

BICKLEY, BISHOP GEORGE H.

Seeing the Singapore Area

By Bishop George H. Bickley

FOUR DAYS IN SUMATRA

South and west of the peninsula of Malay lies the great island of Sumatra. Our church has work at both the south and the northern ends. Recently we made a hurried trip to study the opportunities there and to see how far we have gone up to possess the land. A fine steamship took us to the north to Medan in twenty-four hours. Medan is one of the most attractive cities in the tropics. The Dutch are the governors of the island, but the Chinese and Malays form the principal inhabitants of the cities, with more than one hundred thousand of the aborigines, the Battaks, up in the mountain section.

These Battaks were formerly cannibals. The first two American missionaries to their hill country were killed and eaten by them about twenty-five years ago. Since that time they have been brought into subjection by the government and now are quiet, but not progressive. For over sixty years the German Rhenish mission has been working among them and now claims their conversion by the tens of thousands. Most of the other tribes have been won to Mohammedanism by Malay traders. There are a few tribes, however, which are not yet converted to Moslem, because their chiefs have seen the better living of the Christian tribes. They have asked us to send among them a teacher.

With our missionary at Medan and his little girl, my own son and Miss Craven, a Woman's Foreign Missionary Society worker, we started off in a Ford to see the country. We should have arrived at our destination, a rest house, in the mountains, about 8 o'clock at night. We had, however, not gone very far before a heavy rain set in, then a poor spark-plug detained us till night came down upon us and we were far from home. We pushed on in the darkness with nothing but jungle on both sides of the road. Once more our engine gave out. As we stopped for the "syce" to try to make repairs we saw a circle of brown folks looking us over from the surrounding darkness and we were told by our guide that they were the Battaks. He cheered us somewhat by assuring us that they no longer ate missionaries, but we were glad to again get under way. At 10 o'clock, still fifteen kilometers from our destination, we were glad to accept the offer of shelter for the night with one of the Rhenish missionaries and were glad that they had been teaching the Gospel message among these needy people.

Early next morning we were again on our way, for there were 150 kilometers to be traveled that day, and two schools and con-

gregations to be visited on the way. We arrived back at Medan at seven that evening, with a sense of hope and fear. Here were people asking for education and the Gospel, and a church at home content with much goods laid up in store for itself.

The migration of the Chinese into this section is constantly going on. The wonderful development of the rubber plantations here would not be possible without the sturdy help of the Chinese. A number have been converted in China. In one place we found that four Christian Chinese had begun to hold services even before the missionary came. The night I preached there more than thirty men were in attendance.

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Four years ago our missionary here borrowed the money to purchase a good lot. That debt is not yet paid, but he has rented the lot for enough to carry the interest charges. The purchase price was 10,000 guilders. Today it is worth 50,000 guilders. We are negotiating for another site, when we plan to sell the present lot and from the equity build a school. But we cannot impress these people that we really mean business when we make no move during four years. We had hoped from the Centenary to build our church here. You can imagine our dismay when we received a cable from New York stating that the collections did not meet the expectation and that building projects must be held in abeyance.

There are six places where sites should be secured now or we will at some future date have to pay several times the prices now asked. At Binje, fifteen kilometers from Medan, we have had given to us twelve acres of land on which to build a hospital. The Dutch Government will give us a subsidy of 75 per cent of the total cost of the buildings provided we will supply a physician and a nurse to carry on the work. I have just written to an old friend trying to show him how a gift of \$10,000 will make possible a hospital costing 100,000 guilders. Exchange is so in our favor that your money sent to me here will be more than doubled. We have built one such hospital in Java; another is under construction at Sambas, in Borneo, and we should start at once the projected hospital at Binje. There are some men who cannot possibly spend all their money before they die. Why not invest some of it here where it will in perpetuity be carrying on a healing ministry among those needy and helpless wandering sheep of the kind Shepherd?

8 Mount Sophia, Singapore, S. S., January 15, 1921.

Dr. Fisher married Miss Harriet De Oregon and Southern California Conferences. held secretary of systematic benevolence for last ten years has been regularly appointed of First Church, Pasadena, Cal., and for the School of Theology, was an assistant pastor Japanese work, served as librarian of Kimball he continued to be usefully active in the Northwest and held the office through three present office. He was greatly beloved in his him, preparing for successful service in his both in East and West, all of great service to perience in ministerial and our work.

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Bishop Bickley



LOYALTY was GEORGE H. BICKLEY'S principle of conduct, and he demonstrated it in every relation of life. A Methodist by ties of peculiar character and strength, honored by the confidence of his Conference and that of the General Conference, he displayed conspicuous fidelity to duty. His grandfather had consorted with Methodists at the risk of every worldly advantage; his father had been a pillar of the church; he was girt about by a cloud of witnesses in the form of his many kinsmen who had taken orders in the Methodist ministry. The very genius of the business was in him. So when in 1920 the General Conference assigned him to residence at Singapore, under conditions that he knew would sorely test his physical resources, he responded to the call of duty with cheerful disregard of consequences. There is reason to believe that he knew even then that life under the equator might be fatal to him. If so, he kept it from the stationing committee and sailed for "The Straits," as a soldier might have "gone over the top," at the word of command.

In his difficult field Bishop Bickley met with administrative perplexities such as few of his colleagues have had to face. In part they grew out of the unique mingling of races in that cross-roads of the world, and in part they were a by-product of the World War, which changed the hue of governmental policy in so many lands, and which, in Malaya, has its very definite and important bearing on missionary activities, through the intertwining of missionary educational institutions with government finance. Bishop Bickley addressed himself with vigor and intelligence to those problems and to the exacting business of caring for the vast reaches of his island area, including Java, Sumatra, and Borneo. He had but four years in the episcopacy. They were strangely different in setting and circumstance from the fifty-two years that had preceded them, but he filled them with the same industry, the same close application to the day's appointed task, the same loyalty to his Church, and the same faith in God that had marked every step of his career.

Those who remembered Bishop Bickley as he was at Des Moines in 1920 experienced a shock when they met him in Springfield last May. He was pale, hollow-cheeked, with lack-luster eye, and shrunken form. The accustomed charm of manner and expression was there but it was only too evident that his vital forces were sadly impaired. Yet it was hoped that with due rest and treatment he might regain a measure of strength. Accordingly the General Conference made provision for his care by a general rule (Dis., * 214, § 1) permitting the release of a bishop whose health is temporarily impaired, from the obligation to travel through the connection at large and authorizing him to choose his own place of residence. Under this provision, which Bishop Bickley greatly appreciated, he had applied himself hopefully to the quest of health. But it was not to be. The most skillful hos-



THE REV. BISHOP GEORGE HARVEY BICKLEY, D.D.
Born, Philadelphia, Pa., February 25, 1868; died, Philadelphia,
Pa., December 24, 1924

From a photograph taken at Des Moines, Ia., in 1920.

pital treatment, supplemented by the most tender and loving care of his noble and devoted wife, were of no avail. And on the night of December 24, that "Holy night, silent night," when heaven seems nearest to earth, the gates opened to receive this weary soldier of Jesus Christ.

Bishop Bickley was a man of fine appearance, gracious manners, and cultivated intellect. As pastor and as head of a district he exhibited large administrative capacity. In the important boards and legislative assemblies in which he served he made important contributions to the discussion and action. He was a man of strong conviction, tenacious of his opinions and able in their defense. His faith in God and his loyalty to the principles of the gospel were firm and unswerving. The Church felt, and felt rightly, that his election brought to the General Superintendency a valuable reinforcement of knowledge and experience, which would be of increasing value through the years. That hope is disappointed. His purposes are broken off. But he had other purposes. He was a Christian of simple faith. His mind was set on doing the will of God as he understood it, and his fellow believers, while they grieve over earth's loss, and sorrow with the mourning family, will be confident that heaven is somehow the gamer by the coming of such a citizen.

The White Ribboners

WHATEVER 1925 may be in Rome, the year 1924 is Jubilee Year wherever the "sisters of the white ribbon" are known. The Woman's Christian Temperance Union ("W. C. T. U.") dates from 1874. First came the "crusade" of the praying women of Ohio—many of them Methodists, including the mother of Major HAYNES, now National Prohibition Commissioner. Quickly followed the Union. The first president, Mrs. ANNIE WITTENMYER, was a Methodist, as was her great successor, Miss FRANCES WILLARD. The Union, with a mother's instinct, headed for the schoolhouse. It took the declaration of science that alcohol was a poison, and soon had that lesson taught in the physiology classes in the public schools. The temperance and prohibition idea was also introduced into the Sunday-school curriculum. It was not long before a new generation was coming along which had heard from earliest childhood that "liquor is bad for you." The gospel was linked up with temperance. The rising feminist movement, in which Miss Willard was a natural leader, was linked up with it. Congress began to receive petitions, signed largely by women, and sometimes tied with a bow of white ribbon, asking, in the name of "God and home and native land," for a constitutional amendment prohibiting the manufacture and sale of alcoholic beverages. The organization ramified down to every State, county, city, and town, and when the tardy mind and conscience of the voting citizen of the new generation had been aroused to the necessity of doing something to check the evil of drink, there were these women, whose womanhood gave them tact and persistency, whose religion gave them faith, and whose devotion to temperance for the sake of their sons and daughters led them to sink all differences of creed in a common Union against a united foe. The liquor trade, in the fancied security of its entrenchments behind its barricade of money-bags and with its strong alliances with both political parties, jeered at "those women," who had no money and no vote. But the women—with God—turned out to be in the majority. President ANNA ADAMS GORDON, addressing the Jubilee Convention in Chicago last November, when delegates from forty States and many nations gathered to thank God and take courage, said:

In our fifty national State Jubilee Year celebrations in so many large cities, also at Columbus, Cleveland, Hillsboro and Chautauqua, as well as in countless State Jubilee assemblies, we have lifted the curtain of our radiant past. In reverent love we have recounted the faith and fervor of our blessed Crusade mothers, and all our W. C. T. U. pioneers. We have honored them, we have loved them, we have praised God for their spiritual and social daring. In the bleak winter of 1833 and 1834, when in many States praying hands of godly women knelt on the sidewalks in front of saloons, or presented to the proprietors behind liquor bars their pathetic appeals, a Pentecost of God's truth burst on the public, touched thousands of women's hearts. Today fifty years later, the same spiritual and patriotic fervor should burn in our very souls. From the strong hands of our marching mothers we took the torches of sacrificial service for God and home and native land. Today, with exultant gratitude to our God, we feel how high to help light the way for God and home and native land. It does not dawn on us to realize that in the adventurous pilgrimage of our new Crusade we shall encounter the waves of prejudice and opposition (distant as they are) in a "stern and rock-bound" world. To complete the process inaugurated by our Crusade mothers, we must be bold, unflinching, unshaken. Our mission is our inheritance. Our sacred obligation, our joyous task, is laid

The task ahead she described as to "take this child Prohibition and bring him up" to educate the community on the change for the better which the eighteenth amendment has brought: more happy children, more homes owned, greater deposits in savings banks, better health, greater wealth, more schools, more factories and more hotels"; to press a new and thorough campaign for total abstinence, urging the increased menace of alcohol to an age which makes unprecedented demand on steady nerves and clear vision; to persuade each patron of the bootleggers to enact for himself in the legislature

of his own brain a prohibition law, "declare it constitutional in the supreme court of his judgment, and enforce it by the energies of his splendid will"; then the bootlegger will not have a leg to stand on, or put a boot on; to "bring up" the amendment by being politically informed and politically active; to take care of the young voters and help younger Christian women to learn the responsibilities of Christian citizenship.

The history of the W. C. T. U. is uniquely American. It is of us in its spontaneity, in its disregard of precedent, in its carelessness of criticism, in its undimmed idealism, in its undiscouraged optimism, in its supreme faith in God. Other organizations with masculine assertiveness have elbowed it out of the front line, and secured rather more than their due share of the credit for the victories which have been won in the fight against the saloon. But the sober judgment of the historian of the temperance reform will go back to the little praying woman with the knot of white ribbon on her breast and faith in God in her heart.

VACHEL LINDSAY is as keen an interpreter of American phenomena as anyone alive. He had that insight which makes a man a seer when he wrote:

THE DRUNKARD'S FUGITIVE

"Yes," said the sister with the little pinched face,
The busy little sister with the funny little tract—
"This is the climax, the grand fifth act,
There rides the proud, at the finish of his race,
There goes the hearse, the mourners cry—
The respectable hearse goes slowly by—
The wife of the dead has money in her purse,
The children are in health, so it might have been worse,
That fellow in the coffin led a life most foul,
A fierce defender of the red bartender,
At the church he would rail,
At the preacher he would howl
He planted every devilry to see it grow,
He wasted half his income on the lewd and low,
He would trade engender for the red bartender,
He would homage render to the red bartender,
And in ultimate surrender to the red bartender,
He died of the tremens, as crazy as a loop,
And his friends were glad, when the end came soon.

"There goes the hearse, the mourners cry—
The respectable hearse goes slowly by,
And now, good friends, since you see how it ends,
Let each nation-mender flay the red bartender—
Abhor
The transgression
Of the red bartender
Rum
The profession
Of the red bartender;
Force him into business where his work does good—
Let him learn how to plow, let him learn to chop wood,
Let him learn how to plow, let him learn to chop wood,
The moral,
The conclusion,
The verdict now you know,
The saloon must go,
The saloon must go,
The saloon,
The saloon,
The saloon,
The saloon,
Must go!"

"You are right, little sister," I said to myself

"You are right, good sister," I said

"Though you wear a mussy bonnet,

O you little gray head,

You are right, little sister," I said

(Reprinted by permission from "The Chinese Nightingale," by Vachel Lindsay, copyright, 1913, by the Macmillan Company, New York.)

A BOILER PLATE INSIDE for church bulletins is being offered by the World Service Commission. The two outside pages are left blank for local announcements, the inside pages being filled with material relating to World Service and general religious matter. The leaflet is really an informing and inspiring little weekly periodical, and is so well edited that 25,000 copies have been called for in the first month. At the reduced price of forty cents per hundred, postage prepaid, the circulation ought to climb into the millions, especially if the large

Bishop George H. Bickley

Address of Bishop Joseph F. Berry at the Funeral Services, Saint James Church, Olney, Pa., Saturday, December 27, 1924

THE HOME is a home coming at Olney to-day. In a peculiar sense this is a community gathering.

In this place George H. Bickley, the first, lived and toiled and served his Lord, and just outside the walls of this church his body was laid to rest.

Near this spot George H. Bickley, the second, lived his life, gave thirty years to the superintendency of this Sunday-school, was an example of sterling Christian manhood, and then was buried close beside his father in your little churchyard.

Close by this spot George H. Bickley, the third, was born. Here he was a pupil in the day and Sunday-school. Here he was converted. Here he received his call to the Christian ministry. From this church he was recommended for admission into the Annual Conference. Here he married. Here he returned to live when assigned to forms of service for the Church that would permit him to select his own residence. And in this edifice he was congratulated by a multitude of personal friends upon his election to the general superintendency in the Church.

With what eager interest have the people of this community and church watched his career as a missionary leader yonder at the cross roads of the eastern world? How many prayers have gone up to the throne of grace for his success? How shocked this people was when he returned at the end of four years with the unmistakable marks of disease upon his sturdy frame! And here in the home community, with tear-stained face and heavy heart, these friends of the olden days will presently see the body of their brother placed close to George H. Bickley, the first, and George H. Bickley, the second, just outside the walls of this house of prayer.

May I take time to emphasize two or three characteristics which stand out with unusual prominence in the personality of my translated friend?

First: let me say that he was a man of splendid courage. I do not think he knew the meaning of fear. The spirit of compromise was utterly foreign to his nature. His courage was the kind that is based upon conviction, always an essential of true courage. Courage is imperial. It is far less reprehensible to be accused of a lack of ability than a lack of courage. The man who partly states what he fully believes stands side by side with the man who fully states what he only half believes. Paul was no coward, yet he was afraid that he might become one. Hence he prayed that "sufferance may be given unto me that I may open my mouth boldly that therein I may speak boldly as I ought to speak." Bishop Bickley was never accused of a feeble, apologetic attitude upon any issue upon which he had an opinion.

Second: our friend was the very embodiment of loyalty. This loyalty related itself to his opinions, to his convictions, to his Church and to his friends. Friendship with this man was a sacred thing. His attachments to others were fastened by hooks of steel. When I came to this city I thought him a bit reserved and cold. He seemed to lack that personal winsomeness which I discovered in others. But that was only a temporary impression. I soon discovered that beneath the reserved exterior was a heart both big and warm. In my ministry of more than half a century I have never had a friend who was more consistent and constant in his personal loyalty than the man whose going away we mourn to-day.

The absolute loyalty of Bishop Bickley to his convictions and his sense of duty found a fine expression when he learned that he had been assigned to the residence at Singapore.

While the election of bishops was pending, it was publicly stated by the chairman of the Committee on Episcopacy that brethren who were unwilling to accept assignment to foreign fields should not permit themselves to be voted for as bishops. Dr. Bickley was at that time receiving a generous vote. He

did not withdraw. This meant that he had considered the case thoroughly and was willing to comply with the condition laid down. Therefore, when the assignment was made to what is considered the least desirable and most hazardous of all foreign residences, the newly elected Bishop accepted readily and happily. The only anxiety he expressed to me was for his wife, who at that time was not in good health.

