

UNITED METHODIST CHURCH

MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID#

136

LOCKE, BISHOP CHAS. E.



BISHOP AND MRS. LOCKE IN THE FAR EAST
From a photograph taken on the deck of the
steamer as it entered Manila Harbor.

Knox Memorial Church. There was a great gathering. Each church came with banners and music. A three-minute address of welcome was given by a representative of each group, and then the Bishop delivered an address on "The Challenge of a Big Task," which was interpreted by the clever pastor of the church.

There are many novel and strange experiences, but nothing which will require any more readjustment than speaking through an interpreter, who, through no fault of his, must be more or less an "interrupter." However, I am surprised to find how much of myself I can really get to an audience through one of these bright young preachers.

Our Methodist Church in Manila is one of the vital, wide-awake agencies at work redeeming the Philippines from the superstitions of three centuries. Later I will write you concerning the plans and personnel of our work. I am taking this first opportunity to send you this brief statement of our introduction to our happy labors and to tell you that the outlook is in every way most auspicious. Much has been done; very much more remains to be accomplished. The remarkable achievements of our Methodist workers here during the last twenty years deserve to be bandied up with the original Acts of the Apostles. Of all this I am impatient to give you many interesting details, but I will forbear for the present and be satisfied with sending you this message, in response to your courteous request, with a hope that it may, through the columns of your noble paper, reach the almost numberless friends who have expressed an interest in our welfare.

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Old Neptune treated us with kindest consideration on our journey and we find Manila a most comfortable city in which to live. You never saw such gorgeous sunsets. These December nights are resplendent with the Pleiades and Orion, with a promise of the bewitching Southern Cross in a few weeks.

Our Bishop's house, thanks to dear Mrs. Eveland, is a perfect joy. It is a rambling structure, wonderful verandas and patio, fourteen-foot ceilings, adorable (as my daughters would say) hard-wood floors, the largest windows you ever saw, with protecting but not prisonlike gratings, every modern convenience, climbing vines and large, hospitable spreading acacia trees, and a lawn and hedge which make Californians feel very much at home. When our Dodge gets here on the 20th instant, in a belated cargo, and our household goods shall have arrived, we will soon feel very much at home. The doors in our house are even larger than our windows and they swing wide open day and night for any of our dear friends from home.

I trust that the eyes of those disconsolate folks who wailed because the Methodist Church had "exiled" a half dozen of its new Bishops to heathen lands, will chance to fall upon this hastily written sketch. If one cannot live in Los Angeles I do not know where

he can be more beautifully situated than here in this exquisite "Pearl of the Orient." More anon!

Manila, Philippine Islands.

THE CHRISTIAN ADVOCATE

ω Educate the Church

Gains Rapidly—Corning District Leads over the Top

the ranking of the thirteen Conferences. Philadelphia is crowding Northern New York for third place, the latter having a lead of less than one hundred. New Jersey Conference, thanks to the aggressive leadership of Dr. Alexander Corson, superintendent of the Camden District, made the better showing during the week. As a result of this New Jersey passes both Newark and Central Pennsylvania and is now in sixth place. Genesee Conference also moves forward. Aided by the splendid work of the Rev. R. L. Foulke, of Trinity Church, Buffalo, who filed fifty new subscriptions, Genesee vacated eleventh place and now ranks eighth. Corning District, Dr. E. J. Rosengrant, superintendent, is the first in that Conference to meet the goal set by the Bishop and his area cabinet.

The following is the present standing in new

	Pastor	New Subscriptions	Charge	Pas.
N. Y.	E. G. Vischer	2	Castleton	E. J. C.
	Elmer R. West		Center Glenville	Hobar
Wells	C. L. Corlies	5	Central Bridge	W. E.
N. Y.	S. D. Hedlin		Grosvenor Corners	Ward
as			Chatham Center	G. W.
ch	F. J. Kennedy	7	Clarks Hill	R. S. I.
	Geo. M. Moody	22	Cobleskill	A. D.
	L. M. Adkins	4	Delanson	G. H.
	Harvey P. Connor	6	Delmar	F. S. F.
	Geo. W. May		East Greenbush	W. D.
V.			Ephratah	E. J. W.
N. Y.	E. R. Ryder		Esperance	Timothy
	Edwin Genre		Fonda	M. J. C.
	G. E. Price	3	Fort Johnson	G. H. C.
	L. E. Jones		Fort Plain	H. C. C.
	David W. Reid	3	Froys Bush	G. H. I.
	R. R. Mitchell	5	Fultonville	C. L. I.
	Roy Eaglesheimer		Gallupville	J. E. M.
bury	G. E. Cady	1	Gullterland	F. C. H.
	D. C. Abbott		Hagaman	W. C. H.
	H. P. Glarsten		Hyns Hill	W. H. I.
	W. S. Mulholland	4	Kinderhook	David J.
Mass.	To be supplied		Knox	A. V. I.
u	J. M. Bishop		Township	E. C. C.
	K. Gollidge	6	Mekowville	L. B. I.
N. Y.			Middleburg	L. A. I.
town.	R. H. Washburne	3	Mineral Springs Circle	G. L. B.
	H. H. Richardson	8	Nassau	J. W.
	H. A. Durfee	5	Newtonville	W. W. I.
			North Chatham	G. A. I.
			Old Chatham	H. J. V.
			Pine Grove	J. A. S.
			Rensselaer	
	W. A. Campbell	3	Broadway	J. H. K.
	T. H. Reinhart	16	First Church	G. E. S.
	C. R. Sumner		Richmondville	E. D. I.
	L. T. Cole	11	Root Center	To be
	George Robinson	2	Rotterdam Junction	S. J. L.
	A. J. Sunderland	1	Schenectady	
	F. G. Heast	9	Albany Street	A. D.
	A. J. Seamans		Broadway	Peter I.
	M. W. Barnard	2	Carman	W. H. I.
	To be supplied		First Church	P. L. I.
	H. W. Mace	7	Fishers	W. M.
	C. V. Winch		Grace	J. E. T.
	F. B. Blodgett	4	Stanford	C. W.
inter.	M. V. Coleman		Trinity	J. L. E.
	J. G. Robinson	1	Union Street	J. M. C.
	W. A. Parker		Scholastic	G. J. B.
	D. H. Corkran		Scotia	W. T.
	C. O. Judkins	18	Sharon Springs	H. A. I.
	J. J. Prudom		Slingerlands	J. H. E.
	F. W. Terrell	18	Sprout Brook	E. E. S.
	A. M. Woodruff		Valatie	George
	George Baker		Voorheesville	Paul M.
	J. N. Bennett		Warnersville	G. L. I.
	Lewis Sauerbrel	12	Italian Work	R. B. C.
	W. J. Sawyer	0		

