in any way dishonorable. Whether or not her sentiments and fears regarding absorption are reasonable and well founded, her judgment regarding the unwieldiness of the one church for all, under the existing system, is sane and her position cannot be successfully controverted. Had there never been a division in American Methodism, and the Methodist Episcopal Church now had the 6,000,000 white members in the United States, the necessity would be upon the General Conference to devise and establish some such jurisdictional system as is here proposed in order to the highest efficiency and the most successful administration. The Church South believes thoroughly in the statesmanship of the commission's plan.

The commission very wisely suggested that neither the General nor the Jurisdictional Conference be vested with final authority to interpret the constitutionality of the own actions. Bishop McKendree a century ago advocated a similar principle which Bishop Soule indorsed throughout his long official life. Mr. Justice Anderson, of the Supreme Court of the District of Columbia, in 1912 said: "The highest duty of the church, as well as of the state, is to safeguard the laws of its existence." When it is remembered how a General Conference is constituted it is readily seen how easily, with irresponsible power, it could go beyond its legal boundaries and do hurt to the great system

of Methodist polity. The commission's suggestion seems eminently wise.

I must say that I see no need for two houses in the General Conference. To my mind such a system is useless, cumbersome, bunglesome; it would prolong the session and be expensive; it would perpetuate more or less the spirit of sectionalism; it would make legislation difficult. It is undesirable and even objectionable, because it is needless and burdensome.

What of the Negro? Too frequently have sentiment and prejudice had more influence than have common sense, sound judgment, and genuine religion in answering this question. The real question, to be faced dispassionately and conscientiously by Negroes and whites alike, is what is best for the Negroes and what is best for the whites now and what will be best for both in the future? There are 340,000 Negro Methodists in the Methodist Episcopal and Methodist Protestant Churches, out of a population of 10,000,000. There are about 1,500,000 members in the three independent Negro Methodist Churches (African, African Zion, and Colored). The Negro Baptists are all united in a strong, vigorous, aggressive church of 2,000,000 members. What is the duty of white Methodism to the 1,850,000 Methodists now divided into four competing groups? Some one says take them all into the one big united Methodist church. Why suppose they want to come? Two of the Negro Methodisms were organized in 1816 and 1817 and one in 1870. If they wanted to get into a mixed church, why have they not united with the Methodist Episcopal Church long ago? Has not their action been determined by race consciousness, race aspirations, desire for self-government, and the sincere belief that development in an independent body where their own leaders bear the responsibility will be more rapid than in a mixed body where whites naturally assume leadership and bear the chief responsibility? There are principles here involved which must be recognized if we are to render to the colored brethren the highest service.

It does seem, in view of the existing divisions among the

Negro Methodists and the consequent friction, competition, and strife which are being perpetuated, that the establishment of a united Negro Methodist Church into which the four leading Negro churches would be merged should have primary consideration in the thought and planning of both races. With that in mind we might next consider how that union can best be brought about, be made harmonious and substantial, and so constituted as to give to that great multitude of colored brethren the highest means of self-development, race evangelism, and the broadest equipment for missionary endeavor. Will the leaders of the two independent churches, with their century of history, and the third, with almost a half century of commendable development, be inclined to consider a union that will make them a part of a mixed church whose chief leadership can necessarily never be of their own race? Will not the union of all Negro Methodists, nearly two millions strong, into a great, vigorous body of their own, with their own leaders, church polity and activities, ready to stand side by side with their mighty Baptist sister, present to them a stronger appeal, a more reasonable action, and a more alluring outlook for them as a religious people?

These considerations more than racial prejudice determined the action of the last General Conference of the Church South when it, according to its most matured judgment, recommended the unification of the four branches of Negro Methodism into an independent organization holding fraternal relations with the reorganized and united church. Some one may ask would the Church South agree to any plan that includes Negro membership and Negro representation in the General Conference? I do not know. I would not undertake to speak for so great a body, but it is a fact that the General Conference of the Church South did not vote down the suggestion in the commission's plan that "the Negro membership of the Methodist Episcopal Church, the Methodist Protestant Church, and such organizations of the colored Methodists as may enter into agreement with them may be constituted and recognized as one of the Jurisdic-

tional Conferences," but recommended as a substitute what was strongly believed to be a better plan for the Negroes and for the white Methodists as well. But if the Negro membership of the four churches should express their preference for the jurisdictional section in the great reorganized and united church to an independent organization of their own I cannot believe that the Church South would do other than readily acquiesce in their wishes and behave toward them as becometh brethren to brethren in the Lord whatever their race or nationality.

What action should be taken by the Methodist Episcopal Church in view of its large Negro membership of 336,500? This is a matter altogether outside my province and it would be the greatest impertinence for me to utter an opinion. But perhaps I may be allowed to express a hope that whatever is done, no action will be considered satisfactory or final which does not open the way for the eventual unification of all the Negro Methodists of the four churches. Competition, altar against altar, friction, strife must be done away with them as with their white brethren. To this great cause we should set ourselves as flint. Any action which falls short of accomplishing this great end must be considered temporary. The complete unification of the Methodist hosts in the United States must become a substantial reality before the end we seek shall have been reached.

I have now set forth in simple terms by understanding of the commission's suggestions and some reasons for my approval of the Plan of Unification which has been endorsed by the General Conference of the Church South. It is quite evident that if my interpretations are correct the plan has been woefully misunderstood by some brethren who have discussed it in books and the church press. It is, to be sure, a plan of unification by reorganization, but not unification by "division" or "disruption." It provides for a genuine unity in all essential matters, while it allows for variations only in the methods of promotion and administration in the work of the jurisdictional boards and institutions. There may be a better plan of unification than this proposed by the joint commission, but it has not yet come to

light. I would not declare obstinately that no other plan is possible, but I do declare that this plan is altogether feasible, the unification upon its basis is entirely desirable, because, as I understand it, it contains the basic principles of a genuine organic union of the Methodist bodies of the United States. I commit myself thoroughly to it and will gladly accept membership and service in any section in which I might fall or to which I might be assigned. Should the territorial lines be drawn as I have suggested my lot would be cast with the western section and to it I would rejoice to go and give my remaining years and strength. While I love my native South with an intense devotion, yet there is no section of New England or of the middle North to which I would not willingly go at the call of those in authority. The Methodism of this country would then all be mine and in it I should be everywhere at home.

Of course objections to the commission's plan of unification by reorganization will arise because of the sacrifices which are inevitable. Some man will declare, "We cannot give up our historic name." But what of the others? What is more historic than "Methodist"? and that is common to all. We can adopt that. Another man will object to a certain State falling into a certain section. That is personal. Another will decry the proposed jurisdictional system as too expensive, but only a little calculation will show it to be less expensive than the present system. Methodists who take their bearings from the first half of their separation are fixed in their sectionalism, Northern and Southern, and are poorly prepared to consider or even discover any virtue in any plan of unity. Their cry is always and everywhere, "Leave well enough alone." Only as men are caught up into a sense of responsibility for the Methodism that is to be do they wake up to the call and necessity of new relations. Men must see that the times and conditions require an outspoken loyalty to American Methodism as a whole, and also sincere good will and conspicuous consideration of every branch for every other. That loyalty involves not only patriotism and a sense of national responsibility, but also an enlarged conception

of the duty of the church which can be fully discharged only by the consolidation as well as vitalization of its superb forces. As Methodists we owe it to each other to come to a clear knowledge of what each church really desires and to a clear common understanding of what is really proposed by any church, commission, or individual, that without any suspicion of each other's motives we may be able to act intelligently and spontaneously. To this determined effort we must lend ourselves with earnestness and conscientious devotion. When we have come to understand each other, I confidently believe that we shall be able to say "We be brethren"; and then we shall complete the plans of unification which shall bring us rejoicing into a common Methodism there to remain and to labor to the end of the age.

A SUGGESTED WORKING PLAN FOR METHODIST
UNION

ALEXANDER WALTERS, D.D.

MR. CHAIRMAN: I hail with delight the opportunity to meet with this goodly company of Methodist churchmen who have gathered here to write another chapter in favor of the unification of American Methodism—a religious organization which has done so much for the spiritual, intellectual and material development of our nation.

Methodism, through her ability, energy, and numbers, has taken a foremost place among the mighty agencies which have been used of God to give this nation first place among the peoples of the earth in invention, commerce, and the propagation of the ideals of human brotherhood. It has furnished to the nation presidents, eminent members of Congress, able jurists, conscientious and capable State officials. Many of the professors of the leading universities of the land have been recruited from the ranks of our Methodism.

And yet, wonderful as has been the achievements of our Methodism, she has not been able to avoid the rock of disunion; but, like the Roman, the Anglican, Presbyterian, and other large bodies, she has had her divisions. I am not sure but that in some respects her divisions have strengthened her numerically; but I feel pretty sure that the divisions have served their mission and the time is at hand for a reunited Methodism.

The Methodist Episcopal Church experienced its first division in the year 1791, when Rev. William Hamitt led a dissatisfied faction out of the church at Charleston, S. C., which organized and became known as the Primitive Methodists. Being actuated by vanity rather than any distinct principle, the movement failed.

In 1792 Rev. James O'Kelley led a split from the mother church; this division called itself the Republican Methodists.

At first it appeared that the movement would prove formidable and become a rival of the young mother, but disintegrating influences set in and it never attained a robust growth as did some of the other offshoots.

In 1793 a colored faction, under the leadership of Richard Allen, at Philadelphia, Pennsylvania, withdrew and in the year 1796 another colored faction at New York city, under the leadership of James Varick, separated from the mother church; the former organized as the African Methodist Episcopal Church and the latter as the African Methodist Episcopal Zion Church. These two factions withdrew because, as they stated it, the proscriptions existing in the church at that time were insupportable and unbearable and were hindrances to their fullest development.

These two organizations, retaining the doctrine and polity of the mother church, have grown to be mighty forces in spiritual and race uplift. They have attained to a membership of 1,188,608 with 8,552 ministers and 9,180 churches, supported a large number of high schools and colleges, with property values exceeding fifteen million dollars. It would seem that the withdrawal of these colored churches was providential and that their works stand as their justification in their withdrawal from the mother church.

About the time of the withdrawal of the above named churches another colored faction left the Methodist Episcopal Church, led by Peters Spencer, of Wilmington, Delaware; it organized under the name of the African Union Church and later adopted the name of the American Methodist Episcopal Church.

The strained relations between America and England growing out of the War of 1812-1814 was the cause of the withdrawal of the Canadian membership of the Methodist Episcopal Church in America. This membership organized as the Methodist Episcopal Church of Canada in the year 1828.

In 1830 a number of expelled ministers, laymen and other disaffected members of the Methodist Episcopal Church formed at Baltimore, Maryland, the Methodist Protestant Church. Among their chief contentions were lay representation and that local

preachers should be members of the General Conference—it is still a considerable and influential body.

SLAVERY

The iniquitous system of slavery, said by Mr. Wesley to be “the sum of all villainies,” was at the bottom of the largest withdrawal that the Methodist Episcopal Church has ever sustained. This division occurred in 1844-45, when thirteen of the Southern Conferences of the church withdrew from that body and formed the Methodist Episcopal Church, South, an organization which has increased until it has a membership of 2,073,035 with a ministerial roll of 7,203 and 16,787 churches with some of the best men and women that ever lived in this church. In 1843 another faction had withdrawn from the mother church owing to the fact that they did not think the Methodist Episcopal Church was as pronounced in its opposition to slavery as it should be, and organized the Wesleyan Methodist Connection of America.

Notwithstanding all these divisions the mother church, peerless in her achievements and phenomenal in her growth, standing out like an impregnable fortress for manhood rights and all that is noblest and best in life, is the wonder and admiration of all the ecclesiastical organizations in America.

Many have been the efforts to unite the divided members of the Methodist family; but with two or three exceptions, and these of the smaller bodies, all such attempts have proven abortive. None that has ever withdrawn has ever returned.

When one remembers the money, time, and energy which have been expended to effect a union of the separate branches of Methodism and the resultant failures, the question naturally arises, what are the insurmountable obstacles which have prevented the success of plans for organic union? This question has been answered again and again since we have been here.

The question is often asked by the Romanist, “Did not our Lord Jesus pray that his church should be one?” meaning by this statement the Roman church as the one referred to. We answer, yes, our Lord did pray, “That they all might be one; as

thou, Father, art in me and I in thee, that they may also be one in us." "The union between the Father and Son is not a visible manifestation, but a spiritual inference," hence the unity spoken of in the seventeenth chapter of John is not an organic union of denominations, but it is a spiritual unity which the apostle Paul had in mind when he exhorted the church at Ephesus to "endeavor to keep the unity of the spirit in the bonds of peace." It is a unity of love and service for the Master. The command for such a unity is absolute.

As to organic union of Protestantism, and especially the organic union of the different branches of Methodism in America, the only way to know the mind of the Lord in the matter is to note his leadings. All the signs of the times indicate that such a union is desirable, and that the Lord is leading in that direction, and that the struggle will continue until this union is consummated. What is needed to accomplish this much desired end is more genuine Christianity, more of the spirit of love, more self-surrender, less selfishness, and a greater ecclesiastical statesmanship than we have exhibited heretofore.

Says Bishop Merrill, "All agree that if union comes it must be reached upon a basis honorable to all, and as the result of an inward persuasion which is so nearly universal as to be positively domination. Every one will concede that the movement, in order to be either desirable or successful, must be as nearly spontaneous as is possible—the outgoing of a conviction rooted in Christian sentiment and controlling the consciousness of duty. When such preparation comes union will follow as naturally as ripened fruit drops to earth."

We need not expect organic union of any of the branches of Methodism so long as such statements are heard at the adjournment of commissions on organic union as the following: "We did not surrender a point." "We outwitted the other fellows." "We have not lost a word out of our title." "We swallowed them up." "We have retained our dignity." "Why, certainly we did not vote for the union; it was not honorable to us." "It is to be a case of absorption."

And this "honorable to us" as a general thing means we did not get the advantage in the deal. In many of the efforts for organic union there has been a greater ambition to excel in ecclesiastical diplomacy than there has been to effect a permanent union of the parties concerned. If organic union is desirable, and I think it is, then any sacrifice that does not surrender or compromise manhood rights or any of the great truths of the Bible ought to be made in the interest of such union.

I have been a member of all the commissions appointed by the African Methodist Episcopal Zion Church within the past twenty-five years to effect federation or organic union between the Methodist Episcopal, the African Methodist Episcopal, the Colored Methodist Episcopal, and the Union African Methodist Episcopal Churches, and in every instance when the question of federation or organic union has been submitted for action I have voted in the affirmative.

In the year 1892 a commission on organic union was appointed by the African Methodist Episcopal and African Methodist Episcopal Zion General Conferences which met in that year; the former meeting at Philadelphia and the latter at Pittsburgh, Pennsylvania. The commissions met at Harrisburg, Pennsylvania, May 20, 1892, and agreed upon a plan of organic union between the two churches represented. The main points of differences were noted, such as the appointment of class leaders, band societies, election of General Conference delegates, dollar money (at that time the general assessment of the African Methodist Episcopal Church was one dollar and that of the African Methodist Episcopal Zion Church was fifty cents), and the mode of election of trustees and their duties.

All these minor matters were referred to the first united General Conference of the bodies represented which has never met. The name agreed upon was the African-Zion Methodist Episcopal Church. This name enabled the Zion commissioners to loudly proclaim that they had not surrendered a thing. The name, however, was submitted by Bishop B. F. Lee of the African Methodist Episcopal Church and received twenty-two

votes in its favor out of a vote of twenty-four which formed the commission.

On leaving the church the late Bishop H. M. Turner declared that the hyphen would mean nothing to colored people and that the united church would ever be called the African Methodist Episcopal Zion Church. Notwithstanding the objections interposed, the plan was submitted to the Quarterly, Annual, and General Conferences and passed by the required vote; yet when the commission appointed by the General Conferences to consummate the union met in Washington city, 1897, the whole plan was defeated and the union deferred.

It is with sadness that I state that all attempts at organic union on the part of the colored bodies have failed, as have all similar attempts upon the part of the Methodist Episcopal Church, and the Methodist Episcopal Church, South. It seems that we are not to have organic union until we are willing to take into that union all branches of Methodism, white and black, large and small.

THE KIND OF UNION DESIRED

I understand that the plan for organic union agreed upon at the last session of the General Conference of the Methodist Episcopal Church, South, and which is to be submitted to the General Conferences of the other branches of Methodism, contemplates the union of the white branches of Methodism, entertaining the hope that the union of the colored branches of Methodism will ultimately follow.

Of course it is understood that the union of the colored branches is to include the colored membership of the Methodist Episcopal Church, when said membership shall have been organized into a separate and independent body with its own bishops, general officers, etc. Such separation as the Methodist Episcopal Church, South, recommends would result in a complete divorcement between the white and colored churches. To secure such separation would probably enable the Methodist Episcopal Church, South, to unite with the Methodist Episcopal Church,

but while it would bridge the chasm between these two bodies it would widen the breach and close the doors for centuries if not forever to a united Methodism in America.

A FEARFUL SURRENDER

In 1844 it was physical slavery that demanded of the Methodist Episcopal Church a surrender of a Christian principle, which she refused to do. In this the year of our Lord 1916, seventy-two years after the separation and fifty-two years after the emancipation of the slaves, it is political and social slavery that calls again upon the same church to sacrifice her black brother on the altar of prejudice, and this in the face of the fact of a half century of freedom, training in the best schools of the land, and a moral, spiritual, intellectual, and material progress that has astonished the world.

It seems to me too late in the day of this advanced civilization to ask such a tremendous sacrifice of principle on the part of the Methodist Episcopal Church and her black brother. I for one am willing to continue separate Conferences, as we have them to-day, Quarterly and Annual, but with a General Conference legislating for the united Methodism, granting to all its constituent bodies and members equal rights and privileges according to membership; thus continuing the bond of brotherly love, making organic union a reality and not a sham.

HINDRANCES TO BE REMOVED AS I SEE IT BEFORE WE CAN HAVE ORGANIC UNION

The hindrances that must be removed before we can have organic union are:

First. A willingness to enter more heartily and sincerely in the plan of making the federation already existing a workable affair, with frequent meetings and with a stricter observance of the enactments of the federation. In a word, we need to do more courting; we ought to draw closer together and get better acquainted with each other.

Second. A willingness to have a united General Conference

which shall legislate for and have control of American Methodism, white and black.

Third. A willingness to submit all fundamental doctrines, church polity and non-essentials for settlement to the first united General Conference, with a solemn pledge to be governed by its decisions.

I am of the opinion that one of the Jurisdictional Conferences should be colored, with all the rights and privileges of any other constituent body of the supreme General Conference.

A party of tourists started out one day to ascend the Alps of Switzerland, and in order, as they thought, to make themselves more secure, they tied themselves together. Up and up they went to this and that craggy height, while the guests at the hotel watched their movements through spy glasses. Suddenly one of the watchers dropped her glass and fainted. Another raised her glass just in time to see three of the men fall to their death.

A party was sent out to bring them in. Presently the survivor returned, but the guests would have nothing to do with him. When he entered the dining room, they fled. When he entered the smoking room, the men fled. Seeing himself isolated, he asked the proprietor what the trouble was. Said he, "I thought the guests would have been glad to see me return and would have rushed forth to greet me and congratulate me. I am disappointed." Said the proprietor, "On examination of the bodies it was found that the rope was cut."

I appeal to the men of the Methodist Episcopal Church, South, to put aside their traditions of the past, and, rising above race prejudice as many of the bishops and general officers have done, take the black brother into the contemplated united Methodist Church of America. I appeal to the noble men of the Methodist Episcopal Church, who have kept, as in the ark of the covenant, the highest ideals of Methodism for one hundred and fifty years, to place the crowning glory upon the head of the mother church by giving the Negroes an organic place in the union.

Brothers, do not cut the rope!

A SUGGESTED WORKING PLAN FOR METHODIST UNION

EDGAR BLAKE, D.D.

FOR three days representatives of seven branches of American Methodism, embracing ninety-five per cent of the followers of Wesley on this continent, have been facing the problem of Methodist unification. That the problem is real and the difficulties great no one will doubt who has listened to the papers that have been read and the discussions that have followed. But I am not ready to concede that the problem, perplexing as it may appear to be, is insoluble. I do not recall a single problem that has been presented or a difficulty that has been discussed whose existence is due to forces or conditions which we ourselves do not control. Climate and geography present no obstacles that grace and good sense cannot overcome. What ought to be done can be done, provided we have a mind to do it. If it be the will of God that American Methodism should be one, and we really will to do his will, he will give us the statesmanship for the enterprise. Nothing is impossible to the obedient followers of the good God.

Any attempt to construct a practicable plan of unification must keep certain principles clearly in mind continually.

First. The kingdom of God is vastly bigger than any branch of the Methodist family. Its interests must have primary consideration over any purely denominational concerns.

The criticism has been made on the proposed plan of unification of the two Episcopal Methodisms, that one body would have to give up more than it would get. It has been alleged that the body referred to, under the plan proposed, would be called upon to surrender to the other body more than 6,000 churches, more than 600,000 church members and \$25,000,000

in property, and that it would receive in return only 118 churches, 10,065 church members and \$223,800 in property. The plan has been condemned by many because of what they have been pleased to term an "unfair exchange of equities." But supposing the facts, the accuracy of which are open to serious doubt, are as stated, it may well be asked, "Is unification to be arranged on a bargain basis?" If so, the sooner we cease our deliberations and agree each to go his own way with what he has, the better it will be for all concerned. It were better for union that it should never be born than that it should be conceived in selfishness and shapen in the iniquity of the horse trader's ethics. The question ought not to be, what shall unification profit this or that branch of Methodism? but what shall it profit the kingdom of God? To discuss the problem on any lower plane would be unworthy of our high calling in Christ Jesus.

Second. All talk about the "equities in the case" should cease. No denomination has any equity in the kingdom of God; all that it has it holds in trust, and that not for itself, but for others. Likewise, the "rights of majorities and minorities" should have no place in the discussion. They sound a false note and should be silenced: they are of the earth earthy; from the dust they came, to the dust they should return. If we must safeguard the interests of majorities and protect the rights of minorities, as some assert, then we have not advanced far enough in the spirit of mutual trust to make union desirable and worth while. Unless the majority is willing to share all that it has with every lesser part, without thought of loss or gain to itself, and unless each lesser part is willing to entrust its all to the larger whole, without reservation or fear, we are not ready for union. If we must protect ourselves against each other, real union is impossible and undesirable. Consummated on such a basis it would be what Bishop Denny so graphically characterized as "a synagogue of Satan rather than a church of God." Union can never be consummated on such a basis.

Third. We must believe in one another. We must give others credit for the same sincerity of purpose, purity of motive, and

honest desire for the larger interests of the kingdom, that we claim for ourselves. The atmosphere of suspicion, if it ever existed, must give way to the spirit of Christian confidence and brotherly good will. Mistrust makes for blindness and prevents that larger generosity that is essential to the successful settlement of great issues, especially when concession and compromise are necessary. We may question the wisdom of a brother's methods, but we must not impugn his motives; we may condemn his judgment, but not his character. There must be a union of heart as well as hand, if unification is to be wholesome and enduring. "Little children, love one another" is a prerequisite for successful unification.

Fourth. Efficiency must be the test of any proposal. Only that plan that promises the maximum of power to the united church and the maximum of gain to the kingdom of God should receive favorable consideration and final approval.

Having called your attention to these principles, let us look at certain basic features that should enter into and form a part of any practicable plan of union.

(a) *One Church.* American Methodism embraces seventeen different denominational bodies, varying in numbers from a few thousand to more than four millions, and totaling more than eight millions of communicants and twenty-five million constituents, with missions covering every continent and including almost every race of people on the face of the earth.

Any plan or process of union that will not weld these vast and varying interests into a real unity must fail for lack of cohesiveness. A confederation of churches will not suffice. There must be one church, in name, in organization, and in spirit, and only one. The whole must be more than the sum of its parts. It must be that plus the consciousness of the whole and the supremacy of the whole, in every part and over every part. The power of each part must become the strength of the whole, and the strength of the whole must become the power of each part, otherwise there is no practical gain in unification.

In the early days, our political fathers formed a confedera-

tion of States and provided that each State should retain "its sovereignty, freedom, and independence, and every power, jurisdiction, and right which is not by this Constitution expressly delegated to the United States in Congress assembled." Their confederation was a contract between individual States, not a union of the people, and confederation was a failure. It was not until a real union was formed which declared, "We, the people of the United States do ordain and establish this Constitution for the United States of America," and "this Constitution shall be the supreme law of the land" that a nation was born in the fullness of power. Any ecclesiastical union that falls short of welding the whole into a real unit without distinction of parts will fail. There must be no branch distinctions. One must not be permitted to say "I am of Paul," and another, "I am of Apollos." Rather must we say in word and deed, "We are all one in Christ Jesus."

**We are not divided,
All one body we,
One in hope and doctrine,
One in charity.**

There must be one church with one creed, one catechism, one ritual, one hymnal, one constitution, and one government supreme over all.

(b) *A General Conference.* The larger the body and the vaster and more varied its interests, the more necessary is centralization of control. The success of the Roman Catholic church is the outstanding and undeniable illustration of the truth of this principle. The papacy and the centralized authority which it represents is the secret of the strength of the Romish system. I am not advocating a Methodist papacy, but I do say that the authority to determine the policies of a great church, and to put those policies into practice, must be lodged somewhere in somebody. There must be some body in which the legislative executive and judicial authority of the church shall be vested. Any sufficient scheme of reorganization must provide for a General Conference that under constitutional pro-

vision and restriction shall have full and final authority over all connectional affairs of united Methodism.

Shall the General Conference have power to determine the constitutionality of its own acts? Why not? Where could you hope to find a larger number of Methodist men of judicial temperament and training, skilled in ecclesiastical jurisprudence, than in a body made up of the strongest ministerial and lay minds of the church? If it be said that such men would be in a minority, it may be replied, that it is doubtful if there has ever been a General Conference in which this minority has not controlled the action of the General Conference on constitutional matters. The Methodist Episcopal Church has given its General Conference supreme judicial authority for more than a century and in not a single instance has its constitution been violated. In the light of such a fact that could probably be paralleled in the history of other churches, it would appear academic, to say the least, to talk of the necessity of protecting the constitution against the encroachments of the General Conference.

(c) *Sectional Conferences.* But we must go a step further. If centralization of authority is necessary to connectional control, the distribution of authority is necessary to local efficiency. Justice Hughes, in a recent address before the New York State Bar Association, said: "An overcentralized government would break down of its own weight. If there were centered in Washington a single source of authority from which proceeded all the governmental forces of the country I think we should swiftly demand and set up a different system. If we did not have States we should speedily have to create them."

This truth would be especially applicable to a unified Methodism. It would be an intellectual impossibility for a General Conference, made up of inexperienced men brought together from the ends of the earth, to legislate intelligently in local matters for the widely separated sections of the church. Such a General Conference, as a whole, would know little or nothing of conditions in Japan, Korea, China, Malaysia, India, Africa, Europe, South America, Mexico, or even many sections of

America. It would not have the close contact with these fields or the information concerning them that would be necessary to intelligent legislation in their behalf.

The General Conference of the Methodist Episcopal Church is finding it increasingly difficult and impracticable to legislate for the local interests of its widely separated and differing constituencies. It is only a question of time when local legislative and administrative efficiency will force this church to devise some form of home rule for the various sections of its connection. If this is true of an organization of four million members, how much more true would it be of an organization of more than eight millions with interests much wider and more varied.

The closer you bring your law-making body, within reasonable limits, to the field for which it legislates, the wiser your legislation is likely to be. For example, the Methodists west of the Mississippi river would be better able to legislate intelligently for the local problems of that territory than men and women brought together from every clime and continent under the sun, many of whom have never seen the West and know nothing of its conditions and its needs. What is true of the territory west of the Mississippi is equally true of other sections of world Methodism. Such considerations force the conclusion that, in addition to a General Conference with its authority over connectional affairs, there must be created a series of Sectional Conferences "each autonomous in its local concerns."

(d) *Laymen in Annual Conferences.* If united Methodism is to make the largest possible moral and spiritual impact upon the life of the world at large, it must mobilize all its available resources, lay as well as clerical, for the effort. In modern warfare the mobilization of every class of citizens is necessary to victory. The artisan in the munition factory and the farmer in the wheat field are as essential to success as the soldier in the trenches. The same principle applies to the conflicts of the Kingdom. Every available man and woman must be enlisted and given the largest opportunity to serve the church. We must get away from the heresy that the ministry is the whole thing

in church life. Laymen have their place in the Kingdom and should be given a voice in all the councils of the church. They should certainly be included in the membership of the Annual Conferences, and this most strategic unit of Methodist organization be given the added wisdom and strength of the layman's counsel and his devoted leadership.

And considering the fact that the women of the church constitute its biggest asset, numerical and otherwise, simple justice and practical expediency, to say nothing of gallantry, should lead us to include women as well as men in all the councils of the denomination.

Certain questions naturally arise concerning the plans herein proposed, and some of them may be anticipated with profit.

1. How shall the Sectional and General Conferences be constituted? In answer it may be said that if each Sectional Conference is made up of the bishops of the section and an equal number of ministerial and lay delegates elected by the Annual Conferences of the sections on a proportionate basis, we shall have a thoroughly democratic body in the Sectional Conference. If the General Conference is composed of all the bishops of the several sections and a fixed number of ministerial and lay delegates elected by the several Sectional Conferences we shall have a thoroughly representative body in the General Conference, and the strongest group of church leaders that could be selected under a representative system.

We believe that a General Conference so constituted would have immense advantage over the proposal for a General Conference of two houses one elected by the Annual Conferences and the other by the Sectional Conferences. If simplicity and efficiency of organization are desirable, then it would seem that a two-house arrangement requiring the concurrent action of both would be too slow and cumbersome in its procedure to be practicable.

No plan of union will be complete that does not provide adequately for the local self-government of the several mission fields. In this connection I direct your attention to the fact that in

all probability it will be found desirable to create two classes of Sectional Conferences, a major and a minor. As a matter of administrative convenience it will be necessary to create Sectional Conferences in each of our foreign mission fields and give them home rule in local matters, as other Sectional Conferences are given those privileges. But it is doubtful if a missionary Sectional Conference should be given the same representation in the General Conference as those Sectional Conferences that are self-supporting. The United States makes a distinction between States and Territories in their representation in Congress. The latter have only a limited while the former have unlimited representation. We make a similar though more drastic distinction in the Methodist Episcopal Church between the Annual Conferences and Mission Conferences. To the former we give full representation in the General Conference, to the latter we give no representation at all. Personally I am of the opinion that the Missionary Sectional Conferences should be given representation in the General Conference, but upon a much smaller numerical basis than the major or self-supporting sectional units. Such a distinction might well be applied to the language and racial groups in the home field. It provides a way for the solution of certain practical questions that are now confessedly difficult of solution. It would seem to solve the colored problem. It would retain the Negro in the church as an integral part of the organization. It would give him vital contact with the white sections of the church and provide for him their sympathy and support. It would give him an opportunity for racial development under the leadership of his own race, and make possible that free self-initiative that he so greatly needs and so much desires. We believe that the more this suggestion is considered the more favor it will find among both blacks and whites as a just and reasonable expediency.