When the new Bishop returned to Olney his physician looked him over, and then strongly advised against his going to Singapore. But the Bishop felt he was not at liberty then to desert, or to even mention his physician's expert judgment to others. When the disease which eventually caused his death developed yonder in Singapore, where the sun beat down with equatorial intensity day by day and month by month, and it was evident that he would remain on the field at his peril, he went quietly, bravely on with his work, and refused to listen to any suggestion of retreat. It may be that if his fine sense of loyalty had permitted him to abandon his work and come home in the middle of the quadrennium his life might have been saved. But this man had the heroic in his soul, and resolutely toiled on under the burden of increasing weakness, impelled by the subtle mastery of the missionary passion which possessed and controlled him. As truly as any missionary who ever died on the foreign field, George H. Bickley was a missionary martyr, and his name must be recorded in the long list of heroes who in the name of Methodism and for the sake of Jesus Christ have literally "not counted their lives dear unto themselves," but have willingly given up those lives for the Master whose servants they were.

Third: this interest in foreign missions was no new inspiration which came suddenly to the heart of our friend. That interest began years ago. It was nourished during the years when he was a member of the Board of Foreign Missions, and was fanned into a flame when he promoted his zealous campaign throughout the Philadelphia Area in the early days of the Centenary Jubilee. The joint duties of district superintendent and Area secretary were carried with a measure of enthusiasm and attention to detail which literally compelled success.

What a picture the new Bishop presented that evening when, at the Broad Street Station, he stepped aboard the train and started on his long journey half way around the world! Tall, athletic, handsome, smiling, radiant, full of enthusiasm for service in his two-way field—how proud we were of our new leader! Not one in that cheering crowd could have even dreamed of what has since come to pass.

How utterly contradictory and puzzling it all is! Because of his superb administrative talents does it not seem conclusive that he was needed in that most difficult of mission fields? With the romance and passion of conquest in his soul was he not specially fitted for a long life of service in the foreign field? So it seemed. But all is now changed. Hope and anticipation have been dashed to the earth.

Why? Ah, we cannot tell. We reason about it. We wonder about it. But this leads us to no conclusive outcome. Faith is our only resource in such a hour as this. In some way it is right. In some way it is best.

Then, lest our friend was definite in his faith and in his heart experiences. Doubt never beclouded his spiritual vision. The naturalism and rationalism of our modern day never disturbed his calm, strong, victorious faith in God, and in the essentials of evangelized religion. In a spiritual sense he was well born and well trained. He grew up in the spiritual atmosphere created by his devoted father and mother, and by his father-in-law, the late Samuel K. Felton, than whom no purer saint has ever lived

upon this earth. The old-time religion was good enough for George H. Bickley, and it is good enough for me.

The evangelistic passion and capacity of our friend was never better illustrated than in his tactful management of the great Billy Sunday campaign in this city some years ago. In that work he found a genuine delight, and his leadership greatly honored our church.

But this gnarled and twisted series of events, eventuating in our irreparable loss—what can it all mean? Shall we not remember today that there are an outer and an inner side to all life's experiences, an earth side and a heaven side? "The things which are seen" near by—"are temporal, but the things that are not seen are eternal." "Now we see through a glass darkly." How very, very dark it is. But some day we shall see with a clarified vision. Now we know in part—a very small part. But some day "we shall know even as also we are known." That is one of the experiences of heaven toward which we should look with eagerness—and delight.

Dear Mrs. Bickley, and Ervin, and Mary, and George, and Felton, and the other members of these stricken families, you are to know all about it some day. The sky is dark, but tomorrow it shall be light. The earthly life of our friend seems to have gone out amid contradictions and mystery, and ended years too soon. But in the light of that eternal morning, contradictions and mysteries shall all disappear, and we shall be satisfied.

Dr. Bonar expresses for us this truth most beautifully:

"When I shall wake on that fair morn of morns,

After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

"When I shall see thy glory face to face,
When in thy arms thou wilt thy child embrace,

When thou shalt open all thy stores of grace,
I shall be satisfied.

"When I shall meet with those whom I have loved,

Clasp in my arms the long removed,
And find how faithful thou hast proved,
I shall be satisfied.

"When I shall gaze upon the face of Him,
Who for me died, with eyes no longer dim,
And praise Him in the everlasting hymn,
I shall be satisfied.

"When I shall call to mind the long, long past,
With clouds and storms and shadows overcast,

And know that I am saved and blest at last,
I shall be satisfied."

Methodist Union: The Critical Hour

By Rev. Professor George Jackson, D.D.

Dr. Jackson, a Wesleyan leader well known in America, contributes this strong article to The British Weekly of London. It is not only highly appropriate to the special occasion for which it was written—namely, the vote in the British Wesleyan churches on union with other British Methodist bodies—but it needs only slight changes to suit it to the situation in the Methodist Churches of America now facing the vote on Unification.—EDITOR.

THE critical hour for Methodist Union has arrived. For many years the representatives of the three Methodist Churches have been at work, patiently seeking to discover a way by which England may have restored to it the witness of a single and united Methodism. The members of the Union Committee might fitly make their own the famous language of the translators of the English Bible of 1611: "Neither did we disdain to revise that which we have done, and to bring back to the anvil that which we had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to that pass that you see." And now it is for the members of the three churches, in their December Quarterly Meetings, to say "Aye" or "Nay" to the following question: "Are you in favor of the organic union of the Wesleyan Methodist, the Primitive Methodist, and the United Methodist Churches, on the basis of the scheme now submitted?" By Conference direction the vote must be taken on this direct issue and no amendment allowed.

I

It would not be easy to exaggerate the significance of the vote which is now to be taken. For one thing, it will probably determine, at least for this generation, the question of Methodist Union. It is undoubtedly within the power of a minority, if it be so resolved, to bring to nought all the labors of the Union Committee. At the moment the chance is ours of ending the now meaningless and often mischievous divisions of English Methodism; if the chance is let slip it is not likely to come again in our day. But there is more at stake even than that. The failure of Methodists to achieve unity would be, and would be felt to be, a grievous setback to the cause of Christian reunion all over the world. If in the face of a task comparatively so simple Christian statesmanship has to confess itself baffled, with what sort of hope can we address ourselves to the larger and more difficult tasks which lie ahead of us? This, therefore, is the question which every Methodist who has a vote on the present issue ought to ask himself: Is he prepared, either because of his dislike to this or that

in human nature, differences of which organized religion is bound to take cognizance. But—and this is another question which the waverers on Methodist union would do well to put to themselves—how can we any longer justify, to God or to man, the continued existence of three separate Methodisms in this one little island? I read recently a number of arguments against union written by Wesleyan Methodists. When I had finished my reading I thought I understood better than ever before some of the edged criticisms of my own Church to which I have sometimes listened. For if these arguments meant anything they meant that, in the judgment of the writers, the interests of the Kingdom of God can best be served by English Wesleyan Methodism maintaining a jealous and self-satisfied isolation to the end of time the very thing which even the friendly outsider often thinks he detects in us. When, one wonders, will those who speak and write in this way realize that while Methodism is a great and world-wide Church, Wesleyan Methodism is little more than a purely English communion? There are no Wesleyans in the United States, or Canada, or Australia, or New Zealand, or Ireland, just as for that matter there were none anywhere in Wesley's own day. And what vital spiritual interests are today conserved by English Wesleyan Methodism which cannot be safely committed to the keeping of a united Methodist Church, in which Wesleyans themselves would be the predominant partner, the present writer, at least, is utterly at a loss to understand.

III

It is not possible, of course, in one short article to meet all the difficulties of those who are still hesitating about this month's vote. But there are two points on which a word may be spoken.

(1) There are some who do not like certain features of the scheme for union the size of the united Conference, the lay vice-presidency, or the lay administration of the Sacrament, strictly limited as it is. But is this a sufficient reason for voting against the scheme as a whole? Assuming that Methodist union is a desirable thing to work for, is it not obvious that everybody cannot have his own way about every detail of the scheme that is to give effect to it? Further, let it be remembered that the present scheme, though it does represent the considered judgment of a large and representative committee, is in no sense the last word upon the subject. It will always be open to the united church to modify its own constitution as later experience may suggest.

(2) But probably the consideration which, in the minds of many, weighs most heavily against the proposed union is the fear that if and when it is consummated local churches would at once be thrown into each other's arms, and compelled to live together whether they desired it or not. On this point perhaps I may be permitted to repeat some words of my own in another place. "The scheme itself expressly provides against any such absurd and impossible procedure. Even now, under the existing laws and usages of the Church, in such a minor matter, say, as the rearrangement of circuit or district boundaries, the rights of the local churches concerned are most jealously safeguarded; and does any one imagine that in a matter of this delicacy and magnitude all the lessons of experience are going to be flung to the winds, and the difficult problems of local readjustment solved by the short and easy way of ecclesiastical fiat? Of course not: the process of knitting together the three organizations will begin at the top—with the conferences, the

colleges, the departments, and so on—and only by long and slow degrees work its way throughout the whole Church. In Canada it took a whole generation for the union to become a fusion and it certainly will not take less in this country."

IV

Once again, in this critical hour, I venture to appeal to the Methodists of Great Britain. Will they, by their action or inaction, imperil a movement which after all will but bring us tardily into line with the vast majority of our fellow-Methodists throughout the world? Will they say—as, assuredly, by their rejection of the present scheme they will say—and say in the hearing of the whole religious world, that petty as are the differences that divide us, so petty that to the eyes of an onlooker they are usually invisible, they are yet a sufficient reason why we cannot and will not live and work together in the unity of a single organization? We were at the beginning simply "the people called Methodists"; must we any longer wait for the day that will restore to us our ancient unity and when even the very symbols of our fratricidal strife—"Wesleyan," "Primitive," and the like—may be buried and forgotten?

An Appeal to Governor Smith

The following open letter to Governor Alfred E. Smith was sent by special delivery to the Executive Mansion at Albany:

Hon. Alfred E. Smith, Governor of New York, Executive Mansion, Albany, N. Y.

DEAR SIR:

This open letter should reach you on Christmas Day, when the thoughts of the whole world turn to the One whose life was devoted to bettering human conditions and fostering the spiritual growth of mankind.

Five years ago when the Federal prohibition law went into effect our nation entered upon an era of betterment and prosperity. Official records show that New York State shared the benefits of this reform and attained a high level of social improvement, especially in those phases of life upon which drink has a direct bearing, until it repealed the Mullan-Gage law.

Before you affixed your signature to the repeal of this law, it was pointed out to you that the people of the State would pay the penalty of this act in increased death, disease, crime and destitution. This was not a mere prophecy, it was a foregone conclusion based on accumulated scientific knowledge of the effects of alcohol, legal or illegal, on the human system.

During the past week, official departments in the State have published figures proving that increased deaths, accidents and untold human suffering are directly due to the repeal of this law.

In the first three weeks of December, Bellevue Hospital reported thirty-one deaths from alcoholism. The Psychopathic Ward, which was reported closed by prohibition, is now reported full of victims of liquor who, for the most part, are from among the ranks of the poor and lowly.

The number of deaths from alcoholism in New York City for 1924, as published by the Health Department, is 459 as compared with 307 last year. This number is greater than that of any year since prohibition and almost as large as in pre-prohibition years.

The State Motor Vehicle Bureau publishes figures showing that more than half the licenses revoked for reckless driving since July 1 were those of drunken motorists who are menacing life and limb on our highways.

In the face of these conditions, I appeal to you at this Christmas season, for the sake of the men, women and children of the State, in your message to the Legislature, to advocate the passage of a State prohibition enforcement law and to pledge yourself to sign such a law when it is put before you.

I feel sure that you will not allow political expediency, or understanding with those representing an outlawed liquor traffic, to stand in the way of your duty to humanity.

(Signed) ARTHUR J. DAVIS,
State Superintendent, Anti-Saloon
League of New York.

George H. Bickley, My Friend

By Charles Edward Locke

IT is a mournful privilege to write you that it is with sincerest personal bereavement that I learn of the passing of my dear friend and comrade, Bishop George H. Bickley.

When in the autumn of 1920 five bishops and their wives sailed in the same ship across the Pacific for fields of work in the Orient, Bishop and Mrs. Bickley and their youngest child, Felton, were a very interesting part of that happy company. He was then apparently in perfect health, strong, poised and handsome, and filled with keenest anticipations of success. It chanced that the Bickleys and the Lockes were assigned to the same table, and the friendship of the years began to ripen into an intimacy which steadily increased during the quadrennium, due in part to the fact that we were closely related officially as our two areas made up the Central Conference of South Eastern Asia. At the time of the organization of the Central Conference Mrs. Locke and I were the delighted guests of Bishop and Mrs. Bickley in their hospitable and beautiful home in Singapore. I was able to observe the statesmanlike manner in which he managed the affairs of his widely extended and most difficult area. As an administrator he had no superiors in the Episcopal Board. He was firm but tolerant and patient. He had vision and faith and consecration and versatility. He was a convincing and persuasive preacher. He knew and loved the people and was sincerely admired and loved by them in return.

In spite of the oppression and often terrible climatic conditions he traveled incessantly; and with remarkable endurance he accomplished a constructive and monumental work. At length he was stricken with that deadly tropical fever from which he never completely recovered and was the initial cause of his tragic and premature death. As completely as any martyr he laid down his life for his Lord.

Bishop Bickley had all the fine instincts of the perfect Christian gentleness. If he had not been so modest he might have said with another "Thy gentleness hath made me great." He was a Christ man, a Christian nobleman of outstanding and ingratiating personality.

If he was less demonstrative than some men it was because the channels of his appreciation and affection flowed deep and steady. Christ could sooner correct this old world if he had workmen like George H. Bickley.

When I think of the future meetings of the bishops without him I have a lonesome place in my heart.

Bishop Bickley Afloat and in Asia

By Helen Mitchell Spencer

IT hardly seems a little over four years since the "Empress of Russia" sailed from Vancouver, bearing five bishops to their areas, all new except Bishop Welch, who was returning to Japan. The new bishops, and their families were: Birney bound for Shanghai, Keeney for Foochow, Locke for Manila, and Bickley for Singapore. Too, aboard that "Methodist steamer," were

Dr. Gamewell, and Dr. Goucher—since gone to his reward—as well as many missionaries.

It was a happy voyage, and we all became friends. In any group the wit and unbroken good humor of Bishop George H. Bickley made him noticeable; always appreciative, always the personification of courtesy, he was a delightful companion. A walk arm in arm with Bishop Bickley, around the deck, a chat, and many a joke made him loved by all. Some days, because of swells at sea, some of us kept to our berths. And it was with a slight sigh that some of our members disembarked at Yokohama, and so broke up our "family."

Three years later I remember a very hot morning in October, 1923, when on my homeward journey, around the world, our ship arrived at Singapore. Being on a German steamer, and Singapore being a British possession, we were forced to anchor outside the breakwater.

With the first launch to arrive, for inspection, were a few guests, and soon I heard the captain announce, "Miss Spencer, a caller." And there was dear Bishop Bickley. In spite of the heat, and although he was not feeling well, he came out to welcome me to Singapore.

But those three years had had their play with that fine physique, had changed him much from the strong robust build of just three years before—and still there was the twinkle in his eye, the ready jest—the new found friend.

We went ashore. We visited our different branches of work, and I realized very soon, that among the workers there Bishop Bickley was a counsellor, a co-worker, a friend.

We had a glorious day, riding among the rubber plantations, and cocoanut groves, through the parks, watching a tropical sunset—with a real American dinner with Mrs. Bickley presiding.

With a heavy heart I bade them good-bye and took the tender to my steamer, homeward bound.

My heart is heavy to-day, for Bishop Bickley is gone. He is gone, but fond memories of that other world where he laid down his life I am sure linger, circling around him.

In the Days of Beginnings

By H. E. Woolever

Editor, *The National Methodist Press*

IN the rotunda of the Capitol at Washington hang eight great paintings which are held by the nation as priceless. They represent the beginnings of this country from the landing of Columbus to the resignation of George Washington as Commander-in-Chief of the Continental Armies, in 1783. The scenes depicted have suggested this story of the early days and the growth of this Republic.

Entering the rotunda from the Senate side, immediately on your left is a painting by Weir, "The Embarkation of the Pilgrims." For the first time in forty years this painting has been thoroughly cleaned and now the present generation is able to see its content. The removal of the grime shows the center of the painting to be an opened Bible in the hands of Elder William Brewster. The warriors' helmets and breastplates have been thrown aside in a heap and the Puritans who are about to sail are kneeling in prayer. A new type of conquest is at hand for the New World. Kneeling between Elder Brewster and Pastor John Robinson who is imploring divine blessings upon the voyagers, is Governor Carver, the political leader of the company, in devout prayer. In the background is a beautiful rainbow. As one looks upon this picture their eyes are attracted to the opened Book on the page of which may be easily read:

The New Testament
of Our
Lord and Saviour Jesus Christ

In this painting the artist gathers into a single group the essential background of the great Republic. The Bible awakened those forces and provided the ideals and principles which were to give the world this nation—the only great nation whose genesis was the opened Bible.