W. H. B. DISTRICT

HEAD, Superintendent

W. A. Campbell	3
T. H. Reinhart	16
C. R. Sumner	11
L. T. Cole	2
George Robinson	1
A. J. Sunderland	9
F. G. Heatt	2
A. J. Seamans	7
M. W. Barnard	4
To be supplied	1
H. W. Magee	18
C. V. Winch	18
F. B. Blodgett	1
M. V. Coleman	1
J. G. Robinson	1
W. A. Parker	18
D. H. Corkran	18
C. O. Judkins	18
J. J. Prudom	18
F. W. Terrell	18
A. M. Woodruff	12
George Baker	9
J. N. Bennett	3
Lewis Sauerbrel	3
W. J. Lawyer	3
R. L. Clark	3
Phos. Stevenson	3
W. W. Eaton	3
F. R. Darling	3
J. C. Long	3
M. W. Baker	5
E. L. Taylor	4
C. B. Whitman	6
L. E. Squires	16
L. E. Baker	10
J. L. Cole	1
D. H. Johnston	1
G. W. Hamilton	1
W. E. Gay	1
C. H. Johnson	3
G. D. McChesney	6
E. B. Bronnell	2
J. C. Perkins	15
W. R. Ryder	1
C. P. Horle	1
Earl Somerville	5
E. R. Stone	1
R. E. Dunckel	1
C. S. Argan	1
D. E. Wood	1
Fred Daniels	1
G. H. Dow	1
W. H. Wersen	1

W. H. B. DISTRICT

ROBINSON, Superintendent

L. A. Brown	19
C. E. Torrance	23
L. D. Cook	11
Sherman Rouse	11
B. S. Wright	11
T. M. Bishop	11
G. W. Swart	7
J. R. Davidson	1
H. H. Murdock	3
C. W. S. Becker	2
F. T. Love	2

North Chatham	G. A. F
Old Chatham	H. J. V
Pine Grove	J. A. S
Rensselaer	J. H. K
Broadway	G. E. S
First Church	E. D. J
Richmondville	To be
Root Center	S. J. L
Rotterdam Junction	S. J. L
Schenectady	A. D. A
Albany Street	Peter I
Broadway	W. H. I
Canan	P. L. I
First Church	W. M.
Fishers	J. E. T
Grace	C. W.
Stanford	J. L. E
Trinity	J. M. C
Union Street	G. J. B
Schoharie	W. T.
Scotia	H. A. F
Sharon Springs	J. H. E
Slingerlands	E. E. S
Sprout Brook	George
Valatie	Paul M
Voorheesville	G. L. B
Warnerville	R. B. C
Italian Work	R. B. C

Genesee Confer

BUFFALO DISTI

C. X. HUTCHINSON, Supr	C. C. S
Akron	H. J. C
Alden	John H
Armor	E. J. C
Attica	A. You
Boston	E. J. F
Bowmansville	E. J. F
Buffalo	B. S. W
Asbury-Delaware	C. D. S
Central Park	L. D. W
First Church	W. S. I
Grace	Joseph
Humboldt Park	A. Part
Kenmore	J. T. H
Kensington	J. E. P
Lackawanna	E. H. H
Lovejoy Street	Jacob I
Normal Park	H. M. S
North Delaware	John S
Nowe-tian	Peter I
Ontario Street	A. J. R
Pine Hill	I. B. C
Plymouth	R. E. F
Richmond Ave.	C. H. A
Rimby Mem.	R. B. I
Saint Mark's	E. A. T
St. Paul's Italian	E. C. T
Seneca Street	C. C. I
Sentinel	John H
South Park	J. E. A
Summer Place	R. L. F
Union	C. W.
University	J. B. T
Wesley	F. W. S
Wilbur Avenue	E. E. B
Woodside	S. H. B
Clarence	
Colden	

1940.

**CHARLES E. LOCKE,
RETIRED BISHOP, 82**

**Former Methodist Leader Read
McKinley Funeral Prayer**

Special to THE NEW YORK TIMES.

SANTA MONICA, Calif., March 4.—Bishop Charles Edward Locke, retired Methodist Episcopal Church leader, died of a heart attack today at his home here. He was 82 years old.

