

CANNON, BISHOP JAMES, JR.

Cannon, Lura Bennett (Mrs. James) see

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The Gospel

Old-fashioned... Unchangeable
... Intolerant... Uncompromising
... Loving... Saving

by
BISHOP JAMES CANNON, JR.

BOARD OF MISSIONS
METHODIST EPISCOPAL CHURCH, SOUTH
W. G. CRAM, *General Secretary*
Nashville, Tennessee

FOREWORD

IN THIS BOOKLET is reproduced the address delivered by Bishop James Cannon, Jr., Bishop-in-charge of the work of the Methodist Episcopal Church, South, in Africa and Brazil, at the General Missionary Council in Jackson, Miss., December 14, 1927. Repeated requests have been made for its publication and it has already been printed in the Christian Advocate.

Bishop Cannon's utterances are so timely and so well represent the attitude of the Board of Missions that they are reprinted in this form for the preachers of the Church. It is hoped that this booklet will be preserved and read and reread, and that our pastors will recall to all the people the fundamental motive and challenge of Christian missions.



BISHOP JAMES CANNON, JR.

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THE UNCHANGING, INTOLERANT, LOVING, SAVING GOSPEL

by BISHOP JAMES CANNON, JR.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

THIS PASSAGE sets forth the old-fashioned, unchangeable, intolerant, uncompromising, loving, saving gospel.

I must be getting old if to go back to childhood experiences is a sign of old age. I was born

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and brought up in a home where the Church of Jesus Christ was preëminent in all the thinking, planning, and doing of my parents. They wholeheartedly believed that they could not serve God and mammon, and they sincerely and gladly placed "Jerusalem above their chief joy." I went as a boy to a neat, unpretentious church holding about two hundred and fifty people, not just once weekly, but to service Sunday morning and night, to Sunday school, to prayer meeting Wednesday, and to class meeting Friday night.

We never had brilliant, unusual men as pastors, but plain, usually sensible "gospel" preachers, as that term was then understood. From the time of my earliest recollection, when I sat by my mother's side and went to sleep with my head in her lap, till the day I went off to Randolph-Macon College, the teaching of the preachers, of my Sunday school teachers, and of my parents was consistent, uniform, positive: "I was a lost sinner; I must stand before the judgment seat of Christ; I must give an account

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of the deeds done in the body. God must punish sin. How could I be saved from sin and its present and future consequences? How could I live at peace with God here and hereafter?"

THE ANSWER

The answer was plain: "God loves you, God wants to save you, and Jesus Christ has come into the world to save you. Repent of your sins, be genuinely sorry for them, hate them, forsake them, believe that God for Christ's sake has forgiven your sins, and you shall be saved."

And I was taught that salvation was from the guilt and the power and dominion of sin over the heart and the life of the present and was also the gift of eternal life through Jesus Christ, who has brought life and immortality to us through his gospel. And I well remember how faithfully we were taught the awful consequences of persistence in sin, with its necessary separation from a holy God and from the saints in heaven above, and how joyously

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we were taught that there was a "Father's house of many mansions" which would be prepared for the homecoming of his children; that there was a holy city, the new Jerusalem, a city with foundations, whose architect and builder is the all-wise, the Almighty God, our loving Heavenly Father.

As a boy and as a youth I sat under the preaching of this simple, old-fashioned gospel of the love of God for lost, sinful men and women, boys and girls, and year after year I passed through revival meetings of from two to four weeks conducted by our pastor, assisted sometimes by another, with exhortations and recitals of personal experiences by leading workers in the Church.

THE PURPOSE

There was never any question as to the purpose of those meetings. Their purpose was to save the souls of the unsaved in the community—the sons and daughters, the friends of the

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Church members, and the rank sinners outside. Much of the strength of these meetings was their definiteness of aim: "Are you sorry for your sins? Are you willing to give them up? Will you ask for forgiveness? Will you believe now that God forgives you for Christ's sake?" These pastors had only the one aim: "To seek and to save the lost."

For years I sat through these meetings, listening to the appeals to sinners, watching men and women, boys and girls whom I knew intimately going forward to the altar, one after another with solemn faces, often with tears, then making public confessions of sin and of a desire to be saved, hearing their testimonies of the power of the grace of God to change their hearts, seeing them join the Church and lead changed lives.

That was the old-fashioned gospel which I heard in my boyhood and youth. That was the gospel which finally reached my own heart and caused me, a convicted, lost sinner, to cry out:

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"What must I do to be saved?"