As the Word of God in the hands of the people—as

early Jesuit missionaries showed a spirit of sacrifice seldom excelled, but there seemed to be a force which held out against them. Therefore, with the "Fall of Quebec on the Plains of Abraham, the last hope of absolutism in government and religion disappeared from America. No religious foundation had been laid." The James River and Plymouth Bay were waiting the coming of the white sails that would bring the seeds of freedom in government and religion. The "Goodspeed" and the "Mayflower" were due. The little colonies which these ships made possible, the one on the banks of the James River, and the other at Plymouth Rock, formed the south and north poles around which a new political world was to revolve—one was composed of the Church of England adherents, the other of Puritans who looked upon the Bible as their sole guide, but Anglo-Saxons both. These two groups unconsciously laid the foundations for all those institutions which are fundamental in a democracy. The Church not only gave the ideals necessary for representative government, but it housed the first legislative body to meet in America, on July 30, 1619, and it provided the first schools and schoolmasters of this land. It was responsible for the first printing press, the first production of which was the Bible.

It is evident that religion was not a tradition but a reality in America. It was the one thing above all others to those early Pilgrims. Its imprint was so deeply graven during the formative years of this Republic and its principles so undergirded the very foundations of this democracy that if the Church should fail the whole structure would go down.

Daily Prayer in Congress

The first act after the Continental Congress organized and fixed upon its method of voting, was to order that a chaplain should be secured to open its deliberations. Another of its early decisions was to import 20,000 Bibles on the basis that "The use of the Bible is so universal and its importance so great." The records of the First Continental Congress, September 6, 1774, give this act: "Resolved, That the Rev. Father Duché be desired to open Congress to-morrow morning with prayer, at the Carpenter's Hall, at nine o'clock." As there were many denominations represented in that early Congress some question was raised as to which minister should be asked. The one finally chosen was an Episcopal clergyman. John Adams in a letter to his wife, Abigail, described this initial religious service in connection with the first assembly of all the colonies. "He (Dr. Duché) appeared with the clerk and in his pontificals, and read several prayers in the established form; and then read the Collect for the seventh day of September, which was the thirty-fifth Psalm. After this Mr. Duché, unexpected to everybody, struck out into an extemporary prayer, which filled the bosom of every man present. It had an excellent effect upon everybody here."

The custom of having the national Legislature opened

Bishop Bickley at Singapore

Singapore was in clear sight on the morning of November 19, 1920. During the night our ship had slipped into the harbor and we were awaiting the coming of the pilot and the quarantine officers, that we might proceed to the pier, where a large group of our missionaries and workers gave us a cordial greeting.



BISHOP BICKLEY

The trip of two months from Vancouver had been full of interest and was a constant revelation of a new world, teeming with a life strange and interesting. From the first landing at Yokohama, on through Japan, Korea and China, one is impressed with the burdens borne by the people. Even little boys and girls are carrying loads fit for beasts of burden. When Jesus said: "Come unto me all ye that labor and are heavy laden" He certainly included these peoples.

PREACHERS IN JAIL

At the invitation of Bishop Welch I spent a couple of days at Seoul, during the session of the Korea Conference. During the call of the roll in the cases of about fifteen preachers the reply was: "There is nothing against him. He cannot attend Conference, as he is still in jail." On account of their alleged connection with the independence movement they had been put in jail and in some cases to torture. The situation of this nation is indeed pathetic.

GREAT BEGINNINGS

Because of the projected college at Singapore I took special interest in the plans and beginnings for colleges at Seoul, and at Peking and Nanking, in China. If our people at home could see what a transformation can be made in the ideals and appearance of Chinese and Korean boys in the space of ten years they would take new heart and hope. Those who are laying these foundations have broad faith and comprehensive plans. Evidently they see the approach of the day when the leaders of these nations shall have been trained under Christian ideals.

EDUCATION IN SINGAPORE

Much has been said about the educational system here in this peninsula. It offers a very unusual opportunity for placing religious education in the curriculum of the elementary schools. Our growth has become our embarrassment. There are literally thousands of the boys who could be brought into our schools had we the teachers. For those who desire to invest their lives as teachers, where they will have free chance to teach Jesus Christ as a personal Saviour, Malaya offers a waiting field. Already a commanding site has been purchased for the college campus. It will require much money to improve the site and to erect the buildings. The government will not aid us here, as it has done in elementary schools. But it will leave us free to carry on religious work among the Chinese and Malay young men, who, under British rule, should come to a place of leadership.

A SUNDAY IN SINGAPORE

Conducted by the district superintendent, on my first Sunday, I paid a hurried visit to our various services. First we went to Wesley Church, for English-speaking people. At eight o'clock Sunday school is held, followed, at nine, by the preaching service. Then by auto we hastened to the Tamil Church. Here was a congregation of about 150 Tamil people from India, listening to the Word of God in their native tongue. There are tens of thousands of the various peoples of India living in this cosmopolitan city. They bring with them their religion, customs, and superstitions. Many of them have accepted Christianity in India and our church is trying to care for them here.

Then we successively visited five different Chinese congregations, each having preaching in a different dialect, though several met at different hours in the same building. In the afternoon service is held in the Foochow dialect, and at eight o'clock an Epworth League meeting is held in English for the young men

and girls from our Anglo-Chinese School. In addition to these classes were held at Oldham Hall and Ninde Home.

A SUNDAY IN MALACCA

Last Sunday I spent in this old historic city. This was the scene of the labors of Saint Francis Xavier. For many years his body was buried here. After the founding of Singapore commerce departed from Malacca till the growth of the rubber business brought about a revival of industry, though they are now suffering from the serious depression in the demand for rubber. Here we have an interesting girls' school, conducted by the Woman's Foreign Missionary Society. The services in our one church there seemed that day like a continuous performance. First was the Tamil service, at which I preached through an interpreter. Here were about one hundred men, seventy of whom had come in thirty miles from the rubber plantations by motor lorries. Following this came their Sunday school. As soon as this was dismissed in filed the members of the Chinese Sunday school.

Preaching followed, the Bishop again being helped by an interpreter. The other services were the Epworth League meeting, a sermon in English by the Bishop and a class meeting in Chinese, closing about nine-thirty. This is a sample of what is being done in what is conceded to be a very trying station. We have recently appointed here one of the new missionaries, who will open special work for the Malays.

MORE WORKERS

This cry has greeted me before leaving America. This cry sounds in my ears every day. Four or five places are open for each new worker. District superintendents and school principals write, asking how it is possible to carry on when they so badly need teachers. Our school could be greatly increased had we those to place in charge. From Sumatra and Java come similar calls. There are villages there which will surely become Mohammedan unless there is a speedy response.

GEORGE H. BICKLEY.

Singapore, S. S., December 10, 1920.

GRAFLEX GLIMPSES ACROSS THE PACIFIC



AN OVERSEAS OVERSEER OVERSEEING HIS AREA
Bishop Herbert Welch surveying the strategic points of Seoul and the surrounding territory from a neighboring hill. His back is toward the camera, but his eye is on the opportunity ahead.



CHINA'S CURSE
Cultivation in many parts of China, for it means city officials who fear no punishment from the weak and his Chinese girl bowed among the poppies in a fit of curse.



The campaign in the Hingwa Conference, "Wash China they are a providential approach to the mind most successful in many years.

BICKLEY SERVICE SATURDAY

Methodist Episcopal Bishop's Funeral Will Be in Philadelphia.

PHILADELPHIA, Dec. 25.—The funeral of Bishop George H. Bickley of the Methodist Episcopal Church, who died Christmas Eve in the Methodist Hospital here after a long illness, will be held Saturday at 2 P. M. in St. James's Methodist Episcopal Church.

Dr. Bickley, who comes from a family of ministers and who was a cousin of Bishop Charles Burns, Bishop of the San Francisco area, was elected Bishop in 1920 and assigned to Singapore, in the Straits Settlement. His health failed while there and he returned home last Spring and insisted on attending the General Conference of the Church in Springfield, Mass. His health did not improve and he was granted a long leave of absence, since which time he had been in different hospitals trying to regain his waning strength.

Isaac Feder

a way as to accentuate the richness of the ornament of the Memorial Quadrangle. This is fitting, because the Quadrangle as a memorial should continue to dominate.

The main gable will be exactly opposite the corresponding gable in the Quadrangle, and should the rest of the south side of Library Street ever be developed there will be perfect order preserved by having other gables exactly opposite the ones on the north side of the street, with a similar low-roofed building between high gables.

The exterior will be of brick and stone, but not in a regular and uniform manner. The Library Street front will be seam-faced granite like the stone in the Quadrangle across the street, but away from Library Street it will gradually develop into brick and stone, similar to the brick and stone of Linonia Court in the Memorial Quadrangle, until, with a graded and carefully studied system, it will become on the elevations away from the street fronts a brick building with stone trimmings.

We hope in this way to make an interesting building of a more economical type which will be an architectural addi-

May 12, 1921

follows: President, Arthur J. Crawford, New Haven, Conn.; Vice-presidents, New York District, Elliott W. Peck, Stratford, Conn.; New Haven District, Dr. A. J. Cutting, Southington, Conn.; Brooklyn South District, Charles A. Lent, Brooklyn; Brooklyn North District, Geo. M. Van Ryverhead, N. Y.; Secretary, Dr. Will H. Johnston, 35 East Green Place, Brooklyn; Treasurer, Andrew Moorhead, New Haven, Conn.

Newark Conference Minutes

The Newark Conference Minutes will be ready for distribution by the first part of next week. By the action of the Conference just enough Minutes have been printed to cover the cost of printing, mailing, etc. Each church will be sent its apportioned number, and will be expected to assume responsibility for payment of the same. The Minutes this year are of unusual interest and value, containing as they do the financial reports of all the churches, the obituaries of the ten deceased ministers and the minutes of the Conference and Laymen's Association. The Minutes will be in the hands of all the regular ministers of the Conference in time for distribution Sunday, May 22. All orders should be sent to the publisher, Herbert C. Lytle, Summit, N. J.



Including the Genesee, Northern New York, Central New York and Troy Conferences. Published by W. B. E. Burt, 475 E. 11th St., Buffalo, N. Y.

CENTRAL NEW YORK CONFERENCE

Homer, N. Y. Bishop Burt Has Taken up the Rev. Alfred I. Taylor, pastor at Skaneateles, and appointed him to this important church, made vacant by the death of the Rev. A. E. Atwater. The Rev. H. B. Fritts, of Syracuse, has served the church acceptably during the interim.

Ludlowville, A. A. Anderson, Pastor Charles R. Deam, of Syracuse, N. Y., is engaged by the community for a series of addresses, which will be held in the Ludlowville church, beginning on May 15th.

Bishop Bickley

George Harvey Bickley was born February 23, 1868, at Philadelphia, Pa. He was educated at the University of Pennsylvania and Drew Theological Seminary and received the degree of Doctor of Divinity from Dickinson College. He comes from a family of preachers. He entered the Philadelphia Conference in 1890 and spent thirty years in its ministry in Philadelphia and vicinity. His last charge was Arch Street Church, where a six-years' pastorate was closed with his appointment to the superintendency of Northwest District. Following this he was secretary of Philadelphia City Missionary Society, and at the time of his election he was superintendent of Northwest District for a second time. During the Centenary campaign he was also secretary of the Philadelphia Area. He has given efficient service as a member of the Board of Foreign Missions.

May 12, 1921

of \$10,080. The amount raised for all purposes was \$92,885, a gain of \$25,671. The enrollment in day schools was 8,930, a gain of 912.

During the Conference special tributes were paid to Dr. Shellabear and Miss Blackburne upon their retirement from active service. On account of declining health, not being permitted to remain on the field, Dr. Shellabear was compelled to return to America. He still hopes to serve the work here in the production of Malay literature. Miss Blackburne having reached the retirement age which is set by the Woman's Foreign Missionary Society, automatically retired, but it is the hope of her fellow-workers that she shall return and continue her labors after a year's rest in Australia.

An impressive memorial service was held for the late Rev. B. J. Baughman. A special letter of sympathy was sent to Mrs. Baughman who is in North Carolina with the children.

Conference closed on Thursday night, the 17th, with the reading of the appointments. Several changes were made. P. L. Peck was appointed Superintendent of the Penang District and principal of the Anglo-Chinese School, succeeding G. E. Pykett, home on leave. R. Blaisdell was appointed principal of the school in Ipoh. E. S. Bard was transferred from the Methodist Publishing House to the School, Orphanage and Plantation at Sitawan. T. R. Jones succeeded T. W. Bowman at Seremban, as the latter goes on furlough. W. C. Crawford was appointed principal of the Anglo-Chinese School, Singapore, succeeding J. S. Nagle, who becomes executive secretary, Anglo-Chinese College, and secretary Conference Board of Education. W. T. Cherry was elected corresponding secretary and mission treasurer. Miss Craven and Miss Richardson exchanged places in the Girls' Boarding Schools at Kuala Lumpur and Penang. Miss Akerstrom was transferred from the Girls' School, Malacca, to the school at Sitawan. Miss Dickinson succeeds Miss Akerstrom. Miss Corbett, also a new worker, was appointed to the Methodist Girls' School, Singapore. Miss Pike succeeded Miss Blackburne at Nind Home. The Rev. M. D. Dewell, will edit the Message, the Rev. F. H. Rue is Epworth League secretary, and the Rev. W. G. Parker is executive secretary of the Conference. Centenary Celebration and Conference Sunday school secretary.



CHARLES W. BURNS



ANTO



The
Malaysia Message

A Journal of Missionary and General Relations Information for the Malaysia Mission Field.
Printed and Published by the Methodist Publishing House, Singapore.

Volume 30

October 1920

Number 1

We wish to introduce to the readers of the Malaysia Message, Dr. George H. Bickley, Malaysia's new Bishop, whom we hope to see very soon. Dr. Bickley belongs to a family of Methodists, twelve of whom have served the Church either as local or itinerant preachers. He was born in the city of Philadelphia and educated at the University of Pennsylvania studying later at Drew Theological Seminary from which he was graduated in 1890.



Bishop George H. Bickley.

last May in Des Moines, Iowa, was elected Bishop and assigned to the Malaysia field. Bishop Bickley has been a delegate to the last three General Conferences and is a member of both the Board of Home Missions and the Board of Foreign Missions as well as a trustee of the Philadelphia Collegiate Institute. During the past summer he acted as Dean of the Epworth League Institute held for the Philadelphia Leagues and has thus identified himself as a leader of the young as well as the older members of the Church. A warm and hearty welcome awaits the arrival of himself and family in Singapore, where we know he will very soon make known his real worth to the Methodists of Malaya.

Bishop Bickley joined the Philadelphia Conference of the Methodist Episcopal Church and served for twenty years in the pastorate afterwards being made a District Superintendent and also serving as Superintendent of the Philadelphia City Mission and Church Extension Society. During the Centenary Campaign he led the Philadelphia Area over the top as Area Secretary and during the last session of the General Conference which met

How Can I make my Home Happier?

Before coming to my subject proper I would like to draw your attention to the word home. "Home" as it appears to me, is one of the sweetest words in the English vocabulary. A true home is one of the most sacred places. It is a sanctuary into which people flee from the world's perils. It is a resting place for the weary at the close of the day, and a storeroom from which strength is collected for the trials and work of the morrow. Home is the place where love learns its lessons and where character is moulded. Out of the homes of a community comes the life of the community, as a river from the springs that gush out on the hill-sides. Such then is the nature and importance of home that I would like to analyze it, set out separately the elements that compose this true and noble thing.

We are all concerned in the making of homes. No one can deny the fact that each of us possesses the desire to have a home which we can call our own. Be it ever so humble, there's no place like home" our home. There comes a time in almost every life when the necessity of having a home is greatly felt. Home originates in the hearts of a man and a woman who feel that they cannot live away unless they live together. God saw the loneliness of man before He made woman and He wishes to see them live, helping and being helped by each other happily.

Imagine a true home to be an orchestra. Here all the instruments sit in performance. Each one has its own part to play in his or her hand which together make a melodious sound. Here sits the father the conductor, the mother, the pianist, the violinist, the sister, the violonist; and there are the little piccolo-men. Every instrument is played, whether simultaneously or alternately, and the sound of each one can be heard. One instrument out of tune mars the music and disturbs the ears of the listeners. One member of the household neglecting his or her duty mars the happiness of the family. We should be so concerned that life is not the result of selfishness. We do not need to worry about the selfishness of each, each looks to his or her own.

Just where we go we see families sheltered in homes which are not homes, the mark of disharmony between these two words is prominent as we travel along the roads of this town, comparing some of the people with whom we come in contact or visit a few of the families with whom we are acquainted. What are the causes of this disharmony? Your house and my house are not at home. There is only one answer to this. We have not learned the secrets of happy

home-making. The daily home-life of the household carries in it many possibilities of happiness which have not been realized by us.