2. The objection has been made that if you commit all local matters to the Sectional Conferences there will be nothing but an "infinitesimal residuum" left for the General Conference to control, and that its function will merely fraternal and its char-

acter ecumenical only. But the moment you define the duties of the General Conference in terms of connectionalism the seriousness of this objection vanishes. A General Conference having in its control the articles of faith, general polity, conditions of membership, ministerial qualifications, judicial system, publishing interests, missionary and benevolent enterprises, of the church and sundry other matters as well of general concern, would have vastly more than "infinitesimal residuum" to care for. The very fundamentals of the church government and life would be committed to its keeping. What would the Sectional Conferences care for? All educational institutions, homes, hospitals, and other enterprises of a local or sectional character would be committed to the control of the Sectional Conference. It would have legislative, executive, and judicial authority over all local interests, and in addition would have administrative control of all connectional matters within its section. The suggested plan of union of the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant Churches, provides that the Sectional Conferences shall also elect the bishops, subject to continuation by the General Conference. Objection has been made to this provision and the question is raised:

3. Shall the General or the Sectional Conference elect the bishops and control their activities? Our ideal of the episcopacy will determine our answer to this question. If the bishops are to roam at large at their own sweet will, without any particular responsibility anywhere, then it does not matter much if they are not elected at all. A globe-trotting episcopacy has outlived its usefulness, and the sentiment of the church is strongly sitting against that type of alleged supervision. In the Methodist Episcopal Church each bishop is now responsible for the supervision of a definite area and is held accountable for the same. While I venture no suggestion to any other branch of episcopal Methodism, I do not hesitate to express the opinion that in a reorganized church, requiring the most careful supervision and leadership it would be fatal to create a superintendency with authority everywhere but with responsibility nowhere. A hop-skip-and-

jump episcopacy has no place in reorganized Methodism.* The bishops must be assigned to definite areas for continuous supervision and be held accountable for the proper discharge of their duties. The logic of this is that the section that is served should have the determining voice in the selection of the one who is to serve it. This is democracy and efficiency and it needs no other argument.

4. Would there not be a danger of confusion and conflict between the General Conference and the Sectional Conference? Not necessarily. Certainly there would be no greater danger of confusion and conflict than between States and the federal government. In our political system confusion and conflict are avoided by careful constitutional provision. The realm of State and Federal control is so clearly defined in the fundamental law that the danger of misunderstanding is reduced to a minimum. With the duties of the General and Sectional Conferences clearly defined by constitutional provisions and restriction, the probability of conflict of authority would be so limited as to become an academic rather than a practical question.

5. The objection is frequently made that the creation of Sectional Conferences would tend to the division of the Church. To me the very reverse of this appears to be true. It is the one thing essential to the maintenance of the unity and world integrity of Methodism. Under present conditions, as Bishop Denny pointed out on Tuesday evening, it would be only a question of time when the Methodism of China would ask to be set apart as an independent church, as the Japanese asked and were granted the privilege a few years ago. And what would be true of China would be true of every foreign field, and sooner or later Methodism would become simply a series of unrelated national units, or fragments bound together only by the ties of a common heritage. The Methodist Church as a world organization would cease. On the present basis, or on any basis of a strictly centralized organization, we would be doomed to division and disintegration as a world unit. On the other hand, when Japanese Methodism asked to be set apart into an independent church, if

we could have created a Japanese Sectional Conference that would have given Japan home rule in all matters Japanese, there are reasons for believing that such a creation would have met every need and Japan would have remained an integral part of organic Methodism. What would have been true of Japan would be true of China and of every other foreign field. Instead of the provision for Sectional Conferences becoming the instrument of division it would appear to be the only means that can prevent our ultimate disintegration as a world organization.

More, it is the only hope we have for the ultimate unity of the Wesleyans, who are now separated by national interests and organizations. It is not improbable that Canadian Methodism would have remained an integral part of American Methodism, if in 1828, when it was deemed necessary for national reasons to separate into independent church organizations, there could have been created a Canadian Sectional Conference that would have given them control of Canadian matters.

It is not a far dream to hope that should such a form of organization as we have herein outlined become a reality ultimately Canadian Methodism would become an integral part of organic American Methodism again. And if Canadian Methodism, why not English Methodism and Irish Methodism, and Australian Methodism, until all the Wesleyans everywhere are united in one world church? It is only a question of our being broad enough in our sympathy and far-sighted enough in our statesmanship to create an organization that, while sufficiently centralized to unite all in a common bond for connectional enterprises, would be sufficiently decentralized to give each section full control of its own affairs. If this seems a fancy of the imagination, then put me down as a dreamer of dreams, but remember that the good God often brings to pass stranger things than the boldest imagination ever dared to dream.

**THE DYNAMIC OF A UNITED
METHODISM**

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THE DYNAMIC OF A UNITED METHODISM

G. W. CLINTON, D.D.

MR. PRESIDENT, LADIES AND GENTLEMEN: A representative of British Methodism, writing on the church, has called attention to the fact that, in many cases, common moral aims, such as temperance and thrift, are better advanced by separate action; that competition, within reasonable limits, is a necessary check and healthy stimulus, and that it cannot be gainsaid that the ages of the church which were distinguished by outward unity were ages when the worst abuses and corruptions grew apace. I think that we are all willing to recognize the truth of this statement, and to concede that in the case of Methodism the divisions have not been without certain advantages.

But while free to note this concession, we are persuaded that organic union will, on the whole, increase our usefulness and power in a very considerable degree—provided, however, that in our great zeal for union we do not come to depreciate the more essential and vital place of unity. There is a good deal of pertinency in the remark of another scion of Wesleyan Methodism when he says, “Unity is good in itself, an end, an ideal; union is a means, not necessarily good in itself, but valuable only in proportion as it promotes the end. There may be unity without union.”

With this necessary safeguard, I, for one, am of the opinion that a united Methodism would be a real dynamic. I like that word dynamic and I think no more apposite word could have been used in the phrasing of the theme assigned me, although I feel that the assignment could have been made to some one better able to deal with it. I want to congratulate the assembly on the fact that they are to hear two distinguished and eminent representatives of the great Methodist family discuss this same subject, and I feel warranted in saying that all will be greatly

enlightened because of the messages these gentlemen shall present on this very interesting topic.

THE DYNAMIC OF NUMBERS

Mere numbers in themselves are not necessarily an element of strength, nor a sure guarantee of success; and I am sure that when I speak of the dynamic of numbers you will not misunderstand me. Students of the Bible know only too well the power of a consecrated minority. A Gideon with his three hundred may put the hosts of Midian to flight; a Shamgar with his ox-goad may slay six hundred Philistines; a Samson with the jaw bone of an ass may kill his thousands; a Jonathan and his armor-bearer may strike terror in the hearts of their enemies on the heights of Michmash. And often in the arena of secular history has God proved the fallacy of Napoleon's boast that Providence is on the side of the biggest battalions. At Marathon the Greeks defeated a Persian army ten times as numerous; at Agincourt the English who defeated the French were outnumbered three to one; in India, Wellesley,

**Against the myriads of Assaye
Clashed with the fiery few, and won.**

And I am sure you can multiply these examples out of your own stores of knowledge. I know, as the greatest poet of my own race says,

**Minorities since time began
Have shown the better side of man;
And often in the lists of time
One man has made a cause sublime.
(Dunbar.)**

I know something of the temptation to lust after numbers; I know something of the disposition to become satisfied with quantity rather than quality. But when this is said it is irrefragably true that the unification of the various Methodist bodies would be a dynamic from the viewpoint of sheer numbers. Such a dynamic, enlisted in the service of Christ and fighting against the forces of sin, could not have other than a most telling and

far-reaching influence for good. You will pardon me at this point if I give you the approximate numbers as furnished by the latest statistics of Methodism. Quoting from these statistics as furnished by the United States Government for the year 1915, we learn that the various Methodist bodies report 41,529 ministers, 61,523 churches and 7,125,069 communicants, exclusive of foreign missions.

Besides this mighty host of the sons and daughters of Wesley there are thousands of young people in our various Sunday schools, Epworth Leagues, Christian Endeavor and junior missionary societies who are not yet enrolled in our regular membership, but who are willing to be counted when the dynamic of a united Methodism shall be called into service to do battle for the King of kings and Lord of lords.

Again, in a united Methodism, we would have

THE DYNAMIC OF A COMBINED AND EFFECTIVE WITNESS

Looked at from certain points of view, that is one function of the church—a function so grand that seraphic spirits who wait in the presence of the Almighty would blush at the unwonted honor were it granted them, and yet so responsible that those same spirits would tremble were it thrust upon them. When Christ was about to return to his Father, he said to his followers who constituted, in some sense, the church, “Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.” What was true of the church then is true now. It is called to the work of witnessing.

Speaking for ourselves alone, we as Methodists are sure that we have had the sign and seal of the Spirit’s presence and power among us throughout the years of our eventful history, and if this indwelling of the Spirit has meant anything to us it has meant qualification and equipment for the witnessbearing. And I would not venture to say that we have not all, as separate branches, given ourselves to this work to the best of our ability.

But have not the divisions among us robbed our witnessing of its finest glory and supreme power? Did not Christ himself see this when he voiced that aspiration in his great high-priestly prayer: "That they all may be one; even as thou, Father, art in me, and I in thee, that they also may be one in us"? This unity and union would be a compelling witness.

The individual rays of the sun have each their own degree of energy and heat, but this very distribution and dissipation set limits to their energy and heat. On the other hand, if they be concentrated and brought to a focus by a sun-glass, they are powerful enough to start a fire that would soon develop into a conflagration that would set things ablaze. So it is with Methodism. By division the energy of its witness is dissipated, weakened, and too often discordant, whereas by union it is tremendously increased and powerfully effective.

Every successful pastor or Christian worker who has conducted an evangelistic campaign will testify as to the potency of combined witnessing when the forces that work with him are all united, equally zealous, filled and guided by the Spirit of power which wrought such wonders through the apostles when they presented a solid compact of combined spiritual energy on the day of Pentecost. May it not be said, and truthfully said, that one of the prime causes of the great success and far-reaching influence of Methodism in its earlier days was due to the unity that existed among its adherents and their combined and enthusiastic witnessing? If this can be accepted as a fact, who can doubt that a united Methodism, with its largely increased numbers and far better equipments, would prove such a dynamic that wonders would be wrought in our day and in the days to come such as have not been seen since the world began?

The dynamic of a united Methodism is to be found lastly in

A LARGER AND MORE COMPREHENSIVE EFFICIENCY

A football or baseball team does not achieve its finest successes by the brilliant plays of its individual stars here and there, but by well-regulated team work, by cooperation, by the massing.

the unity of effort in the direction of one common aim. The great captains of industry and princes of finance have recognized this power of union and have built up great corporations, trusts, and the like. Verily, "The children of this world are in their generation wiser than the children of light." By our divisions we have undoubtedly been guilty of great wastefulness of energy, opportunity, and resources and thereby have failed to reach the highest degree of efficiency. Union will make for the conservation and economy of effort and resources. On the one hand, it will increase our usefulness and power; on the other it will decrease the waste. It will enable us to achieve the maximum of service at the minimum of cost. And it will do this in at least three or four particulars: (1) in the sphere of foreign missions; (2) in the sphere of home missions; (3) in the work of education; and (4) in the case of the denominational problem in the smaller towns and in the rural communities. Besides the cumulative strength that would come from union, think of the saving that would accrue in the matter of energy, time, and resources. At present every branch of our Methodism, I take it, maintains its own mission boards, home and foreign, and its own educational department, all more or less fully manned and equipped. I think we are all coming not only to see the egregious folly of the waste involved in this, but also to feel the handicap which it imposes upon us. And I for one rejoice that this conference, if I interpret the spirit of it aright, is asking, among other things, the question, "To what purpose is this waste?"

On the mission field there is a good deal of overlapping and competition in our work, while there remaineth much land to be possessed, strategic points to be captured, unoccupied territory where restless millions wait, hungry and benighted, for the word of life. The dynamic of such a union as we have been considering here would contribute much toward remedying this. Moreover, our divisions in the mission field are not only confusing and bewildering to the heathen, but are inimical to our highest efficiency and greatest success. The time has surely come for us to present a solid and united front against the faiths of heathen-

dom. May I voice the ringing words of Dr. Chamberlain uttered years ago? "Fellow soldiers of Christ's army of conquest, the time for skirmishing, for isolated fighting, for sending disconnected squads of soldiers into the same fields, independently, to do the same thing, has passed away. The time for locking arms, and shoulder to shoulder pressing to the final conquest, has come."

Or here in the home land think of what a power a united Methodism would be in the fight against the forces of evil. No social wrong would thrive long in its presence, nor dare perpetrate its dark and lawless deeds high-handedly or with impunity. How mighty here at home would be the appeal, the protest, the challenge, the opposition, the dynamic—the dynamite, if you please—of a united Methodist Church! How wide and varied its usefulness, how efficient and comprehensive its service! It would move triumphantly on its way, and the gates of hell could not prevail against it.

A few days ago the editor of a certain paper requested me to give my opinion concerning the future of Christianity and the work of the church in answer to these questions: "After the war, what of Christianity?" and "What will be the outlook of the Christian church?" I did not then nor do I now feel able to answer the questions put to me by this editor in a way that will satisfy either him or myself. One reason why I did not attempt to answer his questions is that I then regarded the end of the war as being too remote for me to advance an opinion on these important questions. I must say, however, these questions have caused me to think of the aftermath of this great and bloody war as it shall affect the future of the Christian church and her great work at home and abroad.

Without attempting to answer the editor or to venture an opinion that will be a prophecy concerning this all-important matter, I wish to say that I believe the world will be in a better condition for the promotion of missions abroad after the great war is over than ever before in the history of the world. And when I say this I am not unmindful of the fact that the triumphs

in mission fields within the last few years show that the church has entered upon the brightest era of missionary conquest, and that the nations which a short while ago seemed almost immune, and stubbornly opposed Christianity, have begun to awaken and respond to the appeals of Christianity as never before. I venture another statement. I believe that God wants the church—our Methodism, if you please—to strengthen the agencies and increase the means for carrying forward the work of missions after the cloud resulting from the titanic European struggle shall have cleared away. I believe we should make ready to inaugurate a new and more vigorous campaign and be ready to obey Jehovah's standing order to the church, "Go forward."

Then there is the work of Christian education which needs the energy that a united Methodism would bring to bear upon it. In the convention of Methodism men at Columbus, last March, Dr. P. J. Maveety, of the Freedmen's Aid Society of the Methodist Episcopal Church, said: "A part of the great home missionary problem and quite intimately related to the salvation of Africa is the uplift and moral and spiritual development of ten millions of black people in the United States of America." In his summary of what has been done through the power of educational facilities thus far provided, he has proved conclusively what can be done when fully adequate means and facilities shall be provided. I think I speak the truth when I say no part of our cosmopolitan citizenship stands in more need of Christian education, and no part will respond more readily to the appeals and soul-uplifting benefits of a Christian education, than the people of African descent in this country and those in Africa as well.

The one great hope of the man of African descent in this country and the only sure hope of the African still in the fatherland is a Christian education and the concomitant benefits which the schools that have been and that may be provided to train teachers, professional men and women, and leaders for this long disadvantaged people shall bring to them.

Then there is the denominational problem in the small town

and rural community, which, along with the other subjects to which I have called your attention, needs the dynamic of this larger efficiency, that it may work for the good of the people, for the welfare of the church, for the glory of God and the advancement of the Kingdom. The hurtful, not to say baneful effects too often observed as a result of denominational contention in small towns and sparsely settled rural communities are too well known to every one of us. We need and should have a united Methodism in order that such a state of things would be well-nigh impossible so far as contention and the building altar against altar among Methodists is concerned.

In *Breaking Down the Walls*, a contribution to Methodist unification, Bishop Earl Cranston uses these significant words: "If historic facts and scriptural teaching afford a safe ground of judgment, it must be now apparent that by every consideration to which Christians should respond these two churches—the Methodist Episcopal and the Methodist Episcopal, South—are imperatively called upon to seek, and seek until they find, a basis of union honorable to both, and one pleasing to God as well, because prayerfully designed in its terms to secure the highest efficiency of our continental Methodism both at home and abroad. This is the rational and scriptural demand, and there is no other consistent course to follow. We must not only face the facts, but the facts as they are." To this statement as far as it goes, I say Amen, but it does not go far enough.

If Methodism would attain unto her highest efficiency and through that highest and larger efficiency become a power that will touch and quicken all Christendom as she once did, and move men as no other religious body has ever moved them for good, she must seek, and seek until she finds, a basis of union honorable to all truly Methodist branches—a basis that will be pleasing to God because prayed for and desired by our Redeemer and Saviour, the Son of God. This should be the ultimate aim of Methodism because of what it would mean in the great work of evangelization, a field in which Methodism no longer holds the place she once held. And why? I believe it is due largely

to the divisions and the unpleasant conditions which too often obtain because of these conditions. If you believe as I do about this matter, I am sure you see the necessity of our doing all within our power and seeking the help of God to help change this condition.

And who will dare say that, if the various branches of Methodism shall come together in one grand united body, such a glorious achievement may not so influence all other Protestant bodies that there shall be a forward movement toward a closer and really potential federation that is so much needed in these perilous times? And who will say that much of the evils that now stalk abroad in our land and even threaten the stability of our government and tarnish the name of American Christianity may not be so frightened that they will not only cease to flourish, but soon take their flight to return no more forever? Such things are within the domain of the possible and a united Methodism can and will do much to accomplish this great achievement.

But how and by whom shall this be brought about? I can give no better answer than this. By love such as is so beautifully described by the apostle to the Gentiles in the 13th Chapter of the first Epistle to the Corinthians: "Love suffereth long, and is kind; love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." (1 Cor. 13. 4-7.)

A united Methodism, bound together by such a cord as this, would be used by Jehovah to expand and strengthen the work at home. Such a Methodism would be prepared to enter the open doors that shall bid us follow in the wake of the world's greatest war and undertake the task of rehabilitation, feeling that success will surely crown our labors. Such a Methodism would be willing to take up the task anew of carrying the gospel into Africa and other parts of the world, with the assurance that

in so doing it will be fulfilling the commission given by the great Head of the Church.

For this let us pray, for this let us work, hoping and believing that it shall be accomplished. And as we work, and watch and pray, let us press onward singing as we go—

The crest and crowning of all good,
Life's crowning star, is brotherhood.
For it will bring again to earth
Her long lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race.
And till it come, we men are slaves,
And travel downward to the graves.
Come, clear the way then, clear the way.
Blind kings and creeds have had their day.
Break the dead branches from the path,
Our hope is in the aftermath;
Our hope is in heroic men
Star-led to build the world again.
To this event the ages ran:
Make way for brotherhood, make way for man.

THE DYNAMIC OF A UNITED METHODISM

T. H. LEWIS, D.D.

METHODISM may be said to be compounded of two words, meaning "power" and "liable to explode with a loud noise." Power, therefore, has been the distinguishing characteristic of Methodism from the beginning. It excited great contempt among its first contemporaries, and the opposition to it was expressed in most opprobrious terms; but these were, in reality, tributes of respect for a power its enemies did not understand, yet could not ignore. After a while the more kindly disposed observers began to speak of it as "Christianity in earnest," and it retained this reputation, both among its adherents and others, until the diffusion of wealth and education in its borders made it appear desirable to emphasize these as blessings. And so, without repudiating the old-time power, Methodists began to talk about the dynamic of culture, the dynamic of efficiency, the dynamic of progressive ideas, and so forth, not in the way of making a new kind of power, but refining it, so to speak, keeping it up to date, and demonstrating the right of Methodism to be included in the best circles of religious society.

Now as to the dynamic of Mr. Wesley's Methodism, I presume nobody has any doubt or sense of mystery. No one would think of attributing it to any of those external and material advantages in which modern Methodism is so rich and he was so poor. Nor would it be attributed to culture, for although born in a university, it dealt almost wholly with people who had little or no learning, and with all as if they had none. It concerned itself with a small circle of ideas, and they had no dependence on learning. The great doctrinal trilogy of Methodism, salvation by faith, assurance of salvation by the witness of the Spirit, and Christian perfection, are not one of them dogmas, but

matters of experience. And if we give the explanation of this power that is usual among us, that it is the power of the Holy Spirit, we really explain nothing. The Holy Spirit works in so many ways and through such manifold ideas, emotions, and methods, that we leave the mystery as vague as we found it.

What then was the special dynamic conferred upon Methodists by the Holy Spirit, which made them so mighty in pulling down strongholds? It was the love of God shed abroad in their hearts through the Holy Spirit which was given unto them. Love was the secret of their power, as it is indeed of so many other mysteries. Love is the secret of all theology, for, "God is love." Love is the secret of all ethics, for, "Love is the fulfilling of the law." It is the secret of revelation, for the law and the prophets hang upon its two commandments. Love is the secret of all ceremonial, for to love "is much more than all whole burnt-offerings and sacrifices." It is the inspiration of redemption, for "God so loved the world," and it is the sublime explanation of Calvary, for, "He loved me and gave himself for me." And so, when John Wesley and his disciples were kindled by this passion, they scattered fire on the earth and started a blaze that nothing could quench or stop in its victorious progress. They had no miter nor sword, no purse nor prestige—they did not need them. For they had a compelling love, single towards God and embracing all men, which rendered all other means superfluous, which made all labor delight, all suffering joy, and even death a crown of rejoicing. They never heard of this word "dynamic," perhaps; but they knew the thing itself, they had the power, and under its impulse they moved to victory, the lasting triumph of love over hate.

Now to comprehend the dynamic of a united Methodism we must first be sure of a few preliminary observations. The man who desires a union of the separated Methodist denominations must completely rid himself of the notion that this is a problem in statics which our wise men must figure out through the silent years until every possible contingency has been reduced to mathematical formula; or that it is a *cause célèbre* of ecclesiastical

diplomacy to be handled only by trained specialists and in secret closets, success always meaning, to keep our side from giving and their side from taking too much; or that it is just a never-ending debate, a game of intellectual battledore and shuttlecock between Conference orators. Methodist union is a *movement*. I am not straining at metaphysics, but it is necessary to get a sound philosophy beneath any suggestions that are to be practical and efficient. To think of union as something going on, rather than as a fixed fact with determinate times and places; as a fluid ideal rather than as a solid concept within definite metes and bounds, is to permit ourselves to study *it* instead of its difficulties and consequences; to approach it unselfishly and without prejudice is, I believe, to help on the movement instead of halting it at the custom-house of our preconceptions.

Now a movement has its impulse, and strictly speaking it has nothing else. It produces problems, it meets obstructions, and there are many other external coincidents, but it *has* its impulse alone. To many persons the externals of this movement seem entitled to first and greatest attention; they are so blatant that they impose on us with a fictitious importance. But the logical and final justification of any movement is not to be found in its externals of whatever sort, but in its impulse, as we ought not to be too proud to learn even at the feet of a Gamaliel, who fastened attention, you will remember, on the impulse, or as we may say, the dynamic, whether this counsel or work be *of men* or *of God*.

The impulse of Methodist union is love; started, I devoutly believe, in the yearning solicitude of our Divine Lord for the union of all his disciples; and finding its propulsive occasion in a Methodism of separate, if not antagonistic members, denying the very genius of Methodism, which is, properly speaking, a creed and an evangel and a rationale of love. The origin of Methodism, the power of its exponents from Wesley down, its sufferings and its triumphs, have their sole explanation in love. If Methodists do not love one another they are so much the less Methodists. If there could be a union accomplished among

Methodists who still disliked one another, or were suspicious of one another, that union would be "of few days and full of trouble." This love is the one thing we should be thinking about and praying for and living in, whether we want union or not, "for love is of God, and he that loveth not is not of God." But woe to that Methodist who wants to grow in love and yet wants to remain separate from other Methodists. He is a man trying to ride at the same time two horses going in opposite directions.

This is why we ought not to spend too much time and thought on the externals of union, which in themselves are worth just nothing at all, and which will be worse than worthless if they prevent us from getting at the heart of the matter, the sentiment itself with which all true union must begin, and without which it cannot too soon end. And we ought to write large over every proposition for Methodist union, that so far as we are concerned, it shall be a union for love or it shall not be at all. Let those who call this romantic make the most of it. I say Methodist union *is* a romance. Not in the sense some contemptuous critics would give it, but the real, the high romance; the fascinating story of the ideal, transcending the commonplace and soliciting the soul out of humdrum with apocalyptic visions; the heavenly dream, untainted by calculations of profit and loss, measuring its gain in heart beats, rejoicing not in statistics, but in love's victory over hate in human hearts, in the triumph of peace over strife in Christ's body; the knight-errantry of the Holy Ghost.

It was in the same night he was betrayed, in the passion of Gethsemane, in the very ecstasy of love's sublime renunciation, that our blessed Lord saw the vision of a united church and prayed for its realization through all time. So, I am persuaded, it will be under the white heat of love's consuming flame that denominational prejudices will disappear and Methodists will be welded into one divine brotherhood.

I assume, however, that you will expect me to calculate the results of this dynamic rather than to analyze the dynamic itself which that union may be expected to generate. For as

to the latter, to be true to the nature and traditions of Methodist history and experience, and true to the sole power that can bring union to pass, the dynamic which is to mold and energize united Methodism can't be anything less than love. And it can't be anything more, for there is nothing more. Love is the supreme dynamic power carried to its highest potency, power invincible in making its way, and immortal, reproducing itself in a majestic procession of consequences to bring increasing joy to the world and glory to God.

I will limit the remainder of this paper to one of these consequences. United Methodism is bound to express itself first and most energetically in a crusade of evangelization, more fervent, more extended, and more persistent than any we have ever known.

I presume no one would deny that the one great mission of Methodism from its beginning has been evangelization. When Wesley was driven out of the churches of England, and was commanded not to make mention of his Lord, nor to speak any more in his name, there was in his heart as it were a burning fire shut up in his bones, and he could not contain himself. So, on his father's tomb, in the streets of the city, in the coal pits and open fields he stood and cried, "The Spirit of the Lord Jehovah is upon me; because he hath anointed me to preach good tidings to the poor." Thus for more than fifty years he traversed the United Kingdom, searching out the miserable abodes of poverty and the habitations of cruelty, seeking the lost, the social outcasts, the Gentiles of Pharisaical England, to turn them from darkness to light, and from the power of Satan unto God. His great soul, unhasting, unresting, delivered its message forty thousand times, reincarnated itself in a true apostolic succession of the many thousand Methodist evangelists of the succeeding century, and—dare I affirm his soul is still marching on. I confess to some hesitancy at this point. I hesitate to declare that Methodism is to-day the aggressive, conquering, tireless evangelism it once was.

At the last Ecumenical Methodist Conference, the Rev. Simp-

son Johnson, of England, reporting for Methodism beyond the Atlantic, declared, "The plain fact remains that during the past five years the number of our actual church members has been declining"; and the statistics given showed that for the past ten years the annual ingathering has been a trifle above 1 per cent, not enough to balance the losses. Doctor H. K. Carroll reported for this side that "the percentage of increase in the decade ending in 1890 was nearly 33½ per cent; in the next decade it was 28 per cent, but in the past ten years it was 15 per cent." So that Methodism in its most favored localities is gaining annually at the rate of one and a half per cent. Meanwhile population goes on increasing in this country at the annual rate of slightly more than two per cent. I have not brought these figures forward for argument. I am quite willing to let them stand without comment. The question you want me to answer is whether we may expect a united Methodism to change all this, to restore the old-time power to Methodists in turning men from sin, and to rehabilitate Methodism as one of the chosen and most highly honored agencies of the power of God unto salvation. This is a matter where mere speculation and guessing are dangerously near to boasting. I intend to avoid all this, and ask you to go along with me under the guidance of certainties. And the first certainty is:

1. The decline in Methodist power has synchronized with the division among Methodist people. I do not say these are related as cause and effect; but there they stand, historically related at any rate. And those who think they can discover a thousand advantages accruing to Methodism because of its divisions, will never be able to prove that one of these advantages is an increase of evangelistic power.

2. It is certain that our fathers deprecated divisions among Methodists, even in opinion, because they feared it might result in diminishing their power in evangelism. Almost the only excuse I have ever been able to frame for those who adopted the extreme measures against the advocates for lay representation in 1828 is this very thing, the fear, which I have no doubt was

honestly felt, that the discussion of this question would turn Methodists away from their one work of saving souls.

3. It is certain that our divisions have raised among us questions for debate and strife that have nothing to do with saving souls. We have been disputing, not over a doctrine of the Bible, nor even of the hymn book, but over political questions and minor matters of the discipline. We know that there is not and never was a single article of dispute among Methodists which would make the slightest difference in the salvation of any man's soul, however it was decided. But in remaining apart we must still give time and energy to defending separation and preaching Methodist "isms"; whereas if we were united the whole stress of Methodist life and power could be given to the dissemination of that life and power, and Methodism would become again, what it was under Wesley and Asbury, a great evangelistic propaganda.

4. It is certain that such differences as have divided Methodists can't be argued away, nor abolished by law. The more they are stirred up and opposed, the longer they are in dying; and in fact after they die they stir men just the same, "E'en in their ashes live their wonted fires." They can only be dissipated in the warm sunshine of love, the expulsive power of a new affection. We Methodists have no theological convictions to compromise, no traditional and sentimental feelings to surrender; we have nothing in the world but a quarrel to make up, and even boys in the street know that the only way to make up a quarrel is to forget it. Reason, therefore, as well as religion urges us to cease talking about our differences and permit ourselves to love one another. I sometimes think if we could only have a general love feast instead of a General Conference to deal with this question, we might hope to see it consummated in our life time. Of course we can't have anything so revolutionary as that, I suppose. But might we not at least cease to emulate the pious faith of our Roman Catholic exemplars in paying our devotions so persistently at the shrines of these sacred relics? And might we not so hope to purge our conscience from dead works and serve the living God?

5. Another certainty emerges out of the religious history of the last thirty years in this country. It has been a period of widespread and effective religious awakening. Beginning with Mr. Moody, we have had a succession of revivalists of many types and of varying qualities, but attended with results for the most part, that estimated by the number of people reached, must be confessed remarkable. Now the certainty, the outstanding fact connected with all these efforts, is that the success has been due, humanly speaking, to the union and organization of the Christian sentiment and effort of the communities visited. So well known is this, that our latest evangelist, Mr. Sunday, is as remarkable for his campaign preparations as for his results; and in fact to many students of his methods his power is in his organization.

Now consider what this means as a suggestion to a united Methodism. What Mr. Sunday labors for in a single community for months before he visits it, Methodists would have permanently as the regular and established manner in almost every community, for, remember that the union and organization of the sentiment and effort of Methodists would mean the union and organization of one third of all the Protestants in this country. If one can chase a thousand by this uniting and organizing, who can estimate what seven millions could do under like advantages? I declare, when I think of the possibilities waiting at our door for this union to usher in, I can scarcely restrain my impatience at the pig-headedness with which we blunder about every door in our economy but the right one, already on the latch, and needing only a gentle pressure.

6. Finally, it is certain that the love which will bring about a united Methodism can have but one legitimate and inevitable expression, and that is evangelization. For love will make its way. As the trade winds and the gulf stream, heated at the equator, sweep in resistless tides to all the polar regions of the earth, so the heart, warmed under the direct rays of the Sun of Righteousness, must send out its impulses of love and effort in ceaseless sympathies to all the desolate and lost. It has always

been so. Love brought Christ down from glory, even to the ignominious death of the cross, seeking to save the lost. Love sent out his disciples through cruel mockings and scourgings to carry the glad tidings to all the world. Love has been the inspiration of all the missionary efforts of His people, and must continue to be their only effective impulse, "for the love of Christ constraineth." "Love never faileth." "Many waters cannot quench love, neither can the floods drown it." It will make its way. And do you think that once it has so far overcome the pride and prejudices and selfishness of separated Methodists as to melt them into one brotherhood, it will then subside and congeal into stiff self-complacency? They know nothing of love who can imagine such a thing. The divine certainty is that when our Methodist hearts are once "strangely warmed" at the equator of brotherly love the tides of evangelization will sweep onward to all the polar regions in the church and out of the church, with an impetus that nothing can resist, making streams to break out in the desert, mountains to flow down, and all the valleys to sing for joy. O be sure we know enough about love to declare with certainty that a united Methodism will mean not only a coming together, but a great going together, two and two, before his face, into every city and place whither he himself would come.