It may be old-fashioned, but I knew no other then, and I know no other now.

THE SOCIAL GOSPEL

I am well aware of all the social implications of the gospel of the kingdom of God on earth. I continually emphasize the redemptive power of the gospel for the entire social order: in industrial, in political, in racial, in international, in everyday social relations, but all these are resultant, if I may so call them. They depend, they are based upon the proclamation of the direct personal appeal: "Repent, for the kingdom of heaven is at hand; repent and believe the gospel. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin."

They are based upon the direct pledge from the Divine Saviour himself: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whoso-

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ever believeth in him might not perish, but have eternal life. For God so loved the world that he gave his only-begotten Son that whosoever believeth in him might not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

I repeat that this gospel may be old-fashioned, but it is the only gospel I have ever known, and I believe it is the only gospel which can save the world.

ARE WE PREACHING IT?

Are we preaching this old-fashioned gospel in its simplicity and directness today? I hear many leaders of the Church, of many denominations, in many countries of the world; I read many sermons in book and pamphlet form and in the weekly and daily press. Probably never have more extracts from sermons been printed in the daily press than today.

The application of the teaching of Jesus to

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everyday life is interesting and instructive. High ethical standards and programs are set forth. But there is to me in our present-day preaching an ever-increasing, an appalling lack of emphasis upon the basic facts of man's relation to God, the awful and necessary consequence of that personal attitude toward God, the necessity of personal repentance and of genuine abhorrence of sin, the humble and joyous acceptance of Jesus Christ as Saviour and Lord, the blessed assurance of his saving grace in all temptations and trials, and finally of eternal life in that better country which he has promised to all those "who love his appearing."

These are the fundamentals of our gospel. Aye, these make up our gospel, our "good news," to individual men and women.

OUR GOSPEL VS. OTHERS

Am I wrong in thinking that there is a dangerously increasing tendency to minimize the

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differences between our gospel and the teaching of philosophy and man-made religions?

The present-day insistence that God has made revelations of his will and nature through many men in many lands and that he is still giving ever new revelations of his purpose can be tolerated only if there is made a distinct line of cleavage between all such revelations and the preëminent, unique revelation of himself which he has made in his beloved Son.

In no other revelation made through nature, providence, or men, has God revealed his loving redemptive purpose to save lost, sinful men. Any attempt to incorporate or to assimilate this gospel of the crucified Saviour with the ethical philosophical systems of Socrates, Plato, Confucius, Buddha, Mohammed, or any other teacher the world has ever known is not simply futile; it is, even though it may not be so intended, essentially blasphemous.

Our gospel is not a system of ethics or of philosophy. The core of our gospel is faith,

trust, confidence in the love of God as set forth in the atoning sacrifice of a crucified and risen Lord.

Is this gospel being proclaimed in its simplicity and directness today? Aye, may I press this point still further! Is it preached lovingly and yet uncompromisingly as the only gospel which the apostles knew, which the Church of Jesus Christ has ever known—indeed, which it can ever know?

THE LORD GAVE IT

It was the Lord and Founder of that Church himself who said: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." It was the loving Lord who said: "And ye will not come unto me that ye might have life?" It was the Lord who said that "the unprofitable servant be cast into outer darkness"; it was the Lord who shut the door in the face of the foolish virgins; it was the

Lord who gave to us the picture of the final judgment and declared the doom of the wicked and the reward of the righteous.

It was he who declared with all the authority of divinity: "I am the Light of the world; I am the Good Shepherd, the good shepherd giveth his life for the sheep; I came not to be ministered unto, but to minister and to give my life a ransom for many. I am the way, the truth, and the life. No man cometh unto the Father but through me."

It was he who declared: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him might not perish, but have eternal life."

And it was he, the crucified and risen Lord, who gave to his disciples their marching orders: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

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NO ASSIMILATION

How is it possible to talk about assimilating such declarations with Greek or Roman philosophy, with Confucianism, Mohammedanism, or Buddhism? Which of them contains the revelation of the love of the Father for the lost prodigal son?

Which of them reveals a Saviour bearing the sins of men in his own body on the tree? Which of them dared to cry out, "Which of you convinceth me of sin," and then claimed to be the Way, the Truth, and the Life?