Here are a few suggestions:

1. Accepting responsibilities: A mother and a father who realize their responsibilities are the first secret of a home's happiness. God has a work for each of us. Each sex has its own responsibilities. Do not call home duties "drudgeries." Whatever your hands find to do, do it well. If you have a father, a spinster aunt and a sister who are dependent on you for support and comfort, think earnestly what your duty is towards them and try your best to make them happy. Such is the law of nature; that if you make others happy you will feel happy yourself.

2. Love and obedience: Love must prevail in all the family life. True love serves and obeys. It does not demand attention or subjection. It reveals itself in a thousand little ways of courtesy and thoughtfulness that make up a home's happiness. Therefore, in order to make our home happier we must let our hearts grow affectionate.

3. Peace: Why should children dishonour their parents by rude and illial treatment and by refusing to yield to the order of the home? Why should sisters have their miserable little quarrels, envies and jealousies? All strife and contention should cease. Let there be peace in the family.

4. Patience and courage: Individuals become discouraged, and so do families. We should not be discouraged even if our homes are not yet what we crave. The happiness of our home does not depend on the house or on what it contains. This is one consolation. Look discouragement straight in the face till it turns its heels towards you, and be patient. O, how the slamming of the doors, misunderstandings, and taking care of the sick try your patience! Do not let your temper master you.

5. Danger of sacrificing home to work: The danger of sacrificing home to work has not been realized in many families. The business man must not be blinded by the thought that to make his home happier he must give the best energies of his heart and mind in conducting a successful business. If he should do so, he is separating himself from domestic life. The ambitious woman must not devote all her time to housekeeping. She must remember that she is a "homemaker" also besides being a mere "housekeeper." Her duty is to make home a place of comfort, and fill it with the divine atmosphere so that the man and children will rise and call her blessed.

6. Matters: These are little things, but, remember, life is made up of little things. Life would not only be true, but it would be happier

erection of the first unit of buildings, for which a beautiful site has been purchased at San Juan, a suburb of Manila. The plans have been greatly affected by the Centenary shortage and the breakdown of the Inter-church Movement, but it is hoped that the present opportunity will not be allowed to pass. The response of the Filipino people to the Bible and educational program has been remarkable. A great future lies before these educational institutions.

Personal

The Rev. Edgar H. Rue, formerly circulation manager of World Outlook, is now Epworth League secretary of Malaysia Conference.

The Hon. Irvin Fortler Lottsted, United States Senator from Wisconsin, will deliver the commencement address at Ohio Northern University, May 29.

The Hon. Leslie M. Shaw, Secretary of the Treasury under President Roosevelt, is announced as commencement speaker at De Paul University, June 15.

Dr. Peter W. Fargo of Troy Conference who was office secretary of the Commission on Finance until its consolidation with the Commission on Conservation and Advance, is now cashier of the latter organization.

Bishop McCall lectured in the Brick Presbyterian Church, New York, May 2, on "The Church as the Unifying Force in History." The lecture was under the auspices of the Christian Unity Foundation.

Dr. Francis H. Green was installed as headmaster of Penacosten School for Boys, Pennington, N. J., on May 10. William E. Massy presided. Bishop Berry was the principal speaker.

Bishop Quarely underwent a serious surgical operation at the Mission Methodist Hospital at Saint Joseph Ave., recently. He is reported to be improving rapidly and expecting to be at his usual work in a few weeks.

Dr. P. B. Bancroft, editor of the Epworth Herald, has a new book on the press entitled "John Wesley, Jr." He delivered the recent graduation address at the Lane Welsh Hayes Training School, Washington, D. C.

President Hardin has agreed to serve as a trustee of the American University in Washington, D. C., and will give an address at the convention June 8. Bishop J. W. Hamilton, chaplain of this institution, has secured the President's support.

The Rev. W. F. Miller, of Homestead, Pa., was married on Wednesday, April 27, to Miss Mable Wright of Berlinton. The ceremony was performed by the Rev. N. W. Barnes of Houshyville, assisted by the Rev. Charles Miller of Backshore.

Mrs. Louise McKean, who has been popular in Sunday school work in Minneapolis, has been appointed assistant superintendent of the adult department of the Board of Sunday Schools. She will specialize in the field of women's Bible class activities and the delivery of Conferences' meetings.

The Rev. Leo H. Gray, superintendent of the Western District, East Maine Conference, and Miss Stella D. Holahan, of Boothbay Harbor, were married on April 20, under the auspices of the Rev. A. E. Merrill, pastor of First Church, Boothbay Harbor. Mr. and Mrs. Gray will reside at their home in Boothbay.

The Rev. Perinathan Coonan, a member of New York Conference since 1881 and one of the original twelve original members of that district, died Saturday evening. He was the pastor of First Church, Hammonten, N. J., and had for some time the Rev. Alexander Coonan as his only successor. He was buried in the Rev. Perinathan Coonan Cemetery, Hammonten, N. J.

Dr. Eben Bowman, pastor of Spring Garden Wesleyan Church, Philadelphia, Pa., has been appointed chaplain of the Eastern Penitentiary at Philadelphia. This work, which includes the care of the welfare work, will require a portion of his time and he will not be able to visit the Rev. Bowman is well known for his important responsibility.

Mrs. Laura Hayman Tomkinson, leader and historian of the Woman's Home Missionary Society, and a valued contributor to the Methodist press, died at the home of her daughter, Mrs. W. H. Carson, Salisbury, Md., on April 30. She was the widow of the Rev. T. L. Tomkinson of Central Pennsylvania Conference.

Dr. and Mrs. John F. Fisher, for many years in charge of the Children's Aid Society of Cleveland, have accepted positions in the University of Southern California. Dr. Fisher to be dean of the Mayday School of Theology, and Mrs. Fisher (who is a daughter of the late Dr. A. B. Leonard) instructor in Missions.

President A. J. Bowen, of Nanking University, has been honored by the Chinese government, which has conferred upon him the order of Chia Ho, third class, which is said to be one of the most distinguished marks of appreciation ever given to a missionary educator in China. Dr. Bowen is a graduate of Northwestern University (B.A., 1897).

A cable from Belfast states that the Rev. William Maguire and his son-in-law, the Rev. Frank Mettrick, Wesleyan ministers, were fired upon when leaving the North Belfast Mission, May 1. Mr. Mettrick was slightly wounded. Mr. Maguire is vice-president of the Irish Conference, and is the father of the Rev. Charles Wesley Maguire, who was one of the Ulster delegation which toured the United States last year.

At the recent session of the East Japan Conference a love feast was held on Sunday morning, when seven of the pastors who had served the church for the past forty years were present. Mention was made of Dr. C. S. Long's service, so earnest and efficient for the welfare of the church in the early stages of the work in Nagoya, and a committee was appointed to send an expression of these sentiments to Dr. Long's widow, now residing in East Orange, N. J.

Dr. Eugene Christian Hickman will be inaugurated as president of Kimball School of Theology on Wednesday, May 18. The exercises will take place in First Methodist Episcopal Church, Salem, Ore. Bishop Thomas Nicholson of Chicago will deliver the address. The school was founded fifteen years ago by Dr. and Mrs. Henry D. Kimball, and has had a constantly growing influence in the training of the young men of the Pacific Northwest for the Methodist ministry.

Bishop Merrimon C. Harris, whose death is elsewhere announced, was married October 23, 1873, to Miss Flora Best. Her enthusiastic and sympathetic appreciation of Japanese life was a large factor in her husband's remarkable success as a missionary and interpreter of the West to the East. She died in 1909. On November 11, 1909, he was married to Miss Elizabeth Best of Philadelphia, a cousin of his first wife who survives him with two daughters by their first marriage.

Mrs. Lucy A. Hitt, widow of the Rev. J. C. Hoyt, of New York Conference, died in her eighty-fifth year, Tuesday, May 3, at the home of her only daughter, Alice, wife of the Rev. William P. Pease, of Suffern, N. Y. Her girlhood was spent at the home of her uncle, Bishop Osmond Baker. She was a graduate of Fulton X. H. Seminary and was for fifty years a devoted minister's wife, quiet, efficient and faithful. Of her six children, three and a half were born on the Sabbath day, five sons. Mrs. Palmer, Henry A. Hoyt, M. D., Westgate, N. Y.; Gordon W. Hoyt, M. D., Suffern, N. Y.; the Rev. Chester J. Hoyt, pastor of Mount Zion Church, Elizabeth, N. J.; the Rev. O. P. Hoyt, pastor of Mount Zion Church, Suffern, N. Y. There are seventeen grand children and one great-grandchild. Funeral services will be held at the home of Dr. Pease on Wednesday at 2 o'clock, and the interment was at Bridgeville, N. Y.

The Christian Advocate of Shanghai, says: "The word from Bishop Lewis, who has just returned from the West China Conference, is very reassuring as to the state of our work. It is reported that the bishop said for the first time for many months that he had 'not a moment to spare' end of May." He was married on the wedding of his son, the Rev. J. A. Lewis, who was married at

Nanking, January 29, to Mrs. Elizabeth Foreman. Mr. Lewis is principal of Central China Conference Academy.

The Rev. Peter Thompson, pastor of Ontario Street Church, Buffalo, N. Y., died May 4 of angina pectoris. Word of his death comes with great shock to his friends. The deceased was born in England in 1833. He was converted at sixteen. He was licensed to preach in 1852 by the Genesee Conference and admitted to full connection in 1861. His whole ministry was spent in Genesee Conference, where he served the following charges: Lancaster; Clarence; Grace, Tonawanda; Hamburg; Gowanda; Spencerport; Sumner Place and Ontario Street, Buffalo. He was one of the most active and loyal men of the Conference. For the past two years he has been the efficient correspondent of THE CHRISTIAN ADVOCATE. The funeral services were held from his late church and interment was made at Hamburg, N. Y.

John A. Sleicher

John A. Sleicher, LL.D., of Albany, N. Y., who died last week at the age of seventy-two years, was one of the best known American editors. He was successively editor of the Albany Evening Journal, the New York Mail and Express, and Leslie's Weekly, and was president of the Leslie-Judge Company. His business and civic interests were widely diversified. He was a member of First Methodist Episcopal Church, Albany, and a trustee of Syracuse University. To an honorable and able business career he added a rare capacity for winning the friendship of his fellow men, by a character singularly frank, sympathetic and unselfish.

For China Famine Relief

WHAT METHODIST WOMEN ARE DOING For Famine Relief in China the following amounts have been received by the treasurer of the Woman's Foreign Missionary Society in China, Elizabeth M. Strow, 20 Museum Road, Shanghai:

Table with columns for Donor Name, Amount, and Total. Includes entries for Miss Florence Hooper, Central Treasurer \$7,210.00, and other donors across various branches.

This amount, \$56,676.17 Mex., has been divided equally and sent to Miss Ortha M. Lane, for Peking section; Miss S. M. Wheeler, for Tientsin section; and Miss Lillian M. Greer, Taitanfu section, who were appointed by the North China Woman's Foreign Missionary Society to receive funds for Famine Relief.

Bishop Bickley's First Conference

Bishop Bickley was warmly welcomed on opening Malaysia Conference, February 12. For the first time the Conference had its own general superintendent. The Rev. G. E. Pykett and Miss Blackmore spoke fitting greetings to the bishop and Mrs. Bickley. It was gratifying to the older workers on the field to welcome so many new missionaries. Those presented to the Conference were Mr. and Mrs. Crawford, Mr. and Mrs. Thomas, Mr. and Mrs. Ingram, Mr. and Mrs. McCune, Mr. and Mrs. Dodsworth, Mr. and Mrs. Jones, Misses Clara Jull, Polo, Dickenson, Hammond and Cothran. Amongst those welcomed back were Mr. and Mrs. Cherry, Mr. and Mrs. Hoover, Mr. and Mrs. Patch, Misses Brooks, Kenyon, Westcott, Rank and Norton.

The reports of the district superintendents showed progress. The total number of baptisms was 875 as against 768 for the previous year. The total church membership was increased from 5,016 to 5,231, showing a gain of 215. Eight new Epworth League chapters were organized, increasing the membership to 1,042. The starting of seven new Sunday schools increased the enrollment to 3,798. The self-support of the churches gave \$30,787, a gain

of \$10,080. The amount raised for all purposes was \$92,885, a gain of \$25,671. The enrollment in day schools was 8,930, a gain of 912.

During the Conference special tributes were paid to Dr. Shellabear and Miss Black, one upon their retirement from active service. On account of declining health not being permitted to remain on the field, Dr. Shellabear was compelled to return to America. He had hoped to stay, to work here in the production of Malay literature. Miss Black, who taught the retirement age which is set by the Woman's Foreign Missionary Society, automatically retired, but at a late hour of her fellow workers that she should return and continue her labors after a year's rest in America.

An officers' convention was also held for the late Rev. B. J. Beagle, who was held in the highest respect by all. A list of sympathy was sent to Mrs. Beagle, who is in North Carolina with the children.

Conference closed on Thursday, April 17th, with the signing of the appointments. Several changes were made. P. F. Chew was appointed Superintendent of the Peking District and principal of the Anglo-Chinese School, succeeding G. E. Pykett, his co-adjutor. R. Blaisdell was appointed principal of the school in Ipoh. J. S. Barod was transferred from the Methodist Publishing House to the School, Ophthalmic and Phytosan at Suiowan. T. R. Jones succeeded T. W. Bogart at Seremban as the latter was on final furlough. W. C. Crawford was appointed principal of the Anglo-Chinese School, Singapore, succeeding J. S. Nagle, who becomes executive secretary, Anglo-Chinese, Ceylon, and secretary Conference Board of Education. W. F. Cherry was elected eastern district secretary and mission treasurer. Miss Crayen and Miss Richmond exchanged places with G. E. Pykett at the school at Kuala Lumpur. J. Brown at Malacca. M. Akersstrom was transferred from the Girls' School, Malacca to the school at Seremban. Mrs. Davidson succeeded Mrs. White at Malacca. Miss Coakley, also a new worker, was appointed to the Methodist School at Seremban. Miss Perry succeeded Miss Blaisdell at the school at Ipoh. N. L. H. Jones, M. E. Jones, and Miss Jones were transferred from Malacca to the school at Seremban. Miss Perry succeeded Mrs. Blaisdell at the school at Ipoh. Miss Perry succeeded Mrs. Blaisdell at the school at Ipoh. Miss Perry succeeded Mrs. Blaisdell at the school at Ipoh. Miss Perry succeeded Mrs. Blaisdell at the school at Ipoh.

Sunday school statistics were reported as follows: Ipoh, 1,100; Seremban, 1,000; Malacca, 800; Kuala Lumpur, 700; Ipoh, 600; Malacca, 500; Kuala Lumpur, 400; Ipoh, 300; Malacca, 200; Kuala Lumpur, 100.



METHODIST BOYS' CONFERENCE OF THE CENTRAL PENNSYLVANIA CONFERENCE. This body met at Williamsport, Pa., during the Annual Conference Session. In the center (front) are Bishop McDowell and Bishop Henderson.

Methodist Boys' Conference of Central Pennsylvania Conference

The first session of the Methodist Boys' Conference of Central Pennsylvania Conference was held in Williamsport March 19-20, 1921, under the general supervision of Bishop William F. McDowell, Bishop Theodore S. Henderson cooperating, and with the Rev. E. C. Keboch as director. Two hundred and one boys ranging in age from sixteen to twenty years, were in attendance, at this, the first conference of its kind in the East and the tenth in the United States. The plan was that the Methodist boys of the high school age in each charge should meet and elect one delegate from their group who should represent them. This was done very generally, for there are 260 charges in the Conference and over 180 of them were represented.

The Conference was organized upon the plan of the Annual Conference. The president was called "Bishop." He in turn appointed four district superintendents and a secretary and treasurer were also elected. These boys represented city and rural charges. Every boy who had a leading part in this Conference has been in training in local teen age departments of the Sunday schools that were organized by the Rev. E. C. Keboch during his six years of organization work in Central Pennsylvania Conference. This gave to the gathering an unusual leadership. The boys were exceptional in their ease upon the floor. Bishop Henderson freely confessed that this Conference was three years ahead of any held here in his area, due to the Teen Age Department activity. The bishop writes further:

It was an superb piece of work as I have seen done in many a year. Without the work in the teen age departments that older boys' conference at Newberry would have been impossible. It is another epoch in the lives of these young people.

Bishop McDowell was so much pleased with the results that he has planned to hold a similar conference in connection with the Wilmington Conference next year and has already asked Mr. Keboch to help organize it. The members of the Central Pennsylvania Conference were so much pleased with the results that they plan to hold a similar gathering next year.

The outstanding events of the Boys' Conference were just the sessions held by the boys themselves. They discussed subjects in which they were interested and of which they had knowledge. The class sessions with the laymen and ministers were tremendous in their effect. When the laymen and ministers were seated in the front groups and sang "Onward Christian Soldiers," 201 boys marched in the Conference Church in a body. When the boys and laymen there was not very much of a "wow" for all were in tears.

He then called the leaders for the new day. Bishop McDowell presided at this point. Conference came. F. Henry Smith, a representative from the laymen, spoke on "Meditating for Service," then Robert Cross, of Grace Church, Harrisburg, Pa., the president of the Boys' Conference, spoke on the subject, "Let us be 'where we are.'"