It seems to me that we separated Methodists are like voices in the wilderness, crying aloud, indeed, but alone. And as the Baptist, musing dejectedly on the seeming failure of all the long train of God's efforts to win men through the covenant of obedience and of law and of sacrifice, could only cry, "Repent"; so we are confronted by a world still lying in wickedness, notwithstanding our stern, logical, peremptory theology of the past, and our liberal, spineless, intellectual, ineffectual theology of the present, and our ethical revivals, and our moral reforms; men still in this Christian United States only one in three even nominally Christian. And what shall we cry? There are some Methodists (may my children remember that I was one!) who have caught a vision, even as John in his wilderness, of one coming over the Galilean hills, the Mediator of a new covenant, and

his garments are dyed, and he is mighty to save, for his name is Love. And we know that this is he who is mightier than repentance, than law, than sacrifice, and he shall accomplish what all have attempted in vain. And this is why we lift up our voices in glad anticipation and cry, "Prepare ye the way of Love, all ye dominant and contending forces of the world. Make straight in the desert, all ye apostles of strife and separation, a highway for our God." For Love is on the march, and Love will find a way. I do not know how, I dare not say when, but Love will find a way. He shall bring all our discordant voices into heavenly concord. He shall gather into one these scattered and bewildered sheep, that there may be one fold, one shepherd. His own word is, "I *must*," and what have we to do with difficulties? "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." And in Love shall the glory of the Lord be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. Therefore, let all the house of Methodism know assuredly that God hath made this same Love, whom ye have crucified by your divisions, both Lord and Christ, and unto him shall the gathering of the peoples be.

THE DYNAMIC OF A UNITED METHODISM

FRANK M. THOMAS, D.D.

THE hour is late as men count lateness. But there are solemn moments in human history when no account should be kept with time. I recall the fact that on the eve of the battle of Blenheim Marlborough "felt a deep and awful sense of his own responsibility, as well as of the impending peril. He devoted a part of the night to prayer, and toward morning received the sacrament from the hands of his chaplain. He then took a short repose, and employed the remaining interval in concerting with Eugene the various arrangements for a battle which appeared to involve the fate of the Christian world."

Between this hour and to-morrow evening this conference will determine whether it is possible to reunite Methodism on the American continent. Between to-morrow and the Ides of May Methodism must decide whether it will fulfill her manifest destiny as the most potent spiritual force in the western world or allow that high privilege to pass to others. In the time allotted to me I wish to defend this thesis.

I may premise my argument by saying that the old static conception of life is passing away. All phenomena, whether material or psychic, are but manifestations of some form or synthesis of energy. Ecclesiastical forms are but expressions of the higher energies. Therefore we may expect to find them governed by some of the fundamental laws which have controlled the rise of energy on this planet.

Now the lower forms of life creep and crawl over each other until in one there arises a neural mass storing sufficient energy to raise it from the ground. Speaking scientifically we can measure the place of any given organism in the life scale by the completeness with which its entire periphery is related to and

controlled by the central brain. The same test can be applied to ecclesiastical structures, provided that they are living organisms and not mere simulacra existing in a leaden and wooden conformity. And that ecclesiasticism which is sufficiently complex to store up energy, which is sufficiently united to wisely discharge that energy, *that* church stands at the head of all other churches.

By these tests, which arise out of a sound logic of energy, where shall we place American Methodism? Judged by the expenditure of energy in missionary enterprises, by its vast educational activities, it would seem to stand at the very head of of American churches. But we must not allow ourselves to be lulled to sleep by outward conditions. In the present large and mighty place filled by Methodism we take a just pride. We do not believe that any branch of American Methodism is in grave danger of dissolution. We believe that years of usefulness and power await them all. Nevertheless we do affirm that the primacy of Methodism in American life is swinging in the balance. Not because any other denomination seems to be outstripping us, but because we have learned from Scripture and from history that God will expend His power and count no cost in order to secure an adequate organism for the Holy Spirit.

And an organism to express the essential unity that lies at the very heart of the Godhead must itself be one. There could have been no eternal procession of the Holy Spirit without the unity of the Father, Son, and Spirit. So too there can be no dynamic procession in time without a church that adumbrates in its essential unity the Divine Unity within the veil. If in answer one cites the churches of the Reformation we reply that not one nor all of the Reformation churches supplied an adequate organism for the full manifestation of the Holy Spirit to a torn and shattered world. I appreciate beyond words the intellectual and spiritual freedom with which they blessed the modern world, but if you will inquire deeply into the later rise of Methodism, you will see that the Spirit of God was still searching for an organism that would become a more perfect

transmitter of life to a sinful world. One secret of its unparalleled dynamic was its unity. Through the great heart of John Wesley to the utmost periphery pulsated the power of God.

'Tis true that there were incipient divisions even then, but none sufficient to break the might of that great tidal wave pulsating in from Eternity. To-day on the American continent we find this mighty organism broken into some seventeen different communions, and the sum total of their accessions each year, while larger than any other Protestant denomination, is less than 250,000 in a population of more than one hundred millions. The great itinerant wheel, whose every vibration once evoked the song of the redeemed, as a whole turns rather heavily on its axis. It still professes "to move" at the periphery, but more and more it is crystallizing at the center. Now, if we could be definitely assured that the increased weight at the center was due mostly to the growth of gray matter *there* our fears might be calmed! But energy at the center, however potent, is not sufficient for a living organism. It must be able not only to stimulate and vitalize the remotest cell, but to discharge its accumulated energy in overcoming its environment. So that we find American Methodism facing a double danger. On the one hand, it is so divided that it cannot furnish an adequate organism for the full dynamic of the Holy Spirit, and on the other there is in each one of these communions that slow infiltration of human nature and that tendency to crystallization which have marked the church through most of its history.

Take for example the pastor, about whom gather the genetic energies of the Kingdom—the training of the young, the shepherding of the flock, the saving of souls, the collecting of the sinews of war. Is our polity being fashioned so as to perpetuate him in freshness and power? Are we not allowing congregations and Conferences to so shape his tasks that he is being denuded of spiritual energy? Have we not reversed the processes of nature, which guards with solicitous and tireless care the energy cell of the most insignificant organism. Can we expect the affusion of the Holy Ghost upon our people unless

we guard and stabilize the life of the man to whom is committed the sublime and awful task of energizing men and women with the pleroma of the Spirit? There is no task among men which requires a more constant expenditure of physical and mental and spiritual energy, yet if he grasps for breath the General Conference lays another burden on him.

Big Boards to the right of him!
Big Boards to the left of him!
 Laymen in front of him,
 Bishops behind him,
 Volleying and thundering!
 His not to make reply,
 His but to toil and sigh,
 While all the rest thunder.

It may seem to some that I have gone astray from my subject. I am not unmindful of what Bishop Butler called the "limitations" of life. Yet being summoned here to point out the possibilities of a greater dynamic for American Methodism I would be untrue to my duty should I fail to point out one or two synapses which even the Spirit of God has difficulty in bridging. If we are merely to unite and make no effort to provide for the acquirement of energy at the very foundations of spiritual energy, then a united Methodism would be a greater hindrance to the heavenly dynamic. Its tendency toward crystallization would be greater, while its spiritual dynamic would be increasingly less. But it is because I believe with all my heart that it is possible to construct a reunited Methodism, free from present barriers to power—a new organism for the Holy Spirit—I have longed and prayed for its realization. God is willing to help us.

It has been my privilege to witness all the negotiations of the past few years. To-night I can recall more than one hour when it seemed as if the joint commission had reached the parting of the ways, and as we stood there, perplexed and praying, there was stretched a scarred Hand from within the veil and we made another day's march toward the Promised Land. In Him at last is our only hope of reunion! During recent weeks we have

heard the jargon of men whose vision has been fixed not on Christ but on ecclesiastical goals, and ever and anon the voice of some good man blinded by the storms and bitterness of the past. But beyond these voices we can still see the gleaming dome of a united Methodism, like the radiance of the Holy Grail beckoning us onward toward the spiritual city of a redeemed humanity.

And, my brethren in Christ, a united Methodism is this present world's only large and stable hope. Look abroad over this globe to-night. One half of humanity engaged in the most Titanic and devilish struggle for extermination that earth has witnessed! In Europe the gates of hell have prevailed over the churches that call themselves by the name of Christ. They have been absolutely powerless to prevent or check the chaos convulsing that hemisphere. They have largely crystallized, their living dynamic has ebbed away until their energies have been largely spent in maintaining existence. In 1893 Mr. Gladstone wrote to Lord Acland: "I am rather painfully impressed with the apprehension that the seen world is gaining upon the unseen. The vast expansion of its apparatus seems to have nothing to balance it. The church, which was the appointed instrument of the world's recovery, seems, taking all its branches together, rather unequal to its work."

The old Europe is passing away in blood and ashes largely because of a divided and crystallized Christendom. And we who on this side of the Atlantic have been looking on so sadly might well turn our attention to America, with its increasing luxury, its frivolity, its mad rush after pleasure, its social unrest, its damnable politics, its unassimilated foreign element, its divided churches. He is deaf who does not hear the muttering of thunder in the air. The lack of religious homogeneity in American life affords lightning paths for the regressive energies that would rend the republic of Washington, Jefferson, and Lincoln. If this sublime fabric, which has been and is to-day the world's only hope of constitutional freedom, is to be saved, then the great synthetic energies must move quickly and move together.

These saving energies can no longer play hide-and-seek with each other while our cities groan with congestion, while cheap statesmen make our laws, and class antagonism is being fanned in every section of our land. A nation to survive must have political and religious unity, an organic frame, and a living spirit.

We have political unity, and there is no section more loyal than the eleven Southern States which once struggled through gloom and darkness to form a new nation. But we must secure religious unity, a spiritual dynamic that is felt with the same intellectual, emotional, and ethical intensity in every hamlet of our beloved country. Some approach to this may be made by a federated Protestantism, but in the best of federations there are barriers to the passing of spiritual energy. The one substantial hope of saving America lies in the reunion of American Methodism. If properly constructed, it would not only provide an organism for the passing of a mighty dynamic to every part of this nation, but it would repair the breach of power made by our fathers in the years that are dead, and in some measure atone for that awful harvest of blood sown by the misunderstandings and bitterness of that bewildered day. Such a reunion would send a thrill of hope throughout Christendom. It would be one clear call to the world that despite the chaos in Europe life in Christ is stronger than death and hell.

A united Methodism would generate a fresh intellectual dynamic. It would restate our present static theology in dynamic terms. Too much we have thought of God as sitting complacently in some far corner of the universe. The conception of Christ is not that of a God who rests from his labors, but a deeper and truer conception of an unresting God. "My Father worketh hitherto, and I work." Some of the recent movements to inaugurate a new statement of our faith were perhaps premature, but a united Methodism would naturally and inevitably express its belief in dynamic terms. In so doing it would not depart one iota from the impregnable truths enshrined in the Apostles' Creed, but it would make more real to

the modern man the eternal energy lying behind that sublime statement of our faith.

A united Methodism would inaugurate an ethical reformation in the lives of our people. The intense pressure of such a dynamic organism would revitalize the feeble cells which in so many of our congregations intercept and paralyze the currents of Divine Life. Once more American Methodism would vibrate with spiritual intensity from the center to the remotest congregation. Dynamic waves would pass out from our churches into the vast seething social mass, so bewildered to-day, yet so intent on fashioning itself into unity and social health. This effect alone would compensate any branch of Methodism for the pangs of parturition, for the final hope of human society lies not in an improved heredity and environment, but in the possibility of some transforming current from the dynamic center of the cosmos.

Upon a united Methodism there would come a fresh breathing, direct from the heart of the Holy Trinity. This blood-stained earth would witness a new Pentecost. Yea, verily do we believe that there would come upon many millions tongues of flame that would light this earth with something of the radiance that flashed in the face of the risen Lord. Instead of reporting an annual net gain of from one to two hundred thousand the slain of the Lord along our world-wide battle line would be as thick as the leaves of autumn. This earth would be bathed in the glory and beauty of an apocalyptic evangel. We should hear the hoof-beats of the spiritual horses bringing our Lord and his redemption angels toward the final conquest of the world. "Even so. Come quickly, Lord Jesus!"

No lone prophet of the desert, clad in camel's hair, stands at the gates of Methodism, crying, "Prepare ye the way of the Lord! Make his paths straight." But the whole history of man as he has struggled with nature and with Satan cries, "Prepare!" The convulsed empires of Europe, in their very death-grapple, cry, "Prepare!" The restless and threatening surge of American life with every wave doth murmur, "Prepare!"

The vast hordes of Africa and Asia shout, "Prepare!" The angel watchers on the battlements of light whisper, "Prepare!" And over all and through all the deep undertone of the Eternal Spirit is heard, "Prepare!"

Shall we heed these warning voices? Shall we pen another golden page in the history of Christ's church—a history too often written in sordid characters and sometimes, alas! in human blood? Shall we in this memorable year of 1916, a year that commemorates the passing of Francis Asbury into glory—shall we lay the foundations of what Bishop Alpheus Wilson has declared would be the greatest achievement of man in modern times? Shall we, putting aside all bitterness and suspicion, purified by prayer and sanctified by love—shall we with fear and trembling furnish a new organism for the full dynamic of the Holy Spirit? Shall we do a great deed that will in some measure ease the pain and quiet the ceaseless sobbing of this finite world, which has groaned in its travail from creation's morning until now? For the earnest expectation of the creation waiteth for the revealing of the sons of God. Shall we disappoint that expectation and return to our task of setting up altar against altar?

If so, sooner or later we shall face the wrath of the Lamb. So that at the last analysis it is a question of saving ourselves. I once heard an eye-witness describe the terrible storm which in 1889 ravaged Samoa and for a few days held the attention of the civilized world. The war-ships of several nations went to their doom on the cruel reefs of that once peaceful harbor. But one vessel, the British gunboat—the *Calliope*, escaped destruction. This eye-witness was aboard the *Calliope*. He said that every man went to his post, the band stood on the deck and played "God Save the Queen," while below the engineers pushed the powerful engines to their full capacity. At first they made no headway, but at last they began to slowly forge ahead, and as the other vessels were drifting to death, the *Calliope* steamed out to safety in the open sea. So to-night it seems that I see in vision the various churches at anchor in this storm-swept harbor

of time. We wonder how many, when the last dread chaos comes, will be able to put out to sea. It will be no light blow, for all the transforming energies of the cosmos will be loosened, the physical and social fabric will begin to quiver in the pangs of parturition, and faster than the fiery shells of battle the stars will begin to shoot from their orbits in the sidereal and civic worlds, "upon the earth distress of nations in perplexity, the roaring of the sea and the billows."

When the full fury of that storm begins to break, and one by one great ecclesiasticisms begin to drift toward the reefs of dissolution, may it be given to a united Methodism, like a great spiritual battleship, bearing a redeemed company no man can number, her giant engines beating one stroke, manned by bishops, preachers, and laymen surcharged with the Holy Spirit—in that dread hour of earth's last agony may it be granted to American Methodism to present to the gaze of men and angels the sublime spectacle of a church united and triumphant over all the wild waves of the finite, breasting the cosmic chaos, lifting its hallelujahs above the roar of dissolving worlds, and making straight for the shining and peaceful shore of God's Infinite Love.

Only the dynamic of a united Methodism, reinforced by the pleroma of the Holy Spirit, can enable us to overcome the dissolving energies of time and land our many millions safely at the foot of that Throne on which sits our loving Saviour, our great Elder Brother, King of kings and Lord of lords.

**PLAN OF UNIFICATION PROPOSED
BY THE JOINT COMMISSION**

PROPOSED BASIS OF UNION

1. We suggest, as a plan of reorganization, the merging of the Methodist Episcopal Church, the Methodist Protestant Church, the Methodist Episcopal Church, South, into one church, to be known as the Methodist Episcopal Church in America, or the Methodist Church in America.

2. We suggest that this church shall have throughout common Articles of Faith, common conditions of membership, a common hymnal, a common catechism, and a common ritual.

3. We suggest that the governing power of the reorganized church shall be vested in one General Conference and three or four Quadrennial Conferences, both General and Quadrennial Conferences to exercise their powers under constitutional provisions and restrictions, the General Conference to have full legislative power over all matters distinctively connectional, and the Quadrennial Conference to have full legislative power over distinctively local affairs. The following exception was made by the General Conference: However, we recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united church. We suggest that the colored membership of the Methodist Episcopal Church, the Methodist Protestant Church, and such organizations of colored Methodists as may enter into agreement with them may be constituted and recognized as one of the Quadrennial or Jurisdictional Conferences of the proposed reorganization.

4. We suggest that the General Conference shall consist of two houses, each house to be composed of equal numbers of ministerial and lay delegates. The delegates in the first house shall be apportioned equally among the Quadrennial Conferences and elected under equitable rules to be provided therefor. The ministerial delegates in the second house shall be elected

by the ministerial members in the Annual Conferences, and the lay delegates by the laity within the Annual Conferences, under equitable rules to be provided therefor. Each Annual Conference shall have at least one ministerial and one lay delegate. The larger Conferences shall have one additional ministerial and one additional lay delegate for every —— ministerial members of the Conference, also an additional ministerial and lay delegate where there is an excess of two thirds of the fixed rate of representation. All legislation of the General Conference shall require the concurrent action of the two houses.

5. We suggest that the Quadrennial Conferences shall be composed of an equal number of ministerial and lay delegates, to be chosen by the Annual Conferences within their several jurisdictions according to an equitable plan to be provided for.

6. We suggest that the Quadrennial Conferences shall fix the boundaries of the Annual Conferences within their respective jurisdictions, and that the Annual Conferences shall be composed of all traveling preachers in full connection therewith and one lay representative from each pastoral charge.

7. We suggest that the Quadrennial Conferences shall name the bishops from their several jurisdictions, the same to be confirmed by the first house of the General Conference.

8. We suggest that neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to interpret the constitutionality of its own actions.

EXTEMPORANEOUS DISCUSSIONS

OPENING ADDRESS BY PRESIDENT HARRIS

It is my pleasure to extend to you, in the first place, members of this Conference, a very cordial welcome in behalf of the University, and of Harris Hall, and the John Richard Lindgren Foundation. We are called together under the auspices of the committee of administration of the John Richard Lindgren Foundation. John R. Lindgren was for many years a trustee of Northwestern University and for a time its treasurer. He was a member of this first Methodist Episcopal Church, and shortly before his death he put into the hands of the trustees of the university a fund for the promotion of international peace and interdenominational harmony. On one occasion I asked him why he had assigned such a title to his fund, and he replied that he had the expectation that international peace would some day be attained. If there was any implication in regard to the second proposition, we trust this meeting may help prove that he was wrong. Mr. Lindgren was an eminently friendly man, and the provisions of the foundation were quite in keeping with his character.

The administration of the foundation was put into the hands of a committee which is not under the control of the university trustees. The trustees hold the funds, but they are to be expended by a committee of which the late Doctor Little was the first chairman. The names of that committee you find in the program.

For some years the committee confined its activities to some humble but we trust useful efforts to further the cause of international peace. This year we have devoted our activities to the second proposition, and there were reasons why we chose to do it. The chief object was the recent action of the Conference of the Methodist Episcopal Church itself. We planned for a working conference. That is, there has been no attempt to appeal

to the public, but to gather together a body of men who might speak with authority, chiefly with the authority of scholarship. It is not our expectation, we will admit, to find the solution for the difficulties at hand, but looking forward to the end of the road, to chart it thoroughly for those upon whom will fall that clear and distinctive duty of using what we may contribute to their help.

And you will notice the committee has called to its aid an advisory committee whose names are also printed in the program, and on behalf of the committee of administration, I take great pleasure in recognizing very generously that the advisory committee has carried the greater part of the burden of making the plans. And I wish to mention by name Doctor Stuart, to whom credit is due for the plan of the program. If you have read it through, you will, I trust, see we have attempted to make a symmetrical program which will present in order the facts that may be most useful to the various parties who are to take up, we hope, not very far in the future, in a serious way, the problem of united Methodism of the United States—united in bonds of sympathy and we trust to be united into a still completer union.

JOHN R. LINDGREN

A PERSONAL TRIBUTE BY WILLIAM F. McDOWELL

MR. CHAIRMAN AND MY VERY DEAR FRIENDS: My own part in this evening service is very brief, but from my point of view very important. I rise simply to speak a word of commendation and appreciation of the gift of that good man whose early death we continue to mourn, our friend and brother Mr. John R. Lindgren, and a word of like appreciation for the gifted and gracious woman who so fully shares that purpose which he had in his mind in the establishment of this foundation.

That any man in the world should seek to bring peace to the world is to his credit. That one should set in operation large

forces, permanent forces, to bring peace in a commanding way is vastly to his credit. And I rise simply to express what I am sure is in the hearts of the men who have been here these two days in saying these words of appreciation of the foundation upon which we have met. The memory of Mr. John Richard Lindgren is made more beautiful to us by its tender associations with these wonderful words of our own Master, "Blessed are the peacemakers; for they shall be called the children of God."

THE ANTICIPATED VALUE OF THE CONFERENCE

BISHOP CRANSTON

MR. CHAIRMAN, somebody must say the first word. I want to express my very great satisfaction with the action of the brethren who have charge of the foundation which affords us the opportunity of coming together in such a convention as this.

I was saying to Dr. Stuart a moment ago that I thought he had been directed to the most judicious beginning of the realization of the founder of the Lindgren Foundation. And from what I have heard since I came in here this morning, being a little late, it seems to me to give promise of a very delightful as well as profitable discussion. It is to be expected, of course, that every man who is here from the several churches will be at his best temperamentally, rather than politically or otherwise; and I hope in the spirit of the men who have met and wrestled with these difficulties face to face in similar conventions as this, who have therefore had a better opportunity of testing each other's Christian patience, of determining each other's Christian sincerity, and of coming to a somewhat just estimate of the possibilities involved in all these discussions and approaches with reference to the future. It has taken the commission on federation about ten years to come to where I hope this convention may be on Thursday night.

BISHOP HENDRIX

I want to congratulate the foundation as well as the commission immediately charged with this program on the very happy administration of the trust in the interest of Christian unity. I wish that the whole Methodist world, especially the Methodisms of America, could find this hall a very "ear of Dionysius" that would convey both the letter and the spirit of this hour. I am thinking of seventy-two years ago, more than two generations, when the bisection of American Methodism took place, when the mighty men of Methodism faced inevitable conditions that seemed to them to require that henceforth we should become two bands.

Especially does my mind revert to Stephen Olin, perhaps the greatest Methodist preacher whom God has given to our continent. Born in Vermont, converted in the South, where he gave his earlier ministry as a preacher and an educator, his heart full of love for his brethren and associates of the South, it was the rending of his own heart in twain when Methodism divided. It is well known that he declared on the floor of the General Conference that he did not see how either side could yield its convictions and that the division seemed inevitable, however each side might deplore it.

It was the separation of Paul and Barnabas, the two closest friends, when each retained warm personal affection for the other while they differed as to their line of work, but God was to send forth two men in different regions in place of one. God has often used the differences of men for the extension of his work. The epoch of 1844 was marked by such differences as when Chalmers led out the four hundred in Edinburgh who became the General Assembly of the Free Church of Scotland. A year later the great Baptist Convention in this country became two and have so continued, following the bisection of American Methodism by a year. We well know the unsettled questions in our national affairs that led to the war between the States when despite the patriotic pleas for national unity the differences were

too great to be settled without war. The unsettled questions left us by the noble men who gave us the Constitution of the United States passed beyond the era of discussion to that of war. But both the church and the nation have grown wiser in two generations. There is such a thing as loyalty to the past that becomes disloyalty to the future. If our fathers did what they deemed right under the circumstances, let us, their children, do our duty as we see it now under our existing circumstances.

Among my autograph treasures are some pathetic letters from Dr. Olin to Bishop J. O. Andrew, his spiritual father and warm personal friend, that tell how his great heart was stirred by the division of the church. Full of ardent affection, despite all that has taken place, they beg for charity and continued love and unbroken friendship. Let us catch that spirit in our relations. I have letters begging that the whole Methodist world be called to prayer for God's guidance at this critical time as we seek to see eye to eye, and I shall hope at an opportune time during this conference to ask that such a call be made. We dare not seek organic union unless it be the will of God. But we dare not resist it when we hear our Lord's intercessory prayer that we may all be one, that the world may believe that the Father has sent him. Only a Divine Christ can bring our wayward humanity together and to God.

PRESIDENT T. H. LEWIS

I have just this to say. I have been greatly impressed this morning by the historical setting forth of the separation. I confess that I have been afraid of the history. I have urged people to stop thinking about the history. I have thought it was in its very nature divided, that it was a useless recollection, and that while we might be loyal to the past we ought not to fall down and worship it. But I have been remarkably pleased this morning to hear the paper read by Professor Faulkner, and I dare say I am within the limits when I assert that the produc-

tion of such a paper would have been impossible twenty years ago, or perhaps ten years ago.

For my own part and my own church, I say this, that the chief business, it seems to me as I now review it, of our editors for fifty years has been to correct the statements of the historians of the Methodist Episcopal Church, and to present the various omissions they have made in failing to give honor where we thought honor was due. I felt a glow of real satisfaction as I listened to the setting forth, from that point of view, of the church, and the causes of division of 1828. And I have a real joy in declaring this morning that it seems to me that we enjoy a peculiarly favorable position in regard to the membership of this separate Methodism. There is nothing which we contended for that the generations have not vindicated. All we have to do is to stand still and let you come up to the flag. I rejoice so much to think that we can read history, after all, in perfect peace of mind and with a glow of satisfaction.

I want, if I may venture, just to make a slight correction in one of the suggestions in Dr. Faulkner's paper. The "indemnifying resolution" has been passed. That splendid deliverance of the General Conference in Baltimore in 1898 sent a thrill of great joy to the hearts of Methodist Protestants when the Conference united in saying that these men of 1828 were men without a single reflection upon their personal efficiency or theological character, and so we might say the indemnifying resolution has already been passed.

Now the reflections that come to-day to me will perhaps be common to you all, that if the history is safe and innocuous, why should we not venture upon the future which is far easier traveling? Well, of course I am ready. I have not so much to promise as I once thought I had, and I am not sure that I represent the Methodist Protestant Church here this morning. I represent myself, for I have been asked to come here, I suppose, as an individual, but at any rate what I say here now I am sure does represent a large element of my brethren in the church I belong to. I don't know anything that seems to them more

easy and more righteous, and I will add for myself more certain than the perfect union of Methodist people.

BISHOP McDOWELL

I simply rise for the purpose of suggesting that I fancy we are all of us just a little reluctant at this particular stage of the proceedings to engage in discussion and are a good deal more anxious for a minute of prayer for God's blessing upon what has been said, and upon our spirits, that we may receive what has been said; and for a moment of profitable personal fellowship that we may acquaint ourselves with one another before we begin or go farther into the business of this meeting.

I think, therefore, I will venture to suggest that after a couple of prayers have been offered we take a recess until the hour set for convening this afternoon, and that the moments between this and the time we are called to luncheon, we especially devote to the meeting of one another, that we may know one another better before we begin our work. You will remember that President Harris said concerning Mr. Lindgren, whose name we always speak with emotion here, that he was a preeminently friendly man, and it would be in accordance with his mind, and quite in accordance with ours, that we should begin, continue, and end our conference together in that spirit of friendliness which belongs to the men who are friends of God.

METHODIST UNION AND NATIONAL WELFARE

PRESIDENT A. W. HARRIS

I WISH to call attention, in a word, to the relation which church union bears to our national welfare. I use the words "national welfare" in the direct sense as opposed to church welfare, for though church and state are properly separated in the United States, nevertheless, they are closely parallel and are affected by the same causes and react the one upon the other.

Our form of government, combining unity of the whole with local autonomy, is particularly interesting at this time when the great war has set men to discussing the possibility of maintaining peace by the establishment of a United States of the World modeled or at least suggested by the American Union. Our government is the most successful experiment of its kind which history records. Here is a group of limited sovereignties, similar in the essentials of race and language and ideals—all of which tend to draw them together—but scattered over a wide area and possessed of many economic and other interests that tend to throw them apart. The American Constitution has welded the States together, but notwithstanding all the advantages of our situation the Union has not succeeded in preventing war. When a great economic interest became critical the same cause that led to the war between the States caused the break in the Methodist Church, only many years earlier, and in due time it brought about the disruption of our churches. The division of the churches foreshadowed the division of the nation and the union of the nation will not be perfect until the union of the churches is accomplished.

Dr. Lee has said that if the economic conditions of the North and South had been reversed, the attitude of the North and South on the issues of separation would also have been reversed. Our history seems to justify this opinion, which I believe to be a correct one; and yet the conclusion drawn from it must not be too wide. Environment and interest are not the only forces at work. Inheritance is often equally effective. A union long maintained and a union reestablished will grow more and more powerful as they grow older. In the nation we have restored union by the arbitrament of the sword, and when by the sweet reasonableness of love we have restored the union of the churches then we shall have completed our oneness as a people and shall have perfected an example of peace for the whole world. Can a nation made up as this nation is made up prevent war? If so, then there may be some basis for hoping that the same principle may work in international affairs with a fair measure of

success; but if within the States the churches, which are susceptible to religious and reasonable considerations only, cannot be brought together, what hope is there for a union of nations to which we may not apply the persuasion of force that brought our States together but only those that affect the churches? Local considerations, touching as they do every-day and immediate interests, tend to obscure these broader matters that affect the interests of the whole nation, and it is one of the great arguments for the existence of denominations that since their boundaries do not coincide with political boundaries, but stretch from North to South and from East to West, they counteract the divisive influence of State divisions, so that state and church are the warp and woof of which our national unity is woven. It would be a great thing for these United States of America if by a united Methodist Church, a united Presbyterian Church, a united Baptist Church, the East and West, the South and North, could be tied up together. Then while preserving the individuality of every section, we hope to hear less and less of hyphenated Methodists—Northern-Methodists and Southern-Methodists; hyphenated Presbyterians and Baptists; and of hyphenated Americans—the American of the South, the American of New England, and the American of the West.

SECTIONAL CHARACTERISTICS

DR. THOMAS NICHOLSON

MR. CHAIRMAN: I was vividly reminded this morning while listening to Dr. Chown of the fact that I had lived in Canada in the early days when we had there a divided Methodism. I was brought up as a boy in that atmosphere and I had my first Methodist membership in one of those divided Canadian sections. I think that the feeling, the sectional feeling, the sectarian feeling, in the branch of Methodism of which I was a member, and that the conversations I heard in my own home—where my

father was a very ardent Methodist, rabidly loyal to his own branch and a class-leader in the church—would justify me in saying that the intensity of the feeling between the respective Methodist bodies at that time exceeded in intensity the feeling we have sometimes heard, though I hope not sanctioned, between Protestantism and Catholicism in certain sections of the country. Now I have lived to see what I had supposed in that day was almost an impossibility become a glorious reality in the matter of the reunion which Dr. Chown has outlined before us this morning. So I am prepared to advocate and support this other union. I do not believe, though I think the conditions are different, that the difficulties in the way of the union of the three churches which we are discussing here are any greater than the difficulties in the way of that Canadian union. I think the beneficial results of such a united church as we here propose would exceed the beneficial results which have been obtained by the Canadian union for the Canadian church. So much for that.

Now my second point is this: There are serious difficulties, genuine differences of judgment and opinion. There is no use concealing the fact. The spirit here is fine. This group of men evidently almost unanimously desire union and are ready to make concessions to secure it. But we must not shut our eyes to the very great difficulties and to the fact that there must be concessions, and that no union can possibly be permanent until it has really solved the difficult problems. As I see it, this is an exceedingly able paper Mr. Crawford has put before us this morning. It is tactful, but it is frank. I think we might just as well face the situation. If we are to understand that a plan is to be put before the General Conference of the Methodist Episcopal Church, which, when it was originated (as I understand it by the confessions of the commission originating it) was only intended to be tentative and only proposed to blaze the way; and if, with the conditions of free speech and free discussion which we prize in this country, with the differences which Mr. Crawford has so ably outlined, we are to understand that this par-

ticular paper and this particular plan must be put before the General Conference at Saratoga Springs, with the statement hinted at by somebody here this morning that we are to vote that or nothing, then I do not think we shall get anywhere. It has not gone into detail. It is manifestly a tentative statement. It has failed to grapple with many of the problems which this discussion is bringing out. I repeat, it has not really, in the spirit of this conference and in the spirit of this wide discussion, faced all the problems nor a tithe of the problems.