PETER, PAUL, JOHN

St. Peter, taught by the Holy Ghost, declared at the very beginning of the life of the Church: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree; him hath God exalted with his right hand to be a Prince and

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a Saviour for to give repentance to Israel and forgiveness of sin."

Paul preached this same loving but intolerant, uncompromising gospel: "I determined to know nothing among you save Jesus Christ and him crucified." "Though we or an angel from heaven preach any other gospel unto you than that which we have preached let him be accursed." "If any man love not the Lord Jesus Christ, let him be anathema."

Likewise the loving St. John knows only the one loving, sacrificial gospel. Hear him: "The blood of Jesus Christ his Son cleanseth from all sin," and "he is the propitiation for our sins, and not for ours only, but also for the sin of the whole world." And the great apostle of love also declared the uncompromising nature of our gospel. "Who is a liar but he that denieth that Jesus is the Christ." "He that believeth not God hath made him a liar because he believeth not the record that God gave of his Son. He that hath the Son hath life; he that

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hath not the Son of God hath not life."

OUR ONLY GOSPEL

This uncompromising, intolerant, loving gospel, this old-fashioned gospel, the gospel of the apostles and of our fathers, is the only gospel we have to preach.

It sees the world as it is, sinful, lost, ruined, unable to save itself. "The whole world lieth in wickedness." It is separated from God. And it was this simple, direct gospel which was preached by Paul and the other apostles in all the countries of the Roman Empire, in Athens, in Corinth, in Ephesus, and in Rome itself. And it was this gospel which was to the Jew a stumbling-block and to the Greeks foolishness, but which Paul joyously declared was the "power of God to salvation to the Jew first and also to the Greek."

This is the gospel of Augustine, of Luther, of Wesley, and of Whitfield. This is the gospel which our Methodist fathers have proclaimed

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with power for one hundred and fifty years: personal sin, personal guilt, personal sorrow for sin, personal forsaking of sin, personal forgiveness, personal faith, personal appropriation of divine grace, personal brotherly kindness, and personal hope of heaven.

And this is the gospel which we must proclaim to our own children, to our friends and neighbors, to the stranger within our gates, and to every creature in all the world.

WISDOM FINDS NOT GOD

Human nature is the same in every age, in every country. "The world by wisdom has never known God"—not in Babylon, Nineveh, or Egypt; not in Persia, Greece, or Rome; not in Japan, India, or China; not in the islands of the sea or in the dark jungles of Africa. The modern world in Germany, France, Britain, or the United States by wisdom has not found God.

Perfection of painting, sculpture, and architecture, clever and entertaining literature, the

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multiplication of devices and inventions to conquer and control the forces of nature, the increase of pleasure and luxury, the so-called triumphs of civilization—all these do not and cannot answer the greatest questions of life: "What is my personal relation to Almighty God? How can I know God? How can I obtain eternal life?"

The gospel alone gives the answer to these great three all-important questions.

THE MISSIONARY MOTIVE

This great fact is the underlying motive of Christian missions. It is more: it is the compelling, the driving power of Christian missions.

Our Lord in the parable of the talents condemns the man who wrapped his talent in a napkin and hid it in the earth as a wicked, slothful servant. What judgment must be pronounced upon a professed disciple or a company of such called a Church which has received

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the message of salvation, which has heard the command of the Saviour to take that message to every creature and yet wraps it in a napkin and buries it as though it were simply a personal local message?

I have traveled in five continents since I spoke to this body a year ago. I have seen wickedness, flagrant, sneering, rampant, triumphant. I seem sometimes indeed to have been where Satan's seat is and where "the lust of the flesh, the lust of the eye, and the pride of life" dominated every form of activity. And on the shores of the Sea of Galilee I have tried to imagine how the Master felt as he denounced Bethsaida and Capernaum.

I sat on the Mount of Olives one evening and thought of how he wept over Jerusalem, and then I went down into Gethsemane and remembered the agony which he endured as he drank the awful sacrificial cup. I have gone to the place they call Calvary and thought of that most awful cry in all history: "My God, my

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God, why hast thou forsaken me?" I have gone to the empty tomb and heard the risen Lord say to his disciples: "Thus it behooved Christ to suffer and to rise from the dead the third day and that repentance and remission of sins should be preached in his name among all nations."

And I have heard him give the joyous assurance: "Lo, I am with you always, even unto the end of the world."

HE COMMANDS AND HELPS

He knew and suffered all that the wickedness of man could devise, and yet he commands us to carry his gospel to every creature, and he promises to go with his messengers. And wherever men have obeyed and carried the message he has kept his word.