McDowell at the conclusion of his address he said, "Bishop McDowell, we are here." Bishop McDowell spoke upon the subject, "They Shall Not Pass." He was never more effective. No one will ever forget these moments. The boys pleaded to become members of the firm, "Sell us stocks," they said. "It shall be done," replied the bishop. Pastors and laymen vowed increased interest.

This Conference had a definite purpose, as is shown by the plans for the year as outlined by the committee on meetings. Another outstanding thing is the fact that Bishop McDowell appointed a commission of ministers who conferred with the boys' committee and the Annual Conference took action looking toward future work for the boys. It was voted to refer the matter of expense and the recruiting and guidance of life service candidates to the Conference Board of Sunday Schools, E. C. Keboch, superintendent in direct charge. It was also voted to equip his office to follow up the indefinite decisions and arrange for a boys' camp for 1921 to train the leaders from sixteen to twenty years of age so as to put on four camps in 1922, using these boys as directors and helpers.

The detailed objectives adopted by the boys and approved by the committee follow:

- 1. Carry home the message of the Boys' Conference and plead for cooperation with our pastor and laymen in promoting a program.
- 2. Secure ten per cent more enrollment in the Young People's group of each church and department in the city and rural charges.
- 3. Set the pace for the future in our average per cent of being seventy-five per cent.
- 4. Every fellow get a fellow.
- 5. Every class organized and held meetings.
- 6. Every Teen Age group meet and where it all possible.
- 7. Promote Life Service societies from among our members, if necessary, in training for their life work.
- 8. Start family worship in every home.
- 9. Carry a Pocket Testament.
- 10. Do our part in promoting the graded Lessons.
- 11. Promote one Central Teen Age Camp which is to be held for our "kid" brothers in 1922.
- 12. Carry a united prayer program.
- 13. We will meet the president as many delegates as possible to the Annual Conference.
- 14. At least one representative from every charge in the Annual Conference.
- 15. We will elect the president of the Conference.

On Sunday afternoon the entire session came. The boys' seats of the church were reserved for the candidates for ordination were and immediately back of them sat the boys, including a number of the Pennsylvania Synodary members. Bishop McDowell pronounced the deacons and elders and then Bishop Henderson delivered a great address. "Whatever, Whenever and Wherever Pleases Him," he made the call. Words cannot describe what happened in the next ten minutes. A total of 215 persons from sixteen to twenty-five years of age answered his appeal. Most all were from the Boys' Conference. There were a few ladies in the group. More than a dozen volunteered for the ministry, others for the mission fields, Sunday school and Epworth League work, etc.

One hundred and eighty of these 201 boys had never seen an Annual Conference before. One hundred and fifty-three of them raised their pocket Testaments when Director Keboch called for them and all responded to the twelfth chapter of Romans. This remarkable showing was due to the Conference-wide campaign on through the forty-one teen age departments in operation in this Conference.

Congress on Reduction of Armaments

The dominant issue at the present moment is general reduction of armament to the lowest practicable point. Every instinct of sound economy, sociology, ethics, and religion is on that side.

The best hope of bringing it about lies in a conference of the leading nations. America should take the lead in calling such a conference. The religious forces of America should use every means of influence to bring about the issuance of such a call.

For this reason the World Alliance for Promoting International Friendship through the Churches is arranging to give a special place to this theme at its reduction of armament at its annual meeting on Chicago, May 17-19, 1921. Its include William Jennings Bryan, Oscar S. Straus, Edward A. Loring, J. S. Packer, John Spargo, Francis H. Taylor, E. D. Frothingley, Ames P. Wilder, James A. Hanson, Martha Wall, the Rev. Charles F. Akol, the Rev. Nehemiah Boynton, the Rev. Arthur J. Brown, the Rev. Edward S. Cummings, the Rev. Samuel A. Elbert, the Rev. George Johnson, the Rev. Charles S. Macfarland, the Rev. C. C. Merriam, etc.

Let all believers in God and lovers of men take hold and push this cause to victory.

Union College of the Philippines

Union College of the Philippines, Manila, celebrated its first commencement March 14th. The invitational sermon was preached by President F. A. R. ... The graduates were ... The graduates were ... The graduates were ...

A total budget of \$1,000,000 is reported to the various ...

May 12, 1921

- 1. Follows: President, Arthur J. Brown, New Haven, Conn.; Vice-presidents, New York district, Elliott W. Peck, Stratford, Conn.; New Haven, Eastern Dist., A. J. Carter, Stratford, Conn.; Brooklyn, South District, Charles A. Lent, Brooklyn, Brooklyn, North District, Chas. M. V. J. Rynders, N. Y. city; Dr. W. H. Johnston, Westchester, N. Y.; Princeton, Princeton, N. J.; Atlantic, Atlantic, Atlantic, N. Y. Haven, Conn.

Newark Conference Minutes

The Newark Conference Minutes will be ready for distribution in the next week. By the action of the Conference, just enough Minutes have been printed to cover the cost of printing, mailing, etc. Each church will be sent its appropriate number and will be expected to assume responsibility for payment of the same. The Minutes this year are of unusual interest and value, containing as they do the financial reports of all the churches, the statements of the ten deceased pastors and the minutes of the Conference and Executive Association. The Minutes will be in the hands of all the regular members of the Conference in time for distribution Sunday, May 22. All orders should be sent to the publisher, Herbert C. Little, Summit, N. J.



NEW YORK CONFERENCE OF THE CENTRAL NEW YORK CONFERENCE

CENTRAL NEW YORK CONFERENCE

Homer, N. Y. Bishop Burt Has taken up the Rev. Arthur J. Brown, New Haven, Conn., and appointed ...

Ludlowville, A. A. Anderson, Pastor, Charles R. ...

Bishop Bickley---A Comrade's Appreciation

By Bishop Keeney

IN September, 1920, the "Empress of Asia" sailed from Vancouver with five Methodist Bishops and their wives assigned to residences in the Far East, four of them recently elected going to new fields in the Orient. None walked the deck with steadier step and brighter eye than did Bishop Bickley. None gave evidence of firmer grasp on life. He knew that he was going to one of the most trying climates of any episcopal residence in the Church and to some of the most perplexing problems, but there was no hesitancy, no questioning, no word of complaint. He had received his commission at the hands of the Church and like a good soldier of Jesus Christ he was hastening to the front.

Our cabins were on opposite sides of the same passageway, Deck D, second-class because of crowded conditions, although we paid for first-class passage, but there was no complaint. With portholes closed because of continued storms, with ventilation obstructed to the stifling point, still the trying situation was the subject of pleasant jest.

One by one the bishops left the steamer for their respective residences--Welch at Yokohama for Seoul, Keeney at Shanghai for Foochow, Birney to remain at Shanghai, Locke at Manila, leaving Bishop and Mrs. Bickley to cover the last thousand miles alone to Singapore.

Eighteen months later the Asia bishops and their wives were the guests of Bishop and Mrs. Bickley and the Mission at Singapore for fifteen days during the quadrennial meeting of the bishops. Inquiries as to their health and work brought only encouraging replies and a hopeful forecast. For four years without a break in service, ever with face forward, he fought a double battle with climate and disease. From others we in the East heard from time to time that it was a hard and losing fight, but never a disheartening word came from him. His letters invariably sounded the "All's well." Never did truer, braver soldier fall on any battlefield than when Bickley received his deathblow while prosecuting the work of the Kingdom at Singapore. When we saw him first in April at the bishops' meeting at Northfield, immediately after his return, his colleagues felt that he was mortally wounded, but even then he would not acknowledge the seriousness of his condition--brave hero to the last.

For twelve years Bishop Bickley and I met each month at New York as members of the Board of Foreign Missions. No one in the group had a clearer insight into the intricate problems constantly arising; none had a better balanced judgment; none a mind that worked with less friction. Honored of all, trusted of all, in the prime of life, with the poise and strength of a well-matured personality, he brought the best he had at fifty-two years of age to the episcopacy and hid it all upon the altar for service. True love has been said to be revealed when one sheds his blood and does not stop to count the drops. Such was the love of Bishop George H. Bickley for Christ and the Church. Pure of heart, with high purpose, always true to his convictions and free from the least suggestion of self seeking, his supreme desire and delight was to know and do the will of Christ.

Omaha, Neb., December 29, 1924.

ing." This he says is a mistake, not in aim but in strategy of the campaign. The Communist campaign against God must be carried out in a "pedagogic way." And that is just what is being formulated at this moment. We have lately a Soviet document showing how this "pedagogic" atheism is to be taken to the peasants: It is being done by Russian Voltaires, scientists with telescopes, microscopes, by intellects as keen and trained as are found anywhere in the Soviet government. It is a complete misstatement and highly improper to say that the Soviet government enjoins separation of Church and State. That statement has been made by prominent churchmen: it should be made no more and cannot be made unless under the cloud of willingness to deceive the people of this country. Atheistic propaganda is a constant stream; anti-religious literature is issued from the official Soviet press. There is toleration, if nothing is said against the Soviet despotism. But the Soviet regime flouts religion, attacks religion, confiscates the churches, turns church buildings over to clubs and shops, and yet we are told that the State does not interfere with the church.

As a matter of fact the "fight on God" is to go on more ruthlessly than ever.

And Terah Died in Haran

A FORGOTTEN truth of the Bible is to be found in the last two verses of Genesis 11. Terah was called to become the Father of the Faithful. He was the first to go adventuring for God on the high quest which has made the name of his son, Abraham, forever glorious. The pilgrimage had gone a long and weary way by the time it reached Haran. Here was the crossroads of the ancient world. The name literally translated means "crossing." Here was the natural place to rest and refit, to inquire as to routes and conditions of safety in the unknown beyond. To-day at Haran may be found the ruins of great basaltic columns, the remains of the ancient temple or fort which graced the busy city. Altogether it was a good place for a temporary stop.

But the octopus of procrastination ensnared him. Maybe the vision grew dim before Terah's aging eyes. Sadly enough the record tells the end of him and of his relinquishment of the place that might have been his. "They went forth from Ur of the Chaldees, to go into the land of Canaan; and they came to Haran and dwelt there." The fatal blunder was to settle down in Haran. Terah mistook the good land of Haran for the better Promised Land of Canaan. Abraham heard the call when it came again, took up the journey, and inherited the promises of God which his father had almost unconsciously forsaken.

Do we need to draw the lesson? Are you in the Haran of the spiritual life, and stopping where you are, or are you in Haran on the way to a life meant for every increasing usefulness and experience, in your personal life and in your church and community?

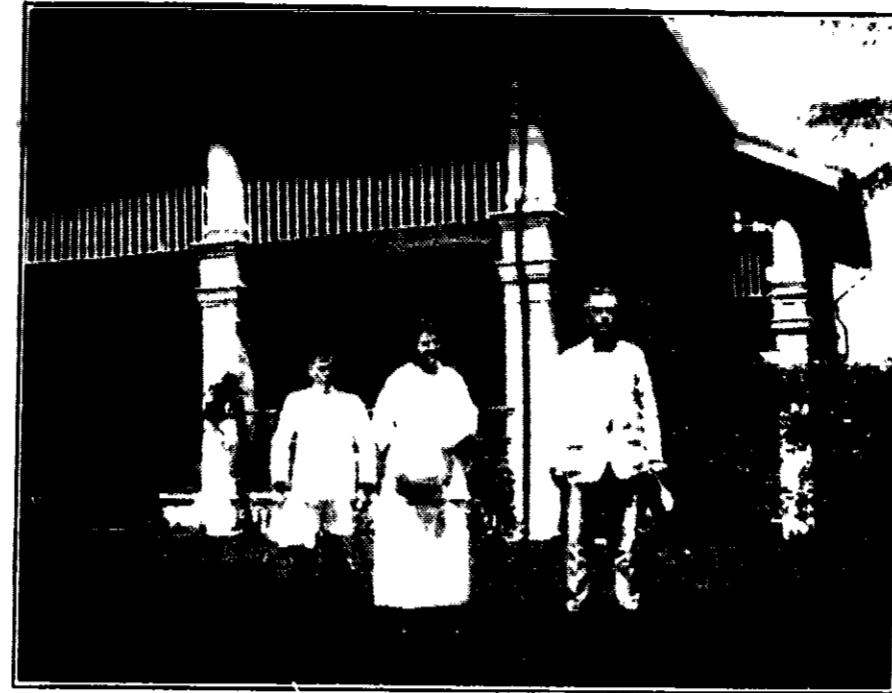
Keep going -- on into the Promised Land. Don't "die in Haran."

A United Methodism Beyond Seas?

IN this country, in the year 1925, the two major Methodisms of this country face an hour of destiny, because this year they decide what is to be their attitude, the one toward the other. The words "A



BISHOP BICKLEY AT SPRINGFIELD
From a snapshot taken by Dr. C. I. Welch, May, 1924, in front of the auditorium in which the General Conference was held.



BISHOP BICKLEY WITH HIS WIFE AND SON AT SINGAPORE
From a photograph taken in 1922 on the grounds of the episcopal residence.

bring them forth and they might be sent where their value would be very great in making possible a reasonably continuous and complete story of the life of this venerable colleague."

Bishop George Harvey Bickley

Bishop George H. Bickley died at the Methodist Episcopal Hospital, Philadelphia, Pa., on Christmas Eve, after a long illness. He was the son of George H. and Hester Ann (Full) Bickley. He was born in Philadelphia, February 25, 1868. He attended the public schools, the University of Pennsylvania (non-graduate) and Drew Seminary from which he was graduated in 1890 in the same class with Yoshu Honda, later bishop of the Japan Methodist Church, and John I. Nuelsen and Herbert Welch, now bishops. His father and grandfather were local preachers, the former being one of the organizers of Central Church, Frankford, and the latter thirty-five years superintendent of the Sunday School of Saint James Church, Olney. His uncle, eldest brother and six cousins, among them Bishop Charles W. Barnes of San Francisco, are Methodist ministers.

George H. Bickley entered Philadelphia Conference in 1890 and spent thirty years on its charges and districts. His appointments were (Fifth Street Church), Pottstown, Wayne, Somerton, Media, (Christ) Philadelphia, Coatesville, (Arch Street) Philadelphia, Union Arch Street, each he served six years, he was placed on the Northwest District. Later he was secretary of the City Missionary Society, and later superintendent of Northwest District, Pa. He was Associate Editor of the Methodist Times. For the Centenary campaign he was the Area secretary. For eight years he was a member of the Board of Foreign Missions. He was chairman of the Bill Sunday campaign in Philadelphia, and in the Centenary campaign he covered a vast territory. There were ten worthy denominational undertakings in the first twenty years in which he was not well remunerated and able to conduct in 1911, 1916, and 1920, he was a member of the General Conference.

The General Conference in 1920 at Des Moines elected Dr. Bickley to the episcopacy and assigned him to residence at Singapore, Straits Settlements. He sailed for his station September 25, 1920. After four months' experience in the work of a difficult and perplexing task he returned to his country early last spring to attend the General Conference. His health had become so shattered that it was impossible to assign him to an Area, and he was accordingly left unassigned, though on the collective list. It was hoped that under proper treatment and favorable climatic conditions he would recover his health. But his trouble was too deep-seated to be readily adjusted. He went from one doctor to another and he did resort to another seeking strength in vain. Increasing

weakness developed in center after center until friends and his tireless and ever cheerful wife realized that it was all in vain. Early in the winter his condition became increasingly alarming and he entered the Methodist Episcopal Hospital November 18, where he died on Christmas eve, at the age of fifty-six years.

He is survived by his wife, the daughter of the late Samuel K. Felton, of Olney, Philadelphia, and four children, Ervin, Mary, George, and Felton. The two eldest are married, and the third was graduated from Wesleyan University last June.

The funeral services of Bishop Bickley were held in Saint James Church, Olney, Philadelphia, last Saturday at 2 p. m. The beautiful stone church was filled with the people of the community who had always known him, his family and his wife's family, the Feltons. His ancestors and hers lie buried in the churchyard hard by. A hundred of his brethren of the Philadelphia Conference filled the choir and led the singing of two of his favorite hymns, "O Zion, haste" and "Servant of God, well done!" The coffin rested in a look of beautiful flowers inside the chancel rail. The bearers were: Dr. C. M. Boswell, the Rev. W. T. Chitty, of Singapore, and the District Superintendents, Drs. Wilson, Henshaw, Burns and Straw. The pastor, Dr. W. C. Colway Tyson, was in general charge of the arrangements.

Bishop Joseph T. Berry conducted the service. Bishop Herbert Welch, of Korea, read the New Testament passages and Bishop A. W. Leonard, of Buffalo, offered prayer. Telegrams were read from Bishops Wilson, McDowell, Anderson, Nicholson, Henderson, Widdow and Burns. The Board of Foreign Missions was represented by one of its secretaries, J. R. Edwards, and by a message from Dr. J. M. North. A caddy from Singapore brought the loving sympathy of the Methodist missionary group.

Dr. S. W. Chitt, of Philadelphia Conference, told of the young George Bickley's decision to be a preacher when a lad of fourteen in this very church of which the speaker was then pastor. The relation between them was like father and son. He observed in him a vivid Christian experience, a deep conviction, wonderful faith in God, and purity of conduct. He was a loving husband to a most loyal wife.