Now, brethren, I do not believe these problems to be unsolvable. I will speak to you a little later on the problem as it appears from the interests of the benevolent boards. These represent one of the great interests, because our Christianity in this day is more and more becoming institutional, and Christianity in this country, if it is to succeed, must become increasingly institutional. We are in an age of institutions. I have become more and more impressed, as I have deeply studied the situation, that there is no serious difficulty in the way of union from the angle of these great institutional boards. I shall put on the screen on Thursday morning, in a series of lantern slides, the facts. These will enable you to grasp the significance through the eye as well as through the ear. The study has deeply impressed me that the institutions which represent the half billion of property referred to by Judge Walton are so related to each other that there is practically no serious difficulty in dovetailing them. There are difficulties, of course, but none which are insuperable, and really none which are very serious. That ought to greatly encourage us in our further discussions.

The point is this, brethren: We are in a quest. We have a beautiful spirit here to-day. If the General Conference of the Methodist Episcopal Church goes down to Saratoga Springs, sits down alone and threshes out this problem, as it will, without considering in some detail the very grave difficulties which these papers and discussions show we must meet, I fear we shall simply postpone the day of getting together almost indefinitely. Now, I know my church. I have been from the Atlantic to the Pacific

and from Minnesota to the Gulf, and I believe that nearly every member, representing practically every Methodist Episcopal church to-day, will testify that the Methodist Episcopal Church is tremendously in earnest about this question of unity. It is the consensus of opinion that we want union, and I believe this is the time to get union. But if we are to get it, we must go down to Saratoga Springs facing all the problems, knowing what the other men think, and what the other men are likely to concede—indeed, I think we ought to have a very clear notion of what, in all fairness to all parties, they ought to be asked to concede, and we ought to be prepared to make our full share of the concessions. If we do not do something of that sort, we will not get anywhere and we will lose the spirit of the time. If we do that, I believe union may be consummated within the next five years. The time is ripe. Dr. Lee is right when he says the temperature is high. I have a feeling that if we do not get this union in the next four or five years, it may be postponed twenty-five or fifty years. Bishop Hendrix, in my judgment, was exactly right when he said, this is a time above all other times for intercession. It is a time for the leadership of God. And I believe that God was in the thoughts and was moving upon the mind of the committee having charge of this Lindgren Fund when it brought us together here, the representatives of three churches, or perhaps of the four or five churches concerned.

I hope we may follow the lead that Mr. Crawford has set; that we will not dodge the real questions and the real difficulties; or that, because there are real difficulties, we shall blanch. Rather, let us sit down together in all seriousness of heart, with that fine conception of love and fellowship which we have here to-day, going to our task in the spirit of deepest intercession, remembering that if, with all the opportunity we have now, we really fail to solve our problems and to bring these churches together, God will hold us responsible for the results for generations to come. It is a crisis day in Methodism. It is in some sense a crisis in American history. God help us to discern the

mind and will of the Master, and, discerning it, to go and do what He bids.

BISHOP CRANSTON

Mr. Chairman, I very heartily commend the spirit of both these papers. There is truth in both of them, and between the two we may find the sentiment of this entire body, and perhaps of the two churches.

I have come to a point where I confess the word sectionalism grates upon my ear, but more upon my soul. Pernicious sectionalism exists to-day chiefly in the minds of men who have personal interest in propagating the sectional spirit. Sectionalism has no legitimate place in Methodism. True religion to-day in the North or South is exactly the same. Sectionalism has no right or part in the interpretation of the Holy Scriptures, which are its handbook. The spirit of sectionalism has no warrant for standing in the way of a devout application of God's Word to the problem of the unification of these Methodist churches. These propositions will hardly be controverted.

Now it seems pertinent to recall that almost every Northern man who went South in the days of slavery, because his interests required residence in the South, acquired wealth more rapidly than the average Southerner. In every such case it was commercial interest that determined his preference, and shaped his judgment of current questions. If sectionalism, as embodied in the average Methodist, persists almost as marvelously as do the racial traits of the Jewish people, it is traceable to the fact brought out so definitely by Dr. Lee. More than climate do financial and social considerations solidify community sentiment. It was its industrial system that crystallized Southern thought. Under the conditions there could have been no other outcome. If you go into the coal and iron regions of Pennsylvania, you will find sentiment on all related questions solidified around this chief commercial interest. As it is the mental habit of any specialist to relate all facts to his specialty, so will the thinking of any people whose living is derived mainly from one source

take its coloring from that dominating fact. But slavery is now a thing of the past. Politicians realize this and are fast outgrowing sectionalism.

There is still a great division separating Romanism and Protestantism. But when it comes to secular affairs we expect the same kind of justice for one man as for another from the supreme court composed of both faiths. Why can't these churches recognize that the day of a divisive sectionalism is past, and that it is not for any Christian church to recall that day? We ought by all means to come to our task as if to an original problem, and unembarrassed by a dead issue—as if now for the first time applying the principles of our supreme law to the questions of to-day, heeding only the words of Jesus Christ, that we go forward and not backward. This would be in line with the progressive spirit of our religion as applied to the needs of our own time.

BISHOP HENDRIX

All of us recall the words of Henderson when he welcomed Alexander to England, "Saxon, Dane, Norman, Briton, all are we." And that is what has made the British people, of whom we are so proud to-day. That has given them their strength, like the mingling of metals together, mixing the strongest possible metal by combination of metals, not one single metal. I have marveled as I look into the future, my brethren, as to what God may mean in America by combining so many bloods and so many types of nationalities. The most famous race in the world, the old Roman, is coming here to work in our trenches. The Greek, that made Marathon famous, is here in our land. The best of the Teutons, the Swedes, the Norwegians that tell us about the grand days of Adolphus are here. We are getting together in our land a marvelous combination of elements for the great day of the future, and as these great nations come together, I think God is getting ready for the great church of the future, combining all the best elements. I do not think, therefore, that the different influences involved in sectionalism are necessarily

calculated to disparage this great movement, but rather to help it if they could be properly amalgamated, and merged into the great Methodist forces God has raised up for the evangelization of the world.

Who of us does not recognize the mixed blood in his veins? The Huguenot blood flows in these veins mingled with the Scotch-Irish and Teutonic. This gives us a great deal of trouble sometimes, but I thank God they are there. God made me that way. I think of my own ecclesiastical history. My grandparents were Protestant Methodists, my own immediate parents were Southern Methodists. I was a Northern Methodist by choice, in my educational days. I received my first license to preach in the North and there began my work as a preacher which was later continued in the Church South. Intermingling with these strains was a period when I attended a Baptist Sunday school, and then there were a couple of old ladies who were very anxious to get the children into the Episcopal Sunday school, and having a little leisure I attended there a while. In the days of my theological study, I took my course in the Union Theological Seminary at New York. After all this I still thank God for the Christian religion. All these various elements have strengthened me and given me a catholicity of spirit in which I rejoice.

I feel more at home sometimes with our Presbyterian brethren than in company with our Methodist brethren, and I think sometimes our Presbyterian brethren feel more at home with our Methodist brethren. I sometimes would rather cross the Atlantic Ocean with our Presbyterian brethren than with good Methodist brethren.

I think God is leading us, if we see our convictions, to be the future established church of America, the church that is to combine in itself those loving, gracious elements of strength, that make for great power in God's own hands. I read and re-read, with interest thrills to my heart's core, John Fisk's story of our American nation when it seemed impossible to make a union. That was an important hour in history when we were gathered together in Constitutional Convention; when we would not as-

semble to sign the Constitution; when the great heart of Washington, who presided over the Convention, despaired because they would not come together. And when the Constitution was passed and sent out for confirmation, you remember with what difficulty the necessary number of States adopted those resolutions that made us a nation under the Constitution; how doubtful the issue seemed to be for a while; how great New York hung in the balance, and how only our great Hamilton made possible the affirmative vote; and you remember how, even after it was adopted, it seemed impossible of realization when one of the supreme court judges of Rhode Island was disposed to look with favor upon those who rebelled against it. All those things, you remember, but, thank God, when these conflicting forces were brought together, they made the strongest nation on the face of the earth. Gladstone well said it was an act of the Supreme Spirit of God upon the intellects of men to give birth to that American Constitution that should bring together these diverse elements.

Oh, God, give us power to bring together out of these apparently conflicting elements, a baptism of the Holy Spirit, that like a great white heat will weld these divers metals into one, one great church, welded together, north, south, east and west, and make one mighty structure for the advancement of his kingdom for all time to come.

PRESIDENT EDWIN A. SCHELL

Will you pardon me for making a remark, rather personal to Bishop Cranston, and a sort of confession too. I live in a summer colony where the late Bishop Galloway, fresh in my memory, came year after year. And we had Bishop Cranston, just coming to the ground and Bishop Cranston, as some of you know, was a soldier in the armies of the North. Bishop Galloway came the first year and spoke on the race problem of the South, and we all went out and yelled, and thought it the very climax, for he spoke as he felt. Then he came around the next year and asked if he could speak on General Lee. I happened to be on the

program committee, and I said "All right; I made a speech on him once myself." Bishop Galloway gave us a wonderful discussion of General Lee, and we put out the old Confederate flag. I think it was the same as the Epworth League colors. It might be a little different, but we had it all there.

The third year he tried on us Judge L. Q. C. Lamar, and what a torment that was. Then the fourth year we got scared, and I went around to Bishop Cranston, and I said, "Your Reverence, what do you think of having Bishop Galloway talk on the late Jefferson Davis?" and he said, "Whatever Bishop Galloway wants to speak on, let us give him a hearing." We are not as sensitive, remember, as we think. If an old-timer like Bishop Cranston could stand that, we are not afraid of anything.

CHURCH POLITY

BISHOP DENNY

THERE are two points on which I wish to address just a few remarks. The time allotted to these speakers on the topic which has just been discussed did not give any opportunity for discussion on ritual, but for that the brethren who have discussed the matter are not at all responsible. I suppose we should take a few minutes for discussion.

In preparing that statement for the General Council, it was found that our bishops were needed. There was a unanimous report made on that matter to the General Conference. One of the points taken up was the standards of doctrine referred to in the first restrictive rule, and attention was called in that report to the fact of the ritualistic doctrine. Now if you have not taken any occasion to look into it, you would probably be surprised to find that our doctrine of universal atonement is enshrined in our ritual, but the report of the Methodist church, in their report to the Conference, with which the Conference had no time to deal, was that if the General Conference could begin to tamper

with the ritual it could very easily by a majority vote make an entire change in the creed of the church. I just call your attention to that as an interesting fact. There is no time to discuss it further than just to refer to it, but if you are interested in the report at all, you will find it published with the papers of the General Conference of the Methodist Episcopal Church, South, for the year 1914.

Now yesterday we were cut off, by the fault of nobody, from anything like a discussion in connection with the papers that dealt with church polity. I wish to correct what might be a misapprehension. Nobody is qualified to state the doctrine of the Methodist Episcopal Church, South, on the question of orders. The church has never pronounced itself on that question. There are some of us, however, who have quite steady convictions in the matter.

Now sacerdotalism is not dependent on two orders, or three orders, or seven orders. For many of you know, of course, that the Roman Catholic Church has seven orders, three major orders and four minor orders, and that has been the case with that church since about the twelfth century, and was the case in the day Martin Luther lived. It is the existence of orders in the sacerdotal sense, but not the number of orders, that makes sacerdotalism. The term "order" is contradictory. If we take "order" in its technical sense and want to preserve it from that terrible danger pointed out by Bacon in his splendid work, where he has divided it into four heads, we must be careful not to use terms that carry with them an atmosphere that will choke truth.

Now "order" meant originally a sacrament, a grace, as well as a privilege communicated. And the very thing that Luther stood for, and which he most particularly emphasized in that greatest work of his, *Liberty of Man*, and which most prevents anything like a union between Protestantism and Catholicism to-day, is the priesthood of all believers. Can man come between man and God, and are priests the only dispensers of finite grace? No Methodist or Protestant believes that. I cannot go into the ques-

tion. It is entirely too large. I simply want to save any misapprehension of the position of the Methodists on the question of orders.

My Brother Downey said yesterday that he found the word "order" in the form of ordination for our bishops. I am somewhat ashamed to say I have forgotten when we made a change in the form that Wesley sent over to us, but it has escaped my memory. I have tried quite hard, but I cannot recall the date. We did make a change, however, and I think it was a change simply in the alternative of the statement made in the title. I will not be certain of that.

I have not a sacerdotal order yet, although I have had three ordinations. When the church set me apart as a deacon, it did not confer on me any order in the sacerdotal sense. It did not put me in any position (and I say this to save others from being involved in my own statement. I do not know whether all the brethren from my own church will agree with me, but I know quite a number of men in my own church hold the same view of the doctrine) which gave me the right to hold back any soul from its approach to God, although I was put in a responsible position and had necessarily, by being in a responsible position, certain functions to perform. Well, when two years later I was set apart as an elder, I was not ordained in the sacerdotal sense. I never have believed I was ordained in a sacerdotal sense. I would not undertake to stand between any sinful soul and its approach to Almighty God. He has just the same right to make that approach as you or any man has, or even the Pope of Rome has. And when I was set apart as a bishop in the church, I was not given any order with any sacerdotal sense.

Now, don't let us become entangled in fallacies that are very easily fallen into here. There is no "high church" among Methodists. There could not be, and be fully intelligent. We are bound to recognize that great scriptural truth, and wonderful privilege to which God calls us and which, by the grace of God, Martin Luther calls attention to, that every man stands before the Almighty God with the gracious privilege of approach

to the Throne itself, without the intervention of any intermediary except Christ, Our Lord.

Thus we stand, so far as my own personal view is concerned, and what I believe is the view of the church with which I am connected. We have swept out the very last trace of sacerdotalism from our belief and from our doctrine. And if we are to be entangled in it simply by the use of the word ordained, it only shows that everyone who gives it that meaning is bound to it. I have put in this thought simply for the reason that it might lead to a misunderstanding unless something was said.

BISHOP CRANSTON

Yesterday and to-day we have heard, in one or two addresses, the situation compared with the matter of getting married. Now, Mr. Chairman, I don't think we ought to mix up our figures too much. There is no marrying about this business at all. I question very much whether two people sitting down and studying each other's temperaments scientifically would ever marry. I believe this is a scientific inquisition we are conducting here.

In the second place I doubt whether the best expression of that type of love which each of us has for marriage is to be found in domestic complacency of the present type.

We are here trying to reconstruct and protect a household, and trying to rebuild a temple that was shaken apart by a political and social upheaval. That is what we want to do. We don't want to get married to anybody. The brethren must come together and God's household must be established.

DOCTRINE AND RITUAL

PROFESSOR FAULKNER

THERE was no opportunity given for discussion of the paper by Dr. Tillett. Dr. Tillett has given us one of the ablest and best papers we have had before this meeting, and as I take it, the

question is of the very greatest importance in the matter of church union. What is the great thing that keeps the Roman Catholic Church in one body? It is its common faith. What is the incentive that has led the Roman Catholic leaders, from the Pope down to parishioners? It is that common thing called the modernized movement in the Roman Catholic Church which works disolution for all in that church. It is the feeling that the modernism coming into the Roman Catholic Church will help to disintegrate that church, despite all the bonds that hold it together. And there is nothing in my judgment that serves to keep the Methodist churches together and acts as a lever or fulcrum to make them into one more than the fact of our oneness in doctrine.

You notice the hesitation that exists on the part of the Presbyterian Church, South, about uniting with the Presbyterian Church, North. So much so, that I think there have not been very many overtures or efforts made to bring together those two churches. In my judgment one of the reasons for this hesitation of the Presbyterian Church, South, to unite with the Presbyterian Church, North, is the feeling of that church that many of the clergy of the Presbyterian church in the North have left the Calvinistic form of doctrine, and not only the Calvinistic form of doctrine, but have left the general type of evangelical faith; that a liberalism, and what they consider a false liberalism, has come into the General Presbyterian Church, North; and this persuasion hinders all efforts at union between those two churches.

What I want to say is this, so long as our Methodist Church can be true to the general type of Arminian theology, that came down to us from our fathers, just so long will we have a lever or impulse towards union that must, in my judgment, be irresistible. On the other hand, when there comes into our churches that toning down of the essential faith we have received from our fathers—I do not mean by that any point which does not touch the central heart of our creeds, and I agree thoroughly with what Dr. Stuart says, that every age must think out its problems

for itself, that goes without saying, there is in that sense a problem in theology that every live church must realize—but for all that, as soon as we leave the fundamental type of Methodist orthodoxy, which we have received from our fathers, which has been the driving force in our church from the beginning, which has brought thousands of young men into our ministry and is bringing them in every year—when that time comes, then that will act as an element of disintegration in our churches and the hope of union will largely disappear.

That is one reason why I regret the defeat of the movement for a common creed of our churches by the General Conference of the Methodist Episcopal Church in 1908. I think that that one common statement of faith which we had received from the Methodist Episcopal Church, South, would have acted as a uniting force greatly to help the cause of union.

PRESIDENT STUART

Mr. Chairman: I want to take this opportunity, as long as I am on the floor, to say two things.

First, I wanted the floor yesterday to make comment upon a very interesting observation of Professor Faulkner with reference to General Conference action on the subject of doctrine. I think he said he regretted the action of the General Conference of 1908, in not taking action favorable to the statements of doctrine. I feel the responsibility of saying that I think nothing would tend more to hinder the union of American Methodism than to have the General Conferences make official deliverances on doctrine.

The whole matter of church divisions has come through differences of opinion with regard to formulated statements of doctrine, and what has happened in the past is very sure to happen in the future. It would be quite possible for Professor Faulkner and for Professor Tillett and for others to come together in this conference and make statements upon which we all, while we were talking, would agree; but if this same company were to come together a year from now and take up that deliverance, it

would be practically impossible to get them to agree upon what had been agreed to at this time.

The whole tendency of definition, in my mind, is to run in rigid molds. While Professor Faulkner and Professor Tillett could interpret their symbols in their spirit, after their minds and in their way, it would not be very easy to get a company of Methodist preachers to come together and take those same symbols and interpret them in Professor Faulkner's and Professor Tillett's way.

The second thing I wanted to say was this: I sympathize perfectly with what was said yesterday about the need of simpler statements of doctrine. We have them. We have more than we use. We have primers almost without end, and the seminary with which I am connected, always having in view the theological needs of the country, as far back as 1887 printed a pamphlet prepared by Doctor Terry, on the doctrines of Methodism in which the statements were so straightforward, so succinct and so simple that one or two, I don't remember which, of the minor bodies adopted them as their articles.

I had occasion yesterday to get a copy of this pamphlet for the use of my friend Dr. Moore, and in looking it over I was greatly impressed with the pertinence to our discussion of Doctor Terry's closing words:

In the study and treatment of some of these doctrines there is, and ought to be, room for rational differences of opinion. A sober freedom exercised on profound mysteries of Christian faith is more helpful to solid piety than an enforced restraint. There are divergent theories of the atoning work of Christ; pre millenarians and post-millenarians are often found in the same communion; discussions are common in which we note varying conceptions of the resurrection, heaven, hell, and the day of judgment; even so practical a subject as that of sanctification has been taught in various ways. But it is not to be expected that all devout and thoughtful minds will minutely agree on matters which the Holy Scriptures have not made absolutely clear. In non-essentials, wherein men have always differed, we can well afford to think and let think; we agree to disagree. The friendly interchange of varying views should inspire and lead to deeper knowledge. But on all the great fundamental

doctrines there should be substantial harmony, and it is a matter for profound gratitude to God that in so wide a range of Christian doctrine as that outlined above, there has been among Arminian Methodists a remarkable and even enthusiastic unanimity.

PROFESSOR TILLET

I want to add just a little to what Dr. Stuart said this morning in regard to something that Dr. Terry wrote concerning a statement of Methodist faith. He quoted the closing sentences from a little pamphlet by Dr. Terry. They were admirable words, every one of which I thoroughly indorse myself; but Dr. Stuart failed to say that those words from Dr. Terry were at the end of twenty-five articles of religion that Doctor Terry had himself prepared, as a general statement of Methodist faith. In this statement of the doctrines of Methodism, Dr. Terry has taken our Twenty-five Articles and altered, more or less, every one of them, and this because they are not a satisfactory and adequate expression of Methodist faith, as he himself declared in his pamphlet. For instance, take the first of our Articles in its original form,—that concerning “God.” It has no reference whatever either to the love or the holiness of God, the two crowning attributes of the Divine Being. Dr. Terry restates that article in keeping with the faith of modern Methodism, and sets forth the fatherhood and love and holiness of God, thus making it an adequate expression of our faith. Not only that, but in those twenty-five Articles which Dr. Terry has prepared and which he calls the “Doctrines of Arminian Methodism” he has prepared a new article on the “Unlimited Atonement” and inserted it there; and another on the “Witness of the Spirit”; and another on the “Doctrines of Entire Sanctification”; and yet another on the “Evangelization of the World.” And I desire to say that I think this is one of the best statements of Methodist doctrine that ever have been drawn up in so brief a compass, and I could wish that every follower of John Wesley who wants a simple statement of Methodist faith could have in his possession a copy of this brief, simple statement of Methodist faith. When these words are quoted from Dr. Terry, which Dr. Stuart

read this morning declaring that on all these great fundamental doctrines there is substantial harmony, and that it is a matter for profound gratitude to God that in so wide a range of Christian doctrine as that outlined by him there is perfect agreement, we must remember that it is his own statement of Methodist faith that he is referring to—a statement which calls attention to the utter inadequacy of our Twenty-five Articles and any other official statement that we may be said to have.

Now, I add this word because you might, from what Dr. Stuart said this morning, have thought that Dr. Terry was opposed to the movement to which Dr. Faulkner referred, looking toward the preparation of an adequate and modern statement of the faith of world-wide Methodism—such a statement as Brother Crawford said he needed, and Bishop McDowell said he needed in his widely extended connection and work with the students of America, which Dr. Faulkner said that he felt was greatly needed. I have before me a communication from Dr. Terry concerning the proposed statement of Methodist faith that was either directly or indirectly referred to by these three speakers, and which communication is published in the volume I hold in my hand, in which he not only strongly approves of an effort to secure the proposed statement of Methodist faith, and thought it a much desired thing; but said that he would deplore it if his church should fail to respond favorably to the overture of the Southern Methodist Church which had been sent just before he wrote to the General Conference of the Methodist Episcopal Church, asking that they cooperate in the preparation of such a statement of the common faith of Methodism.

I desire also to allude to the action of the bishops of the Methodist Episcopal Church in 1908, and I bear in mind as I do so that you have a democratic idea of the episcopacy, and that one may venture even to call in question the wisdom of what bishops may say and do. I do not know that I could venture to speak in a critical way to or of Bishop Denny and his colleagues, if this high-church and autocratic idea that our church in the South has (or is supposed by our Northern brethren to have)

of episcopacy be accepted as true. But I call attention to the fact that, when the bishops of the Methodist Episcopal Church in 1908 drew up their quadrennial address to the General Conference, they said such a statement as was proposed was not needed, and then they went on immediately to say that no other or better modern statement of Methodist faith was necessary or desirable than the one which they had themselves prepared and published, and which they then proceeded to quote.

And it is an admirable brief statement of our Methodist faith let me say—that which they prepared and which was referred to by my fellow speaker on this theme, Dr. Bowen. But when these bishops declared that no other new statement was necessary other than that which they had drawn up, they declared by their own action that a modern statement of the faith of world-wide Methodism is really desired and needed. Dr. Terry spent years and years teaching young ministers, and found that what we had was totally inadequate, and, in the absence of such a modern statement prepared by and representing the wisdom of world-wide Methodism, he proceeded to prepare the best statement that he as an individual could. Dr. Stuart said he did not want Garrett Biblical Institute to be misunderstood in its attitude toward this question, and he was afraid if he was silent it would be. And so I do not want Dr. Terry's words as quoted by Dr. Stuart to be misunderstood, and therefore I wanted to let you know these facts to which I have called attention with regard to Dr. Terry's own work in this line, and to his written indorsement of the movement to secure an official and representative statement of the common faith of world-wide Methodism.

When the two men who introduced this movement in 1906 in the Southern Methodist General Conference signed their names to the resolution, they said that it would of course take from ten to twenty years to get a thing of this kind through the General Conference of either branch of episcopal Methodism. They simply hoped to start it as a matter of public discussion, and then turn it over to the larger branch of Methodism, and they thought that probably, before anything positive and effective

could be done on the subject, it would have to come as a proposition from the Methodist Episcopal Church to the Methodisms of the world. And so nobody was more astonished at the action of the Southern Methodist General Conference in so quickly indorsing the proposition to invite at once the various branches of Methodism to join in this movement than the two men who introduced the resolution in the General Conference of the Church South. It takes time, many years, to consummate a movement of this kind. And may I say in conclusion that, while I did in my paper make a brief allusion to what I regarded as a needed modern statement of the faith of Methodism, that would have been all that I would have said on the subject but for the remarks of Mr. Crawford, Dr. Faulkner, and Bishop McDowell in favor of such a statement, and those of Dr. Stuart in opposition. And I am mentioning it now, not that I want anything whatever attempted at this time along this line. I would vote against agitating it now if it were up, because I believe it would hamper and delay union; but, at the same time, I believe in that good day of a united Methodism that is to come, that what Brother Crawford needs he will get, something to put into the hands of his cultured daughter, a college graduate, who wants to know what the Faith of Methodism is so as to teach it to her younger sisters; and that Bishop McDowell also will have the statement of our faith that he has needed in his work with college and university students. And when that day comes, if I am living, I will be glad to cast my vote for it.

CHAIRMAN DENNY

Before I recognize Dr. Stuart, just a minute. May I say no branch of Methodism known to me, and I have spent some years trying to be familiar with it, has ever issued an injunction against a statement of faith by any man who wishes to make it.

PRESIDENT STUART

That was just what I was going to say. As long as Dr. Tillett will sign the declaration, and I understand it to be *his* declara-

tion, that is all right; but the moment the General Conferences pronounce upon it, that is quite another matter. Dr. Terry may have personally indorsed Dr. Tillett's proposed formula for a Methodist creed, but I doubt exceedingly whether Dr. Terry would for a minute ask that either his statement or Dr. Tillett's should become the formulated statement of the General Conference, to become a binding document upon the conscience of the ministers of the Methodist Episcopal Church. If Dr. Tillett is to provide us with a primer of Methodism well and good, provided he accepts open responsibility for it. Dr. Terry issued this pamphlet, and signed it as his personal expression. If one agrees with Dr. Terry, that is all right. If one does not agree with Dr. Terry, that is not heresy. If one agrees with a General Conference declaration, that is all right, but if one dissents from it, that is heresy. It makes a world of difference.

THE RITUAL

FITZGERALD S. PARKER

MR. CHAIRMAN: We seem to be taking the liberty of discussing some things that were on the program yesterday. I want to say a few things about the ritual. There is no doubt in our mind how very important this ritual is. And there has been some unmerited tampering with the ritual, and not only unmerited tampering with the ritual, but cumbersomely done, so that it has left our provision in the ritual this, a deviation from the original truth taught by the ritual.

Now I should welcome union through every point of view, but I would be particularly delighted if union were the occasion of restoring our ritual to its original form. I would be delighted if the order of service were included in part of the ritual. We spend a good many dismal quarter hours at times because we have sympathy with the pew rather than the pulpit, and while the pastor is experimenting with the worship life of his congregation.

Thus I should welcome union because the reorganization of the combined union of Methodists might express itself in that.

We shall never have a final form of service unless it is constructed with reference to the historical principles that are expressed in the worship views of the church of all ages, and that embody in it established forms of service.

I very greatly deprecate every Methodist body falling away from the Old Testament lessons. I confess I have a great deal of sympathy with Alexander Campbell in his effort to restore ethical Christianity, but I have no sympathy with that denomination in their repudiation of the Old Testament and our Articles of Faith declare the Old Testament as about as valid as the New Testament. But the Old Testament lessons have disappeared from the church, contrary to the intentions of those who gave us our present form of worship. I trust we may unite upon a form of service.

CHURCH DISCIPLINE

BISHOP DENNY

I RISE with some regret because I have already been on the floor this morning. This is probably the only opportunity I shall have to call your attention to what seems to me to be an important point. In dealing with discipline, the question very naturally arises, where do we find the conditions on which we propose to insist? Are they to be found in our prejudices? No, we could not say that. We could not defend that. Are they found in modern or ancient customs? I hardly think we could say that. I believe if we give our attention with any care to the matter, we shall find that the only safe position we can take, and the only position as followers of our Lord Jesus Christ, that we can defend—and for myself I avow right here, that He fills the whole sphere of God for me—the only conditions that can be universally and joyfully embraced and followed, that can be insisted on, that will not lead to danger, are in the revealed Word of God.

Whenever any body of men has departed from His conditions, they have brought in a train of terrible consequences. The Roman Church did that. What do we find? Take the instance of celibacy of the clergy.

Anybody who has tried to familiarize himself with the consequences of that knows just what it led to. Take that splendid leader Zwingli, and his co-laborers, and his letter addressed to his bishop, with reference to the celibacy of the clergy. Where did the Christians of that day get the celibacy of the clergy? There are certain restrictions laid upon the man of family, there are certain restrictions put upon his liberty. There are certainly serious limitations put upon his activity, and so academically and theoretically, but possibly with good intention, they said, If we have everybody in the ministry free from a family life, we shall get very much better workers and very much more efficient work out of them. But in imposing that condition they acted without any regard for the social element that God built into humanity, without any regard whatever for that deeper insight into the fact that there are traits of character only brought out by experience in the family, and without warrant from our Lord. Then you had an explosion in every land in which that unscriptural scheme was tried.

We must be on our guard in this matter of discipline, whether it be in our own churches as now existing, or in whatever possible union of the churches under the guidance of God we may come to. We must be on our guard, and not step out of the limit we find in the revealed Word of God. You say, perhaps, Can you give any point on which we need to be on our guard? Yes, I think I can. I hope it won't be a firebrand. Where do we get our warrant for prohibition of tobacco as a condition for entrance into the Methodist ministry? In the Church with which I am connected, and possibly in the discipline of the other churches, where do you get it? Somebody probably says, because it is filthy. Any man ought to be able to understand that the purpose of such passages was to build a wall against sensuality. Brethren, do we propose to continue this in our Disciplines? I had no oppor-

tunity to make such a statement as this when the matter was up with us, because when a man is put into the episcopacy he has the experience of Zacharias—he sees the angel that makes him dumb, and if he gets his voice again and his tongue, it is only when a child is born and such an opportunity as this comes to him.

I did not have an opportunity to open my mouth when that was up, and I regretted it, I regretted it because I really believed it was a step in the wrong direction. As a matter of expediency all this may be right. Just as it is expedient for a man to know enough to clothe himself so that he will not call special attention to himself by peculiar methods of dress and manner, and so forth. But you know, here all our churches occupy a common ground, and we are all, whether we know it or not, in this trouble—that no man shall enter the Methodist ministry who does not comply with this special requirement. It would keep out Francis Asbury. It would have kept out William McKendree. It would have kept out Joshua Soule, and not to go on your side, it would have kept Alpheus W. Wilson out of the ministry. To one of our brethren who nearly broke his jaw as he ground his teeth on chewing gum and spoke against this matter, I said, “What do you want to do, keep such men out of the ministry?” “Yes, I would put every last one of them out.” Well, the Good Lord knows that if I had the determination of the matter I would bring every one of them back into the Church for the service they rendered by the grace of God, and the wonderful efficiency and deep consecration of their lives.

In all honesty I think we need to be on our guard. I could go on more largely as you readily see, and I should like to have the matter searched to the bottom. Let us try to determine what is the basis for every regulation we lay down. If it be wrong for any man coming into the ministry, what about the man coming into the Church, and are we ready to go the length of saying these things should be made terms of church membership? Can I throw this out just as an illustration? Naturally I shall go away as I fully understand, with something of the scar that fol-

lows a statement made against the trend of the times. Perhaps you say to me, you use tobacco, and therefore you are making a self-defense. No, I am not making a self-defense. I am not including myself in the term at any time. They did not propose to make that rule retroactive. I am speaking with utter reverence. I am referring to a very little matter that illustrates a very great and vital principle.