Bishop Locke, who retired in 1932, had preached in many cities of the United States, as well as in the Philippines and the Antipodes.

He read the funeral prayer for President McKinley in Buffalo in September, 1901.

He leaves his widow, Mrs. Mina Locke; three daughters, Mrs. Fletcher White, Mrs. William B. Thompson and Mrs. Sidney C. Walker of Kansas City; two sisters, Mrs. Margaret Locke Coates of Pasadena and Mrs. Thomas Anderson of Evansville, Ind.; a daughter-in-law, Mrs. Charles Edward Locke Jr., widow of his son, and nine grandchildren.

Bishop Locke was born in Pittsburgh, Sept. 9, 1858, the son of the Rev. William Henry and Mrs. Margaret Loor Locke.

Ordained to the Methodist ministry in 1882 he held pastorates at Pittsburgh, Portland, Ore., San Francisco and Buffalo, N. Y., between that year and 1904. The next four years he spent as pastor of the Hanson Place Church in Brooklyn, N. Y.

In 1908 he returned to the West Coast as pastor of the First Church of Los Angeles, a post he held until his election as Bishop in 1920. He was assigned to the Philippine Islands, where he stayed until his transfer to St. Paul, Minn., in 1924.

N.Y. Times

1940. MAR. 5, 1940

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THE



HAMLIN GARLAND
Associated Press, 1931

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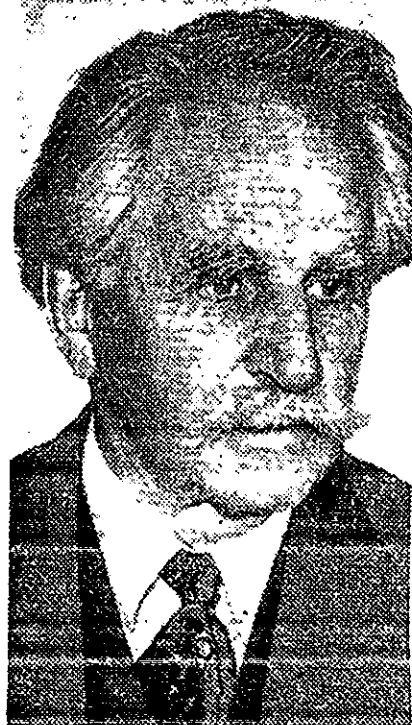
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This was followed by further biographical material in "Roadside Meetings" in 1930, "Companions of the Trail" in 1931, "My Friendly Contemporaries" in 1932, "Afternoon Neighbors" in 1934 and "Forty Years of Psychic Research," 1937.

This was followed by "The Mystery of the Buried"

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HAMLIN GARLAND
Associated Press, 193

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Bishop Locke in the Philippines

By Bishop Charles Edward Locke

We arrived here in Manila all safe and sound and in perfect health November 10 and were given a right royal welcome. A group of fine gentlemen came out on a tender to our ship, and when we reached the dock there were hundreds of enthusiastic people waiting to extend to us cordial greetings. Then followed a perfect ovation of dinners and receptions, which is still continuing.

All the Christian workers here mingle together congenially and one cannot easily distinguish any denominational lines.

I preached at the Union Church last Sunday morning and on Thursday delivered the Thanksgiving sermon to a large, typical American congregation. The church is a commodious structure, with galleries and roof garden. It is in a flourishing condition.

On my first Sunday I preached in our Central Methodist Church to as fine a gathering of young people as could assemble anywhere. They are, for the most part, students who are pursuing courses in the high schools or university. These Filipino students have large, wonderful brown eyes and they are looking out into the future with bright expectation. When I preached to them on "What Time Is It?" they seemed to anticipate each of my suggestions when I said that it was high time for each of us to be noble, and studious, and holy, and happy, and consecrated to God's service, and fully dedicated to a ministry to our fellow men. All of these students understand the English language and speak it fluently.

On a recent evening the native-speaking Filipinos gave a reception to the new Bishop and Mrs. Locke in our large and imposing

Bishop Locke

Charles Edward Locke was born September 9, 1858, at Pittsburgh, Pa. He is the son of a Methodist parsonage. He was educated at Mount Union and Allegheny Colleges and received the degree of Doctor of Divinity from the latter institution in 1893. He served his early ministry in the East Ohio Conference. His later pastorates have been Smithfield Street, Pittsburgh; First Church, Portland, Ore.; Central Church, San Francisco; Delaware Avenue, Buffalo, N. Y., and Hanson Place Church, Brooklyn. Since 1908 he has had a widely known ministry at First Church, Los Angeles. He is the author of a number of books.

Langdon	3	North Tonawanda	F. Middeldt
Lard	10	Olcott	Geo. Schlenker
Lico		Pekin	A. W. Hart
Schwartz		Pendleton Center	W. L. Hazen
n	14	Ransomville	
Foster, Jr.	6	Royalton	F. I. Stultz
Verr	1	Sanborn	D. A. Parcells
White	1	Springville	R. T. Doherty
wann		Springbrook	A. W. Decker
		Tonawanda	William Sadler
Wep	8	Wales	C. A. Smith
Wright	16	Warrens Corners	W. T. Dunston
Wynon		West Falls	C. W. Pettit
Wynon		Williamsville	Herbert Rodwell
Wynon		Wilson	R. H. Fairburn