Bishop Leonard expressed his admiration of Bishop Bickley's handsome presence, and his keen and powerful mentality which more than once had given direction to important legislation. He had been most impressed by the way in which he had accepted without a murmur the assignment to the difficult Singapore Area, saying, "I am glad to go; I'm glad I'm going."

Bishop Richardson, who was elected to the episcopacy in the same year as Bishop Bickley (1920), emphasized the purity of

his mind and the clearness of his judgment as displayed in the Board of Foreign Missions. He did not know whether Bishop Bickley was aware of the special perils which the equatorial climate had for a man of his physical make-up. But if he had known this appointment was his death-warrant he would have accepted it just as unflinchingly. He believed that heaven had special work for souls of such faithfulness and loyalty and that the departed had already entered upon a life of everlasting service in the presence of God the Father and Christ his elder Brother.

Bishop Welch, his classmate at Drew Seminary in 1890, called attention to Bishop Bickley's unfulfilling youthfulness of spirit, his joyousness and his courage when the Bishops of Asia met at Singapore in 1922, they perceived the mounds that disease was making, and tried to find relief by a temporary interchange of Areas. But no whimper had come from George Bickley. "God," said Bishop Welch, "has need of youth, high looks for souls of courage and adventure."

"Home is the sailor,
Home from the sea,
And the hunter home
From the hill."

but he is only home for the night, he will soon be faring forth to new undertakings. "God be praised for so good a record here and God be praised for the eternal hope!"

Bishop Berry's address, which was most appropriate to the occasion and theme, will be printed in full in these columns next week.

As Bishop Thomas B. Neely pronounced the benediction the level sun shone in through the great western windows, lighting up the pink and red in the books of roses and glorifying the pile and wasted countenance of the dead, on whom his friends and neighbors looked for the last time. A few minutes later in the churchyard, Bishops Welch, Leonard and Berry read the committal service as the remains were laid to rest beside those of his ancestors.

Swales, Clarence, N. Y.; C. W. Tyler, Lindley, N. Y.; W. H. Edmunds, Friendship, N. Y.; J. M. Henderson, Oakfield, N. Y.; Ernest P. Scott, Union Hill, N. Y.; C. G. McConnell, Elmira, N. Y.; Richard F. Wentz, Tyrone, N. Y.; M. A. Hammond, Troy, N. Y.; Frederick, W. Vogell, Mooers, N. Y.; B. L. Nichols, Turin, N. Y.; W. D. Aubrey, Oriskany Falls, N. Y.; E. Pratt, Fine View, N. Y.; John K. Benton, Clinton, Conn.; J. W. Morgan, Darien, Conn.; Miner Harwood, Bridgeport, Conn.; John M. Jaqueth, High Bridge, N. J.; F. S. Gariss, Mariners Harbor, S. I.; George Whitehead, Tottenville, S. I.; E. J. Hubach, Jersey City, N. J.; B. S. Crowcroft, East Rutherford, N. J.; William H. Fassitt, Andover, N. J.; J. C. Hofer, Stanhope, N. J.; O. M. West, Washington, N. J.; W. J. Vaughan, Yonkers, N. Y.; Samuel S. Cornell, Altoona, Pa., and Walter H. Williams, Houtzdale, Pa.

Individual leadership has passed to new hands. Fred M. Sawyer, director of our flourishing parish at Mayfield, N. Y. Troy Conference, now holds first place, having registered fifty-six new subscriptions. For this distinction he has a formidable contender in W. W. Wilson, New York. Last Conference, whose thriving church at Glen Cove, Long Island, had contributed fifty-four new subscriptions up to Saturday list, when this compilation was completed by the department of circulation. Louis B. Chaloux, pastor of Plymouth Church, Buffalo, N. Y., Genesee Conference, who held first position for a period of five weeks, is third with a list of forty-nine new subscribers.

Many pastors have increased totals hitherto reported, and, in not a few instances, it has been marked. The present standing of those who have filed supplementary returns since the last report is as follows:

Fred M. Sawyer, Mayfield, N. Y., 46; W. W. Wilson, Glen Cove, L. I., 38; R. C. Conroy, Tottenville, S. I., 37; George S. Warner, Stanhope, N. J., 36; M. A. Moody, Green Island, N. Y., 35; Ernest L. Davis, Westfield, N. Y., and Herbert W. Van Henswyk, Lodi, N. Y., 34; Charles B. Hart, Haverhill, Pa., 32; Charles M. Olmstead, Cuba, N. Y., 31; L. P. Barker, Valley Falls, N. Y., 30; Henry H. Mowbray and Harry J. Hoffman, New Haven, Conn., and O. F. Barlow, Westfield, N. Y., 29; Franklin Haley, Mount Hope, N. Y., 28; D. Shepard, Hamburg, N. Y., and Peter Heller, Schuylkill, Pa., 27; G. W. Hines, North River, N. Y., 26; Henry J. Connor, Troy, N. Y., and J. C. Farn, Poughkeepsie, N. Y., 25; W. E. Hartness, Poughkeepsie, N. Y., 24; W. D. Young, Oneonta, N. Y., 23; J. M. Ladd, Valhalla, N. Y., 22; Arthur A. Brown, Albany, N. Y., and F. H. Lewis, Newport, N. Y., 21; F. C. Fricker, Lewisburg, Pa., 20; Washington D. C., 19; Richard R. Butler, Coatsville, Pa., 18; C. C. Caudman, Wilkes Barre, Pa., 17; C. C. Collins, Piquette, Pa., 16; D. D. Dyer, Jr., 15; W. D. Woodhams, Troy, N. Y., 14; J. P. C. Butler, Bethlehem, Pa., 13; H. B. Shuler, Pen Argyl, Pa., 12; W. Galloway, Tyson, Philadelphia, Pa., 11; J. Hill, Conning, N. Y., 10; A. S. Muehler, Street House, Pa., 9; H. Van Swoy, Oneonta, N. Y., 8; W. M. Keen, Cortland, N. Y., 7; E. F. Parnum, Warren, N. Y., 6; A. Miller, Rome, N. Y., 5; Thomas Hugh Caldwell, Roseton, N. Y., and P. G. Spencer, Mendon, N. Y., 4; Charles S. Riggs, Pottsville, Pa., 3; M. J. Terry, Washington, Conn., 2; John W. Gort, Poughkeepsie, Pa., 1; M. J. Terry, Poughkeepsie, Pa., 1; John H. White, Mendon, N. Y., and Sherman Rice, Troy, N. Y., 1; W. J. Saxe, Woodbury, N. J., 1; Alexander M. Schell, Canfield, N. Y., 1; R. C. Conroy, Tottenville, S. I., 1; W. Lane, Erie, Pa., 1; R. C. Conroy, Tottenville, S. I., 1; C. W. Lane, Erie, Pa., 1; Philip S. Warren, Madison, N. J., 1; Hart S. Latta, Deposit, N. Y., 1; Edmund J. Baker, Highland Mills, N. Y., and George T. Rogers, Marquette, Pa., 1; P. G. Spencer, Mendon, N. Y., 1; A. Miller, Rome, N. Y., 1; Thomas Hugh Caldwell, Roseton, Pa., 1; W. A. Hoot, Altoona, N. Y., 1; G. C. Fricker, Lewisburg, Pa., 1; F. H. Lewis, Newport, N. Y., 1; W. W. Wilson, Glen Cove, L. I., 1; H. B. Shuler, Pen Argyl, Pa., 1; Charles T. Verbeck, N. Y., 2; and

Eighty-six forward-looking pastors are contributing to the growth of church

church. New Brunswick, N. J., Earl A. Jolley, 1; Green, N. Y., 1; W. L. Bigler, Orange, N. Y., 1; Donald I. Mackellar, Hudson, Pa., 1; Judson N. Bady, Luzerne, Pa., 1; William Swales, Clarence, N. Y., 1; E. H. Hammond, Lancaster, N. Y., 1; M. H. Holman, Colton, N. Y., 1; W. A. Harris, Afton, N. Y., 1; D. Robinson, Millville, N. Y., 1; William Hall, Mannesburg, N. Y., 1; R. L. Smith, Bedford, N. Y., 1; R. J. Smith, Poughkeepsie, N. Y., 1; G. M. Bunker, Macon, N. Y., 1; George W. Burke, Cortland, N. Y., 1; G. M. Moody, Green Island, N. Y., 1; Mrs. J. H. Duffield, Matti Ridge, N. Y., 1; William H. Ayer, 1; S. G. Bayliffe, N. Y., 1; L. L. McIntire, West, N. Y., 1; W. H. Barringer, Shoshon, W. V., 1; M. W. Baker, Tompkins, N. Y., 1; Anton Beza, West Adirondack, N. Y., 1; J. D. King, Glen Falls, N. Y., 1; M. W. Leonard, Johnstown, N. Y., 1; G. C. Leonard, 1; M. W. Leonard, 1; S. Ann, Watertown, N. Y., 1; M. W. Leonard, 1; W. A. Gardner, Clinton, N. Y., 1; Arthur Moody, Lewisville, N. Y., 1; H. J. Clegg, Fairville, N. Y., 1; M. J. Duffield, 1; N. Y., 1; D. E. Reboon, Marston, N. Y., 1; H. C. Bradshaw, Van, N. Y., 1; S. H. Stokes, Central Square, N. Y., 1; J. J. Latta, Fort Covington, N. Y., 1; P. P. Lumphre, Baltimore, I., 1; William S. Harper, Hazleton, Conn., 1; H. Sawyer, Grace Church, Waterbury, Conn., 1; W. Ralph Oldwick, N. J., 1; S. C. Lewis, Marston, N. Y., 1; Charles Waldron, First Church, Ravenna, N. J., 1; W. C. Brewster, Waldwick, N. J., 1; Austin F. Armstrong, Caldwell, N. J., 1; William H. Fessenden, Andover, N. J., 1; W. C. James, Brydport, N. J., 1; G. L. Lyle, First Church, Brown, N. J., 1; W. Smith, Glenwood, N. Y., 1; W. J. Constock, Stamford, N. Y., 1; A. Walker, Waller, N. Y., 1; H. S. Latta, Deposit, N. Y., 1; Edmund F. Byler, Highland Mills, N. Y., 1; C. C. Conroy, Poughkeepsie, N. Y., 1; M. J. Leonard, Cortland, N. Y., 1; W. J. Constock, Tuckers, N. Y., 1; James McKay, Mt. Vernon, N. Y., 1; Jones, Luman, Blombeck, N. Y., 1; W. J. Redway, Sharon, Conn., 1; John P. McCurdy, Sandy Hook, Pa., 1; Joseph F. Brownson, Dunsmuir, Pa., 1; George W. McPherson, Gordon, Pa., 1; George P. Beards, Milton, Pa., 1; Raymond A. Zimmerman, Snydertown, Pa., and Albert O. D. Washington, Grove, Md.

That a post-graduate course in salesmanship, or a novel program for an effective canvass, is essential to winning new subscribers for THE CHRISTIAN ADVOCATE is frowned upon by Dr. W. W. Wilson, who has a list of eighty-three Advocate subscribers in his parish at Glen Cove, Long Island. In commenting upon the simple method he follows, Doctor Wilson says:

"I find all that is needful is to call attention to the fact that THE CHRISTIAN ADVOCATE is one of the best church papers published, and is so acknowledged by the members of other churches who read it, and that it contains sufficient religious and world news to occupy one's spare moments for a week—all for less than a cent a day, or five cents per week or \$2.50 per year. In most instances, when so presented, the persons approached take it. When seeking renewals, I have only to say, 'I am sure you have enjoyed THE CHRISTIAN ADVOCATE in your home during the year.' If they agree, I at once venture 'Of course you desire it continued.' And in most instances they do."

Doctor Wilson's observation is that the public appeal is not nearly so productive as a personal solicitation. "As a matter of fact," says Doctor Wilson, "I do more over the phone than in many other ways. When I find persons becoming interested in the church, I secure their subscription to THE CHRISTIAN ADVOCATE that they may become more so. It is a pleasure and a delight to push the canvass for such a paper."

The Rev. Henry H. Mowbray, pastor of Saint Andrew's Church, New Haven, Conn., is credited with an outstanding piece of constructive work in the present campaign. He is, among the interested pastors who have reported increases better than 100 per cent.

The Urge of It
By LILLY RYDER CRACEY

It was Thursday night before Christmas, 1924, in a beautiful drawing room overlooking Central Park, South, where the lights of the park twinkled far to the north, that Stanley Jones of India talked about Ghandi and Tagore, and told how he had sat with Ghandi by hours talking of the things of deepest interest to both, and how the Indian leader, though strong in his Hindu belief, wanted his people to be Christlike in actions and spirit.

From national leader to outcaste, there is a leaping toward Christ; and to bestow highest praise that is best understood in India now, is to say of a man—"He has the spirit of Jesus Christ," said Stanley Jones, as he pictured with impassioned voice India's need of Christ.

It was the Saturday night following, that the writer was rushed to the radio to hear

the wit of Rabbi Wise at the dinner of the Pennsylvania Society—but when the radio was reached Rabbi Wise had passed beyond the humorous, and was delivering to the company of fashionable diners an address vibrant with the theme, "Jesus Christ," exclaiming, "Why should I not talk of Christ-mas and of Jesus, and make an appeal to all to have His Spirit, for am I not one of His own people?" With impassioned voice and patriotic fervor, he too made a close-up with these words, "America needs most of all Jesus Christ!"

The next morning was Sunday. The chimes played in a great church after the hymn, "O Little Town of Bethlehem," had been sung by the choir screened by Christmas greens, and by the people, where the minister's final words, as he looked from elevated pulpit over his more than crowded church, were, "Let the Babe of Bethlehem dwell in all your hearts!"

After the service, one's hastened steps in the cold day were checked as a voice of another nation speaking, said, "O! Lady! I saw you in church. Is that your church? I go there sometimes. Wasn't that a beautiful service?"

The little woman who spoke was thinly clad. Her hands, gloveless, were purple from the cold. She had for a home a room on Second Avenue. She had to burst out to someone with the joy and cheer that Dr. Fosdick's sermon had caused to overflow heart and soul.

Her questions having been answered, she herself was asked from what part of the world she had come to America.

"Persia was my old home," she replied, adding with pathos, "but there's not much left of my people now."

At the last crossing where the strangers parted the Persian's hand was clasped. The Persian said to the American: "Ah! It does not matter what country one belongs to, does it? America? Persia? All are one in Jesus Christ!"

It seemed as if at every turn, as Christmas week was being ushered in, was felt the urge, *Jesus Christ! for all the world!*

Dickinson College Memorabilia

President James H. Morgan of Dickinson College, Carlisle, Pa., has issued a call for printed and manuscript materials concerning the history of the institution. In The Dickinson Almanac he says:

"Some years since I secured the minutes of the trustees of the College from 1781 to 1821. A few months before her death the daughter of a graduate of eighty years ago sent me two old catalogues among her father's papers, catalogues for the years 1811 and 1812. The daughter of Robert Lumber-ton sent me a commencement program of her father's class of 1813. A resident of Carlisle some years since sent to the college president the original letters of President Nesbit to the trustees in Carlisle on his arrival in Philadelphia from Scotland in June, 1785.

"These things show what might be done on a much larger scale. In many old collections of copies of our early catalogues, programs of commencement, and other exercises, letters from and to those closely connected with the earlier life of the college, and countless other material of interest to us here as the basis for collecting our rich history.

"Of especial value would be papers on the very early life of the college, catalogues especially and letters respecting the life of the college. From 1835 to date we have a fairly good file of catalogues, lacking a few numbers, 1840, 1848, 1849, 1850, 1851, 1852, 1853, 1856, 1867. Fortunately we have copies of the others, but only one of each. We should have duplicate copies of them all, for they are too precious to be liable to loss by accident to our lone copy, and the nine copies for the nine years lacking are sadly needed.

"Early volumes of the Microcosm and Dickinsonian are lacking in some cases and incomplete in others. These are in the garrets or cellars of some of our older alumni or their children. A casual search would

Through the Garden of Eden

By Bishop George H. Bickley

Traveling in middle Java recently I was informed that I was going through the Garden of Eden. It does not require a vivid imagination to accept this statement. As the train climbs the mountain range the view of the hill-sides and valleys, where the rice "stands dressed in living green," presents a scene of beauty seldom surpassed. Indeed, one resident maintains that this is the site of the Garden of Eden, because he has found a tree with the names of Adam and Eve cut into the bark! Multitudes of the little children of this race have not yet reached the consciousness of the need for the fig leaf as a method of personal adornment. Yet in the midst of this beauty of nature are found vice, squalor, ignorance and superstition which make the heart sick.

The Dutch Indies have an area fifty-eight times that of the governing country, Holland. Java, with an area of 50,600 square miles, has a population of thirty-four millions, and is the most densely populated area of its size in the world. Its population has increased four-fold since 1850, though the mortality among infants is exceedingly high.

The inhabitants are Malays, Javanese, Sundanese and other kindred peoples. Chinese in limited numbers have been there for several centuries. Hollanders are the ruling class. The Javanese have the gentlest disposition and are by far the most graceful of these peoples.