MR. CRAWFORD

I don't know whether it is proper for me to venture a remark or not as representing those who are to be disciplined, rather than those who are already administrators of discipline, as representing a very large number for whom apparently rules are written. Before I say anything about that, however, I do want to say that I hope in the united church which is to come, if possible, many of these matters will be so phrased and so arranged that the principle will be that we expect nothing higher of the ministers than we expect of the laity. To me, it is not a wise thing to say that a minister must not smoke. I believe it is expedient. I believe it is prudent, but I don't believe it is wise to say that he must not. I have the acquaintance of one or two ministers in the Methodist Episcopal Church who had said, on the occasion of their reception into the Conference, that they had no intention of smoking, but they declined to promise that they never would. It seems to me that we ought to leave out of the common revised order of ritual those things which tend either to stultify the lay-membership or to put into the hands of the administrators of discipline rules which they cannot enforce and yet which they are bound to enforce.

It applies not only to this one thing which Bishop Denny has spoken of, but it applies to that long list of amusements of which, as Bishop Hamilton said before, the list contained in the Book of Discipline of the church to which I belong was but the beginning. In fact, that was a more or less humorous attempt to complete the list way back in the Cleveland General Conference which kept it in the church and kept it in the book, and we never

since have been able to get it out. It does have its effect. I believe that in the church it is advisable to have general principles, but I cannot subscribe to dictations in the matter of conscience upon minor details of Christian life and practice except so far as they are laid down specifically by the Word of God, and therefore, I rise to state that.

Another thing, I would like as a layman to emphasize what Dr. Faulkner said about the wisdom or practical usefulness of having in this day of an educated membership, some official statement of what the Methodist Church stands for, which can be printed and can be taken at least as a comprehensive official statement of our policy in the theoretical and spiritual.

I remember when my own daughter came to her majority and came home from a rather successful career at one of the women's colleges, eager to enter upon the work of the Methodist Episcopal Church in the city where I live, she said to me: "So and so asked me—'What does the Methodist Episcopal Church believe?' Now will you tell me?" I had a very important engagement, and I was obliged to say to her, "It will take me some time to put it before you so that you will really see it, but I am coming home to-night, and I have no engagement after dinner, and we will sit down and have two or three hours' talk, and if that will give you any light, I will do the best I can." I spent more than three hours in trying to make clear to her what the Methodist Episcopal Church stands for, simply because I did not have by inheritance or at my hand a manual of instruction, nor did I have in my limited library any book to which I could turn where she could find and I could find a brief, concise, and intelligent statement of those great truths which I believe and which it is necessary for any man to believe for his soul's health. So I stand to-day simply as representing the laymen. I think they ought to have a chance to be heard upon that subject.

PROFESSOR TILLET

I wish to say a word concerning the question under consideration—the use of tobacco by ministers and worldly amusements as

matters of disciplinary legislation and regulation. If one wishes never to be misunderstood or misinterpreted or criticized for his views, he would do well never to speak on this subject; but this should not prevent us in a conference like this from giving a perfectly frank expression of our opinions, as to how the church should deal with these matters.

And now as to how best to deal with the question of ministers using tobacco, let me speak as one who has spent his life in educating young preachers, and who two or three times in earlier General Conferences voted against, and even spoke against, the enactment of any rule prohibiting preachers or others from using tobacco, and then coming at length at the last General Conference to cast my vote for the prohibitory action taken at that time by our church. And this I did even though it reversed my vote at previous sessions of the General Conference, and I want to tell you why I changed my views and my vote.

As I said, I have spent my life in educating young ministers of the Southern Methodist Church, and for years I tried to use moral suasion to get them not to use tobacco. I tried to show them the reasons why they should not use it; but I failed to induce them by this means to avoid the hurtful habit. I did not want the church to say, "You shall not do it," or "You are subject to discipline and to be put out of the ministry if you use it." I felt that I did not want to be compelled to put it on that basis—that there was another higher and more rational ground that I could effectively put it on. And during the years that I have been talking to these preacher boys and putting it on that basis, they would say, "Yes, all that is fine; that is a delicate and good argument against the habit." And I should myself like to have it left there; but there was bishop after bishop seen by them sitting in the social group smoking his fragrant cigar—and the same was true of honored connectional officers and presiding elders and influential church leaders without number. These examples I found were more powerful than my arguments. As long as I talked about, "If meat make my brother to offend. I will eat no meat," and used moral suasion, they approved this

argument and this method of opposing the habit; but what did they do? Why, they, many of them at least, just as you might expect, followed the example of those who, holding high office in the church, and recognized as among our truest and best men, indulged in this habit.

Having tried faithfully to break up the habit of using tobacco on the part of our young preachers by showing them its injurious effects upon them and their influence as preachers, and seeing so many of them continuing to form the habit, I reluctantly changed my view as to the propriety and wisdom of the church's taking disciplinary action; and so, not without a sense of mortification and humiliation, I voted that we say to the young preachers who enter our ministry: "You must not and shall not use tobacco." I am sorry to say that I believe that that is the only way you are ever going to break up this habit among preachers.

Now then, as to the other matter—worldly amusements—I am the son of an itinerant Methodist preacher, who for fifty years preached the gospel and was just about as strict in his time and with his children with reference to the matter of popular amusements as I suppose was any other Methodist minister in his day. He preached often against dancing, and going to circus, and theater-going, and he would not only not allow his children to go to the circus, but would not even let them stay out in the front yard or on the front porch when the circus was moving by.

If any boys were ever reared to stay away from those things, and grew up with that ideal in the home, the children of my father were certainly so reared. And yet, brethren, we cannot be blind to the fact that God has placed in the nature of every child, boy and girl, born into this world, the desire for amusement. The desire for entertainment and recreation is deep-seated in human nature and this is true of grown-up men and women as well as children. I am not at all sure that Methodism and other churches, that have been in sympathy with us and have generally held like views, have exactly hit it right through all these years in saying that all dancing is wrong and all theater-

going is wrong, and so many of the amusements are wrong. If amusements and recreations and popular pleasures are abused, and give trouble, the church has tended to draw away from them, and turn them over to the world—and then to prohibit them. I am not sure that we have handled this thing most wisely, and I believe in all frankness as we face this twentieth century, the new Methodism that is to come must not go into minute details or undertake to name in its discipline everything that is wrong. I think it wisest to lay down the Christian principle involved in this as in other things, and simply affirm, as our Southern Church has done, the New Testament platform on which we stand, to do only those things which we can do in the name of the Lord Jesus, and with a sense of his presence and approval. We should try to control and purify and ennoble recreations and pleasures, and utilize all forms of amusement that may be innocent—and this for the purpose of saving our young people and of sanctifying, not secularizing, their lives.

Again, if our people are going to indulge in these amusements, if they are going to the theater, if they are going to patronize the dance and to have their children do so, we are not going to discipline them for so doing, what are we gaining by specifically mentioning those things in the Book of Discipline? And then you know—every one of you pastors of city churches knows—that your people are indulging in all these pleasures and amusements, and you are doing nothing whatever and are going to do nothing in a disciplinary way to prevent it. And I venture to ask, Is it not a source of moral weakness rather than of strength to a church to be mentioning in minute details this and that form of amusement, and to make laws prohibiting them, when you know that every one of those laws is being continually violated by your people? Is it not better to have no such specific laws than it is to have them and never enforce them? A law universally ignored and violated is a source of moral weakness, and not of strength, to a church. I believe that this is one of the most difficult things that this Methodism of ours has got to face for the future, and yet it is one that we ought to face courageously and prayerfully,

and try, if we can, not to prohibit our people from this and that and everything in the way of popular entertainment and amusement, but to try to regulate and purify and ennoble recreation and pleasures and amusements, and thus control them and not turn a thing over to the world because it has the possibility of abuse and evil in it. I believe our church will gain and not lose, in strength and moral influence, if it can and will do this. And to do this will not be compromising with the world and with sin; it will rather be carrying the saving influences of the gospel into these important phases of the manifold life of the men and women who fellowship with us, and especially of the young people who are committed to our guidance and care.

BISHOP McDOWELL

Mr. Chairman and Brothers of my home community here, I have been wondering how long I can exercise this severe stricture of silence that I have kept upon myself without danger. I have therefore arisen to say a word or two touching two or three questions that are before us now.

First of all, we have to recognize that it is the tendency of an organization to multiply certain of its regulations, and the questions by being multiplied tend to become complex. We have had that experience in all our churches. Conditions of salvation, conditions of place in the kingdom of Christ are very much simpler, I fancy, than the regulations concerning membership in the Church of Christ. Now that is probably necessary to church life, and I did not rise to discuss that except to say that all our regulations should bear the double test, first, that they should be the expression of our highest spiritual life, and second, that they should promote spiritual life.

Sometimes these regulations come into being when the spiritual life of the church is low, and the church endeavors to accomplish by formal legislation something in the way of spiritual richness and power, which is always a doubtful experiment. Our regulations, therefore, should emerge at the highest lever of spiritual life and should be tested by their ability to produce

spiritual life. Now that is what I want to say touching that general point.

Touching the question of amusements, I have but a word to say, and that is this, that I think it vastly more important to determine what amusements, what social life, what pleasure the church will furnish than what it will prohibit and forbid. And the extreme test of church efficiency is not in the completeness of the lists of those things which it will deny to its youth and its people who are no longer young, but will be tested by the kind of social life it will provide for the world. It seems to me very much more important.

That is not exactly easy. One of the most melancholy words in all the New Testament is the word that was spoken when the people were out with Jesus in the late afternoon when the food was gone and no food in sight and the disciples offered that common suggestion, "Send them away and let them go into the villages and buy their own bread." It is the easy suggestion, let them go somewhere else and buy their social life, buy it here, buy it there, buy it the other place. But I tell you that that united church which is coming will have as one of its very great tasks the creation of that kind of social life that will enable it to say in commanding fashion in the name of its Lord, "They need not depart." For all that life needs let it stay near to Jesus Christ.

Now touching the third matter, namely, the doctrinal statement, I have this to say. This is not an imaginary difficulty—it is not an imaginary difficulty to us who are ministers, it is not an imaginary difficulty to our young people, it is not an imaginary difficulty to anybody that we have no simple commanding statement of those gracious and blessed things that we believe, and I think it exceedingly significant that this question should come in this fashion before us. The church life of all the churches has, in my judgment, been organized quite too largely upon the theory that the church life is an adult and mature life, which it is not.

The statement of Christian belief has been made quite too largely upon the theory of intellectual competence on the part of

Christian believers, instead of being made, as in my judgment it ought to be made, for its educative value in the guidance to those who are seeking their way toward maturity. And what is proper in a carefully, scientifically educated body of brethren, and what is proper when you are dealing with a boy twelve years of age who wants to know what he is to believe, are two very different things. Some of you will remember that some years ago, when one of the very great men of our church, one of the great men of American Methodism, whose work has a kind of a unique distinction, who yet abides with us—some of you will remember that Bishop Vincent made a little statement on what he called the ten points of doctrine. Now that was a simple little statement which was used possibly by the hundreds and possibly by the thousands, and it was of almost inestimable value in the guidance of the faith of those who used it.

It is my fortune every year to speak to and to meet more or less intimately anywhere from fifteen to twenty thousand college and university men and women. It is one of the opportunities that God gives me, and has given me through these years. Time after time, and time after time young Methodists, young persons who have become Methodists, have said, "Where shall I find what we believe?" But there is a vast difference between the particular doctrine that a person wants to lay hold of for life, and the doctrine that may have been written out in theological controversy, and which may state what was the result of friendly discussion between scientific theologians. And in these requests that have been made to me by these students whom I am meeting by the thousands I have wished more than once that we had something as satisfactory, as free from technicalities, as free from ecclesiastical and theological niceties as the little statement that appeared in McLaren's book, *The Mind of the Master*, which found such instant acceptance on the part of thousands of people. We have the best doctrines in the world. They have never been stated officially. They are hard to find unless you know the way well.

Brothers, we are not working toward an ecclesiasticism. Our

great problem is the problem of the redemption of the life that is around about us; not simply the salvation of the lost who have gone away, but as has been finely said, the salvation from loss on the part of those who are already within our fold. Not only so, but we shall have a task of international redemption that we have not yet entirely comprehended, and which will be upon us as upon nobody else in this world. Heaven help us not to fail the world in that great near day. This then is the thing; our rules and regulations should emerge at the highest levels of spiritual life and be for the production of spiritual life. And our social life shall be tested not so much by what we forbid as by what we furnish and encourage. And our doctrinal statement shall be tested by its workability, as the gospel itself is by its workability with the man of the street.

Now I do not like that man on the street better than other men, but heaven save me if I should ever cease to like him. I am not so anxious to conform to all the standards of the man on the street. That is not the point, but I am eager to see the standards we have used and stated in such fashion that the man on the street, the common man, shall get hold of the principles of Jesus Christ, and that he shall be transformed into the life of Jesus Christ, and live in that same life.

THE CALL TO PRAYER

BISHOP HENDRIX

MY dear brethren, I rise to a question of privilege at this juncture. The gentlemen who have charge of the Lindgren fund, with their counselors, invited the senior bishops of the several churches with Doctor Lewis, an ex-President of the Methodist Protestant Church, and Doctor Chown, of Toronto, Ontario, to a conference with reference to drawing up a paper that might embody an appeal to our several constituents of Methodism, and those identified in the interest of Christian union, and particularly for intercessory prayer as bearing on that vital question.

My brethren, I have felt most keenly now for a couple of years the peril in which the Christian world stands. Coming back from the East, at the outbreak of the war, my Canadian steamer was convoyed by two other steamers that we might not be destroyed while going up among the iceberg region with lights out and with no reckonings of our ship's progress made by night or day, and feeling our way along by dead reckoning, I remember the counsel I took with a great jurist, the Chief Justice of Canada, Sir Charles Fitzpatrick, a member of the Hague Tribunal, whose business it has been to sit in some of those most important cases submitted to that body. And I said, "Sir Charles, may I not ask you that during our voyage you will favor this great ship's company with some address or remark on the subject of the Hague Tribunal?" He said, "My dear Bishop, you must excuse me. I have lost faith in it."

Now, brethren, that is a most startling condition of affairs, when the very men chosen by the great nations feel that their hands are unsupported by public sentiment and this whole question of our civilization is in peril. That is what has led to the preparation of the paper of the hour because of the immense responsibility which rests upon the churches.

I happened to be a member of the Canadian Church Peace Union, and I remember with the profoundest interest a statement made by Mr. Carnegie when he gave ten million dollars to found a general peace union. He said to men like Elihu Root and Joseph A. Choate and to the eminent men who were charged with the administration of that fund: "Gentlemen, I am willing to stake my fortune, I am willing to stake my life, I am willing to stake the salvation of my humble soul upon the ultimate perfection of the doctrine of arbitration."

He made the same remark in handing us two million dollars to be administered by the churches, for the time had come when, in his judgment, it was necessary, in order to make operative this broader policy of international arbitration, that there should be Christian sentiment back of it.

I had a letter from him asking my judgment in the premises

as to how they would receive a gift from him in that interest, and would I be willing to aid in administering it? Twenty-nine men were invited in that way by personal application. They met at his home as his guests and then he stood in his drawing-room and said: "Gentlemen, man is a rational being. The time must come when reason must prevail in the affairs of men, and the time must come when the sword shall be beaten into a plow share and the spear into a pruning hook. I want to turn over two million dollars to you gentlemen, in the interest of international peace, and with this further arrangement, believing as I do that the time will come when arbitration shall be the law of the great nations and also of the smaller nations. The question of the administering of this fund is left absolutely in your hands. Arbitration must come, and the two million dollars are yours to be administered as you may deem best in the interest of humanity. Only a two-thirds vote is necessary from you gentlemen or your successors as trustees in the permanent use of this fund after international arbitration is established in the world." Gentlemen and brethren, are we not startled to-night by the consciousness that international arbitration is as far away as ever?

Now the question of tremendous moment that comes is: What are the churches to do? And preeminently, what has the great Methodist connection to do in a crisis like that? In this condition of affairs, we have this gift of Mr. Lindgren's which is being administered, and under whose auspices we are gathered here to-day, and out of it has come this paper to urge all the churches to pray. An appeal to the churches, signed on behalf of this body, to be approved by you, an appeal to our Methodist constituents, and this is the resolution. [See Resolution.]

In deference to Bishop Denny's request that the appeal should appear as a declaration of opinion on the part of individuals rather than an official expression of the church through its representatives, a slight modification of the original wording was suggested and adopted.

PRAYER AS AN INSTRUMENT OF UNION

BISHOP HAMILTON

MR. CHAIRMAN: The most serious things are brought to our attention at this moment, and I am profoundly moved after hearing this paper read.

We have met here in a conference of two full days, to consider, I confidently believe with sincere purpose, the most important interest now engaging the minds and hearts of a number of the great religious communions, which when taken together make the largest body of Christian believers in this country. What we say and do should not only influence the denominations themselves but have an all-important bearing on the life and integrity of the nation.

I recall an interesting experience I had years ago in the city of Boston, which it is not out of place for me to relate at this time. I was passing through Ashburton Place when I noticed for the first time the sign over the new law office of General Benjamin F. Butler. I had known him when I was a pastor in the city and had frequently called on him in the interest of persons who desired his assistance. It occurred to me that he would see me again even if I had no special errand. I went to the door of the office and sent him my card; he admitted me at once. I said, as he extended his hand, "General, I am not here with a petition nor to ask you for money. It is simply a pastoral visit." "After so long," he said cordially. "Come here and sit near to me." He was very feeble; it was only a few weeks before he died. Though not a Methodist, I found he was interested to know all about certain questions which were then being discussed in the church papers. As I arose to go, he said, "Wait. I want to know when your church and the Southern Methodist Church are to unite." Giving me no opportunity to reply, he continued, "Hand me from that upper shelf my book," which was a copy of his Autobiography that had been published some time before. He turned to a page in the book and read to me

a statement he had made after the division of the church in 1844, which was to the effect that dividing the church meant that there would be an attempt to divide the Union. Closing the book, he said to me, "Remember this, there will never be a perfect restoration of the States until your great churches are united." Though he was a man severely criticized both in the North and the South, his great ability and general intelligence were never called in question. His opinion was based on political observation, and was intended to be an impartial one.

I do not believe the union of these and other Methodist churches will ever be consummated without devout prayer with unceasing importunity. And I firmly believe the praying will lead to such conciliatory spirit, wise counsel, and revealed plan of union that there will be no longer any differences to keep the churches apart.

When Admiral Dewey's victory at Manila was announced in Washington, Mr. McKinley said there was no man of either party whose counsel he sought could tell him what should be done with the Philippines. For two weeks he said he was bewildered with the perplexity, when suddenly it occurred to him as if by inspiration that God should direct nations as well as individuals. As a Christian man with confidence in prayer he went to his room, closed the door, fell on his knees, and pleaded fervently for guidance and wisdom in meeting the responsibility which the issues of the war had thrust upon him. He said he came out of that room with a clear conviction of what his duty was and from that time he pursued the policy which had been revealed to him and was followed by all the departments of the government.

You will pardon me, my brother, if I have spoken impulsively, but I am always profoundly moved when the appeal is made to prayer. When I consider now the united prayer of our great churches, or of all our Christian people, I am reminded that Jesus said to his disciples, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of

my Father which is in heaven, for where two or three are gathered in my name, there am I in the midst of them.”

When fifty-eight commissions were represented at that great meeting in the Garden City Hotel at Long Island a few weeks ago, and the question of the unity of all branches of the Christian Church was under consideration, the most inspiring and helpful hour during all the proceedings of the conference was when we were united to pray.

As I looked over this program after hearing this paper read, I said to myself, “Would it not have been a fitting thing to have an hour set apart at some time during this conference when we could have engaged in prayer ourselves? Would it not have been a proper example to set before all these churches, upon whom we are now calling to pray?”

I am ready to sign my name to that paper with all the forty or more members of this conference and let it go forth from us as individuals only, or to sign it as a representative of my church. There never can be any presumption in calling upon men to pray. And surely there never was an hour when not only all Methodist churches but all Christian churches should unite to pray—pray for not only the unity of the churches but for the troubled country and other countries more troubled than our own. Never were the statesmen of this country more at sea than in these very uncertain times. The President of the United States, much as I honor him, I must say does not seem to be clear in his convictions as to what plans he should bring to the consideration of Congress. I have never favored any form of union of the state and church. But I was never more than now convinced that it is the duty of the church to lead the state, not by any assumption of temporal power, but by instruction in righteousness under spiritual influence.

We are here, if only in our individual capacities, so related to the great churches which represent one third of the entire population of the United States that we not only hope our words will have some weight with our respective churches, but with the great country that is looking to Methodism for leadership in

religious influence. May we not then in this trying time call on the members in our churches, the adherents as well, indeed, on the praying people in all churches and out of all churches, to pray with faith for a unity of purpose and interest in an unselfish cooperation for the peace and salvation of the world?

MEANING OF TERM "ORGANIC UNION"

BISHOP DENNY

JUST two points I want to impress. One of my points that was touched upon relates to a personal difficulty. All my mature life I have had great difficulty in the analysis and clearance of terms—that is, the difficulty to make the analysis and to reach the needed clearness.

We have spoken, and the term is on our program, of "organic" union. I think I know what an organism is. Immanuel Kant taught me that, if I did not know it otherwise. An organism is a system in which every part is mutually means and end. "Organic" is just the adjective of that noun. When we say "organic union," are we really thinking of a union in which every part is mutually means and end? Possibly so, although I am not always able to gather that as the meaning of the men who use the term.

What do we mean by the differentiating term "organic"? You might say, "Why trouble yourself with that?" Well, it does trouble me, for my mind gets into a whirl, and I move in a fog, and I make no progress, unless I am able to determine what is covered by the descriptive terms that we propose to use in the discussion of any matter.

I should be very much obliged personally to any brother who will make that clear to me. This is in no sense a criticism of anyone; it is an honest statement of a difficulty. I have frequently asked those who have spoken so constantly, what is the significance of the differentiating term, speaking in logical

terminology. That is one of the points I wanted to touch. I hope I have touched it.

The other point is (and I have no sensitiveness on this matter at all—what I have thrown out, if it cannot swim, of course it is going to sink; I understand that), when I spoke I used one sentence, so far as I can recall, in which I referred to the marriage relation.

I say I am not at all sensitive at the criticism of my opinions when I utter them. I cannot throw them out and claim at the same time to exercise any control over the reception that they are to have from the brethren. Every analogy is grounded on similarities of cases or qualities. An analogy does not mean that the cases have all qualities in common. In that case it would be approaching simply toward an identity. When we speak of union, isn't it quite natural that we should also recall that there is a union which touches, if my conception be worthy of consideration, everything human and divine? That is what marriage means to me. I do not propose to go into the discussion of that view. Waive the future relationship that in the providence of God may obtain. What a blessing it has been to any man to walk through life with the understanding that the lovely and loved girl who stood by his side when she was just a girl, and he, perhaps, was just about a boy, united everything as they understood it, in time and eternity. God only knows what any of us should have been without the help of our wives. Now, brethren, isn't it this—a bond that we propose to tie between two separate parts? Perhaps I have a little more than touched that point. I just wanted to touch the point.

Now for the surface to which I referred. You know, brethren, this mirror that some of you brethren from the North are holding up before us—I declare I did not know that we were so good looking. I would not recognize myself, or my Southern brethren. As a matter of fact, I did not know that we had some of these qualities, and I am just a little afraid you have been suffering from strabismus, otherwise I am going back home suffering from myopia.

Now just a little more seriously, brethren, and my mind always tends that way. Let us be careful, you and I; let us be careful, when we put a man in a position, weighting him with tremendous responsibility, that we do not object to the fact that he is influential. Why did we put him there unless you and I thought he would be influential in the position? Is it the purpose of the government or church to put a man in any position in which his influence should be minimized and reduced—to evaporate him? My grandfather worked in the Annual Conference that covered this territory. He was a colleague of William McKendree. I remember the dear old man. He was the best man I ever knew, in my partial judgment. He died when he was nearly ninety-six. He taught me, in harmony with what I learned from father and mother at home, to believe that in efficiency for spreading the gospel Methodism had no superior and few equals, perhaps no equals. When I came into its ministry, brethren, there was not a suspicion in my whole nature toward anything that belonged distinctly to Methodism. I never had to lower my self-respect at any point along the journey that I have thus far come, and God forbid that I should be in myself a truckler to any man. I do not believe I could. I should not suffer a truckler toward myself if I knew it. Personality as represented in us or in others is too high. I just wanted to touch that, brethren.

THE PROBLEM ON THE HOME FIELD

BISHOP CRANSTON

MR. CHAIRMAN, just a minute please. I shall be leaving about the middle of the afternoon and I want to say two or three things before I separate myself from this most delightful company of brethren. I don't know what hand, what mind may have controlled in the creation of this program, but I have been wondering as I have heard the papers if any man would question me, should I say that God, by His Holy Spirit, had directly to do with the creation of that program in the choice of topics and

in the assignment of men to those several subjects. I have been afraid of late that it was becoming a little perilous to a man's reputation for modernism and progressivism to intimate that any man might know the mind of God assuredly enough to permit him to-day to act as his guide in judgment as well as in conduct.

I hope the day will never come when Methodist preachers or Methodist people will question that old teaching that God has to do directly with individual minds as he does in the conversion of individual souls. And I am standing on that platform, and I want to recognize the Divine hand in the preparation of this program, the Divine suggestions to the temporal mind intrusted with it, and then to express my further belief that these men have been severally guided in the presentation of their addresses as presented here. And that I speak of because it is an expression of what we are to expect as we go forward in the spirit in which these men have met their tasks and in which those who have heard have received the several messages that have been given.

I said to Dr. Harris this morning that if the John Lindgren Foundation should never be heard from again, it has justified itself, and it has been intimated to me that God had a hand in the touching of the mind of that man from abroad—he was a Swede, I think—and leaving after him the honor to be represented by this foundation in the promulgating of spiritual peace and organic unity between the two great representative bodies of which he must by God's teaching have accepted one as the guide of his life.

So much for that. I was greatly interested yesterday afternoon in Dr. Spencer's figures in his chart. It was surprising, I confess myself, to observe the very limited area in which those two episcopal Methodisms are in conflict, and at first it seemed to me we had been making a great deal out of a little until I remembered that the battle yonder in France to-day is a very narrow strip, but the men in the trenches and behind the guns are fighting the battles of empires and determining the issues

of terrestrial questions. And while we have not a great deal of fighting territory, yet behind the lines are the great churches that are now seeking in the presence of God to reach conditions of peace and of brotherly cooperation of redeemed and illumined souls in the carrying forward of the work.

I suppose that a fight will attract more attention than almost any other one kind of entertainment offered by our foreign nations to humanity. People will turn to a fight when they will not go to a fire. A fight in one corner of a community will secure more attention and perhaps create more gossip than 500 families in the community that are living at peace. We have that to reckon with. And knowing this Brother Spencer's figures suggest that when your family fight spreads, you do not call it any longer a fight; after it shall have enlisted the entire community, it becomes a riot, and a riot proceeds without much regularity.

I think we have demonstrated in our experience that traditions between churches do not always regulate the conduct of the representatives of the churches. We have not come to a riot but, Brother Spencer, if those little areas, two per cent and four per cent and eight per cent, should be extended by the increase of the irritation, don't you see we would have a riot by and by. We do not want that, you know. We cannot afford as churches to carry this difficulty of ours, this entertainment of ours, for it does seem as though some people are entertained by it; we cannot get some folks away from what was carried on seventy years ago. You cannot get them to talk about the question of unification without beginning there in 1844.

Just one other thing, and then I am going to let somebody else talk. Dr. Spencer's chart showed us how little we have achieved away from home—two per cent, four per cent, eight per cent, and the highest, as I remember, fourteen per cent. We are really working together. Why, brethren, it is insignificant. I read a statement the other day by a man in a very high station in one of our churches, who had been himself on the firing line for four years in the civil war between these two churches. He declares

under his own signature his conviction that our fifty years of work in the South, our influence socially and morally, as far as it affected politics and commercial integrity, could all be comprehended in the one word *nil*.

Now, brethren, consider these figures of our work down South as shown in the chart yesterday, and the figures representing the work of our brethren from the South here in the North; if they are telling the story, and we cannot question it, of the result of the relations of these two churches, I want to know if it has been really worth our while? Bishop McConnell said something in his paper about certain kinds of controversy not being dignified. If you can find anything dignified, brethren, or anything that deserves the blessing of God in the attitude of these two Methodisms as they appear to the world to-day, you can find more than I can.

Now the last thought. The Methodist Episcopal Church, South, had the whole field for one hundred years before we went there. We went there, whether right or wrong, after the war. At that time I do not wonder we went there, and after we got there, in view of all the psychological conditions, I do not wonder why we stayed there. But here is what I want to say, that the Church South had the whole field one hundred years, and we have been there fifty years with the result that you saw on the charts yesterday.

I don't know how long the Church South has been up here in the Northwest, about forty-five years I imagine, but those figures shown on the chart yesterday prompt this practical question: While we are conducting these negotiations, while we are trying before God to get together to begin to uplift as loyal saints of Wesley, is there anything in our experience of the past to justify a single movement of an aggressive character by either one of these churches, administrative or in any other way, that shall tend to change or increase the irritation from which the churches have so long suffered? My thought is that it would be wicked for either of these churches to be trying to take an advantage or gain a strategic point when the advantages are of

so little importance. That is the way it all sums itself up to me, and I do hope that the General Conference which meets in May, if it is necessary, will positively instruct our men to stand still, and let there be a truce all along our lines while God works the consummation of this which seems to me is the most divinely appointed mission of Methodism or any church in this century of centuries that is to tell on the ages for the world's return to God through the Gospel of Jesus Christ.

EDGAR BLAKE

Many months ago I began to investigate this subject of duplication of efforts in the field on the part of the two white episcopal Methodisms. I made as careful a study as I could of the Methodist Episcopal Church, South, and of that territory outside of the South. I also sent out a letter to all the pastors serving territory in the far Southern territory and border area to find out those facts. Now I was delighted to find that my investigations and the result of my questions, responses of which I received from more than seven hundred of our pastors, coincided almost exactly with the investigation my friend Dr. Spencer had made.

I want, however, to carry the result of this investigation just a step farther, if you please, than my brother Dr. Spencer carried it. I call your attention to these facts first; that twenty-four per cent of the Methodist Episcopal churches located in the border areas, so called, are located in communities where the Methodist Episcopal Church, South, is also located. Thirty-three and eight-tenths per cent of all the Methodist Episcopal churches in the far Southern area are found to be located in communities in which the Methodist Episcopal Church, South, is also located and at work.

More than forty per cent of all the Methodist Episcopal Churches, South, in territories outside of the South are located in communities where Methodist Episcopal churches are located and at work. On the basis of these percentages, I think it is fair to say that these two branches of Methodist Episcopalian

ism have more than ten million dollars invested in competitive church property in the same communities and are spending over three fourths million dollars annually for the support of pastors and district supervision of churches that compete with each other in the same communities.

Now I want to suggest to the company, Mr. Chairman, that in forming the basis of this paper in the light of the tremendous need of the home field and foreign field, I can but say that any continuance of this expenditure of funds and efforts is not only unwise but unnecessary and unkind in the faith of the great God and great good cause of Christ.

I was surprised to find that eighty-nine per cent of our pastors in the border reported that work could be carried on more successfully by one church than now carried on by two. Nine per cent were negative, two per cent were non-committal. Now, in the light of these facts, it does seem to me that a time has come now to set ourselves to the resolute discussion of some ways and some means and some plan by which we can unite our common interests.

COMPARATIVE VALUES OF FEDERATION AND ORGANIC UNION

S. D. CHOWN

I JUST want to say this, the important question before us is the comparative values of federation and organic union. I speak for a minute out of the experience of a great many years trying to work federation. Our work, so far as federation is concerned, manifestly is in the way of readjustment to prevent overlapping, and we have run that word throughout the whole of our north-western part of Canada. In one province alone in five years we readjusted work in 650 localities. That seems a very pleasant and prosperous thing to do. But I say this, as a result of these years of experience where federation does not succeed, it creates an enormous amount of irritation and friction. Where it does

succeed it always prevents the consummation of union. So that if this body feels that the ultimate idea should be union, I think that the more rapidly you move toward consummation would be better, and the less trouble you have in respect to the matters of federation.