The gospel has been the power of God's salvation wherever it has been proclaimed. The gospel, I say, not philosophy, not even Christian ethics, not Christ the Teacher; not Christ the Example, but Christ "the Lamb of God which

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taketh away the sin of the world"; Christ, the Good Shepherd giving his life for the sheep; Christ, who is the propitiation for the sins of the whole world.

Why have we limited the scope of the command of the Master? Why is he not leading his messengers today in every country, in every city, in every town? Because we have refused to obey his marching orders, because we have not taken this message to every creature.

THE PRESSING URGENCY

And yet the urgency underlying the command given nearly two thousand years ago is just as great today as it was then. The sin of the world, the sorrow of the world, the misery of the world, the need of the world were never greater than they are today.

What we call Christian civilization in greater or less degree throughout the world has sometimes deceived the Church of Christ and lulled her membership to sleep. Because certain ma-

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terial, physical comforts, and certain kinds of intellectual activities have become more common than in other years the impression has been created that there is less urgent need of missionary endeavor than in the past, and yet there is no basis for such an attitude. Indeed, the closer, more intimate contacts of the so-called Christian nations with the heathen world have simply emphasized the horrible hopelessness of heathendom.

It has been said that statistics are dry reading, but there are some statistics which must startle and stir to increased consecration and action genuine disciples of the Lord Jesus Christ. It was because the world was lost that God gave his only-begotten Son that it might be saved through his divine love.

Why is it that the Church moves forward with a hesitating, halting step in her mission of carrying this message of love to every creature? It is because individual Christians, of which the Church is composed, do not actually

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absorb the purpose of their Lord and Master and make it part of their own thinking and living. It is because the proclamation of the "gospel message to every creature" is not actually made the first, the supreme aim of the Church.

SOME FACTS TO PONDER

Do you ask what proof can be offered for such an assertion? I give only a few of the awful figures.

There are one billion heathen in the world today. To proclaim the gospel message to this one billion heathen the Christian Church is sending only about ten thousand missionaries, which will make one missionary responsible for the teaching and training of one hundred thousand souls.

But in the Christian United States with only one hundred and twenty million people there are eighty thousand ministers, besides thousands of Christian workers of various kinds.

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Out of one hundred thousand Church members in the United States, only twenty-one go as missionaries to foreign lands—that is to say, only one out of every five thousand of the professed followers of Jesus Christ recognize as applicable to themselves his command to "Go ye (personally) into all the world and preach the gospel to every creature."

And 4,999 are today giving only enough to support the activities of one foreign missionary.

WASTE UPON WASTE

According to an Associated Press dispatch, during the past season of sixty days 30,000,000 people paid \$50,000,000 simply to see football games, to say nothing of the various incidental expenses connected with attendance upon such game, which amounted to at least \$100,000,000 more.

The *New York Times* reports that during this present football season seventeen players were killed outright, and one hundred were reported

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as in hospitals with more or less serious injuries. And this is simply one item in the list of expenditures of the American people for luxuries and pleasures, which are not actual necessities of life.

Without expressing any judgment whatever at this time upon the amount of money expended or the number of lives lost in carrying on this national sport, must there not be deep searchings of heart among the professed followers of Jesus Christ that the lovers of this sport should be willing to pour out countless millions of dollars and to sacrifice health and life itself, while men and women who claim that they have been saved by the sacrificial offering and death of Him who came to give his life a ransom for many hesitate, mark time, or refuse to recognize the imperative command of their Divine Lord and Saviour to give the gospel to every creature.

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WHERE GOES OUR MONEY

And this failure of the Church to obey the marching orders of her Master becomes even more evident by what she does with the money which she actually does contribute in meager, niggardly fashion to the work of God.

As I have emphasized for the past four years, the division which the Church has made and is making of her offerings can hardly be characterized as anything short of selfishness. Out of every \$100 contributed by the Church, less than \$5 goes to carry on work outside of the neighborhood where it is contributed—that is to say, in this twentieth century of the Christian era the home Church is spending on buildings, equipment, and workers for the people in her own community in the ratio of 95 to 5 or 19 to 1 for expenditures on foreigners.

One can but think of the words of the Lord in his last visible appearance on earth on the Isle of Patmos when he uttered his final message

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to the seven Churches: "Unto the Church of the Laodiceans write, Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked: I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see."