This country has had a succession of religions. First came those of India, Brahmanism followed by Buddhism. Islam was preached probably about the thirteenth century by Persian and Arabian merchants. Today these native Malay peoples are practically all Mohammedans. They have a bitter pride in their race and religion. They resent the presence of the conquering race. The fanaticism of Islam teaches them that these are their inferiors.

A very impressive spectacle of the former strength of Buddhism in this island is shown at Boro-Budur, the temple of the thousand Buddhas. Here on a plateau about ten miles wide, in sight of volcanic mountains over 9,000 feet in height, stand the remains of this remarkable shrine, still in a good state of preservation. The temple is built, not upon a hill but around it, the hill forming the core of the structure, being enclosed by a series of sculptured terraces or galleries. Like the Temple of Heaven at Peking it is entirely open to the sky. There are nine stages or galleries built around the huge core of earth. From the first gallery upward the sustaining walls are covered with bas-reliefs illustrating various episodes in the life of Buddha. Each side of the structure measures 531 feet in length at the base and the carvings, if set on end, would measure considerably over two miles in length. It was built presumably in the eighth or ninth century, without aid of lime or cement, the stones being solidly mortised together.

It is indeed an impressive sight to see this old temple in solitary grandeur. Gone are the crowds of worshipers, departed the civilization which built it. In its place came the fierce conquest of Islam, with its degradation of woman, its awful fatalism, its prophet with an immoral life and a message of a sensual heaven.

Into this atmosphere have now come the missionaries of the Methodist Episcopal Church. The evident, crying need of these crowds of people makes one's heart ache. To reach them is undoubtedly difficult. To renounce Mohammedanism makes a man a traitor in the eyes of his own people, so closely are religion and national feeling united. We have here also work among the Chinese, who are always eager for an education and who may be reached through our schools and re-

the first gallery upward the sustaining walls are covered with bas-reliefs illustrating various episodes in the life of Buddha. Each side of the structure measures 531 feet in length at the base and the carvings, if set on end, would measure considerably over two miles in length. It was built presumably in the eighth or ninth century, without aid of lime or cement, the stones being solidly mortised together.

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ceive the message of the highest wisdom while seeking the knowledge of earthly things.

The Reformed Church of Holland is here, but its work is mostly among the Europeans. The Salvation Army, subsidized by the Dutch government, is carrying on its own work among the Dutch people, the army, and through orphanages and leprosariums, but is doing little for the natives.

We have opened stations at the western end of the island, also in mid-Java and at the far east. These are only outposts. The field waits to be occupied.

At Tjisoroeca we have in successful operation our first hospital in this field. Three others are planned at other points in this vast island world, one in Borneo and two in Sumatra. This type of medical work has the hearty approval of the Dutch government and offers a way of approach to the native peoples who do not want to be disturbed in their religious observances, but who are not impervious to kindness.

At the session of the Netherlands Indies Mission Conference held early in March we were distressed to find that the program, carefully planned for occupying this field with schools and hospitals and churches, must be held up because the Centenary expectations had not been met. If only those who opposed this great forward movement and those who are indifferent to the Lord's command to "go into all the world" could see the need of these fields they would have a change of heart and with it, we hope, a corresponding enlargement of the heart.

Singapore, March 31, 1921.

Singapore, March 31, 1921.

of the heart.
conservation and advance of the
Episcopal Church was convened by Bishop
Thomas Nicholson, chairman, at 9:30 A. M.,
Tuesday, May 3, at the Methodist Book Con-
cern, 740 Rush Street, Chicago, Ill. Five
sessions were held, the evening session the
first day being at the Hotel LaSalle and pre-
sided over by Bishop F. D. Leete, president of
the Council of Boards of Benevolence.

In his report as corresponding secretary,
Dr. R. J. Wade emphasized the necessity of
securing "The return of a genuine feeling of
responsibility for Centenary education and
collection of pledges upon the part of each
connectional officer, individual pastor, church
and layman." He further called attention to
the fact that today from every quarter comes
the word of cheer, of hope, of determination,
of ultimate victory, and pointed out that pass-
ing through the most dangerous period of
financial readjustment our people everywhere
have been loyal and devoted. Dr. Wade re-
ported upon the relationship of the Epworth
League to the Committee on Conservation and
Advance, which status was determined by the
Administrative Committee of the Council of
Boards of Benevolence at Chicago, January
21, 1921, as follows:

Resolved, That acting under the authorization con-
ferred by the Committee on Conservation and Advance
and the Council of Boards of Benevolence, authority
be granted to issue Centenary vouchers for dues,
special gifts and anniversary day offerings of the
Epworth League to be applied on the administrative
and promotional budget of the Board of Epworth
League, it being understood that this is in the
nature of an additional apportionment or amount
above the previous Centenary subscriptions of Church
and League.

Considerable progress has been made in
correlating a program of institutes held by
different boards and organizations in the
Church and the following action was taken
with reference to Methodist participation in
financing the Federal Council of Churches of
Christ in America:

The committee finds itself divided upon the ques-
tion of the power to make an allocation of funds
which might be interpreted as an appropriation, and

653

"We therefore respectfully plead that, not
what we have earned since then, what we own
today, and what we by progress, by conduct,
by industry, by thrift, by encouragement, by
loyalty, and by patriotism deserve in the
future, shall be taken as your guide in fixing
our status in the New Constitution.

"In conclusion we quote from the Picayune,
an expression which may be found in its col-
umns of January 1914:

"We therefore respectfully plead that, not what we have earned since then, what we own today, and what we by progress, by conduct, by industry, by thrift, by encouragement, by loyalty, and by patriotism deserve in the future, shall be taken as your guide in fixing our status in the New Constitution.

"In conclusion we quote from the Picayune, an expression which may be found in its columns of January, 1914:

"And the Constitution, which is back of all other laws, is a declaration of the principles upon which all other laws are based and by which they are limited. The Constitution, which was made in the beginning of this republic by a convention representing the people of all the States and was afterward ratified by the people through their State legislatures, establishes principles upon which are guaranteed the equal rights of all citizens, without distinction of persons or classes, under the protection of the coordinate and distributed powers delegated to public officials chosen by the people under specific regulation. The enjoyment of life, liberty and property are guaranteed to all by the Constitution, and can only be forfeited after specific violations of the law, and they can only be legally taken after each case has been examined and adjudged in court.

"Finally, Mr. Chairman and Gentlemen of the Committee, we base our plea upon the justice of it. We would remind ourselves that the test of character comes not in granting rights and privileges and immunities to those who are socially, politically, financially, equal or superior, for the superior will force their consideration, and among the equals it may

THE CHRISTIAN ADVOCATE

s for Race Equality

was the leader and spokesman of a delegation a committee of the State Constitutional Com- and made this plea for equal political rights:

telligence in the rank and file of our group life.

"6. We base our plea upon our aggregate wealth. We have been operating as many as 58,160 farms with an acreage of 2,348,048 acres, 1,466,607 of which have been improved farm lands producing crops worth over \$150,000,000 annually.

"That the reported value of the farms of 1900 was \$56,523,741. That the value of the farms in 1900 was \$16,094,175; the value of the managed farms \$689,427 and the value of the tenanted farms \$30,340,239.

"That the value of our real estate, not in farms, has been estimated at \$20,000,000, and our other properties such as household effects, vehicles, live stock, garden truck, and farm implements and equipments and personal effects valued at more than two hundred and fifty million dollars for a population of over 700,000 people.

"That the aggregate value of all kinds of properties owned by us in the State is thus shown to be over \$286,000,000 which divided by our number gives a per capita for the race of over \$40, without including the valuable interests held by them in the 40 millions of dollars of farms managed and tenanted by us and not including the cash value, the surrender value, the negotiable value of the death or casualty value of policies held by us in

BISHOP GEORGE H. BICKLEY

This distinguished servant of the Church has yielded to the disease which began to sap his remarkable vigor at Singapore and made it necessary for the General Conference at Springfield to grant him relief from active service in the hope that his health might be restored. The best of medical and hospital attention failed, and on Christmas Eve, in the Methodist Episcopal Hospital at Philadelphia, he died.

George Harvey Bickley was born in Philadelphia almost fifty-seven years ago, of a Methodist family which has given twelve ministers, itinerant and local, to the Church. He was educated in the Philadelphia schools, Drew Theological Seminary and the University of Pennsylvania, where he took a special course in sociology. He entered the Philadelphia Conference in 1890 and gave thirty years to the pastorate and district administration. He was a member of the Boards of Home and Foreign Missions in which he took a keen and devoted interest. He was a delegate to the General Conference of 1912, 1916 and 1920. At Des Moines, along with his cousin, Bishop Charles W. Burns, and fifteen others, he was elected a general superintendent. At that time he was a splendid specimen of physical manhood and had commended himself for his balance, adminis-



trative ability and religious earnestness. He was assigned to reside at Singapore and administer in South-eastern Asia. He took up the very difficult task bravely and hopefully. But the fatal disease developed, and only a shadow of the man elected in 1920 returned to the General Conference of 1924. The gracious, faithful spirit has now been released from the house of clay.

TRIBUTE BY DR. FRANK MASON NORTH

The serious illness of Bishop Bickley has shadowed the heart of the Church during these opening months of the new quadrennium. The hope and freedom from death might bring him back

to his full health and permit his continued service for the Church to which he had dedicated his life was widespread. That hope fails. The service for which the Church craved his mature powers will not be in the scenes familiar to us. That service belongs to the world unseen.

George H. Bickley served the Church and through it the world in ways which, lacking in certain surface demonstrations which often determine the appraisal of both character and conduct, were most significant in reach and force. His influence in the fellowship of the Philadelphia Conference and among the varied interests, whether as pastor, district superintendent or Area secretary, was exercised in steady currents of power which reached far and wide throughout that portion of our Church. The wider range of that influence was registered in the general councils of the Church and in the units of its organized work. Long before he was brought into episcopal leadership, men had learned to trust his judgment, finding that his "strength" was in "quiet and confidence." Those who shared with him in the deliberations of the committees of the General Conference and knew him in his unflinching devotion to the Church in the group work of the Boards with which he was connected will need no reminder that in him the Church has had one of its potent personalities. His thought and judgment have become permanent in some of the important legislation of the Church.

The assignment of Bishop Bickley, on his election to the episcopacy by the General Conference at Des Moines, to residence in Singapore was welcomed heartily by those who had special relation to missionary administration. His long familiarity with the ideals and procedure of the Board of Foreign Missions warranted the expectation that on the field he would find opportunity for a more important service than he had before rendered. He accepted the appointment and to the best of his ability met the trying responsibilities involved in a peculiarly difficult administration. A program of educational missions in the colonial fields of governments other than our own presents difficulties which only those close to its administration can understand. When on his return after nearly four years of residence in the tropics the failure of his health was perceived, our concern for him was very deep. His patience under the unaccustomed burdens awakened the profoundest sympathy of his comrades in service. The Church will count the character of Bishop Bickley as one of its indestructible assets. His unflinching faith lives in the courage and devotion of those whom he influenced. His consecrated life places him among those whose memory the Church will not let die. In these days of bereavement she who shared his life and with him bore its burdens and won its victories will be assured of the profound sympathy of his fellow workers in the great enterprise of a service to the world.

TRIBUTE BY DR. J. R. EDWARDS

Prior to his election as bishop, by the General Conference at Des

Moines, in May, 1920, Bishop George H. Bickley served successfully as pastor and as district superintendent in the Philadelphia Conference and as Area secretary of the Philadelphia Area.

He held a leading place in the ranks of his Conference. Since the year of his first service in General Conference, 1912, he has been a useful member of the Board of Foreign Missions.

The General Conference at Des Moines commissioned him to preside over the interests of the Methodist Episcopal Church in the Singapore Area. The work of this field is very diversified and presents many difficult problems, particularly in its educational activities.

The bishop served the Singapore Area throughout the quadrennium, 1920-1924. He remained continuously on the field, even though inroads were made upon his physical strength which would have challenged a man of average spirit to relinquish his duties in the interest of his health. It was not known to the Church or to any but his most intimate friends that the disease which has recently terminated the life of Bishop Bickley had begun its work upon him prior to his sailing for Singapore.

Let us see in Bishop Bickley's career the life of a soldier. He volunteered at an early age for the ministry of the gospel in the ranks of Methodism and served under orders from one post to another, as the Church promoted him, honored him and used him. The soldier spirit which stood valiantly against evil, organized and unorganized, throughout his pulpit ministry in this country was expressed also in his service on the foreign field as a bishop. Courage and tenacity marked his determination to accept assignment and to continue in that assignment to the end of the quadrennium, even at great risk and under unusual discomforts.

He fought a good fight, he finished his course, he kept the faith.

January 1, 1925

nual Conference over which the new bishop for the Fukien Area, Wallace E. Brown, presided.

Probably never in the seventy and more years of missionary work in Fukien have so many auspicious events helped to make the annual gatherings memorable. There was a class of ten entering Conference on trial, twelve came into full membership of whom ten were ordained deacons. In addition, six were ordained elders.

The Conference members were entertained in the newly constructed dormitory of the Ming-ngie Middle School. On one day Bishop Brown dedicated the fine new building of the Woman's Foreign Missionary Society school for girls. That same afternoon he laid the corner-stone of what will be one of the finest hospitals for women in all of China, the one to be conducted by Dr. Li Bi Cu.

Less than sixty years ago the first preacher to go to Futsing was stoned and nearly killed. The mud walls of the first church stand as ruins opposite the fine stone building where hundreds gathered for the various Conference sessions. The spirit of that early martyr-heart must have thrilled as he looked down upon the church where the country magistrate and other officials sat upon the platform giving a hearty welcome to the people called Methodists. His spirit must have exclaimed what most of the visitors felt: "What hath God wrought!"

MRS. T. I. McRAE—A TRIBUTE

Ella Rebecca Hays, daughter of the late Richard and Mariah Greene Hays, was born at Newport, Ohio, December 18, 1854, and passed away to be with God from the parsonage at Belmont, Ohio, November 30, 1924. She was educated in the public schools and the Newport select school, after which she took a course in painting. Some of her work has been very much admired.

She was converted in early girlhood, and joined the Church under the pastorate of the Rev. J. A. Deane. She soon showed evidences of talents of high order and displayed a genius in her church work. She worked out and had adopted a financial plan far in advance of its day, and by it her church gained notoriety for its prompt and liberal giving.

She was married to the Rev. T. I. McRae, of the North-East Ohio Conference, on August 23, 1887. For thirty-seven years she was the joy of the parsonage home and an inspiration to every congregation they served. She was always popular and especially with the young people. She organized a Junior League in almost every church they served and was unusually successful in training the young for church activities. She frequently filled the pulpit in her own church to the great pleasure of the people and by invitation many times in sister churches. She was a public speaker of unusual merit. For many years she was a regular correspondent of literary and religious journals and temperance publications.

She was interested in all reform movements and worked with enthusiasm in the Woman's Christian Temperance Union. No more than she when

People Are Doing

es but, more marvelous still, the thinking of India is Christward.

Much the same thing is seen in China. Hutchinson devotes three chapters to a discussion of these topics, "If Marco Polo Should Come Back," "Saved by Its Students," and "A Land of Fermenting Minds." The thing that impresses him is the fact that the civilization of China has been determined in the past and is being determined for the future not by military or political power but by the power and quality of mind. If the mind of China shall become Christian, the future of the nation in peace and security is assured.

China's Real Revolution Saved in 1919 by Students

Throughout the long history of China the scholar has been held in the highest esteem. "With the advent of the West in China, early in the last century, the old order began to pass" (p. 24, 25). It came to be admitted in China "that a new type of mind was needed to cope with this aggressive invader. Out of this discovery came the schools based on Western models; the flight of students overseas; the new system of national education" (p. 25).

"The political revolution of 1911 really ushered in another period when the scholar lost his supremacy"

A Message to the Churches

To the Churches of America—Greetings

THE Federal Council of the Churches of Christ in America, assembled in its fifth quadrennial meeting, sends to the Churches a message of fellowship.

Fellowship in the Church

Fellowship with God

We call upon our Churches to proclaim with fresh faith the unshakable conviction that only in a divine fellowship can the need for human fellowship be met. "Our fellowship is with God and with his Son, Jesus Christ." Apart from this we shall seek in vain for real solutions to any problem. The fullest fellowship between man and man requires fellowship with God in Christ. This is our basic need. And this brings us to the fundamental work of the Church—evangelism. We note with gratification the cooperation of the Churches in this service, the concerted appeal to men to follow Christ and ally themselves with his Church, the joining of denominations in the Federal Council in simultaneous and united endeavors. We commend yet closer cooperation in order that the voices of all the Churches may be lifted up in one common summons to men to turn to God.

Fellowship in Human Relations

The issue of true fellowship with God our Father is fellowship with all his children. There is no more searching lest of the extent to which our civilization is truly Christian than the measure to which fellowship has come to prevail in all the relations of men with one another. The fellowship to which Christ calls us is not for parts of life but for all of it.

(p. 25). To be sure, it was China's new mind that brought about the revolution, but China thereafter made the mistake of turning from the leadership of the scholar to that of the soldier. Then came the militaristic governors and adventurers and the giving away or ceding corruptly of China's resources to other nations, notably to Japan.