Wynon	4	CORNING DISTRICT	
Wynon	18	E. J. ROSENGRANT, Superintendent	
Wynon	8	Addison	
Wynon	11	Almond	C. W. Hayes
Wynon	2	Almond	Thomas Walker
Wynon	2	Avoca	W. J. Brown
Wynon	7	Bath:	
Wynon		First Church	David Evans
Wynon		Second Church	Julian Klock
Wynon		Bradford	W. C. Pero
Wynon	31	Cameron	C. H. Nash
Wynon	6	Canaseraga	E. H. Hill
Wynon	7	Canisteo	J. R. Adams
Wynon	4	Chicocton	J. H. Raynor
Wynon		Conesus	A. B. Taylor
Wynon	5	Corning:	
Wynon	1	First Church	G. S. G. Hares
Wynon		Grace	M. J. Hill
Wynon		Scandinavian	A. M. Hansen
Wynon		Covington, Pa.	E. S. Cele
Wynon		Dalton	F. G. Barrard
Wynon		Dansville	G. O. Fisher
Wynon		Delmar	C. C. Fanning
Wynon		E. Charleston, Pa.	G. W. Doune
Wynon		Ekland, Pa.	R. S. Bell
Wynon	2	Fremont	Peter Van Duren
Wynon		Galnes, Pa.	W. L. Deighton
Wynon		Galeton, Pa.	A. D. Stevens
Wynon	2	Greenwood	L. A. Benjamin
Wynon	1	Hammondsport	Nat'l. Harris
Wynon		Hornell:	
Wynon		East Avenue	W. W. Dalley
Wynon	2	Park	Burnside Steen
Wynon	29	Spencer	H. I. Chaffin
Wynon	7	Jasper	F. M. Poland
Wynon		Kanona	F. H. VanKuren
Wynon		Koenigsville, Pa.	J. W. Totten
Wynon		Knoxville, Pa.	D. L. Pitts
Wynon	5	Lawrenceville, Pa.	Guy Owenshire
Wynon		Lindley	Marion Wheeler
Wynon		Little Marsh, Pa.	R. E. Evland
Wynon	2	Mount Morris	J. W. Sanderson
Wynon	3	Naples	W. H. Bayford
Wynon	5	Nelson, Pa.	W. B. Arnold
Wynon		North Chocotun	M. M. Shaut
Wynon	5	Nunda	G. A. Gardner
Wynon		Ossida, Pa.	M. A. Barker



Golden Wedding Anniversary

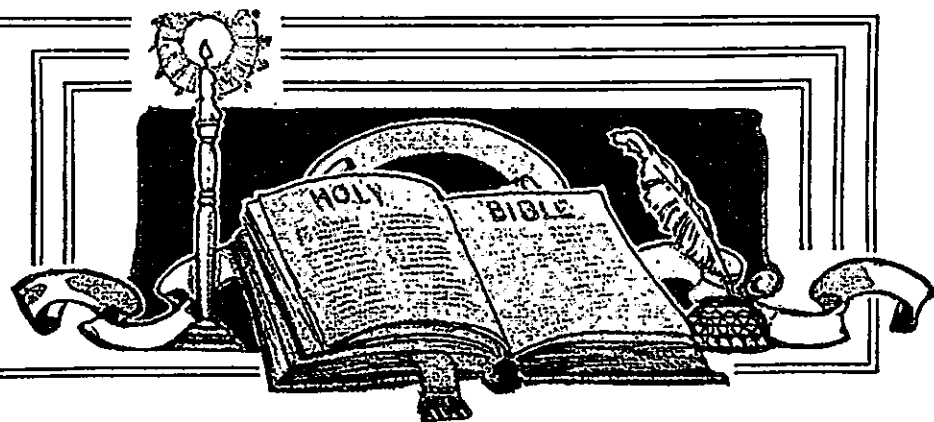


Bishop and Mrs. Charles Edward Locke celebrated their golden wedding anniversary Tuesday, December 27th, at their home in Beverly Hills, Calif., amidst hosts of friends and well-wishers, among them many notables, Bishop and Mrs. Charles B. Mitchell; former Bishop George R. Grose and Mrs. Grose; Mrs. L. J. Birney, wife of Bishop Birney, Dr. Hugh K. Walker, pastor of First Presbyterian Church, Los Angeles—all of Pasadena, Calif.; Dr. Roy L. Smith, Dr. L. E. Helms, Dr. Clyde M. Crist, Dr. John Oliver and many other ministers and a host of intimate friends, mostly members of First Church, Los Angeles, numbering well over 150 guests, showered upon Bishop and Mrs. Locke their heartiest congratulations. Many telegrams and literally hundreds of fiftieth wedding anniversary cards poured in upon them. All of their children except their youngest daughter, of Kansas City, Mrs. Sydney Carr Walker, were present. Many costly and beautiful gifts were showered upon the happy couple. The house was a bower of beauty, made so by the hundreds of beautiful bouquets. Two are especially worthy of note: a golden basket of golden roses, and a golden basket of California poppies. The Los Angeles Times

gave generous space to the event. Two pictures of the Bishop and wife appeared with a very complete narrative. Mr. Paul Helms, son of Dr. and Mrs. Helms, gave them a beautiful wedding cake of three stories trimmed in gold.

Both Bishop and Mrs. Locke are natives of Pittsburgh, Pa. Bishop Locke was born January 31, 1858, and Mrs. Locke, who was Miss Nina Wood, was born September 9, 1859. They were married in Pittsburgh by Bishop Locke's father, Dr. William H. Locke. From the union, four children were born, three of whom are living. They are Mrs. Fletcher White and Mrs. William Benbow Thompson of Los Angeles, and Mrs. Sydney Carr Walker of Kansas City, Mo. The late Charles E. Locke, Jr., surgeon, met his death in the explosion of the Cleveland (Ohio) Medical Clinic. Bishop and Mrs. Locke also have nine grandchildren.