Never in the history of the world has the Church been so rich in this world's goods. Never has the Church been so self-satisfied and so self-complacent. Never has she needed more to put her gold on the sacrificial altar, that it may be tried in the fire, and never has she needed more that her eyes be anointed with eye salve, that she may see the lost teeming millions who as the great apostle declares are "without hope and without God in the world."

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THEY CRY OUT FOR HELP

Ah! truly I have seen them in darkest Africa, village after village, with no knowledge of the true God or of Jesus Christ, his Son whom he hath sent. I have seen them as I have traveled through the great stretches of the mighty republic of Brazil, men and women living and dying much like the beasts, because no man hath cared for their souls.

And I thank God that I can also say that I have seen groups of these same lost Africans and Brazilians who, having heard the proclamation of the old-fashioned gospel, of the great love of the great God, the eternal Father, for lost, ruined prodigal sons, have accepted the offer of salvation with gladness and by simple faith have been saved and have been transformed from sinners into children of God.

This old-fashioned, unchanging, intolerant, uncompromising, loving, saving gospel is able to save unto the uttermost the Brazilian, the

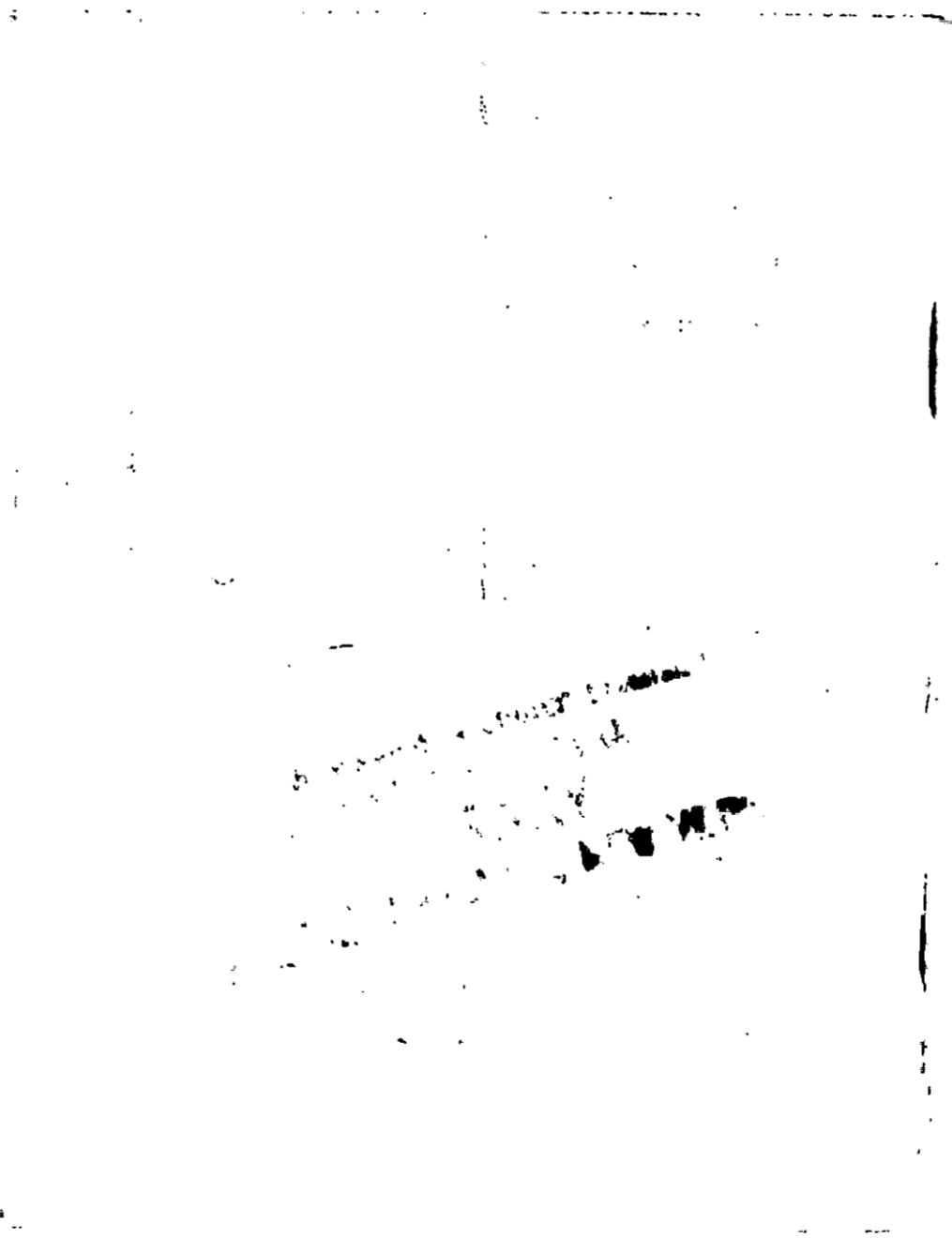
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Chinaman, the Japanese, the African, and all others. It has been tried, and where it has been honestly tried it has not been found wanting. It is the only gospel which can save lost and sinful men.