I want to say also that I have a joy in my heart from association with the brethren here. In one of my early trips as I was passing along the banks of that beautiful St. Lawrence River, I thought of the tragic things in American Methodism that perplexed me, and of that heroic past of Barbara Heck so many years ago. We have come to the realization that our Methodism, and particularly in that part of the country where I now live, was planted by the Geneseo Conference—and I had the pleasure of addressing that Conference a short time ago in the celebration of the one hundred years past. I tender the thanks of my heart to you that I have been invited to come to this Conference. I thank you in the name of the great church I represent, and so far as I can see now we shall remain Methodists for a long time to come.

SIGNS OF PROMISE

BISHOP HENDRIX

MR. CHAIRMAN, will you permit a closing word. The surest proof of the approach to land of a sailor is the gathering of the dew on the ship. Ships far away out at sea never gather dew, but one of the sure signs that land is near is the dew gathered on the rigging and the sails and masts. It is an unmistakable sign. The sailor may have been going by dead reckoning, but as he studies the humidity of the atmosphere, he becomes conscious of the approaching land even before the presence of the day.

You know the psalmist recognized that as the best sign in his own community where he says, "Like the dew on Hermon." There are no rains in Palestine much of the year, and everything depends upon the dew upon Hermon. It is so profuse as it

comes down that it serves almost as a perpetual addition to the productiveness of the soil, and so when he uses that wonderful statement, "How good and how pleasant it is for brethren to dwell together in unity," he uses no figure of emptiness of speech. "It is like the anointing oil upon Aaron's beard, so profuse it ran down to the garments, to the borders of the garments; like the dew upon Hermon that came down in such abundance that they were refreshed." I have been watching the dew-point. Land is near! Land is near!

W. F. SHERIDAN

MR. CHAIRMAN: I would like to say one thing on this floor. I have not any doubt, Mr. Chairman, but that all the gentlemen feel, as the Master said, "that they have many things that they would gladly say unto you, but they cannot say them now," but I do not want to direct this one sentence as applicable to the situation that exists now. Last year, or perhaps it was year before last, I had a conversation with Mr. William Jennings Bryan here in Chicago, in which he told me this rather interesting fact, that at the hour when criticism was most acute between our own government and that of Japan, as he gave to Baron Chynda, (who, by the way, is a Methodist—I talked to him not long ago, and he said, "Yes, Dr. Sheridan, I still hold my membership back in the Methodist Church at Parasahara, Japan, where I belonged before I came to this country,")—as he handed Baron Chynda the note, after an exchange of that note between our country and Japan, Baron Chynda said, "Mr. Bryan, is this final?" And Mr. Bryan said, in reply: "Baron Chynda, nothing is ever final between friends." Baron Chynda telegraphed or cabled that message to the Mikado, and, as you know, amicable relations were finally secured. Now, Mr. Chairman, I don't know that any of us know how much we have succeeded toward our great objective, the union of the churches. We may fail to-day, we may fail to-morrow, but I am sure it is in the heart of all of us to say, "Nothing is final between friends if it is in our hearts to get together."

REMARKS OF DR. C. B. SPENCER DURING THE CLOSING SESSION OF THE CONFERENCE

MR. CHAIRMAN: My great and good friend Dr. Moore has referred several times to me by name, and to the little book I wrote in an effort to get in behind this proposed plan, and its implications. I have too many friends in the Church South, and have been treated too royally in four of its General Conferences, to make a careless charge, even if there were no Ten Commandments containing a stricture on bearing false witness. I will say, therefore, to my dear brother, that it was my purpose to send a "round robin" letter to every delegate in the Oklahoma City General Conference which adopted this plan, and ask him what he understood he was voting for when he voted for a tri-section of this country into three quadrennial areas or conferences; but I received the information from what I consider the highest authority that the tri-section was intended to mean such a division as would include in one area the Old South, in another the Old North, and in the third, the Great West. With that I proceeded in my survey. And, for that matter, you will observe, if I heard him correctly, Mr. Chairman, that my brother himself divides the country into substantially the same areas, except that he puts the Church South, Texas and Missouri in the same division as Iowa, Kansas, and Minnesota and the far West. I shall be curious, and even anxious, Mr. Chairman, to see how acceptable this North and South sector will be in Texas. I fancy it will prove about as acceptable as it would be to the Carolinas to be united in one quadrennial Conference with New England. And this, I presume to say, is not by any looked upon as a possibility.

However, Mr. Chairman, such being my authority for its position, the statement, and the implications of my little survey, "That They May Be One," will have to stand—awaiting the developments of time. The book and Dr. Moore are one in their plea for more than three quadrennial areas. That is the essential thing. Protecting all rights of minorities such a plan will give

us a United Methodism as we had in our beginnings. God grant we "may be one," and that right speedily.

PRESIDENT BISHOP

MR. CHAIRMAN, it is perfectly manifest that it was part of the very great wisdom of the committee that planned the program to assign the subject of this last session to the last session; that these are the things about which opinions will differ and vary as widely as men can differ in opinions.

I rise to say two things. First, with reference to Dr. Moore's paper (and I regret that he is not here), that it must be understood, and he, I am sure, would wish it to be understood, that he was only expressing his personal views with reference to the plans which he suggested; that he was not in any authoritative way interpreting or even attempting to interpret the action of the Methodist Episcopal Church, South, at its last General Conference.

I would not myself, as a member of that church, be willing to have those plans considered as in any sense an official interpretation or anything more than a personal interpretation of the action of the General Conference, and I feel sure that the other representatives of that church will take the same position. What I would myself prefer would be that the action of the General Conference would be taken exactly for what each man understands it to be as he reads it. It was put forth in the most general terms as it was first announced by the commission. And the commission did that quite intelligently, I am sure, and with the very purpose of leaving it in the most general terms so that out of that as a mere starter, upon that as a mere foundation, there might finally possibly be built up a form of union.

I have to take issue with reference to Dr. Spencer's remarks, having been a member of the commission at the time of the pronouncement, or when the paper was sent forth. I do not, myself, for a single moment, think that what is called the Scarritt plan was intended. I can only speak for myself, but I do not think the two are identical, or even very nearly akin.

The important point is that these papers do not give us an authoritative interpretation either of the plan presented by the commission on federation or of the action of the Methodist Episcopal Church, South. The propositions so far made simply offer the basis upon which all of us together can proceed for the future.

W ASBURY CHRISTIAN

I want to say a few words concerning the plan as presented. I am very heartily in sympathy with something after the fashion of Dr. Moore's synodical conferences with a General Conference to make all the necessary laws concerning the vital points of the united church. There is one point, however, in his paper with which I do not agree. I do not think we should set the Negroes aside by themselves. Not every member of the last General Conference of the Methodist Episcopal Church, South, agreed with the plan presented by the committee. As one member of that body I did not agree with the entire plan, yet we were so anxious to present to the brethren of the Methodist Episcopal Church a solid front, favorable to the union of Methodist churches in America, that I for one did not care to voice my objection to the plan that I knew was tentative to a large extent, and would have to be revised. For that reason some of us did not make objection on the floor of the Conference to points in the plan that we did object to.

If I may go a little behind the returns of the committee, I would say that I was told by the chairman of the committee on federation and union that a Virginia brother, a member of that committee, insisted upon changing one clause in the report that comes from our General Conference. Well, if one Virginian insisted upon that clause, I want to say here is another Virginian that absolutely objects to it, the clause which proposes to set the Negroes off by themselves. I agree with the joint commission in its recommendation to make them one of the Quadrennial Conferences. I believe that at that time, and believe it still. I think in that way we can hold him to us and give him the advantage of our wisdom, of our experience, and of our aid, and

that under our direction and assistance he can accomplish greater things than if we simply turned him loose and left him to himself.

I have lived among the Negroes all my life, and have been nursed and loved and spanked by my old Negro Mammy until I recognized that if there was any supreme authority in the world it was her word. I know these people, and I have been in communication with them, and I have been always ready to add my little mite to help them on. I am ready to say that if the thousands of members of the Negro churches in our Methodism were like the representatives that we have here, we could set them apart and know they would do the very best and make the very best of it, but we know they are not. As some of the speakers have said on this floor, and as we men of the South know, we are barely touching the fringe of this great question. When I see the work that is to be done among these people that under the providence of God have been placed among us, and when I think of what we are doing, I am almost ashamed that we are doing so little.

There is a magnificent opportunity for Methodism. Not only from an altruistic point of view, should we help our Brother in Black, also from a selfish point also: he needs us and we need him. As one of them stated at a meeting in which I was present, "While we cannot be brothers-in-law, we can be brothers in Christ." When I look at the wide field and at the crying need among this people, I am not willing to cast them aside. In view of the history so eloquently repeated here by Bishop Thirkield, calling to mind the work of Bishops Capers and Paine among the Negroes of the South, I am not willing to turn them loose and put them out by themselves, and say, "Now, you go."

My observation among thousands has been this, that one of the most hurtful influences among the Negroes to-day is bad and immoral leadership. Oftentimes men that call themselves preachers are bad leaders. I am not speaking as a mere theorist. I am speaking fact. These colored brethren who are here know that what I am telling you is a fact, and it goes to prove the

unwisdom of our thinking of setting them aside. In the city where I live, no census enumerator, no mortal man can tell how many Negro churches are in the city of Richmond. He might have been able to tell this morning, but he would have to correct his figures by to-night. Now what do I mean by that? I mean this, that any Negro under certain conditions can go into a rented house or a rented hall and establish a church, and there is no power under the sun to ascertain whether he is even a man of good morality, which has oftentimes been proven in the negative. He can gather a lot of these poor, ignorant, good-hearted people, who are always religious—you never heard of a Negro infidel or a Negro atheist—he can gather them together, and establish a church, and what is it after he has established it? Often a sham and a fraud. He may pray some for the flock, but he often preys on the flocks. Why can they do it? Because they are absolutely independent; there is no supervision and no power to examine him or his methods. I am but saying the truth, when I say that the best class of the Negro preachers and the most faithful and godly as a class that I come in contact with, and I come in contact with a good many, are those preachers and leaders who are under the direct supervision and superintendence of the Methodist Church.

Brethren, if we want to meet our obligations and to do the best thing for our Methodism, and for the Kingdom of God; if we want to break the force of Romanism over the Negro—it is marvelous what progress they are making in my city—if we want to meet these obligations, I repeat, then don't let us turn them loose or divorce them or cast them aside. These children of providence have been committed to us. Let us stand by them and help them as brothers, and do our best for them as men.

FITZGERALD S. PARKER

I rise to say that I heartily coincide with Dr. Bishop that it is perfectly evident that no one speaks here except for himself as an individual. I had the honor also at the late General Con-

ference of the Methodist Episcopal Church, South, of voting for that plan, and I did so with absolutely no such interpretation as has been supposed to have been placed upon it, for if I believed it was to be segregation, I would be unalterably opposed to it.

As Dr. Christian has said, there were some things in the plan that did not thoroughly commend themselves to us. And yet we desired to obliterate certain preferences for minor matters, and therefore voted unanimously for it. I should be opposed to any plan that looked toward elimination of the Negro from the great Methodist Church. As a Southern man, and the son of a man who was a slaveholder, and myself reared largely in contact with Negro children and playmates, I do not wish to be separated from them. I wish to continue such relationships with them as will enable me to do what may be in my power to show a real fraternity towards the Negro of the Methodist Church and all other followers of Jesus Christ who are brothers of that race. I rise, Mr. Chairman, to say this, and furthermore to avoid the misconstruing of the action of the church of which I have the honor to be a member, in setting off the Negro members in 1870. When you consider the fact that the Negro membership of the Methodist Episcopal Church outnumbers two hundred thousand, and as soon after the civil war as 1870 they numbered over seventy thousand, you can see that there was a valid reason that something should be done. What was done was desired by the Negro members of the Methodist Episcopal Church, South, themselves.

Bishop Thirkield says he believes we lost a great opportunity in setting off the Negroes. They made the choice. None of us can complain. We faced a set of conditions of very peculiar character, and our Negro brothers deemed it essential for the conservation of their own organization that the separation should be made, and it was made at their desire, not because we wanted to rid ourselves from them or from a difficult and expensive charge. There has been ever since a most cordial relation between these two churches, and there have been two churches simply because it was the desire of our colored wards and friends and brethren

that they should be so set apart. I simply say these things in order that we may mutually understand each other as members of different branches of our common Methodism.

BISHOP CLINTON

I feel that this has been a veritable school to the colored brethren of this organization especially, and I am almost persuaded to venture, to all of us. We have been profited, and I hope we go away wiser, and at least better prepared to deal with this very important proposition that lies so heavily upon the hearts of all who have desired the best for the sake of Methodism.

Without any desire to open an old sore, I want to revert to a matter that has been referred to occasionally, that is the condition that obtained immediately after the close of the war. While there has been very much criticism made upon the Negro's part in the conditions which obtained during the reconstruction period, I think that too much of the blame has been laid upon the Negro. I say here that the white people, and especially the white people of the South, with the cooperation of the white people of the North, have an opportunity to do what the white people of the South failed to do immediately at the close of the war. When I say they failed to do that, I do not mean to lay a charge at their door. I am old enough to know that a certain portion of Scripture applies to the condition in the South: "They were scattered, torn and peeled." The conditions that obtained immediately after the war left them in almost as bad a fix along certain lines as it left the Negro, and if I charge them with failing to reach out the hand of sympathy and cooperation, I do not want it understood that the charge is made in the spirit of criticism. It was due to the conditions.

But I want to say this, if the white people in the South had been in the condition to take hold of the hand of the Negro, and state to him thus, "You have been my slave and I your master, but conditions have changed, and now under these new conditions, we must work together," there would not have been so much need of this outside fellow coming in, and he would not

have gotten so deep a hold, and the conditions that followed would not have obtained as they did obtain. Now that is my personal opinion. And a hint to the wise is sufficient.

To-day, however, there is a new condition confronting us. The white South has the opportunity to say: "While we were not in a position to do what we might have done, and what ought to have been done then, here is another opportunity presented to us. We now have the opportunity of saying to our Brother in Black, that what politics failed to do, what other enterprises or efforts failed to do, we can do by applying the great principles of Christianity." I want to say that if the white man and Negro cannot meet upon the plane of Christianity and work together, there is no other plane under God's heaven where they can. Only upon this plane of Christianity can they meet and work as brothers, and when I say brothers, I mean brothers in Christ, and not brothers-in-law, because I am glad that this boggy of social equality and all that kind of stuff has no more weight with the intelligent Negro than it has with a black-snake. The Negro is just as sensitive on that matter as the poorest white in the South. He does not care about equality. Those are matters law does not arrange, but men. They are purely matters of individual taste, and one man should not interfere with another man's business along that line. There is no social equality among Negroes, and certainly there should not be social equality among Negroes and white folks, and especially where they do not want it. I think these matters should be left entirely outside this question. We ought to eliminate them from our thoughts.

The point I want to emphasize is this. Let us put these matters upon the basis pure and simple of Christianity—Christ's Christianity, not Methodist Christianity, because sometimes there is Methodist Christianity we can improve upon—Christ's Christianity. I want to urge this upon my brethren of the South. I say that because I am Southern myself. I was born in the State that produced Benjamin Tillman, Clark, Lee, and Blease, and I have some of that blood, not of Tillman, Clark, and Lee, but the Southern blood. I was born and educated

there, and I believe with such men as Dr. Christian and Dr. Parker, and Dr. Tillett, and Bishop Hendrix, and all these men, that there is grace enough, and I know there is wisdom enough, to settle this matter in a way satisfactory to all parties concerned, and lead on to God's glory.

Now I want to say as a member of one of the independent Negro branches, that we want this matter settled upon a basis that will keep up the relationship between the Negro and the white man. Conditions that made us go out in 1796 do not obtain to-day, and we are just as anxious for the cooperation of the white brethren, for their wisdom, their experience, and their help as are the brethren who were fortunate enough to be in the Methodist Episcopal Church—when I say fortunate I speak decidedly there—fortunate to be in the Methodist Episcopal Church, the greatest branch of Methodism to-day, and a branch of Methodism that has shown a spirit of good will to the Negro, which I am sure the Negro, on the outside as well as on the inside, thoroughly appreciates; and when I say that, I do not overlook the fact that the brethren of the Methodist Episcopal Church, South, have always shown sympathy to the Negro. I may mention Bishop Galloway and Bishop Kilgo, one of the greatest Methodists of the country, who came to a church over which I presided as bishop, and preached a sermon on the afternoon, and made a liberal contribution in order that we might establish eight churches in Charlotte, where I happen to live. Now that spirit is religion. The only difficulty is, we do not all know it. There is no constraining relation between the white of the North and the South. We “shinny on our own side,” if you will pardon that expression.

I do not know what the Methodist Episcopal Church, South, is doing for the colored man, but when I think of George William Walters, a man who was subjected to criticism by some of his brethren for the part he played in Payne College, and that other great man, Dr. Hamilton; when I think of the attitude of those men and the attitude of these splendid men here, I say, and I repeat myself in so saying, that I have the utmost faith in the

outcome of this whole matter, if we just take time to pray over it, and keep on getting closer together.

My last word is that, as an individual, I want to express my gratitude to the managers of the Lindgren fund for having made it possible for such a conference as this. It has evidently been a contribution, not merely to the question of organic union and the bringing about of closer relationships between the Methodist bodies, but a contribution to future Methodism for which the whole body owes a debt of gratitude that it should pay to this distinguished gentleman who made it possible to hold such a conference.

BISHOP PHILLIPS

As I have already expressed myself upon this subject, I had thought of remaining quiet that I might hear the white brethren express themselves concerning the Negro. I know more about him than they do. And I have been thinking as I have been hearing these addresses, what would be the best thing for the white brethren of the white churches to do in regard to the Negro? For, so far as my own denomination is concerned, I have always entertained this view: that just after the war there was nothing else for the Methodist Episcopal Church, South, to have done but to have organized its colored contingent into the denomination of itself and for itself. I was too young to know anything about the war. I was five or six years old at its close. But through traditions which came down to me of the prejudices which the colored man had against the white man of the South because of the results of slavery I have learned that he looked with disfavor upon the leadership of the white people.

When the war had ended, naturally, the Negro of the South was suspicious of the white man. He thought that he could not reach his highest destiny under his tutorage; so, the fathers of my church at that time insisted upon a separate organization. The Church South could not have done anything else but to have set us apart to ourselves. The fortunes of war had wrought such a remarkable change between the races that the majority

of our fathers said to themselves the white man had conquered the earth; he had conquered the seas; he had conquered a sterile soil, but yet he had to conquer his prejudices. Our Church was called a democratic church and everything else, because of our relation to the Church South, and to be called a Democrat in those days was one of the worst names that could be applied to the Negro. Now, if the Church South had not set us apart there would have been to-day no Colored Methodist Episcopal Church. Where the members would have gone, I don't know. But the fact of the matter is the Negro has always been helped and benefited as he has come in touch with the civilization of the white man. The white man has produced this civilization that surrounds us, and it is a civilization that has been brought about by thought, and the Negroes of my church believe that what thought has done for the white man it will do for the Negro.

One day Browning, seeing a man coming up the streets of Paris as he was walking with his little boy by his side, said: "Son, do you see that man coming yonder wearing that loose, shabby coat? As you pass him, you touch him and after we are passed, I will tell you why I told you to touch him." So the little fellow, as the man passed by, looked at him with a great deal of care, and looked into his face and his loose outer coat, and formed his outline perfectly. After they had passed, the father said, "Son, that man is Beranger, the great French poet. So, in future years you will always know him. Now you have seen this great man and got some inspiration by the mere touch."

The Negro, in the same way, ought to be in close touch with the white man. And for my part, I want this; I want two Methodisms in the United States. I want a Methodism that will be composed of all the white Methodist bodies in this country, and then I want a Methodism that will be composed of all the Negro Methodist bodies. Then let Methodist leaders work out for us in some way what relation these colored bodies can bear to the main body of the white church.

The Negro can be at his best only as he is taught to depend upon himself. I live in the South, and I state it modestly, the

Colored Methodist Episcopal Church has some working relation with the Church South. It is no uncommon thing for me to preach in the pulpits of the Methodist Church, South, in Arizona, in Tennessee, in Kentucky, and all of the Conferences over which I preside. I do not always find pleasure in doing it, but I am always impressed with the duty and honor and I try to perform that duty to the best of my ability.

Now to show you the temperament of the people of the South, I was quite sick a few years ago, and a certain minister of the Methodist Church, South, whose name I shall not recall, but who lives in Nashville, Tennessee, came into my home, prayed with me, talked with me and expressed sympathy and his good wishes for my recovery. Now this was not social equality. It was Christianity recognizing the fatherhood of God and the brotherhood of man.

Now, brethren, it will be a very difficult thing to put all these Negro bodies into one organization at one time. I have always thought this. Personally, I used to be very much in favor of organic union, first with the African Methodist Episcopal Zion Church. That church is a little stronger than the Colored Methodist Episcopal Church. I suppose I felt that way because of my intimacy with some of the leaders of the Zion church. But as I grew older and began to think and study this problem, I said it would not be well for the Colored Methodist Episcopal Church at this time to unite with the Zion church, and, if it did so, it might be a repetition of the story of Jonah and the whale. That was organic union, but it was a union which neither the whale nor Jonah liked very well. So it would not work.

If I had my way, I would unite the Colored Methodist Episcopal Church with the colored contingent of the Methodist Episcopal Church first, and then I would reach out and take in the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church. And why? There is something homogeneous and similar between the colored contingent of the Methodist Episcopal Church and the Negroes of the Colored Methodist Episcopal Church. The former have been touching

the leaders of the Church North. The latter have been touching the leaders of the Church South. The one have been trained by the leaders of the church of the North, and the other have been trained by the leaders of the church of the South. So to speak lightly, and jocosely, both of these churches are "white folks' Negroes," and could get together more easily than the other branches of Negro Methodists.

BISHOP McDOWELL

Mr. Chairman, I rise to say a serious word or two about the whole matter which is before us. No one can come into or go through this great conference without some mighty serious feelings and convictions and hopes and fears. And without referring to any topic in particular, I seek to say a word which I believe ought to be said at this time. First, let us not imagine that the great field of what has been said exhausts what is to be said upon this profound subject. We have said a good deal. We have spoken with Christian frankness in so far as we have spoken. But I would not be quite true to my own conviction of what I believe to be the fact with reference to this gathering if I did not say, what I believe is in your own consciousness, that we have yet left unsaid a good many of those things that are absolutely germane to the discussion of that which has yet to be set out before we shall come together. The volume then that will be printed and the speeches that will be delivered will constitute a most valuable contribution to the great subject, but not the final or complete contribution to it.

We have had back-lying questions, back-lying assumptions, not all of which have come to the surface. In a second gathering, my brothers, we shall know one another a little better and speak a little more freely, I think, than we have spoken here. In some essential particulars we have felt our way under God's guidance through these days but we have only felt one way in the past. That is first.

Now, second, I am very anxious that the men who are here present, and who have listened to these discussions with great

care, shall not be betrayed by the gracious feelings that we have had, the feelings that God has given us, the spirit in which we have dwelt, into the belief that the whole matter of union is seen to be and actually is a matter of great ease. It yet remains an extraordinarily difficult and complicated matter. It will call for all the statesmanship that all the churches possess, and for all the guidance of God that prayer from men can obtain, yet to overcome the difficulties which we believe to-night, as far as they have appeared, are not insuperable. But that we have overcome them, let us not imagine. We have not yet apprehended. We must still press on.

The third thing I want to say is this: Just at this minute, there are likely to be two or three foes, real foes, to union. One class would be those persons who would unduly and needlessly and technically postpone consummations by the prolonging of discussions. We will have to deal all the while with the excessively conservative, and the excessively conservative has his place in the world and has his place in the church, but the excessively conservative must not absolutely determine the mind of the whole room.

Quite at the other extreme, and equally a foe to union, in my judgment, will be those who are eager to rush things, and who think that unless union is accomplished by the first of June, then it is all over and the whole movement stops and turns back, and our separation is permanent.

Brothers, let us not be unduly influenced either by the excessively conservative, who think it never can be done, or by those swiftly moving people who think it can be done before sundown, and who think unless it is done in this swift way, then there is no use for us to try. It is the hour for that kind of patience, or faith, that never lets go, does not hurry, does not rest, does not grow discouraged, and does not, in any hour of its movement, lose hope.

In the next place I would say that I think it exceedingly important that we should not now or in the days immediately ahead of us allow ourselves for one moment to identify union

with any form of union which has yet been proposed. The forms may be modified. The forms doubtless will be modified. We ought not to identify the thing itself with a form of it or a method of it. It is enough for us to hold steadily to the great purpose, to accomplish the thing and to use the form as the means. For if we become absorbed in saving a form of union, we shall destroy the life of union. Therefore on the subject of the form itself, it is well for us to keep an open mind and to keep an open heart; with reference to the subject, to keep a steady purpose; and with reference to all of it, to keep the spirit of confidence and trust and brotherly love. It is not necessary that we should get together before June. It is necessary that we shall walk safely every step of the way, and absolutely necessary that at every step of the way we shall trust one another.

Now, Mr. Chairman, I felt moved of the Spirit to say these words. I do not need to repeat what I already have said with reference to the thing itself, but I have felt that at the close of the day's discussion these words might fairly be said. The great service of this very important conference is, I believe, at last in this, that the way is now open for that mutual interchange of opinions between man and woman, between brother and brother, between member of one church and member of another, so that we will not have to move in the dark, so that you will not have to move in the dark, so that if we want to know what is the mind of the Methodist Protestant Church, or the Methodist Episcopal Church, South, or the Methodist Episcopal Church, all we shall need to do is ask any representative of that church, and that we shall get not a reply with evasion, not a reply that would withhold anything, but a reply of perfect candor and perfect confidence, knowing what is said is said in the spirit of Jesus Christ as brother to brother.

Brothers, these are perfectly prodigious days in which we are living. It is not a comfortable time for us to be living. It is not a comfortable time for us to be in places of leadership. It is all the more uncomfortable, when we are conscious of our limitations, our short visions, and of the rest of the defects that

belong to us. It is not a comfortable time. But it is a time for new faith and large faith and living faith in the great God who has such use for the Methodist Church united, or cooperative for the time, such use for the Methodist Church as the wisest among us cannot possibly describe, as our fathers never dreamed of, and as God himself has not yet revealed to us.

Once when I went to visit Dr. Thirkield long ago, the students of Clark University and Gammon School of Theology came to sing under our windows. Twenty-five years have passed, and the face of the world has changed for me, but across those twenty-five years I can hear those students sing. I could not see their faces, but could hear them sing: "Oh, my Lord, he will be glad of me." And in the day and in the night for twenty-five years I have prayed that I might do my work in the church in such fashion, and that the church itself might do its work in the world in such fashion, that it might modestly say and cheerfully sing, "Oh my Lord he will be glad of me." And that he may be glad of each of us is my wish and my prayer for us all. Oh that our Lord may be glad of us!

PROFESSOR TILLET

I want to reinforce a word said by Bishop McDowell, a very much needed word, and I want to say a word about two sensitive and delicate problems. We don't like to use that word you used, but the one is "our colored brother," and the other is, "that Southerner down yonder."

If I had been called on, and I think that the best way to talk is to talk frankly, if I had been called on to name, as leaders of the subject a number of men who would respond most readily to this call that comes from the Northwestern University for Methodist union, I would have named eight out of the ten men that have appeared here as most in sympathy or among those most in sympathy.

Now, what do I mean to say by that? There is no need of our talking about union, and keeping up a happy feeling, and picking our men that are to come here, and think it is all going

to be smooth sailing. He is the real friend of union who retards a little bit, who delays it, who begs you to go slow, who wants you to think the whole thing through and through, and see it all around. He who rushes too rapidly with any plans of union, in the end is going to fail, is going to delay and to retard it.

We who live in Nashville have an object lesson there that is worth something to us Methodists, and that was that great movement for the Cumberland Presbyterian Church to unite with the Northern Presbyterian. The leaders who were in those assemblies and conventions and presbyteries got up a great spirit in favor of union and rushed the thing through without counting on the humble preacher and the humble layman that was back there taking no part and not voting. Now what was the result? We have had a most painful lesson in the study of church union. The leaders rushed things through, but there followed law suit after law suit by a remnant, as it was first said, that stayed behind, but it turned out not to be a remnant but a majority stayed behind in the church and did not go into it, though ninety per cent of all that were doing the voting in the assemblies were rushing the thing through. Now, as I said, that is a lesson to us. Let us go slowly. Let us think thoroughly and look at all phases of it, and then only when we find that our people North and South really love each other so there is no longer any reason for division.

I asked somebody up in Missouri where I was some years ago about union, and he said, "We have got to unite." "Well, why?" "Why," he said, "we are fighting, South and North, Methodist brethren, and we get so mad at each other, the only way to bring it to an end is to unite." That to me is a strange argument. I said: "I thought you were going to say I just found we are one in doctrine, and one in quality, and one in love, and one in brotherhood, and therefore we ought to come together." I tell you that is the way for us to come together, and we have made a tremendous stride right here in brotherhood and in love.

I have been deeply interested in the words these colored brothers of ours have spoken, but you notice they do not all agree

what is best. Some of them say—"We want to be set up in a separate church," and others say, "No, don't set us up in a separate church." Remember that what we want to do we want to do in wisdom and in love, and if you call it setting them up into a separate church or making them one of the synods of a united Methodism, let us understand what we are working for is the glory of God and the highest efficiency of the coming Methodism that we love. We will be brethren and we want to do that which is wisest and best. In taking my seat, I want again, in behalf of myself, and I know I voice the sentiments of my brothers from the South, to return our thanks to Dr. Harris and Dr. Stuart and those others for the splendid meeting and this splendid hospitality.

PRESIDENT HARRIS

The time for our adjournment has been reached. And on behalf of the Lindgren committee, I thank the members of the conference for the service they have rendered. It is a matter of great satisfaction that you have performed your duties with such kindness, with such thorough scholarship, and with such complete loyalty to the scientific spirit. Mr. Lindgren was a man of great ideals, and you have helped mightily to make his gift effective. I cannot resist the temptation to express my satisfaction at the friendly spirit manifested by all members of the conference, by their serious attitude toward the important problem before us and their evident desire for the accomplishment of union. The speakers were not selected because they were supposed to favor or oppose union, but only after advice had been taken, because they seemed qualified to make a careful study of the situation and an unprejudiced presentation of the facts needed for the guidance of those who in the several churches will have the responsibility of action. We are more than gratified at the trend of this meeting. I have sometimes despaired of seeing the Methodist Episcopal Church, South, and the Methodist Episcopal Church come together in any vital union. There may still be ground for doubt, but it has been weakened by the

meetings of these three days. One of the delegates has told how an early fraternal delegate expressed in a General Conference the confident hope that he might see the day when the two churches would be united. He has long gone to his rest. With great hope, I trust that most of us will share the joy denied to him.

I have been afraid of the color question. As much as I have longed for union with the great church of the Southland, I have not been ready to accept that boon at the cost of sending off the humble companions of color whom through all my manhood days the Methodist Episcopal Church has tried to help. This evening speakers drawn from the Church South have made it clear that, whatever our differences in regard to methods, they share our purpose toward the Negro. The provincial conferences, following the analogy of our States, seem to provide a way for accomplishing a oneness that permits diversity.

**BIBLIOGRAPHY ON SEPARATION IN THE
METHODIST EPISCOPAL CHURCH AND
ON EFFORTS TOWARD UNIFICATION**

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The Western Christian Advocate, Cincinnati, Ohio, 1844-1860. Charles Elliott editor 1836-1848, 1852-1856. Matthew Simpson editor 1848-1852. Calvin Kingsley editor 1856-1864. Was more pacific in tone part of the time than the *Christian Advocate and Journal*. Most of the time, however, it was decidedly anti-Southern in viewpoint.

The Pittsburgh Christian Advocate. William Hunter editor 1844-1852. Homer J. Clark editor 1852-1856. Isaac N. Baird editor 1856-1860.

The Northwestern Christian Advocate, Chicago, 1852-1860. J. W. Watson editor 1852-1856. Thomas M. Eddy editor 1856-1868. Entered into the controversy, but not in a bitter way.