The Advocate's entire constituency will join in extending congratulations to these fine folks and distinguished servants of the Church. Before going to First Church, Los Angeles, Bishop Locke had notable pastorates elsewhere, two of which were on the Pacific Coast—Taylor Street, Portland, and Central, San Francisco.



o put Thy kingdom first, and to seek Thy will before our own, trusting Thee to meet our needs. Reign, O Christ, within our hearts, and by Thy pure presence keep them clean. Make our lips the channels of Thy grace and truth. May we speak no word that will hurt another, but ever remember that Thou hast called us to be Thy witnesses. In Jesus' name. Amen.—*Henry Wade DuBose.*

WEDNESDAY

God be with you till we meet again!
By His counsels guide, uphold you,
With His sheep securely fold you;
God be with you till we meet again. (564)

Scripture Reading: Acts 2. 42-47.

This is my commandment, that ye love one another as I have loved you.—John 13. 12.

O Thou Great Companion, we thank Thee that Thou didst not place us in a separate and lonely world, but didst bestow upon us the privilege of companionship. We thank Thee for all the ways of linking our lives to the lives of others—through speech and song, through work and play, through joyous adventure and common hardship, through mutual understanding and sympathy, through common aspirations and common purpose. Teach us to find our share in this gift through the sharing of it; to find the blessing from Thy Gift through the giving of it. Amen.—*Herman M. Wilson.*

THURSDAY

Arise, and be baptized,
And wash thy sins away;
Thy league with God be solemnized,
Thy faith avouched today. (412)

Scripture Reading—James 4. 13-17.

Except the Lord build the house, they labour in vain that build it.—Psalms 127. 1.

Our Father, we have seen the light of Thy glory in the face of Jesus Christ our Lord, and therefore we come to Thee in confidence. We come in prayer seeking wisdom that we may succeed as Thou dost in every success, in this great adventure of living. Help us to learn the tragic weakness and folly of sin and the thrill of high living. Save us, O God, from the sin of uselessness, and may we become fit instruments for Thy great tasks. Show us our place in Thy field that we may do well our part and come at last to life's close knowing that when we had our chance here we played our part for Thee and for others. Amen.—*A. W. Beaven.*

FRIDAY

Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand:
Bread of heaven,
Feed me till I want no more. (91)

Scripture Reading: John 15. 14-17.

I will instruct thee and teach thee in the way which thou shalt go.—Psalms 32. 8.

Thou hast been gracious to us, our Heavenly Father, and we thank Thee. The path before us leads into the dark; go with us and keep us. Cleanse us from the guilt of sin and save us from its power. Make us strong that we may help the weak. Keep us humble, that any good in us may lead men to glorify Thee. Help us to a complete surrender of our hearts and lives to Thee, that Thy power may flow through us to a needy world. In our Master's name, we pray. Amen.—*William E. Sweeney.*

SATURDAY

Father, how wide Thy glory shines,
How high Thy wonders rise!
Known through the earth by thousand signs,
By thousands through the skies. (79)

Scripture Reading—Matthew 12. 10-13

For every house is builded by some man, but he that built all things is God.—Hebrews 3. 4.

God of the measureless starry spaces; God of ocean and mountain and lake and forest and stream; God of the pure lilies and the singing birds; God in our hearts and consciences, we call Thee Father, the name that Jesus has taught us to use when we talk with Thee. Help us to live today so that the evening hour shall find us unashamed. May our religion be so real, so beautifully practical that every life we touch shall be helped Godward. Amen.—*W. E. McCulloch.*

NOTE.—The prayers on this page for the week are taken from the book, "Talking With God," by permission of the publisher, Cokesbury Press.

The Day

Greet thou the day with blessings fraught,
With gratitude sincere:
It thrusts the past away—
And He who hath its glory wrought,
Stands guard against thy fear;
Improve life while you may.

The past is placed beneath the ban
Of life!—and through the door
Of Hope, bright vistas greet!
Day steps across the heaven's span,
And lays its golden store
Of moments at our feet.

—R. C. Moon.

For Every Day

For this New Year, O Lord and Master of us all, may every path we take have Thy presence as light.

May our hearts every day glow within because we walk with Thee.

May those with whom we work or talk learn something of Thee from what we say or do in all possible likeness to Thee.

May we forget ourselves and what we may too much desire, as we remember those who need our help, our friendship, and our testimony.

Through all the year may Thy peace be ours. Amen.

Bishop Charles E. Locke died in Santa Monica, Cal., Monday, March 4. He was elected a bishop of the Methodist Episcopal Church by the General Conference of 1920. He was assigned to Manila, P. I., where he served four years. From 1924 to 1932 he was resident bishop of the St. Paul Area. In 1932 he retired owing to the age limit. Prior to his election as bishop he had served some of the most important pastorates in Methodism—in Pittsburgh, Pa.; in Portland, Ore.; in San Francisco, Cal.; in Buffalo and Brooklyn, N. Y., and Los Angeles, Cal. He entered the East Ohio Conference in 1881 after graduating from Allegheny College in the preceding year. At the time of his election as bishop he was completing his twelfth year as pastor of First Church, Los Angeles. Further account of his life and of the funeral service will be published next week. C. A. 3-17-90

perience. He used to speak of it with glowing countenance and heart too full for utterance. For years he was never absent from the services, and he would count the days to communion Sundays, anniversary Sundays, and other special festivals. You could ask Archie to do anything and he would revel in being permitted to undertake the task. And to think that the time has come at which the reading of his name is followed by this long and painful and ominous pause!