How long will the Church of Jesus Christ refuse to obey her Lord's command? How long will she refuse to carry the gospel to the very ends of the earth?

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A Personal Statement

By BISHOP JAMES CANNON, JR.

To the Ministers and Members of the
Methodist Episcopal Church, South.

Dear Brethren:

A most unusual and difficult situation has developed, so serious in its possible complications and consequences, that I am constrained to present the facts to the Church.

FIRST: Statements have been made in the press and are being made elsewhere, that I am responsible for the delay which has occurred in the trial of the indictment against me in the Supreme Court of the District of Columbia. This I positively deny.

On October 16, 1931, an indictment was returned against me by the Grand Jury of the Supreme Court of the District of Columbia, containing ten counts, eight of which charged me with aiding and abetting Miss Ada L. Burroughs, Treasurer of the Head-Quarters Committee of the Anti-Smith Democrats, in failing to report contributions made by Mr. E. C. Jameson of New York, for said Committee, and two counts charging me with conspiring with Miss Burroughs to fail to report said contributions. This indictment was so defective that my attorneys promptly filed a demurrer and the case was argued in December, 1931, before Judge Proctor of the District Supreme Court. Owing to his illness the decision was not rendered until February 15, 1932, when he sustained the demurrer and dismissed the case.

Ordinarily this would have ended the court proceedings, but the District Attorney gave notice of an appeal and was so late in filing his brief, that the case could not be heard by the District Court of Appeals until October 31, 1932 (a full year after the indictment was found), when it was argued and submitted. The Court of Appeals took no action on the case, until February, 1933, when it appealed to the United States Supreme Court to determine the question of jurisdiction. This question of jurisdiction was argued before the Supreme Court in March, 1933, and in April, 1933, the Supreme Court decided that the Court of Appeals did have jurisdiction. The Court of Appeals on May 15, 1933, a year after the appeal was taken to it, reversed Judge Proctor's decision and ordered the case to be tried. Judge Van Orsdell, one of the ablest members of the Court, filed a strong dissenting opinion, upholding Judge Proctor's decision.

An application was made to the Supreme Court of the United States for a Writ of Certiorari to grant a hearing of the case by that Court. The Solicitor General of the United States agreed that the questions involved were of such importance that they should be settled before a trial was had. The application was granted on October 23, 1933, and the case set for hearing on December 6, 1933. On January 8, 1934, the Supreme Court rendered its decision, striking out the first eight counts of the indictment and leaving only the two charges of the conspiracy, with Justice McReynolds writing a vigorous dissenting opinion, insisting that all ten counts should be stricken out, declaring: "Here we have an example of what seems to me inordinate difficulty unnecessarily thrust upon the accused. An experienced trial Judge was unable to find proper description of crime in any of the ten counts of the indictment. The Court of Appeals with a Judge of long service dissenting, ruled that every count was sufficient. This Court being divided, now declares eight of the counts bad, but holds that two are sufficient. Surely such contrariety of opinion concerning allegations of the indictment indicates plainly enough that no man should be required to go to trial under it."

This bare statement of facts proves that there has been no delay whatever interposed by my attorneys. Nevertheless it required over two years, first in the lower Court, then in the Court of Appeals and twice in the United States Supreme Court, with very heavy expense, to secure my rights, as they were finally declared by the Supreme Court, when it struck out eight of the ten counts of the indictment so that now the only charge on which the trial is to be held is that Miss Burroughs and myself conspired not to report the Jameson contributions. The District

Attorney if the Judge permits may bring other matters into the trial, but the only actual charge now is to report these contributions.