The Student Strike in May, 1919

Hutchinson tells the story of the student strike and the subsequent boycott upon foreign goods and points out "three things that it accomplished of far-reaching importance" (p. 33). (1) "For one thing, it stopped the national looting." (2) "Again, the Student Movement focused public attention on national affairs." (3) "Finally, the movement brought the student back to his old position of leadership."

Epworth Leaguers will be thrilled with the thought that it was the Christian missionary, both directly and indirectly, who brought the new education which is so fundamental to China's future.

"To-day when a thinking Chinese points to a modern school and says, 'That is the place from which will come China's saviours,' the Christian who has had something to do with first sending that type of education across the Pacific will see more clearly what his gift, directly and indirectly, has meant" (p. 37).

Itinerating Across the Equator

By Bishop George H. Bickley

The voyage from Singapore to South Sumatra takes the traveler across the equator. Passing for the first time from the northern hemisphere is a matter of eager anticipation for the traveler. Of course it can be safely done without pulling up that imaginary line. It brings to mind the school-boy's definition, namely, "The equator is a menagerie lion, which goes round the center of the earth from east to west once every twenty-four hours." As we passed during the night we fortunately did not disturb the beast.

Ten miles south of Singapore we passed one of the Dutch East Indies. Holland has in this part of the world a great island empire, with a territory and population several score times that of the snug little kingdom of Queen Wilhelmina.

The trip through these islands, some small while others are as large as some of the States of our Union, is one of beauty and interest. Writing as I am from the deck of a comfortable steamship, on a clear day, with a pleasant breeze blowing, it needs the sight of the coconut palms along the shores to recall that we are in the tropics, thirteen thousand miles away from the old home.

Were the Singapore Area laid upon the map of the United States it would reach from Florida to Maine and west as far as Omaha. Our missions widely distributed can be reached only by steamships, of which fortunately there are many, with very good service.

South of Sumatra lies the island of Banka, with a population of 150,000, among whom there is now not one Christian missionary. Here is one of the pathetic points of our work. Six years ago work was begun here. A congregation of Chinese was gathered, a church was partly built, when the sickness of the missionary necessitated his going home on furlough. For three years the church has stood uncompleted. At intervals inquiries come from the faithful remnant there, "When are you going to send us a preacher." As our ship made a brief stop there, I could not but feel that some church should come there soon.

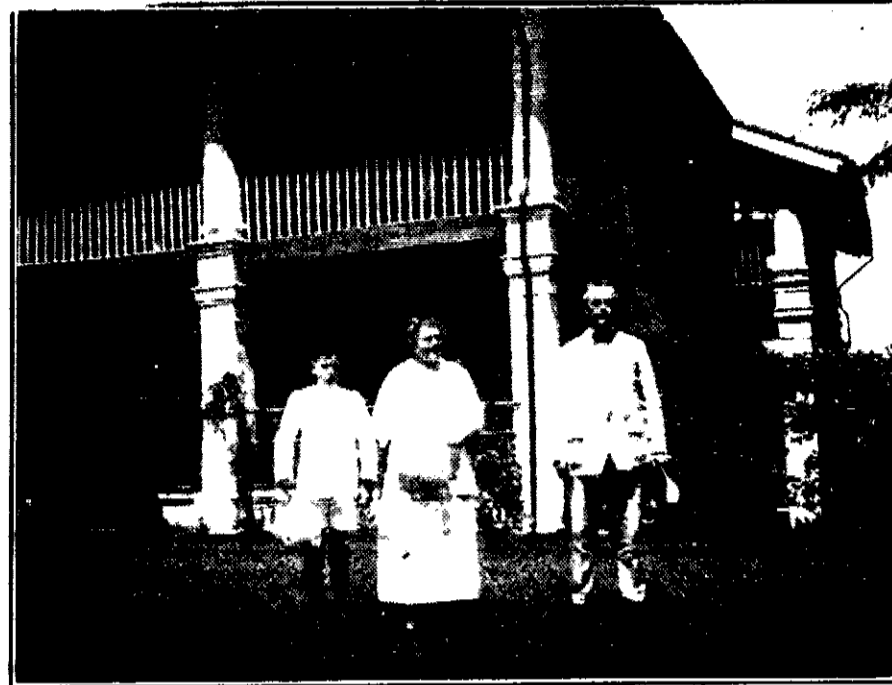
Our destination was Palembang, in the great island of Sumatra. This is an ancient city whose kings before the time of Mohammed were rulers of all these islands. It has a population of 60,000, of whom eighty are Europeans. It is now a Moslem stronghold, but there are also about 10,000 Chinese here, who welcome our coming. It is marvelous how the Chinese are spreading all over this tropical region. They may come as coolies, but it is not long before they are leading in enterprise and wealth. This section is in a transition period. Coal in excellent quality is being dug near-by. Oil and hard woods in abundance assure a prosperous future. Houses are now being erected for 100 more Europeans.

Ours is the only Christian mission among these thousands. Work of a heroic type is being done here. I am glad the earnest pastor and his cultured wife are now decently housed. I would be ashamed to let our Meth-



BISHOP BICKLEY AND FAMILY AT HOME IN SINGAPORE.

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BISHOP BICKLEY AND FAMILY AT HOME IN SINGAPORE

odist people at home see the conditions under which they have existed before this year.

In a section of the city which is anything but inviting we have a two-story frame building which is used for the school, church and Y. M. C. A. The school, which is self-supporting, has an enrollment of over 100. One of the teachers is a converted Mohammedan young man, who came of the "hadji" class and forty of the pupils are Malays, a rather unusual thing. I addressed here an audience of eighty-five Chinese and Malays, two interpreters being necessary to get the speech across. On the second floor meets our Y. M. C. A. with nearly 200 members. Many of these are not Christian men, but it is creating an atmosphere favorable to our work.

In this city of 60,000 there is one doctor. It is utterly impossible for him to answer even urgent calls. The suffering which needs relief is beyond description. Here is an opening for a hospital. We had an interview with the mayor on this subject and found him friendly. The municipality will give us the ground. The general government will donate 75 per cent of the cost of construction and maintenance. The church must supply the doctor and the nurse. We need \$10,000 to begin this project at once. With an advantageous exchange that sum will net us 25,000 guilders, which would secure us a subsidy of 75,000 guilders, which would make possible the initial buildings. Is there not some one at home who will place that amount in my hands and have the privilege of opening this work of healing and name the hospital as a memorial?

On my return trip there are fifty white-turbaned Moslems setting out for a pilgrimage to Mecca. This white turban is worn only by the hadjis. It will cost them 1,000 guilders each. When the hour of prayer comes, they spread out their prayer carpet and without thought of the comments of on-lookers illustrate themselves on the deck. There is question as to the truth of their religion, but there is no question as to their devotion to that faith. In some ways they set us an example.

February 7, 1921

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In some ways they set us an example. is no question as to their devotion to that faith. tion as to the truth of their religion, but there state themselves on the deck. There is ques- thought of the comments of us onlookers pres- spread out their prayer-carpets and without each. When the hour of prayer comes, they the message at will cost them 1,000 rublers. things to be and things to know and read. My mother has met in every climate and under every flag, one readily agrees that a sine qua non of a missionary mother's equipment is indeed, an orderly mind.

But even so, her hands may be a bit freer than those of a pastor's wife in the home land through the ease of obtaining servants, though the supervision of them may tax the brain and move more than the work of the hands would have done.

"WHEN DOES YOUR HUSBAND BEAT YOU?" Whatever the missionary mother contributes to the organized activities of the mission, her own home is her most effective missionary work. It is a perpetual sermon on a fundamental truth of Christianity--a harmonious family life on whose altar love is enshrined and in which woman has her rightful place.

Two native women called one day upon an American missionary mother, who had but lately settled in a new station where foreigners were unknown. After passing the time of day and exhausting all the topics of common interest, it was evident that they had still something on their minds which they were eager to express. Finally one of them came out with the question, "When does your husband beat you?"

Upon being assured that no such ceremony entered into the program of this home they rose to leave, obviously much impressed and ascribing this unthought condition to the peculiarity of foreign custom.

"We have listened at all hours of the day and could hear nothing, so we thought we would ask," they explained as they passed out of the door.

It was not until a native Christian home was established in their midst that they made the necessary connection between a religion of love and a chivalrous husband.

The first intimate contact of the missionary mother with the people is quite often through her relation to her servants. She must at once assume the direction of what, compared with our simple ways of help-help, is a complex organization. One newly arrived missionary housekeeper began with a cook who had never seen a cook stove, table, soap, white flour, sugar, butter, milk, lard or coffee, a situation complicated by ignorance of each other's language.

As if managing a house and rearing a family under conditions which tax resourcefulness, patience, strength, grit and religion to the limit were not enough, nearly all missionary mothers have an official missionary job. During the past winter one of them superintended a school for boys and nursed her own little daughter through typhoid fever, while her husband was absent for weeks attending to the duties of his office.

These missionary mothers teach, do hospital work, teach baby hygiene to mothers, train Bible women, run rescue homes, supervise native industries to save widows from the life

IN SINGAPORE



husband was absent for weeks attending to the duties of his office.

These missionary mothers teach, do hospital work, teach baby hygiene to mothers, train P. M. women, run rescue homes, supervise native industries to save widows from the life of the street, prepare Christian literature in the vernacular, organize orphanages and even attend women at child-birth where there is no doctor. And they live to tell the tale.



Indiana Conference. The Rev. H. H. Hare, who has been assistant at First Church during the past two years, has been appointed to the Wesley Foundation in connection with the State University at Madison, Wisconsin.

The Rev. Charles Seabury Robertson, pastor of Remus Point, N. Y., has had a very useful and successful year. He has not only built up the church at the home appointment but has revived Union Church at Maple Springs. He has reopened three other churches in the neighborhood which had been closed. As a result of this constructive work he has received scores of new members and on a recent Sunday he baptized ninety persons.

Bishop Ernest Lynn Waldorf will give the commencement address at Oklahoma City College on Friday evening, June 10. Dean W. A. Goodell, who has spent the past year in graduate work at Yale University, is to preach the baccalaureate sermon on June 5. The campaign which the college is now undertaking to raise \$1,500,000 will end at midnight of Wednesday, June 8, and will be one of the special features of commencement week.

Dr. Robert Basil Stansell, pastor of Grand Avenue Methodist Episcopal Church, Milwaukee, Wis., is to preach the baccalaureate sermon Sunday, June 5, at the Milwaukee State Normal. He also preaches before the religious associations of Lawrence College at Appleton, Wis., Sunday morning at 10:30, June 12. Dr. Stansell has been preaching to capacity audiences in this historic church, which is the oldest Protestant organization in Milwaukee.

The Rev. E. C. Bass, of Providence, R. I., puts in a claim for the Rev. George G. Rice, D.D., of Council Bluffs, Ia., as the oldest living graduate of an American college. He took his A. B. at the University of Vermont in 1845 and was 101 years old on the 22d of last September. He was thus over five years the senior of the late Dr. A. B. Hyde of the class of 1846 in Wesleyan University, who was thought to have been the oldest college graduate at the time of his decease.

The pastors of Saint Mark's Church, Detroit, William L. Stidger and O. R. Gratton, have had the unique experience of receiving 602 members during the year ending on Easter Sunday. This church is accorded the leadership of all the churches of Detroit in this respect. It is the rule of this Methodist church that all who join its fellowship, whether by profession of faith, church letter, or probation, are required to kneel at the altar of the church upon their reception.

Dr. Allan MacRossie of New York has been appointed by Bishop Berry to the deanship of the Ocean Grove Summer Bible School. Inasmuch as the appointee is the official representative of the Board of Education on the Commission of Conference Studies, this designation seems to be peculiarly appropriate. It is expected by those promoting the Ocean Grove School, that it will presently become

For immediate release.....

BISHOP GEORGE H. BICKLEY

By Rev. Frank Mason North

The serious illness of Bishop Bickley has shadowed the heart of the Church during these opening months of a new quadrennium. The hope that quiet, rest and freedom from responsibility might bring him back to his full health and permit his continued service for the Church to which he had dedicated his life was widespread. That hope fails. The service for which the Church craved his mature powers will not be in the scenes familiar to us. That service belongs to the world unseen.

George H. Bickley served the Church and through it the world in ways which, lacking in certain surface demonstrations which often determine the appraisal of both character and conduct were most significant in reach and force. His influence in the fellowship of the Philadelphia Conference and among the varied interests which as pastor, district superintendent and area secretary was exercised in steady currents of power which reached far and wide throughout that portion of our Church. The wider range of that influence was registered in the general councils of the Church and in the units of its organized work. Long before he was brought into episcopal leadership men had learned to trust his judgment, finding that this "strength" was in quiet and confidence. Those who shared with him in the deliberations of the committees of the General Conference and knew him in his unflinching devotion to the Church in the group work of the Boards with which he was connected will need no reminder that in him the Church has had one of its potent personalities. His thought and judgment have become permanent in some of the important

legislation of the Church.

The assignment of Bishop Bickley, on his election to the episcopacy by the General Conference at Des Moines, to residence in Singapore was welcomed heartily by those who had special relation to missionary administration. His long familiarity with the ideals and procedure of the Board of Foreign Missions warranted the expectation that on the field he would find opportunity for a more important service than he had ever rendered. He accepted the appointment and to the best of his ability met the trying responsibilities involved in a peculiarly difficult administration. A program of educational missions in the colonial fields of governments other than our own presents difficulties which only those close to its administration can understand. When on his return after merely four years of residence in the tropics, the failure of his health was perceived, our concern for him was very deep. His patience under the unaccustomed burden evoked the profoundest sympathy of his comrades in service. The Church will count the character of Bishop Bickley as one of its indestructible assets. His unflinching faith lives in the courage and devotion of those whom he influenced. His consecrated life places him amongst those whose memory the Church will not let die. In those days of her bereavement she who shared his life and with his bore its burdens and won its victories will be assured of the profound sympathy of his fellow workers in the great enterprize of service to the world.

New York City

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W. W. Reid
150 Fifth Avenue
New York City.....

For immediate release....

BISHOP GICKLEY Dies
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After an illness of more than a year Bishop George H. Gickley, who spent the past quadrennium in charge of Singapore Area, died on Christmas Eve in the Methodist Episcopal Hospital, Philadelphia.

Bishop Gickley contracted a serious illness during his term of service in Singapore. The 1924 General Conference which he attended, granted him a leave of absence for the present quadrennium in order that he might recover his health. He has been under the care of several specialists since last May in an effort to find the cause and cure of his strange malady, but his health steadily failed.

Bishop George Harvey Gickley was born in Philadelphia, February 25th, 1868. He came from a family of Methodists, twelve of whom have served the church either as local or itinerant preachers. He received his education in the University of Pennsylvania receiving the degrees of B. S. and M. A. Later he studied in Drew Theological Seminary, and in 1897 received the degree of Ph.D. from Taylor University. Dickinson College awarded him the degree of Doctor of Divinity.

For more than thirty years he was a member of the Philadelphia Conference, serving churches in the city and suburbs. When elected to the episcopacy in 1920, he was serving as superintendent of the Northwest District of the Philadelphia Conference. His last pastorate was the Arch Street Church, Philadelphia.

Dr. Gickley served for several years as a member of the Board of Home Missions and Church Extension and of the Board of Foreign Missions. He was a delegate to three General Conferences. At various times he had served as secretary of the Philadelphia City Missionary Society and as area secretary.

For immediate release.....

WENDELL GEORGE H. BENTLEY

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By W. John L. Edwards
Corresponding Secretary
Board of Foreign Missions

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Prior to his election as Bishop, by the General Conference, in
Camden, Iowa, in May, 1920, Bishop George H. Bentley served successfully,
as pastor and as district superintendent in the Philadelphia Conference
and as secretary of the Philadelphia Presbytery.

He held a leading place in the ranks of his Conference. Since the
year of his first service in General Conference, 1912, he has been a useful
member of the Board of Foreign Missions.

The General Conference, at Los Angeles, commissioned him to preside
over the interests of the Methodist Episcopal Church in the Philippine Islands.
The work of this field is very diversified and presents many difficult pro-
blems, particularly in its educational activities.

The Bishop served the Philippine Islands throughout the quadrennium,
1921-1924. He was there continuously on the field, even though inroads were
made on his physical strength which could have well challenged him to ever
surrender or relinquish his duties in the interest of his health. It was not
known to the Church or to any of his most intimate friends that the disease
which has recently terminated the life of Bishop Bentley, had been in his
work and in his devotion to his calling in the Philippines.

Let us see in Bishop Bentley's career the life of a soldier.
He volunteered his military services to the Council in the ranks
of Methodism and served under orders from one post to another, as the Church
promoted him, honored him and used him. The soldier's spirit which stood
valiantly against evil, was also gloriously manifested throughout his public
ministry in this country as expressed also in his service on the foreign
field as Bishop. He was seen to carry his burden of responsibility to

accept assignment and to continue in that assignment to the end of the quadrennium, even at great risk and under unusual discomforts.

He fought a good fight, he finished his course, he kept the faith.

New York City

Photographs from this
file have not been
included but are
available upon request.
For more information
please contact
research@gcah.org