Forgetting the Church

"Archibald Scotford!" the secretary says again. It is months since Archie was at church. "I met him," says one of the officers, "last Sunday. It was Communion Sunday, you remember; but Archie, in flannels, was on his way to tennis. He says he must have a little recreation!"

What has happened? Archie has found a new toy, that is all! Archie's name is sadly removed, and the secretary continues:

"Thomas Treadmore!"
"Lucy Treadmore!"

The secretary reads the names. Tom and Lucy met at the church. They were heart and soul in everything. But after their marriage they gradually dropped off. There is so much to be done in the home and the garden; they are generally very tired on Saturday night; and they usually rest on Sundays. In their married life Tom and Lucy have found a new toy and everything else has been thrown to the corner. The names are dealt with, and the secretary reads on:

"Arthur Whitelaw!"
"Mary Whitelaw!"

God laid a little child in their arms a year ago—the sweetest gift that even God could send—and we have never seen them since. The gift has weaned their hearts from the Giver!

It is a fine thing for us all and a fine thing for the race that we grow tired of things; but it would be just as well, every now and again, to rummage in the neglected heap in the corner and make sure that there is nothing there as worthy of our affection as the novelties in the middle of the room.
Australia.

Bishop Locke's First Annual Conference

The Rev. Archie L. Ryan

BISHOP LOCKE has held his first Annual Conference. It convened in Manila from February 23 to March 1. The missionaries here are all agreed that it has been one of the best in the history of the mission. Perhaps it can be most fittingly described by outlining some of its significant characteristics.

First, it was marked by optimism and good cheer. Those who know Bishop Locke will at once affirm, "Just what we should expect from his leadership." He is incurably optimistic. For him every cloud is a "bright cloud." Problems are given for the exhilaration of solving them.

A second characteristic of the Conference was its deep spirituality. Prayer as the great essential in the individual life, as well as the basic secret of victory in Christian conquest, found large emphasis. "O," he said, "I know life is a prayer. Everything we do as Christians is a prayer, because prayer is communion. It is living daily in God's presence. But with all this there needs to be times when we specially go apart from the crowd to meditate and pray. We need a trysting place to talk with God, to enjoy his fellowship. What is prayer? Prayer is nestling up to the heart of God. Without prayer life is full of darkness and defeat. With prayer it is full of light and victory."

Following the Bishop's Sunday morning sermon on "Christ the same, yesterday and forever," there were several baptisms and accessions to the church, among them some who had not understood the language. The sermon had been delivered in English only, because most of the large congregation present were able to follow it without interpretation. The fact that these persons came offering themselves for service in the Master's vineyard was striking evidence of the power of the spirit of the eternal Christ through the personality

of Methodism in the Philippines. The following was presented as a goal to be realized by that date:

1. Every pastor with a comfortable support.
2. A full membership of 100,000.
3. 100 members in the Conference.
4. 150 young men and women in our training schools.
5. 100 Bible women at work.
6. Centenary prayer centers and Bible institutes.
7. A new chapel somewhere each week, and a good church each month.
8. Twenty thousand tithers in the church.
9. Increase in the Philippine Centenary pledges until we reach \$250,000 for the five-year period.

The second conservation address was by the Rev. D. D. Alejandro, on "Conservation Through Revivals and Personal Work." He said, first, that the fundamental need is the in-coming of the Holy Spirit. The motive is not to realize a quota as such, or to make a glowing report, but to build up Christ in the lives of men. Under method he emphasized survey, constituency roll, prayer meetings, with definiteness in prayer, and the utilizing of lay help. The message, he said, must be pungent, emphasizing individual responsibility to God, the wages of sin, need for repentance, and a life of fruitfulness.

The third address was by the Rev. A. L. Ryan, secretary of the Board of Sunday Schools in the Philippines. He spoke on "Conservation Through the Sunday School and Epworth League." The occasion was the Annual Conference teacher-training graduation, at which twenty-five young people received certificates of graduation from a standard teacher-training course.

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Following the Bishop's Sunday morning sermon on "Christ the same, yesterday and forever," there were several baptisms and accessions to the church, among them some who had not understood the language. The sermon had been delivered in English only, because most of the large congregation present were able to follow it without interpretation. The fact that these persons came offering themselves for service in the Master's vineyard was striking evidence of the radiating spirit of the eternal Christ through the personality and message of the speaker, plus the winsomeness of personal invitations given by pastors and personal workers as they went among the congregation.

Another notable feature of the Conference was its fine spirit of fraternity and democracy. There is always the danger that we Americans with our inherent desire to see things done in a hurry may become impatient with the native brethren on the mission field, who prefer to take more time. With keen and rapid insight into the situation, Bishop Locke has shown splendid, discerning judgment in this matter.

All business was transacted within the Disciplinary time limits, yet nothing was hurried. Ample time was given for discussion. On all questions every man was privileged to speak who desired. Every Filipino preacher made his report on the Conference floor. Needless to say, the bishop captured the hearts of all the brethren by his sympathetic and brotherly spirit. As one of the Filipino preachers remarked: "He is a big brother. He treats us like men." In no previous Conference has there been a richer spirit of harmony and unity than in this first Conference of Bishop Locke's.