On the afternoon of the Supreme Court's decision, January 8, 1934, I stated to the Press that I insisted on speedy action by the Government, and my attorney promptly asked for an early date for the trial. The newly appointed District Attorney, a Virginia Democrat, agreed that it be between the first and fifteenth of March, which date was satisfactory. But a week later he stated that he had changed his mind, and that the trial could not be held until April the 9th, and it was so announced by his office to the press. My attorney immediately conferred with him and set before him the serious disadvantages to me from such delay. He was told that I would be unable to attend the meetings of the Board of Church Extension of the Board of Missions, of the College of Bishops, of the Board of Temperance and Social Service of which I am President and possibly not even the General Conference itself. But these considerations did not change the decision of the District Attorney, so my attorney applied to the Court to fix the date of the trial not later than March 15th.

It was explained to the Court how important it was that I be permitted to attend the Church Boards mentioned above and especially the General Conference, and that if I were on trial in Washington, it would embarrass the General Conference itself, in its procedure on questions concerning the passage of my character, my official administration and my future work. But the District Attorney still vigorously resisted the motion for an early date, stating that the work in his office was so heavy that he could not properly prepare to try the case before April the ninth and that it would require at least three weeks for the trial. The Judge ruled that he could not require the Government to go to trial if the District Attorney insisted that he was not ready and therefore the Judge said he would fix the date of the trial for April the ninth, or if I preferred would fix a date after the General Conference.

Those familiar with the work of the General Conference will realize how difficult a situation has developed. Should the trial begin on April the ninth and require three weeks the work of the General Conference would be well under way, and if there be delays as frequently occurs in a trial, the Conference might be ready to adjourn before the trial is completed. In that event I would be on trial in the City of Washington, while the General Conference would be called upon to pass upon my character, official administration, and fitness for service, in Jackson, Mississippi, with no opportunity for me to be present to answer any questions or to make any statements concerning any matters which may arise on these very important questions of my character, official administration and physical condition.

On the other hand should the trial not be held until after the General Conference the Conference would be compelled to take its action concerning me, without knowing what would be the outcome of the trial.

I fully recognize and maintain that the Church is entirely independent of the State in its dealings with its members as to their moral character,—as to their innocence or guilt in connection with any charges which might be brought against them. And furthermore I am well aware that the State has frequently committed gross injustice in its exercise of power,—as witness John Bunyan, writing Pilgrim's Progress while in Bedford jail. But while the disadvantages to me of a trial as late as April ninth are very great, yet I have decided that it is better to accept that date with its possible complications than to wait until after the General Conference, which would necessarily compel the General Conference to take action independent of the outcome of the trial.

My vindictive enemies, political and otherwise were reported to me as gleefully declaring when the indictment was secured that it would keep me tied up till the General Conference and so restrict my official activities that it would produce the impression upon the church that I am ineffective and would ultimately result in my retirement as an active Bishop. And that brings me to the second matter of this statement.

SECOND: It is now being declared, coming to me from various sources that in the event the present open Court attack fails to retire me as a Bishop of my Church, the effort will be made to persuade the approaching General Conference to superannuate me, and by this method to eliminate entirely my official activities thus restricting my influence in the Church and elsewhere and also greatly reducing my financial support. Both results would greatly delight my enemies who desire not only to remove me as an active factor in church life, but to embarrass me personally in every possible way.

The Discipline provides that a Bishop may be superannuated "on account of age or infirmity, at his own request, or on recommendation of the Committee on Episcopacy."

Concerning this matter, I have to say that I cannot truthfully ask to be superannuated "on account of age or physical or mental infirmity" at the approaching General Conference, and I shall not do so:

FIRST: Because I am in much better health than I was at the last General Conference in 1930. Then I had just returned from a most gruelling trip to the Congo, which I took in January, 1930, at the earnest cabled insistence of the Congo missionaries, joined with the united request of Miss Case and Drs. Cram and Goddard, the Missionary Secretaries. I went on crutches and was in the ship's hospital all the way, both going and coming, had the constant care of the doctors and nurses while in the Congo and was on crutches at the General Conference in Dallas. This condition as was later disclosed was a "hangover" from the African fever, contracted during my visit to the Congo in 1927. This disability reached its culmination in October, 1930, when I was obliged to go to Sibley Hospital for several months, and later to Marlin, Texas, for the baths, until the infection was brought under control.