The Central Christian Advocate, St. Louis, Mo., 1856-1860, edited by Joseph Brooks. 1860-1864 edited by Charles Elliott, author of *The Great Secession*. Sometimes rather radical.

The Zion's Herald, and Wesleyan Journal, Boston, 1844-1860. Abel Stevens editor 1848-1852. E. O. Haven editor 1856-1867. Generally represented the abolition view and consequently published many documents from the South not presented elsewhere.

The Southern Christian Advocate, Columbia, S. C. Complete files are very scarce. W. M. Wightman was editor from 1840-1854 and was the chief opponent of Drs. Bond and Peck.

The Southwestern Christian Advocate, and its successor, *The Christian Advocate*, Nashville, Tenn. Gives much valuable information concerning the South.

The St. Louis Christian Advocate. David Rice McAnally, editor 1851-1876 and probably later. Of especial value for its account of border troubles.

B—SECONDARY SOURCES

1. GENERAL.

Elliott, Charles, 1792-1869. *History of the Great Secession from the Methodist Episcopal Church in the year 1845, eventuating in the Organization of the New Church Entitled the Methodist Episcopal Church, South*. Pp. xxix+1143. Swormstedt & Poe, Cincinnati, 1855. A very broad and comprehensive survey of the subjects of slavery and the division. His sympathies were entirely Northern. The author is frequently charged with being unfair to the South by

Southern writers. The book is very valuable for the references it gives in the text. There is an appendix of 288 pp. containing 78 original documents. The collection made by Dr. Elliott is now the property of Ohio Wesleyan University. This collection includes a large number of clippings from contemporary periodicals.

Soule, Joshua, 1781-1867. *Strictures on Dr. Elliott's "History of the Great Secession."* First Paper. Bishop Andrew's position at the close of the General Conference of 1844. *The Methodist Review*, Nashville, Tenn., Sept.-Oct., 1894, vol. 40, pp. 32-51. This General Conference of 1844 passed some apparently contradictory resolutions or at least confusing resolutions. Bishop Soule held the position "that no action of a General Conference of the Methodist Episcopal Church can exonerate a bishop from the obligation to discharge the duties of this office except by expulsion, deposition, or suspension, and finding him guilty of crime or improper conduct." Pp. 138-139 of the same number explains that this paper was found among Bishop Soule's papers.

Soule, Joshua, 1781-1867. *Strictures on Dr. Elliott's "History of the Great Secession."* Concluding Paper. *The Methodist Review*, Nashville, Tenn., March-April, 1895, vol. 41, pp. 3-19. Discusses Dr. Elliott's statements relating to the charges preferred against Bishop Soule and his withdrawal. Declares Dr. Elliott told a falsehood and that no charges were presented. Declares that he belonged to the M. E. Church until the organization of the Southern Church in 1846. Includes his letter to the General Conference of 1848 and other documents. The editorial note explains that these papers were published for preservation.

Scott, Orange, 1800-1847. *The Grounds of Secession from the Methodist Episcopal Church or Book for the Times: Being an Examination of Her Connection with Slavery, and also of her Form of Government.* Revised and corrected. To which is added Wesley upon Slavery. Pp. 229. Published by C. Prindle for the Wesleyan Methodist Connection of America. New York, 1848. Mr. Scott was one of the founders of the Wesleyan Methodist Connection of America. Gives some account of the attitude of the Methodist Episcopal Church toward slavery. The first bishops were anti-slavery men. The Methodist Episcopal Church pro-slavery from 1800. Contains many resolutions and reasons for others not found preserved elsewhere. Resolutions adopted by Northern Conferences and Southern Conferences not now obtainable. No copies of the minutes are known to exist.

Smith, Edward, 1797-1856. *Concluding Portion of an Able Review of the Present Position of the Methodist Episcopal Church with*

Regard to Slavery. Included in Orange Scott's "The Grounds of Secession from the Methodist Episcopal Church," pp. 170-191. Tells first of the formation of Methodist Episcopal Anti-Slavery Societies; next of the election of a slave-holding Bishop, the case of Bishop Andrew. The attitude of the Northern church toward the Southern territory and property influence of the separation on the subject of slavery. The whole discussion is anti-Northern and anti-Southern. The article closes with an appeal to leave the Methodist Episcopal Church and be a free anti-slavery man. Quite a valuable discussion from this standpoint.

Matlack, Lucius C., 1816-1883. *The Anti-slavery Struggle and Triumph in the Methodist Episcopal Church.* With an introduction by Rev. D. D. Whedon, D.D. Pp. 379. Phillips & Hunt, New York, 1881. This is the most comprehensive history of the slavery controversy we have, including the secession of the Wesleyan Methodist Connection of which the author was one of the leaders. Devotes three chapters to the years 1844-1847, pp. 155-188. Contains many quotations from original sources and a bibliography of not quite two pages. Mr. Matlack never forgot that he was an abolitionist, hence his title and the color of many of his statements. It is, nevertheless, of great value to the student of the movement. Written without knowledge of modern historical methods.

Matlack, Lucius C., 1816-1883. *The History of American Slavery and Methodism from 1780 to 1849: and History of the Wesleyan Methodist Connection of America;* in two parts with an appendix. Pp. 368+16, New York, 1849. Contains many quotations from original sources giving the documents in part or in full.

Bascom, Henry B., 1796-1850. *Methodism and Slavery: with other Matters in Controversy between the North and the South; Being a Review of the Manifesto of the Majority, in Reply to the Protest of the Minority, of the Late General Conference of the Methodist Episcopal Church, in the Case of Bishop Andrew.* Pp. 165. Hodges, Todd & Pruett, Frankfort, Ky., 1845. Study of the standing of the Bishop, pp. 67-69, 127-160. He gives considerable space to the claim that the English abolition lecturers were largely responsible for the agitation leading to the action of the General Conference. Very valuable for the student of this period as indicative of Southern opinion at this time. It is not always clearly written.

Peck, George, 1797-1876. *Slavery and the Episcopacy: Being an Examination of Dr. Bascom's "Review of the Reply of the Majority to the Protest of the Minority of the Late General Conference of the Methodist Episcopal Church in the Case of Bishop Andrew."* Pp. 139. Lane & Tippett, New York, 1845.

Redford, A. H. *History of the Organization of the Methodist Episcopal Church, South*. Pp. 660. Published by A. H. Redford, Agent for the Methodist Episcopal Church, South, Nashville, Tenn., 1871. The most complete history of the division from the pen of a Southern man. It contains many original documents. Appendix C gives the correspondence of 1869 concerning union. Appendix D gives the decision of the Supreme Court in the church property case.

Redford, A. H. *History of the Organization of the Methodist Episcopal Church, South*. Reviewed in *The Southern Review*, April, 1872, vol. 10, pp. 382-421. This is really more than a review; it is in part a discussion of the relation of the two churches and the possibility of union. Declares that the Southern Church did not mix in political affairs as the Northern did. Discusses border troubles, pp. 414-418.

Myers, Edward H., 1816-1876. *The Disruption of the Methodist Episcopal Church, 1844-1846: Comprising a thirty years' History of the Relations of the two Methodisms*. With an Introduction by T. O. Summers, D.D. Pp. 216. A. H. Redford, Nashville, Tenn., 1875. A history and discussion of all phases of the question from the Southern point of view. The concluding chapter is on the present relations of the two Methodisms. In this chapter is given some account of early overtures looking toward peace and union.

General Conference of 1844. Defense of its Action in the Case of Bishop Andrew. Republished as a refutation of Dr. Myers's book and is the document known as the "Reply to the Protest of the Southern Delegates." *The Methodist Quarterly Review*, Jan., 1876, vol. 58, pp. 133-149.

Bledsoe, Albert Taylor, 1809-1877. *The Disruption of the Methodist Episcopal Church*, by E. H. Myers, reviewed in *The Southern Review*, July, 1876, vol. 20, pp. 214-223. This is really a review of Dr. Whedon's review of the work. Sides with the author of the book.

Matlack, Lucius C., 1816-1883. *The Disruption of Methodism*. A review of Dr. Myers's book. *The Methodist Quarterly Review*, April, 1876, vol. 58, pp. 292-308. An answer from the Northern abolition viewpoint.

Whedon, Daniel Denison, 1808-1880. *The Disruption of the Methodist Episcopal Church*, by Edward H. Myers. Reviewed *The Methodist Quarterly Review*, Jan. 1876, vol. 58, pp. 170-178. An answer from the Northern viewpoint. Another notice of a review by Dr. Bledsoe in the Southern review is in the October number, pp. 700-704.

Fuller, Erasmus G., 1828-1883. *An Appeal to the Records: a Vindication of the Methodist Episcopal Church in its Policy and Proceedings toward the South*. Pp. 426. Hitchcock & Walden, Cin-

cinnati, Ohio, 1876. A reply to E. H. Myers's "Disruption of the Methodist Episcopal Church." Contains quotations from many original documents. The word *vindication*, however, is strongly emphasized all through the book.

Bledsoe, Albert Taylor, 1809-1877. *An Appeal to the Records*, by Erasmus Q. Fuller, reviewed. *The Southern Review*, July, 1876, vol. 20. pp. 223-236. Regrets the spirit of the book and Dr. Whedon's review of it.

The Plan of Separation. Adopted by the General Conference of the Methodist Episcopal Church in 1844, based upon the assumption that the government of the church is a federative and not a consolidated system. Signed Layman North. *The Quarterly Review*, Louisville, Ky., July, 1849, vol. 3, pp. 399-406. Discusses the authority of the General Conference.

Thoughts on the True Position of the Methodist Episcopal Church, North and South. By a minister, North, who entered the travelling Connection four years after the organization of the church in 1784. *Quarterly Review*, Oct., 1847, vol. 1, pp. 610-627. Discusses the Andrew case and the church and its relation to slavery. It is in favor of the separation.

Alexander, Gross, 1852-1915. *The General Conference of 1844*. *The Methodist Review Quarterly*, Nashville, Tenn. Jan., 1910, vol. 59, pp. 68-94. As thorough and impartial an account as could be written.

Alexander, Gross, 1852-1915. *A History of the Methodist Church, South, in the United States*. Pp. xxi+114. The Christian Literature Co., New York, 1894. This was written for and found its place in the American Church History Series. A very careful, fair, and thorough study of the original sources. Contains a few original documents.

Bledsoe, Albert Taylor, 1809-1877. *The Methodist Episcopal Churches, North and South*. Pp. 90. Southwestern Book Publishing Co., St. Louis, Mo., 1872. Taken from *The Southern Review*, April, 1872, and is a review of the "History of the Organization of the Methodist Episcopal Church, South," by Rev. A. H. Redford. Includes a plea for fraternity before union.

Bond, Thomas Emerson, 1782-1856. *The Methodist Episcopal Church, South*. *Methodist Quarterly Review* July, 1851, vol. 33, pp. 396-428. A review of the official "History of the Organization of the Methodist Episcopal Church, South," and also of a "Brief Appeal to Public Opinion in a Series of Exceptions to Course and Actions of the Methodist Episcopal Church, etc." Gives the Northern view.

Buckley, James Monroe, 1836- *Constitutional and Parliamentary*

History of the Methodist Episcopal Church. Pp. viii+414. Eaton & Mains, New York, 1912. Chapters xxxi, xxxii, xxxiii, xxxiv; pp. 249-285. Similar in treatment to the section in the author's *History of Methodism*.

Buckley, James Monroe, 1836- *History of Methodism in the United States*, vol. 2, pp. vii+481. The Christian Literature Co., New York, 1897. Vol. 1 has little concerning the subject. Vol 2, chapters xvi-xviii, pp. 1-130 give a very good account of the causes and history of the division based on the study of original sources.

Curtiss, George L., 1835-1898. *Manual of Methodist Episcopal Church History Showing the Evolution of Methodism in the United States of America, for the Use of Students and General Readers.* Pp. iv+373. Chapter xx, pp. 160-180.

Curts, Lewis, 1847- *The General Conferences of the Methodist Episcopal Church from 1792-1896.* Prepared by a literary staff under the supervision of Lewis Curts, D.D. Pp. vii+427. Curts & Jennings Cincinnati, 1900. 1844, A discussion in part of border Methodism.

Daniels, William Havens, 1836- *The Illustrated History of Methodism in Great Britain and America from the days of the Wesleys to the Present Time.* With an Introduction by Bishop Harris. Pp. 784. Phillips & Hunt, New York, 1879. Chapter xxiv, pp. 621-658. *The Methodist Episcopal Church, South.* Gives a good account of the whole discussion and subsequent actions. Also gives full account of attempts at fraternity.

Davis, George L. L. *Review of the "Appeal" of Commissioners of the Methodist Episcopal Church, South.* Quarterly Review, Louisville, Ky., July, 1849, vol. 3, pp. 449-488. Directed to some extent against Dr. George Peck, and is in favor of the "Appeal."

Deems, Charles Force, 1820-1893. *Annals of Southern Methodism for 1855.* Pp. 385. J. A. Gray's Fireproof Printing Office, New York, 1856.

De Vinne, Daniel, 1793-1883. *The Methodist Episcopal Church and Slavery. A Historical Survey of the Relation of the Early Methodists to Slavery.* Pp. 95. Francis Hart, New York, 1857. A valuable historical study of the attitude of the church previous to 1800.

Drinkhouse, Edward J., 1830- *History of Methodist Reform, Synoptical of General Methodism, 1703-1898, with Special and Comprehensive Reference to its Most Salient Exhibition in the History of the Methodist Protestant Church.* 2 vols. Board of Publication of the Methodist Protestant Church, Baltimore, Md., 1899. Vol. 1 does not deal with this period. Vol. 2, pp. xi+716; chapter xix.

Dixon, James, 1788-1871. *Methodism in America with the Personal*

Narrative of the Author during a Tour through a Part of the United States and Canada. 2nd edition. Pp. xi+498. Printed for the author, London, 1849.

Godbey, John Emory, 1839- *Refutation of Erroneous Views in Regard to the Methodist Episcopal Church, South.* Pp. 64. Southwestern Methodist Publishing Co., Kansas City, Mo., 1889. Deals with the causes of division and the division. Declares it was the result of a political movement in the North. From Southern point of view.

Green, William Mercer, 1798-1887. *Life and Papers of A. L. P. Green*, D.D. Edited by T. O. Summers. Pp. viii+592, Nashville, Tenn., 1877. Slavery and Dr. Green, pp. 165-168. Southern attitude on slavery in 1844. The church suits, pp. 57-164. Story of the Book Concern division. He was one of the two Southern commissioners.

Harris, William Logan, 1817-1887. *The Constitutional Powers of the General Conference with a Special Application to Slaveholding.* Pp. 156. Printed for the author, Cincinnati, 1860. A simple legal discussion growing out of the action of the General Conference of 1856. Has only incidental reference to the division.

Harris, William L., 1817-1887. *The Relation of the Episcopacy to the General Conference.* Pp. 96. Phillips & Hunt, New York, 1888. The case of Bishop Andrew and its bearing, pp. 58-61.

Hart, Albert Bushnell, 1854- *Slavery and Abolition, 1831-1841.* The American Nation: a History, vol. 16, pp. xv+360. Harper & Bros., New York, 1906. Has only a few references, but shows the relation of this movement to other movements, pp. 160, 212, 214.

Hendrix, Eugene Russell, 1847- *After Fifty Years. Historical Address at the Jubilee of the Organization of the Methodist Episcopal Church, South, Celebrated in Louisville, Ky., May 1, 1895.* The Methodist Review, Nashville, Tenn. Sept.-Oct., 1896, vol. 44, pp. 44-64. As nearly impartial an account as could possibly be written.

Henkle, Moses Montgomery, 1798-1864. *Primary Platform of Methodism; or Exposition of the General Rules.* Pp. 404. Published by the author. Louisville, Ky., 1851. Slavery, pp. 173-199.

Lee, Luther, 1800-1889. *Wesleyan Manual: A Defense of the Organization of the Wesleyan Methodist Connection.* With an introduction by Cyrus Prindle. Pp. 190. Samuel Lee, Syracuse, N. Y., 1862. To this is added a synopsis of parliamentary rules for the use of ecclesiastical bodies and popular assemblies and conventions, pp. 62. The manual presents the issue, discusses the wrong of slavery, right of secession, and justifies the organization of the Wesleyan Connection.

Long, John Dixon, 1817-1894. *Pictures of Slavery in Church and State; Including Personal Reminiscences, Biographical Sketches, Anecdotes, etc.* With an appendix, containing the views of John Wesley and Richard Watson on slavery. 3rd edition, pp. 418. William J. Moses, Auburn, 1859. Mr. Long was an abolitionist, a member of the Philadelphia Conference. Contains some original documents.

Lovejoy, W. P. *A Short History of Methodism in the United States with Special Reference to the Methodist Episcopal Church, South.* Edited with an introductory note by John J. Tigert. Pp. 112. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., 1895. Chapter v, the Methodist Episcopal Church, South. Gives a fair, dispassionate statement of the organization of the Southern Church from the Southern standpoint.

Matlack, Lucius C., 1816-1883. *Our Past and Present Relations to Slavery.* *Methodist Quarterly Review*, April, 1868, vol. 50, pp. 252-263. Gives an account of all the discussions of slavery in Methodism. From the abolition standpoint.

McTyeire, Holland Nimmons, 1824-1889. *A History of Methodism:* Comprising a view of the rise of this revival of spiritual religion in the first half of the eighteenth century, and of the principal agents by whom it was promoted in Europe and America; with some account of the doctrine and polity of Episcopal Methodism in the United States, and the means and manner of its extension down to A. D. 1884. Pp. 688. Southern Methodist Publishing House, Nashville, Tenn. The whole account is based upon a thorough and wide study of original sources and is very fair.

Mudge, James, 1844- *History of the New England Conference of the Methodist Episcopal Church 1796-1910.* Pp. 481. Published by the Conference, Boston, 1910. Chapter ix, the anti-slavery struggle, pp. 276-297, deals almost entirely with the Wesleyan secession, for the most part giving a full account of it.

Neely, Thomas Benjamin, 1841- *The Evolution of Episcopacy and Organic Methodism.* Pp. 448. Phillips & Hunt, New York, 1888. Chapter ix, The General Conference of 1844, pp. 387-408. Holds the position that the Bishopric is an office—the Northern position in 1844.

Norwood, J. Nelson. *The Schism in the Methodist Episcopal Church, 1844; A Study of Slavery and Ecclesiastical Politics.* Type-written. A very thorough study of the original sources. The author, a professor in Alfred University, was granted the degree of Ph.D. from Cornell University, presenting this as a thesis. He hopes to

have it published by 1917. It is the most thorough piece of work yet done on this period.

Peck, Jesse Truesdell, 1811-1883. *General Conference of 1844*. *Methodist Quarterly Review*, April, 1870, vol. 52, pp. 165-188. Gives some inner history of the Conference from the Northern standpoint.

Peterson, P. A. *History of the Revisions of the Disciplines of the Methodist Episcopal Church, South*. Pp. 258. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., 1889. The section on slavery from the Methodist Episcopal Discipline retained, p. 241.

Porter, James, 1808-1888. *A Compendium of Methodism: Embracing the History and Present Condition of its Various Branches in all Countries; with a Defense of its Doctrinal, Governmental, and Prudential Peculiarities*. Pp. 501. 7th edition. Published by George C. Rand for the author, Boston, 1853. (1st edition, 1851, and many subsequent.) The anti-slavery secession pp. 175-187. An unimpassioned attempt to state the facts correctly from the Northern standpoint.

Porter, James, 1808-1888. *General Conference of 1844*. *Methodist Quarterly Review*, New York, April, 1871, vol. liii, pp. 234-250. This is a reminiscence and review by one of the New England delegates. This is valuable as giving some of the inner history of the discussion. Discusses the Harding case at some length.

Scarritt, Nathan. *Position of the Methodist Episcopal Church, South, on the Subject of Slavery*. Pp. 62. Methodist Book Depository, St. Louis, 1860. Part II—Is the Methodist Episcopal Church, South, a Secession? Pp. 36-57. This is a reply to Dr. Elliott. It contains some documents. Is from the Southern viewpoint.

Sherman, David, 1822-1897. *History of the Discipline of the Methodist Episcopal Church*. Third edition. Pp. 476. Hunt & Eaton, New York, 1890. (1st edition 1874, 2nd edition 1877.) The section on slavery gives the complete disciplinary history of the subject, pp. 230-234. Relations to Methodist Episcopal Church, South, pp. 48, 50, 52.

Simpson, Matthew, 1811-1884. *Cyclopedia of Methodism*. Revised edition. Pp. 1031. Louis H. Everts, Philadelphia, 1880. The articles Slavery, and Methodist Episcopal Church, South, and the biographical articles on the leaders of the struggle are in point.

Simpson, Matthew, 1811-1884. *A Hundred Years of Methodism*. Pp. 369. Phillips & Hunt, New York, 1884. General Conference of 1844, pp. 147-152. A brief historical statement, fair to all concerned.

Soule, Joshua, 1781-1867. *The Methodist Church and Slavery*. *The Methodist Quarterly Review*, Nashville, Tenn., Oct., 1908, vol.

57, pp. 637-650. The history previous to 1844. This article was found among Bishop Soule's papers and published only for its historical value.

Stevens, Abel, 1815-1897. *A Compendious History of American Methodism*. Pp. 608. Carlton & Porter, 1868. Brief Account of the Division, pp. 525-528.

Sweet, William Warren, 1882. *The Methodist Episcopal Church and the Civil War*. Pp. 228. Methodist Book Concern Press, Cincinnati, 1912.

T. ———. "Separation" or "Secession": A Voice from the North. *The Methodist Review*, Nashville, Tenn., Nov.-Dec., 1894, vol. 40, pp. 286-287.

Taylor, Thomas J. *Essay on Slavery; as Connected with the Moral and Providential Government of God; and as an Element of Church Organization, with Miscellaneous Reflections on the Subject of Slavery*. Pp. 270. Published for the author. New York, 1851.

Tigert, John James, 1856-1906. *A Constitutional History of American Episcopal Methodism*. 2nd edition, revised and enlarged. Pp. 626. Publishing House of the Methodist Church, South, Nashville, Tenn., 1904.

Whedon, Daniel Avery, 1823-1906. *Did the "Church South" Secede?* *Methodist Quarterly Review*, April, 1870, vol. 52, pp. 243-264.

Wood, Ezra Morgan, 1838. *Bishops and Legislation*. Pp. 131. Joseph Homer Book Co., Pittsburgh, Pa., 1903.

B.—BIOGRAPHIES

Candler, Warren Aikin. 1857- *Bishop George F. Pierce as a Preacher*. *The Methodist Quarterly Review*, July, 1909, vol. 58, pp. 464-474.

Cartwright, Peter, 1785-1872. *Autobiography of Peter Cartwright, the Backwoods Preacher*. Edited by W. P. Strickland. Pp. 525. Carlton & Porter, New York, 1857. Chapters xxvii, xxxviii, pp. 411-440.

Clark, Davis Wasgatt, 1812-1871. *Life and Times of Rev. Elizah Hedding, Late Senior Bishop of the Methodist Episcopal Church*. With an introduction by Bishop E. S. Janes. Pp. 686. Carlton & Porter, New York, 1856.

Culver, Newell, 1811-1882. *Methodism Forty Years Ago and Now: Embracing Many Interesting Reminiscences and Incidents. Also the Responsibilities, Present and Prospective, of the Methodist Episcopal Church*. With an introduction by Rev. Lorenzo D. Barrows, D.D. Pp. 309. Nelson & Phillips, 1876.

Curry, Daniel, 1910-1888. *Life-Story of Rev. Davis Wasgatt Clark, D.D., Bishop of the Methodist Episcopal Church.* Compiled from original sources. Pp. 336. Nelson & Philipps, New York, 1874.

Du Bose, Horace Mellard, 1858. *Life of Joshua Soule.* Pp. 285. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., 1911.

Crooks, George Richard, 1822-1897. *The Life of Bishop Matthew Simpson of the Methodist Episcopal Church.* Pp. xii+522. Harper & Brothers, New York, 1890.

Daniel, James Walter, 1856. *Bishop William May Wightman.* *The Methodist Review*, Nashville, Tenn., Jan.-Feb., 1896, vol 42, pp. 315-333. He was editor of the Southern Christian Advocate at the time of the General Conference of 1844 and subsequently, and joined in all the controversy of the time.

Denny, Collins, 1854. *Joshua Soule.* *The Methodist Quarterly Review*, July, 1907, vol. 56, pp. 419-448. A very fine sketch of this participant in the scenes of 1844.

Fitzgerald, Oscar Penn, 1829-1919. *Bishop Hubbard Hind Kavanaugh.* *The Methodist Review*, Nashville, Tenn., May-June, 1895, vol. 41, pp. 179-192.

Fitzgerald, Oscar Penn, 1829-1911. *John B. McFerrin.* *A Biography.* Pp. 448. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., 1893. He was chairman of the committee on the itinerancy at the General Conference of 1844.

Fitzgerald, Oscar Penn, 1829-1911. *Joshua Soule.* *The Methodist Quarterly Review*, Nashville, Tenn., July 1905, vol. 54, pp. 525-528.

Hall, Barnes M., 1803-1886. *The Life of Rev. John Clark. With an introduction by Bishop Morris.* Pp. 276. Carlton & Porter, New York, 1857. He was a member of the General Conference of 1844, elected from the Texas Conference. He was the only Southern delegate who voted with the Northern men in the Andrew case. He was much censured for so doing and returned to the Troy Conference of which he was originally a member.

Hamline, Leonidas Lent, 1797-1865. *Works*, edited by F. G. Hubbard. 2 vols., Pp. 432, 495. Hitchcock & Walden, Cincinnati, 1871.

Harrison, William Pope, 1830-1895. *Bishop Simpson as a Politician.* *Quarterly Review of the Methodist Episcopal Church, South.* Oct., 1890, New series, vol. ix, pp. 174-203, also Jan., 1891, pp. 395-494. A reply to a section of the "Life of Bishop Simpson" by George R. Crooks, including a restatement of the Southern position at the General Conference of 1844.

Harrison, William Pope, 1830-1895. *Bishop Simpson as a Politi-*

cian. Third paper. *Quarterly Review of the Methodist Episcopal Church, South*. July, 1891, new series, vol. 10, pp. 395-424.

Henkle, Moses Montgomery, 1798-1864. *The Life of Henry Bidleman Bascom, Late Bishop of the Methodist Episcopal Church, South*. Pp. 408. Printed for the author. Nashville, Tenn., 1856. This is necessary for an understanding of Bishop Bascom's relation to the slavery controversy and the division of the Church.

Hibbard, Freeborn Garrettson, 1811-1895. *Biography of Rev. Leonidas L. Hamline, D.D., late one of the Bishops of the Methodist Episcopal Church*. Pp. 471. Hitchcock & Walden, Cincinnati, 1880. See annotations on the Life of Bishop Hamline by Walter C. Parker. General Conference of 1844, pp. 116-154. The appendix, pp. 449-471, gives the speech on the case of Bishop Andrew in full.

Hinton, J. W. *Bishop Robert Paine*. *Quarterly Review of the Methodist Episcopal Church, South*, Jan., 1883, vol. v., pp. 189-192.

Hinton, J. W. *Bishop George F. Pierce*. *The Quarterly Review of the Methodist Episcopal Church, South*. Oct., 1884, vol. 6, pp. 577-592. A good sketch of this leader of 1844.

Hinton, J. W. *Lovick Pierce*. *Quarterly Review of the Methodist Episcopal Church, South*, April, 1880, vol. 2, pp. 231-236.

Lee, Luther, 1800-1889. *Autobiography of the Rev. Luther Lee, D.D.* Pp. 345. Phillips & Hunt, New York, 1882. He was one of the leaders of the abolition party of the church in 1844 and one of the founders of the Wesleyan Methodist Connection of America, serving as president of its first General Conference. He finally returned to the Methodist Episcopal Church.

Lewis, Walker. *Lovick Pierce, D.D.* *The Methodist Review*, Nashville, Tenn., Jan.-Feb., 1897, vol. 44, pp. 323-331.

Longstreet, Augustus B., 1790-1870, and Smith, William Andrew, 1802-1870. *In Memoriam: Rev. Bishop James Osgood Andrew, D.D.* Wm. T. Smithson, New York. Reviewed, *The Southern Review*, Jan., 1872, vol. x, pp. 216-225.

Marlay, John F., 1827-1900. *The Life of Rev. Thomas A. Morris, D.D., late Senior Bishop of the Methodist Episcopal Church*. Pp. 407. Hitchcock & Walden, Cincinnati, Ohio., 1875.

Matlack, Lucius C., 1816-1883. *The Life of Rev. Orange Scott: Compiled from His Personal Narrative, Correspondence and Other Authentic Sources of Information*. Pp. 307. Published by C. Prindle and L. C. Matlack at the Wesleyan Methodist Book Room, New York, 1847. This volume furnishes much source material necessary for a correct understanding of the position of the abolition party in the church at the time of the division.

Matlack, Lucius C., 1816-1883. *Secession: A Personal Narrative of*

Proscription for being an Abolitionist. Pp. 64. Privately printed. Syracuse, N. Y., 1856. Gives his reasons as an abolitionist for withdrawing from the Methodist Episcopal Church and joining the Wesleyan Methodist Connection.

McCaulay, James Andrew, 1822-1896. *Alfred Griffith.* *The Methodist Review*, May, 1892, vol. 74, pp. 419-428.

Milburn, William Henry, 1823-1903. *Peter Akers.* *Quarterly Review of the Methodist Episcopal Church, South*, April, 1891, new series, vol. x, pp. 3-14.

Milburn, William Henry, 1823-1903. *Henry B. Bascom.* *Methodist Quarterly Review*, April, 1883, vol. 65, pp. 205-231. A sympathetic sketch of the life of Dr. Bascom, one of the chief participants of the General Conference of 1844.

Miller, Robert Talbott, 1834-1914. *The Bishop, a Member in the General Conference—a Study.* *The Methodist Review*, Jan., 1910, vol. 92, pp. 25-43.

Olin, Stephen, 1797-1851. *The Life and Letters of Stephen Olin.* 2 vols. Vol. 2, pp. xiii+486. Harper & Brothers, New York, 1853.

Palmer, Walter Clarke, 1804-1883. *Life and Letters of Leonidas L. Hamline, D.D., Late One of the Bishops of the Methodist Episcopal Church. With Introductory Letters by Bishops Morris, Janes, and Thomson.* Pp. 554. Carlton & Porter, New York, 1866. His part in the General Conference was a leading one, and his speech in the discussion of the case of Bishop Andrew is said to have elected him to the Episcopacy.

Pearne, Thomas Hall, 1820-1901. *Sixty-one Years of Itinerant Christian Life in Church and State.* Pp. 490. Printed for the author, Curts & Jennings, Cincinnati, 1898. Chapter iii. General Conference of 1844. Personal Recollections, pp. 41-52. Not a delegate but an observer.

Peck, George, 1797-1876. *The Life and Times of George Peck, D.D. Written by himself.* Pp. 409. Nelson & Phillips, New York, 1874. Pp. 240-267 give the account of a participant in the General Conference of 1844. Strongly and even unfairly Northern in his sympathies.

Redford, A. H. *Life and Times of H. H. Kavanaugh, D.D., One of the Bishops of the Methodist Episcopal Church, South.* Pp. 552. Nashville, Tenn., 1884. General Conference of 1844, p. 285. Convention of 1845, p. 294. H. B. Bascom led the Kentucky Conference delegation to the General Conference of 1844, and was the spokesman of the delegation, so Bishop Kavanaugh had little to say on the floor of the Conference.

Ridgaway, Henry Bascom, 1830-1895. *The Life of Edmund S.*

Janes, D.D., LL.D., *Late Senior Bishop of the Methodist Episcopal Church*. Pp. 428. Phillips & Hunt, New York, 1882. Chapters v and vi, pp. 75-109, discuss the General Conference of 1844 and the Convention of 1845.

Rivers, Richard Henderson, 1814-1894. *The Life of Robert Paine, D.D., Bishop of the Methodist Episcopal Church, South*. With an introduction by Rev. W. P. Harrison, D.D. Pp. 314. Southern Methodist Publishing House, Nashville, Tenn., 1884.