A fourth and very prominent characteristic of this great Conference was the fact that it faced up to a real program for the coming quadrennium. It was noted that since the starting of Methodist work in the islands in 1899, our membership has grown to almost 60,000, and our property valuation to more than \$1,000,000, and our Filipino ministry has become self-supporting. There was great rejoicing over these achievements, but the real emphasis was on the forward look. The purpose of our work was clearly pointed out. Said Dr. M. A. Rader: "We are not here to proselyte members from or contend against any other church. We are here to help develop vital spiritual life among the Filipino people. There are thousands of them not connected with any church, whose spiritual instruction and development are being neglected. That is our field."

In order to definitely bring before the Conference its real task for the coming quadrennium, the Program Committee had arranged for four addresses on the general theme of "Conservation." The first was by Dr. J. P. Cottingham, on "Conservation Through the Centenary." In the course of his address he proposed the celebration in 1924 of the quarter-

survey, constituency roll, prayer meetings, with definiteness in prayer, and the utilizing of lay help. The message, he said, must be pungent, emphasizing individual responsibility to God, the wages of sin, need for repentance, and a life of fruitfulness.

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Mr. Ryan presented the following goals for realization by 1924:

1. Five hundred Sunday schools. (There are now 300.)
2. Sunday-school membership equal to church membership.
3. Teacher-training work in every Sunday school.
4. Classes graded in every school according to age, interest, and capacity.
5. Epworth Leagues in English in all charges where there is an intermediate or high school, and in other charges in dialect as far as may seem feasible.
6. Continuous Sunday-school evangelism.
7. A definite program of teaching and training for new church members.
8. Definite plans for enlisting and organizing converts into active service.
9. Twenty thousand family altars.

The fourth address was by Dr. M. A. Rader, on "Conservation Through Prayer," which was followed by a consecration service.

The above goals were referred to the Committee on Conservation and Advance, and later adopted unanimously by the Conference together with the recommendation that the Manila Methodist Publishing House arrange with Abingdon Press for the publication in dialect of the recent book by A. L. Ryan, "When We Join the Church," as an agency in the conservation of our church life.

In closing this article, it is a delight to report that Bishop Locke's health is excellent. Though he has passed the sixtieth milestone, he is a youth in spirit, and has as much vigor as any man in the mission. His program of travel has been very strenuous. Already he has visited every district except one, and he will soon reach that, facing the perils of the China Sea to do it. He endures hardships with a smile of pleasure, and speaks of the whole thing as a great adventure. Everywhere he goes he receives a royal welcome. He has been feasted with receptions and banquets galore. His place in Manila and the Philippines, among Americans and Filipinos of high position as well as among the common people, has been thoroughly established. He is in constant demand.

Mothers of Missionaries

Madeleine Sweeny Miller

WILFRED THOMASON GRENFELL, our contemporary Luke of the frozen Labrador, was kept bound to his Christian mother while a vigorous young Anglo-Saxon in an English boarding school by a chain made of such frail and perishable links as flowers. Listen to his own description of the welcome bond in his recent autobiography: "There was a pride among the boys of their appearance on certain occasions. My dear mother used to post me along a little box of flowers every week, nor was it by any means wasted energy, for not only did the love for flowers become a hobby and a custom with many of us through life, and a help to steer clear of sloppiness in appearance, but it was a habit quite likely to spread to the soul." But what has this to do with his call to the medical mission field, you ask? Hear him further: "The picture of my dear mother finding time to pack, address, and post each week with her own hands so fleeting and unessential a token of her love has a thousand times arisen to my memory and led me to consider some apparently quite unnecessary little labors of love as being well worth the time and trouble. It is these deeds of love, not words, that to the last make their appeal to the wandering boy to 'arise' and do things." Subsequent events prove that the frail chain of flowers finally linked Grenfell to Christ. For when the virile, athletic youth was studying medicine at the London Hospital and University, he did "arise" in a Moody and Sankey tent meeting in a purlieu district of East London and determined either to "make his religion a real effort to do as he thought Christ would do in his place as a doctor, or frankly abandon it." This decision has given the world a ministry based on the same unselfish love as his mother's, magnified how many fold? One can only estimate its far-reaching effect by taking into consideration the years of service extended from the hospital ships in the Labrador; the orphanage at St. Anthony for derelict children; the lumber mill, enabling folks to build real homes in a bleak and barren land; the Seamen's Institute; the floating libraries, and all the other agencies which Grenfell has devised to carry out his life creed that "the only real adventure of life is to follow Jesus Christ," and that the record of this adventure is written not with pen but in deeds of service to men. Creeds are daily growing less acceptable as passports to paradise.

Fireside Influence

Less than a score of years before Grenfell's birth, a Scottish mother in Aberdeen bore a daughter who was destined to become "the White Ma of Calabar." Mrs. Slessor presents a very tender picture as with nobility of soul she and her faithful Mary sit knitting in their modest cottage after both have spent a twelve-hour day in the weaving-shed of a textile factory, where Mary, like Livingstone at Blantyre, has kept a book on her loom to peruse in free moments. The younger Slessor children are all asleep and as the eldest daughter and her mother wait eagerly but with dread for the footfall of the intoxicated father, who will toss into the fire the mearer

was able to write to the ones who had given him the woman who was to be his constant companion for over fifty years: "When the news of your daughter's arrival reached me, it was to me nothing less than life from the dead. My prayers were answered and the promises which had long been my refuge were fulfilled. Mary, my own dear Mary, is now far distant from you; but let this comfort you, that she is under the care of our ever-present God, and united to one who promises to be father, mother, and husband to her, and will never forget the sacrifice you have made in committing to his care your only daughter." Their son in after years testified, "My father would never have been the missionary he was but for her care."