In May, 1932, a thorough physical examination was given me by Dr. W. R. Cate (our Mission Board Examiner), assisted by X-Ray and other specialists, and I was pronounced to be in excellent physical condition, except the tenderness in my feet and ankles which has no effect upon my general health. Again in October, 1933, for special reasons a thorough examination was made, resulting in a report of physical condition far above the average for persons of my age.

With as good apparent physical health as I enjoyed before the attack of fever in 1927, accompanied by such medical reports made after thorough examinations I cannot truthfully ask for superannuation "on the ground of infirmity."

SECOND: I cannot ask for superannuation "on the ground of physical infirmity": Because, during the past quadrennium, notwithstanding the months in the hospital I have met all of my official responsibilities except when Court procedure prevented. I have attended all of the meetings of the College of Bishops and of the Connectional Boards of which I am a member. I have gone to Europe every summer to attend the International Conferences of which I am a member and, to confer with the Belgian Government concerning our Congo work. I have represented our Church, as for years past, at the meetings of various committees of the Federal Council, and at the meetings of the Council itself, of the World Alliance, the Church Peace Union, the Committee on Religious Rights and Minorities, etc. As President of Our Board of Temperance and Social Service I have spoken before Committees of the House and Senate against proposed liquor legislation, I have attended and spoken at numerous Conferences of Social and Prohibition workers, serving on Committees often until the small hours of the morning. In 1932 I represented our Board at more than on-half of the Annual Conference of our Church, speaking at such length that I do not think the Conferences thought that I was physically infirm. During 1933, I spoke over two hundred and fifty times in fourteen different states, usually to capacity

audiences, and there was no suggestion from any quarter that I was physically infirm. My brethren in Oklahoma know that I spoke in all their leading towns and cities, three times on Sundays and twice daily through the week, in mid-summer, 1933, with the temperature ranging from one hundred to one hundred and twelve. I do not think they believe that I am physically infirm.

The fact that opponents have hampered me in some of my official activities during the past quadrennium by ecclesiastical and civil procedure is not evidence of my physical infirmity. For forty-six years I have as circuit and station preacher, college president, editor and bishop labored to the limit of my ability for the advancement of my Master's Kingdom. I have honestly tried to meet every responsibility which has been laid upon me by the Church. I am thankful for the somewhat unusual physical vigor of days gone by, and also for continued strength of the present hour. Certainly with the above record of work done, I cannot in good conscience, and I will not ask for superannuation on the ground that I am too infirm to do any work which would be properly assigned me, which I am accustomed to do, and which I have been doing during the past quadrennium.

This personal statement is made because I believe that the ministers of my Church should have the facts as given above, so that they may recognize that I have never at any time tried to delay the trial but have only labored to secure my rights as a citizen to be tried on a fair and legal indictment. Had I not demanded that the Supreme Court pass final judgment upon that indictment, the first eight of the ten counts would not have been stricken out. The facts as stated, indicate the exceedingly serious and difficult situation which has arisen, for which I am in no wise responsible.

I bespeak careful, brotherly consideration of this statement. I can but think that all believers in justice and fair play will not only condemn the methods and aims of those who for the past five years have been trying to destroy me, but will actively defend and support me in my efforts to protect myself from the attacks of these vindictive enemies, political and otherwise, who can never forget nor forgive that I was, as appointed by the Asheville Conference, the leader of those Anti-Smith Democrats, who refused to follow the Southern political party leaders and voted to keep Governor Smith out of the White House. In acting as such Chairman, I was fighting for a cause for which I had labored all my active ministry and I should have been ashamed to have refused to accept and to try to meet the responsibility which the Asheville Conference laid upon me. Therefore, I have no apologies to offer for the position I took in the campaign to defeat Gov. Smith. I have been distressed, that as a result of that campaign, innocent persons besides myself, have been made to suffer, some very greatly, because of the efforts of my enemies to destroy me, regardless of its effect not only upon members of my immediate family but upon some of my close friends. The indictment of a lady of irreproachable character jointly with myself and the subjecting of her, her family and friends, to distressing publicity in order if possible to injure me, shows to what lengths vindictive politicians and other enemies will go.

I myself would be as much a physical as I am a financial wreck had I not been sustained by the knowledge of my innocence and by my conviction that it is my duty to stand in my place undaunted and unafraid, to continue to bear witness to the truth and to perform service, wherever duty might call as in the past.

With unabated love for the Church and its Master whom I have served from my youth, this statement is made and signed.

JAMES CANNON, JR.

Washington, D. C., March the 9th, 1934.