Roche, John Alexander, 1813-1898. *The Life of John Price Durbin, D.D., LL.D., With an analysis of His Homiletical Skill and Sacred Oratory*. With an introduction by Randolph S. Foster. Pp. xviii+368. Hunt & Eaton, New York, 1890. Dr. Durbin was a member of the General Conference of 1844, and had a large part in the discussion.

Scott, W. J., *Bishop J. O. Andrew. Quarterly Review of the Methodist Episcopal Church, South*. April, 1883, vol. 5, pp. 327-337.

Sherman, David, 1822-1897. *James Porter. The Methodist Review*, Nov.-Dec., 1889, vol. 71, pp. 857-870. He was a member of the famous Committee of Nine in the General Conference of 1844. One of the New England delegates.

Smith, George Gillman, -1913. *The Life and Letters of James Osgood Andrew, with Glances at his Contemporaries and at Events in Church History*. Pp. xiii+562. Southern Methodist Publishing House, Nashville, Tenn., 1883.

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Stevens, Abel, 1815-1897. *Life and Times of Nathan Bangs, D.D.* Pp. 426. Carlton & Porter. New York, 1863.

Wainright, S. H. *Life of Joshua Soule. The Methodist Review Quarterly*, Nashville, Tenn. Oct., 1911, vol. 60, pp. 786-790.

Whitehead, Paul. *Bishop Pierce. The Quarterly Review of the Methodist Episcopal Church, South*. Oct., 1889, new series vol. 7, pp. 72-92. His membership in the General Conferences of 1844 and 1846 and in the Convention of 1845 made him a prominent figure in the division.

Wightman, William May, 1808-1882. *Life of William Capers, D.D., One of the Bishops of the Methodist Episcopal Church, South; Including an Autobiography*. Pp. 516. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., 1896. His relation was so vital that the study of his life is very important.

Wilson, Marmaduke. *The Life of Matthew Simpson. The Quarterly Review of the Methodist Episcopal Church, South*, July, 1890, vol. 8, pp. 364-379.

3. LOCAL HISTORIES.

Armstrong, James E. -1913. *The Baltimore Conference, 1844-1866. The Methodist Review*, Nashville, Tenn., Sept.-Oct., 1895, vol. 42, pp. 13-25.

Armstrong, James Edward, -1913. *History of the Old Baltimore Conference from the Planting of Methodism in 1773 to the Division of the Conference in 1857*. Pp. xv+527. Printed for the author, Baltimore, 1907.

Jewell, Horace. *History of Methodism in Arkansas*. Pp. xiv+445. Press Printing Co. Little Rock, Ark., 1892.

Price, Richard Nye, 1830- *Holston Methodism. From Its Origin to the Present Time*. Vol. iii, pp. 445. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., 1908.

Shipp, Albert Micajah, 1819-1887. *The History of Methodism in South Carolina*. Pp. 652. Southern Methodist Publishing House, Nashville, Tenn., 1884.

Smith, George Gillman, -1913. *The History of Georgia Methodism from 1786 to 1866*. Pp. 450. A. B. Caldwell, Atlanta, Ga., 1913.

West, Anson, 1832- *A History of Methodism in Alabama*. Pp. 755. Printed for the author. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., 1893.

Woodward, W. S. *Annals of Methodism in Missouri, containing an Outline of the Ministerial Life of More than One Thousand Preachers and Sketches of More Than Three Hundred, Also Sketches of Charges, Churches, and Laymen from the Beginning in 1806 to the Centennial Year 1884; Containing Seventy-eight Years of History*. Pp. xlv+435. E. W. Stephens, Columbus, Mo., 1893.

II. RESULTS OF THE DIVISION

Condition and Prospects of the Methodist Episcopal Church, South. Quarterly Review, Louisville, Ky., April, 1850, vol. iv, pp. 317-327. Probably by the editor, H. B. Bascom.

Caldwell, John H. *Slavery and Southern Methodism: Two Sermons Preached in the Methodist Church in Newman, Georgia, by the Pastor*. Pp. 80. Printed for the author, 1865. Caused considerable excitement.

Doggett, David Seth, 1810-1880. *The Methodist Episcopal Church, South. A Review of Thos. E. Bond in the Methodist Quarterly Review*, Nashville, Tenn., Oct., 1851, vol. 5, pp. 610-636.

Whedon, Daniel Denison, 1808-1885. *Spirit of the Southern Methodist Press. The Methodist Quarterly Review*, Jan., 1866, vol. 48, pp. 124-130. Valuable as showing, by many quotations, the attitude of the Southern Church at the close of the war.

Young, Jacob, 1776-1859. *Autobiography of a Pioneer; or The Nativity, Experience, Travels, and Ministerial Labors of Rev. Jacob Young, with Incidents, Observations, and Reflections.* Pp. 528. Swormstedt & Poe, Cincinnati, 1857. Tells of the debate and action of the Ohio Conference against division, pp. 473-475.

A.—CHURCH PROPERTY CASE

Sutton, R. *The Methodist Church Property Case. Report of the Suit of Henry B. Bascom and Others vs. George Lane and Others, Heard Before the Hon. Judges Nelson and Betts in the Circuit Court, United States, for the Southern District of New York, May 17-29.* By R. Sutton, special and congressional reporter. Lane & Scott, New York, 1852. This is not only a primary source, but contains other valuable documents. This is the official report agreed upon by both parties to the suit.

The Church Property Question between the North and South of the Methodist Episcopal Church, as Decided by the Court of Appeals of Kentucky. Quarterly Review, Louisville, Ky., Oct., 1847, vol. 1, pp. 544-589. Contains the full document.

Buckley, James Monroe, 1836- *Constitutional and Parliamentary History of the Methodist Episcopal Church.* viii+414. Eaton & Mains, New York, 1912. Chapters xxxi, xxxii, xxxiii, xxxiv, pp. 249-285.

Buckley, James Monroe, 1836- *History of Methodism in the United States.* 2 vols., pp. viii+481. Vol. 2. The Christian Literature Co., New York, 1897. Vol. 2, pp. 146-149.

Deems, Charles Force, 1820-1893. *Annals of Southern Methodism for 1855.* Pp. 385. J. A. Gray's Fireproof Printing Office, New York, 1856.

Elliott, Charles, 1792-1869. *History of the Great Secession from the Methodist Episcopal Church in the Year 1845, Eventuating in the Organization of the New Church Entitled the "Methodist Episcopal Church, South."* Pp. xxix+1143. Swormstedt & Poe, Cincinnati, 1855. Pp. 618-622, 714-795, 799-815, 1091-1115.

Green, William Mercer, 798-1887. *Life and Papers of A. L. P. Green, D.D.* Edited by T. O. Summers. Pp. viii+592. Nashville, Tenn., 1877.

Scarritt, Nathan. *Position of the Methodist Episcopal Church, South, on the Subject of Slavery.* Pp. 62. Methodist Book Depository, St. Louis, 1860, pp. 36-39.

Elliott, Charles, 1792-1869. *History of the Great Secession from the Methodist Episcopal Church in the Year 1845, Eventuating in the Organization of the New Church Entitled the "Methodist Episcopal Church, South."* Pp. xxix+1143. Swormstedt & Poe, Cincinnati, 1855. Pp. 795-799.

B.—BORDER WORK AND TROUBLES

The Methodist Church Case at Maysville, Kentucky; with a View of the Difficulties Preceding the Rupture, Prepared by Counsel on Each Side; a Complete Record of the Pleadings and Testimony in the Chancery Suit Instituted in the Mason Circuit Court, by John Armstrong, to Recover the Church Property; the Arguments of the Counsel; the Decision of the Circuit Judge; and the Opinion of the Court of Appeals Confirming the Property to the Church South. By Henry Waller, Counsel for the complainant; and Richard H. Hanton, Counsel for the defendants. Pp. 164. Richard Henry Collins, Maysville, Ky. This was a test case and is of great value to the student. A rare volume. A copy is in the possession of the Library of Ohio Wesleyan University.

Ambler, Charles Henry, 1877- *Cleavage Between Eastern and Western Virginia.* *The American Historical Review*, July, 1910, vol. 15, pp. 762-780.

Armstrong, James Edward, -1913. *History of the Old Baltimore Conference from the Planting of Methodism in 1773 to the Division of the Conference in 1857.* Pp. xv+527. Printed for the author, Baltimore, 1907. Pp. 285-286 contain a valuable document.

Cobleigh, Nelson Ebenezer, 1814-1874. *Church Property Questions in the South.* *The Methodist Quarterly Review*, Oct., 1871, vol. 53, pp. 614-641.

Daves, J. T., Jr. *The two Episcopal Methodisms in the South.* *The Methodist Review*, Nashville, Tenn., Jan.-Feb., 1897, vol. 44, pp. 404-408. A reply to Daniel Stevenson, "The Methodist Episcopal Church in the South," from the *Methodist Review*, New York City, May-June, 1896.

Davis, George L. *To Baltimore Methodists.* From the *Richmond Christian Advocate*, July 1849. *Quarterly Review*, Louisville, Ky., 1850, vol. 4, pp. 133-144.

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Elliott, Charles 1792-1869. *South-Western Methodism. A History*

of the *Methodist Episcopal Church in the Southwest from 1844 to 1864. Comprising the Martyrdom of Bewley and Others; Persecutions of the Methodist Episcopal Church, and its Reorganization, etc.* Edited and revised by Rev. Leroy M. Vernon. Pp. 469. Poe & Hitchcock, Cincinnati, 1868.

Fuller, Erasmus Q., 1828-1883. *Our Southern Field. The Methodist Quarterly Review*, April 1878, vol. 60, pp. 219-234.

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Huffman, Samuel, 1806-1900. *A Vindication of Border Methodism.* With an introduction by Rev. John L. Conklin, Pp. 47. E. P. Studley, St. Louis, 1858.

Kelley, David Campbell, 1833-1909. *Methodism on the Pacific Coast. Southern Methodist Review*, July, 1887, new series, vol. 2, pp. 358-376.

Leftwich, W. M. *Martyrdom in Missouri. A History of Religious Prescription, the Seizure of Churches, and the Persecution of Ministers of the Gospel, in the State of Missouri During the Late Civil War, and under the "Test Oath" of the New Constitution.* 2 vols., pp. 436, 445. Printed for the author, St. Louis, 1870. Vol. I, Division of the Church, Chapter iv, pp. 59-83.

Leftwich, W. M. *Martyrdom in Missouri. The Southern Review*, St. Louis, Oct., 1871, vol. 9, pp. 987-989.

Lewis, W. H. *The History of Methodism in Missouri for a Decade of Years from 1860-1870.* Pp. 460. Printed for the author. Nashville, Tenn., 1890.

McCarter, J. Mayland. *Border Methodism and Border Slavery. Being a Statement and a Review of the Action of the Philadelphia Conference Concerning Slavery at its Late Session at Easton, Pa., Including the Case of Rev. J. D. Long: the Slaveholding Among Members of the Body: the Extent and Character of Slaveholding in Our Territory and "the Crushing Out" of Rev. J. S. Laine since Conference.* Pp. 88. Collins, Printed. Philadelphia, 1858.

McPherson, Edward. *The Political History of the United States of America During the Great Rebellion.* 2nd edition, pp. viii+6553. Washington, D. C., 1865. The appendix contains a valuable section, pp. 461-554, on "The Church and the Rebellion." Many original documents bearing on border troubles are included.

Neely, Thomas Benjamin, 1841- *American Methodism. Its Divisions and Unification.* Pp. 407. Fleming H. Revell Co., New York, 1915. One of the most comprehensive discussions of the whole subject that have yet appeared. The book, however, is unfair and

will not be conducive to the promotion of organic union, due to unfortunate use of terms.

Price, Richard Nye, 1830- *Methodism in East Tennessee; Before, During, and Since the War. The Methodist Review Quarterly*, April, 1908, vol. 57, pp. 293-303.

Redford, A. H. *History of the Organization of the Methodist Episcopal Church, South*. Pp. 660. Published by A. H. Redford, Agent, for the Methodist Episcopal Church, South, Nashville, Tenn., 1871, pp. 414-418.

Stevens, Abel, 1815-1897. *Supplementary History of American Methodism. A Continuation of the Author's Abridged History of American Methodism*. Pp. 259. Eaton & Mains, New York, 1899.

Stevenson, Daniel, 1823-1897. *The Methodist Episcopal Church in the South. The Methodist Review*, May-June, 1896, vol. 78, pp. 384-393.

Sweet, William Warren, 1882- *The Methodist Episcopal Church and the Civil War*. Pp. 228. Methodist Book Concern Press, Cincinnati, 1912. Pp. 47-62.

Ibid. Methodist Church Influence in Southern Politics. Reprinted from the Mississippi Valley Historical Review, March, 1915. Vol. 1. Pp. 546-560. Gives this side of the border troubles.

Walsh, John D., 1838- *The Methodist Episcopal Church in the South. The Methodist Review*, March, 1888, vol. 70, pp. 245-265.

Whedon, Daniel Denison, 1808-1885. *The Two Methodisms, North and South. The Methodist Quarterly Review*, April, 1866, vol. 48, pp. 276-279.

III. ORGANIC UNION (GENERAL DISCUSSIONS)

Proceedings of the Second Ecumenical Methodist Conference Held in Metropolitan Methodist Episcopal Church, Washington, October, 1891. Introduction by Rev. William Arthur, M.A. Pp. xxix+700. Report on Methodist Federation and discussion, pp. 109, 316-320, 431-434.

Proceedings of the Third Ecumenical Methodist Conference Held in City Road Chapel, London, September, 1901. With introduction by T. B. Stephenson. Pp. xlv+579.

Proceedings of the Fourth Ecumenical Conference held in Metropolitan Methodist Church, Toronto, Canada, October 4-17, 1911. With introduction by H. K. Carroll, James Chapman. Pp. xxxi+792. Jennings & Graham, Cincinnati, 1911.

Many of the Fraternal Addresses before the General Conference of the Methodist Episcopal Church and before the General Conference of the Methodist Episcopal Church, South, contain suggestions look-

ing toward union. Our space does not allow their inclusion here. They are to be found in the official Journals of the two General Conferences.

Formal Fraternity. *Proceedings of the General Conferences of the Methodist Episcopal Church and of the Methodist Episcopal Church, South*, in 1872, 1874, and 1876, and of the Joint Commission of the two churches on Fraternal Relations, at Cape May, N. J., Aug. 16-23, 1876. Nelson & Phillips, New York, 1876. Reprinted, 1916. Contains all the official documents and is the one primary source of the subject.

Formal Fraternity. Quarterly Review of the Methodist Episcopal Church, South, April, 1880, vol. 2, pp. 344-346.

Principles and Manual of Procedure adopted by the Federal Council of the Methodist Episcopal Church and the Methodist Episcopal Church, South, at Nashville, Tennessee, January 22, 1914. Pp. 16. Methodist Book Concern, Cincinnati, 1914. This document is of value as showing the method and type of federation employed.

A Record of All Agreements Concerning Fraternity and Federation between the Methodist Episcopal Church and the Methodist Episcopal Church, South, and the Declaration in Favor of Unification made by the General Conference of the Methodist Episcopal Church, South. Pp. 60. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., 1914. A primary source for the later history of the movement. Gives also the earlier history of fraternal relations.

Atkins, D. *Methodist Unity. The Methodist Review*, Nashville, Tenn., Nov.-Dec., 1895, vol. 42, pp. 158-168. Believes in a unity with different General Conferences, recognizing the fact that the General Conference is not the Church.

Brunner, John Hamilton, 1825- *The Union of the Churches*. Pp. 360. Phillips & Hunt, New York, n.d. (about 1890). Written by a minister of the Methodist Episcopal Church, South, pleading for organic union. Appendix, pp. 311-360, contains ten original documents and there are many in the text of the work. Some are not found elsewhere.

Clark, J. A. O. *Results of the First Methodist Ecumenical Conference. Methodist Quarterly Review*, July, 1883, vol. 65, pp. 447-473. A very comprehensive article.

Cooke, Richard Joseph, 1853- *The Case of the Methodist Episcopal Church. The Methodist Review*, March, 1910, vol. 92, pp. 234-257. A close study of the difficulties in the way of union, both past and present. From Northern standpoint.

Cranston, Earl, 1840- *Breaking Down the Walls. A Contri-*

bution to Methodist Unification. Pp. 182. The Methodist Book Concern, New York, 1915. Pleads for a reunited Methodism in 1920.

Ibid., *A Plea for One Methodism.* *From the Methodist Review*, March-April, 1911. Pp. 188-204. Printed separately from the number of the Review. A plea based upon the new relations of the new generation. Conciliatory.

Foster, Randolph Sinks, 1820-1903. *Union of Episcopal Methodisms.* Pp. 91. Hunt & Eaton, New York, 1892. Discusses sects, their grounds, justification, and reasons for existence generally and locally.

Fowler, Charles Henry, 1837-1908. *Addresses on Notable Occasions.* Pp. 584. Jennings & Graham, Cincinnati, 1908. *Fraternal Address to the Methodist Episcopal Church, South.* Pp. 171-198. A very eloquent address, placing the emphasis on what the two denominations have in common.

Fuller, Erasmus Q., 1828-1883. *An Appeal to the Records: a Vindication of the Methodist Episcopal Church in its Policy and Proceedings Toward the South.* Pp. 426. Hitchcock & Walden, Cincinnati, 1876.

Harrison, William Pope, 1830-1895. *Methodist Union, Threatened in 1844, was Formally Dissolved in 1848 by the Legislation of Dr. (afterwards Bishop) Simpson in the Northern General Conference of 1848, whereby the Union of Episcopal Methodism was Rendered Forever Impossible. But the legislation of 1848 having been annulled by the highest courts of the United States and the plan of separation vindicated by the supreme law of the land, the way may be opened to consider a more excellent way.* Pp. 259. Nashville, Tenn., 1892. This book seems to have been inspired by the Life of Bishop Simpson written by George R. Crooks and the statements concerning Bishop Simpson's relation to the question of slavery and the division of the church.

Harrison, William Pope, 1830-1895. *The Ecumenical Conference.* *The Quarterly Review of the Methodist Episcopal Church, South*, Jan, 1892, new series, vol. 11, pp. 400-410. In this he propounds the four-church union as given in his book. Very pacific in tone.

Harrison, William Pope, 1830-1895. *Methodism North and South.* *The Southern Methodist Review*, May, 1887, new series, vol. 2, pp. 268-273.

Hawley, J. M. *Unity Better than Union.* *The Southern Methodist Review*, Nov., 1887, new series, vol. 3, pp. 215-229. Discusses primarily the general subject and incidentally the difficulties in the way of the union of the Northern and Southern Churches.

Kelley, D. C. *Fraternity—Another View.* *The Quarterly Review*

of the *Methodist Episcopal Church, South*. Jan., 1882, vol. 4, pp. 92-103. A reply to C. W. Miller taking a much more liberal position. Gives four reasons in favor of church union.

Kilgo, John C., 1861- *A Plea for the Union of Methodism in America*. *The South Atlantic Quarterly*, Durham, N. C., July, 1906, vol. 5, pp. 203-215.

Lewis, Thomas Hamilton. *Methodist Union—Why Not and Why?* *The Methodist Review Quarterly*, Nashville, Tenn., Oct., 1914, vol. 63, pp. 644-657. A fine plea. The author does not fail to state some of the difficulties in the way of union.

Lewis, Walker. *William Pope Harrison*. *The Methodist Review*, July-August, 1895, vol. 41, pp. 291-300.

McKown, Charles F. *Unifying Factors in Methodism*. *The Methodist Review*, Sept.-Oct., 1899, vol. 81, pp. 732-736. A fine summary of the points in which the two Methodisms agree.

Mendenhall, James William, 1844-1892. *Methodism: Centripetal or Centrifugal?* *The Methodist Review*, Jan., 1892, vol. 74, pp. 113-119. A review of the proceedings of the Ecumenical Conference of 1891 with several extended references to the church union of the Northern and Southern Sections.

Merrill, Stephen E., 1825-1905. *The Organic Union of American Methodism*. Pp. 112. Cranston & Stowe, Cincinnati, 1892. A very thorough unofficial study of all phases of the subject from a Northern standpoint.

Miller, C. W. *Organic Union—Disruption and Fraternity*. *The Quarterly Review of the Methodist Episcopal Church, South*, October, 1881, vol. 3, pp. 577-606. The article lays emphasis on all the unfortunate occurrences of the struggle and gives some account of the Cape May Conference.

Needham, George. *Fraternity*. *Quarterly Review of the Methodist Episcopal Church, South*, July, 1882, vol. 4, pp. 547ff. A reply to C. W. Miller and D. C. Kelly. In favor of true fraternity.

Neely, Thomas Benjamin, 1841- *The Episcopacy of Methodism*. *The Methodist Review*, Nov., 1886, vol. 68, pp. 826-846.

Neely, Thomas Benjamin, 1841- *The Organic Unity of Methodism*. *The Methodist Review*, May, 1912, vol. 94, pp. 366-369.

Price, Richard Nye, 1830- *The Southern Union of the Churches*. *Methodist Review*, Nov., 1886, new series, vol. 1, pp. 168-176. A review of J. H. Brunner's book.

Rawlins, Benjamin F. *Approaches to Union*. *The Methodist Review*, May, 1892, vol. 74, pp. 471-472.

Spencer, Claudius Buchanan, 1856- "That They May Be One." In behalf of the organic union of American Methodism. Pp. 170.

The Methodist Book Concern, New York, 1915. Argues against the four-denomination plan which he traces to Nathan Scarritt. Presents another plan for union, one church, a General Conference with upper and lower house. Evidently does not know of the plan proposed in 1914.

Tigert, John J., 1856-1906. *William Pope Harrison, D.D., LL.D. A notice of his death.* The Methodist Review, Nashville, Tenn., March-April, 1895, vol. 41, pp. 135-136.

A—FRATERNAL RELATIONS

Brunner, John Hamilton, 1825- *The Union of the Churches.* Pp. 360. Phillips & Hunt, New York, n.d. (about 1890). Written by a minister of the Methodist Episcopal Church, South.

Fuller, Erasmus Q., 1828-1883. *An Appeal to the Records: a Vindication of the Methodist Episcopal Church in its Policy and Proceedings Toward the South.* Pp. 426. Hitchcock and Walden, Cincinnati, 1876.

Leonard, Adna B., 1837- *Major-General Clinton B. Fisk.* *The Methodist Review*, May, 1891, vol. 73, pp. 362-379. General Fisk was a member of the Cape May commission and an earnest advocate of union. Was acting fraternal delegate in 1886. Part of his speech is included in this article.

Lewis, T. H. *Fraternal Address to the General Conference of the Methodist Episcopal Church*, 1908. *Daily Christian Advocate*, May, 1908. An earnest and eloquent speech from a thorough believer in Methodist union.

McTyeire, Holland Nimmons, 1824-1889. *A History of Methodism: Comprising a View of the Rise of this Revival of Spiritual Religion in the First Half of the Eighteenth Century, and of the Principal Agents by Whom it was Promoted in Europe and America; with some Account of the Doctrine and Polity of Episcopal Methodism in the United States, and the means and manner of its Extension down to A. D. 1884.* Pp. 688. Southern Methodist Publishing House, Nashville, Tenn.

Neely, Thomas Benjamin, 1841- *American Methodism. Its Divisions and Unification.* Pp. 407. Fleming H. Revell Co., New York, 1915.

Whedon, Daniel Denison, 1808-1885. *The New York East Conference and the Southern General Conference.* *The Methodist Quarterly Review*, July, 1866, pp. 443-463. Contains several documents relating to the exchange of courtesy with the Southern General Conference then in session.

B—A COMMON THEOLOGY

Burrow, James A. *That Methodist Creed. The Methodist Quarterly Review*, July, 1909, vol. 58, pp. 528-533. A reply to Bishop Hoss.

Hendrix, Bishop Eugene Russell, 1847- *The Creed of Ecumenical Methodism: Where Can it Be Found? Reprinted from the Methodist Review*, April, 1907. Pp. 24. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., 1908.

Hoss, Elijah Embree, 1849- *The Creed of Methodism; Where Can it Be Found? The Methodist Quarterly Review*, Nashville, Tenn. April, 1909, vol. 58, pp. 221-229. Written as suggestion for union consideration.

Tillett, Wilbur Fisk, 1854- *A Statement of the Faith of World-Wide Methodism*. 2nd edition. Pp. 80. Publishing House of the Methodist Episcopal Church, South, 1907. Prepared as the resolution adopted by the General Conference of the Methodist Episcopal Church, South, in 1906. It is concerned mainly with a revision of the Twenty-five Articles and a restatement of Methodist belief.

C—UNION WITH THE METHODIST PROTESTANT CHURCH

The Basis of Union, Together With a Brief Story of the Negotiations Between the Methodist Protestant Church and the Church of the United Brethren in Christ. Published by Order of the General Conference, 1914. Pp. 23.

Journal of the Special Session of the Twenty-first Quadrennial General Conference of the Methodist Protestant Church held in the City of Columbus, Ohio, July, 1914. Minutes and Stenographic Report of the Proceedings. Published by order of the Conference. Pp. 85. Published by the Board of Publication, Pittsburgh, 1914. Deals largely with the question of the union with the Church of the United Brethren in Christ.

Journal of the General Conference of the Methodist Protestant Church. Twenty-first Quadrennial Session. Pp. 164. T. R. Woodford, Agent, Baltimore, Md., 1912.

Brunner, John Hamilton, 1825- *The Union of the Churches*. Pp. 360. Phillips & Hunt, New York, n.d. (about 1890). Written by a minister of the Methodist Episcopal Church, South.

Drinkhouse, Edward J., 1830- *History of Methodist Reform, Synoptical of General Methodism, 1703-1898, with Special and Comprehensive Reference to its Most Salient Exhibition in the History of the Methodist Protestant Church*. 2 vols.

Board of Publication of the Methodist Protestant Church. Baltimore, Md., 1899; vol. 1 does not deal with this period. Vol. 2, pp.

xi+716. Chapter xix, pp. 333-342. An interesting view of the Conference from an onlooker.

Neely, Thomas Benjamin, 1841- *American Methodism. Its Divisions and Unification.* Pp. 407. Fleming H. Revell Co., New York, 1915. Attempts at union (Methodist Protestant and Methodist Episcopal). Chapter xx, pp. 187-198. Proposed union (Methodist Episcopal Church, South, and Methodist Protestant Church), Chapter xv, pp. 152-160.

D—UNION MISSION WORK

Consult recent Reports of the Board of Foreign Missions of the Methodist Episcopal Church.

Consult also recent Reports of the Missionary Society of the Methodist Episcopal Church, South.

Brown, Arthur Judson, 1856- *Unity and Missions. Can a Divided Church Save the World?* Pp. 319. Fleming H. Revell Co., New York, 1915. This volume has in it very little for this special discussion other than by way of suggestion.

Neely, Thomas Benjamin, 1841. *American Methodism. Its Divisions and Unification.* Pp. 407. Fleming H. Revell Co., New York, 1915. Japan Methodist Church, Independence and unification, pp. 311-320.

Stodghill, Edward W. *The Progress of Church Union on the Foreign Mission Field, a Thesis Submitted to the Faculty of the College of Liberal Arts in Partial Fulfillment of the Requirement for the Degree of Master of Arts in the Department of History at Northwestern University,* 1915. This is not published, but typewritten. 100 pp. Copies are to be found in the libraries of Northwestern University, Garrett Biblical Institute and the Missionary Research library of New York. It is the first attempt to gather the results of work done for organic union, federation and cooperation in the mission fields. The missionay periodicals, convention reports, and year books were carefully studied.

IV THE NEGRO AND HIS RELATION TO METHODIST UNION

Albert, Aristides Elphonso, 1853- *The Church in the South. The Methodist Review,* March, 1892, vol. 74, pp. 229-240. Compares the work of churches in the North and those in the South. Describes the situation of the denominations among the Negroes. Written by a colored man.

Bowen, John Wesley Edward, 1855- *An Appeal for Negro Bishops, but no Separation.* Pp. 88. New York, 1912. A strong argument for the election of Negro bishops to preside over Negro Conferences

of the Methodist Episcopal Church. From the standpoint of the colored man.

Caldwell, John H. *Relations of the Colored People to the Methodist Episcopal Church, South. The Methodist Quarterly Review*, July, 1866, vol. 48, pp. 418-435.

Hagood, L. M. *The Colored Man in the Methodist Episcopal Church*. Pp. 327. Cranston & Stowe, Cincinnati, 1890. Written by a Negro.

Harrison, William Pope, 1830-1895. *The Gospel Among the Slaves. A Short Account of Missionary Operations Among the African Slaves of the Southern States. Compiled from Original Sources*. Pp. 394. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., 1893. Quite necessary for a correct understanding of the attitude of the Southern Church to the slave and slavery. Gives an account of all early work among slaves as well as later. Memorials of faithful slaves and testimony of prominent freedmen.

Holsey, L. H., 1842- *Autobiography, Sermons, Addresses, and Essays*. Pp. v+288. Atlanta, Ga., 1898. The Colored Methodist Episcopal Church, pp. 214-219. Southern Methodism and Slaves, pp. 253-257. By one of the Bishops of the Colored Methodist Episcopal Church.

Lee, R. L. *Racial Episcopacy—Reasons*. Pp. 133. Southern Publishing Co., Greenville, Miss., 1916. Pleads for the Negro Bishop in the Methodist Episcopal Church in order that they may have leaders to aid in the solution of all problems looking toward the organic union of all Negro Methodists. Contains many periodical articles by various writers as well as original matter of value as showing the attitude of the Negro.

Neely, Thomas Benjamin, 1841- *American Methodism. Its Divisions and Unification*. Pp. 407. Fleming H. Revell Co., New York, 1915.

Reed, John H. *Racial Adjustments in the Methodist Episcopal Church*. Pp. 193. The Neale Publishing Co., New York, 1914. States that the plea for separate colored Conferences originated with the colored leaders.

Rees, W. H. W. *Our Southern Work and its Support. The Methodist Review*, May, 1891, vol. 73, pp. 469-470. A commendation of the work of the Freedmen's Aid Society written after a visit to certain portions of the South.

Shaw, Daniel Webster, 1859- *Should the Negroes of the Methodist Episcopal Church Be Set Apart in a Church by Themselves?* Pp. 76. Eaton & Mains, New York, 1912. States that if the Negroes left

the Methodist Episcopal Church they would form a new church and not go elsewhere. Considers the race a bar to union with the Methodist Episcopal Church, South.

Smith, Rembert G. *Methodism's Duty to the Southern Negro*. *The Methodist Quarterly Review*, Nashville, Tenn. July, 1908, vol. 57, pp. 529-536. Suggests cooperative work between the two greater denominations for the Negro.

Thomas, I. L. *Methodism and the Negro*. Edited by I. L. Thomas. Pp. 328. Eaton & Mains, New York, 1910. Prepared at the request of the late Robert Forbes of the Board of Home Missions and Church Extension and written by several authors. It is of value for this discussion, as part of the book deals with the colored man and the Methodist Episcopal Church in the South.

Walsh, John D., 1838- *Educational Work of the Methodist Episcopal Church in the South*. *The Methodist Review*, May, 1886, vol. 68, 329-347. Shows the need for the educational work of the Negro by the Methodist Episcopal Church; also gives several quotations from Southern sources concerning the education of the Negro.

Walton, Fletcher. *What We Did for the Negro Before the War*. *The Methodist Review*, Nashville, Tenn., Nov.-Dec., 1902, vol. 51, pp. 897-905. Includes an account of the Negro membership in 1845 and a plea for continuance of the great work.

Wilson, W. W. W. *The Methodist Episcopal Church in Her Relation to the Negro in the South*. *The Methodist Review*, Sept.-Oct., 1894, vol. 76, pp. 713-723. Holds the position that the Methodist Episcopal Church rightly entered Southern territory and that she could there do and has done a work the other church could not do.

[Wright, John A.] 1820-1896(?) *People and Preachers in the Methodist Episcopal Church*. *By a Layman*. Pp. 314. J. B. Lipincott Co., Philadelphia, 1886.