A Grandmother's Part

Many thinkers would have us seek the explanation of the missionary motive in an individual in a source more remote than the mother. "If you would build a man, begin with his grandmother." Thus does Bishop Oldham introduce his account of James M. Thoburn's early days. "Thoburn's grandmother," writes Oldham, "was a woman of strong character, notable courage, and decided views in both religious and political matters." And from a home in County Antrim, Ireland, which was the local headquarters of Methodism, came "Jane Lyle Crawford, a young woman of marked quality, tinged with the mysticism which she was so notably to impart to her son." This young woman in time met Matthew Thoburn, while he was exhorting at a preaching service; later became his wife and emigrated to Ohio. It is said that on her way there, before the birth of her son, she went through Meadville, Pennsylvania, and upon passing Bentley Hall, "the handsomest building she had yet seen in America," anticipated with characteristic belief in visions and intuition, a career of distinction for her boy. And it was this same mother who, after the death of her husband, managed to amass \$162.50 with which she sent James Thoburn to Allegheny College, adding to the money that greater gift, a mother's blessing.

A Mother On the Field

A certain missionary in Japan to-day considers himself among the most fortunate of mortals because his mother once visited him on the field. It gave him a sense of returned boyhood, he says, to be able to pour into her sympathetic ear all the burdens and perplexities of his complex problems. Even if she could not solve them for him, her mothering sympathy put him into a frame of mind to work them out courageously himself.

A Post-Centenary Call

Of the mother whose influence paves the way for God to summon a child to the mission field we may well say, "Many daughters have done wisely, but thou excellest them all." Thank God, his call still falls in these post-Centenary days upon ears that are willing to listen and obey in terms of life ministry to unlighted corners of the world. Probably no

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Retarding the Kingdom

Mothers who discourage or thwart entirely a son or daughter's call to the mission field assume a responsibility whose magnitude can never be determined. Perhaps one of the most tragic examples of this is found in the life story of Henry Martyn, who "burned out for God" in India at the age of thirty-one. Lydia Grenfell, influenced by a visionless mother, after leaving Martyn to understand on the eve of his sailing that she had no objection to coming out to marry him, finally refused to do so and, by depriving him of the comforts and cheer which might have made his great house a home and place for renewal of power, undoubtedly shortened the career of this brilliant servant of God and deprived India of years of productive energy for Kingdom-building.

A Mother's Gift to Africa

How different is the story of Robert Moffat, who, after plighting his troth to Mary Smith, found her parents, pious supporters of missions unwilling to give up their only child to be his partner in the Dark Continent. Moffat sailed for Africa; Mary Smith pined away in England because she was sure God wanted her to go to Africa, and finally, after two years, wrote her betrothed that, since her mother and father declared they would never consent to the marriage, she had abandoned all hope of joining him in Africa. Moffat, crushed, drew nearer to God, who marvelously answered his prayer by causing Mary Smith's parents unexpectedly to give their consent to her departure. Early the following year Robert

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"Dear Mother:

"Last week I attended a Young Men's Christian Association conference. Believe me, mother, those speakers I heard were wonderful. There was a Mrs. Springer, a missionary in Africa. She told about the conditions there, and I never dreamed things were so bad. Then a man named Speer spoke. He was an orator. At one place in his speech he said: 'God is in the house. Listen, you can hear him speak,' and then he paused for about three minutes, and I never felt so queer in my life. My heart beat about twice as fast as normally and you could feel as though someone was present who was bigger and greater than you.

"I was converted when Billy Sunday was in town, but I was reconverted last Sunday. Mother, that feeling I felt down in my heart hasn't left. I haven't sworn or matched pennies or anything else since then. If I can conquer my own bad habits, I would like to help others to do the same. I wouldn't want to be a preacher, but a good, Christian civil engineer, and if I felt it in my heart, a missionary. Perhaps, mother, your dreams and prayers will be realized and I'll be a missionary. I have tried to make up my mind and I have decided to wait one year, and if the call is still in my heart, nothing will stop me. Mother, it was peculiar to walk home with a girl and talk about God. Mother, I almost believe that 'Mine eyes have seen the glory of the coming of the Lord.'

"To-morrow, during voluntary prayer meeting, I am going to say a prayer if it is only two words. Perhaps you think I am crazy, but I am not.

"Tell me what you and Dad think about me as a missionary. I don't know for sure yet, but if God shows me it is my life's work, nobody can stop me from going to either Africa, India, or China.

"Your son,

"Tommy."

In Memoriam

CHARLES EDWARD LOCKE

"As I sit in retrospective contemplation I have just one fault to find with life—'It is too soon over'."

Sitting at his companionable desk, his eyes roving the glorious expanse of the Pacific while the evening sun dropped down behind the horizon line, Bishop Charles Edward Locke penned the words which summed up his philosophy—"Too soon over." And as we think of the third of a century in which his beautiful spirit companied with California Methodism we echo the words, "Too soon over."



Son of a Methodist parsonage, reared in the atmosphere of great books, rare scholarship, genuine piety, triumphant faith, and zealous patriotism, he was destined from birth to a notable career. Endowed with all the fine qualities of a gentle man, with the face of a saint, with the kindness of a mother, and with the loyalty of a Jonathan, he was destined to be the center of a circle of friends that extended around the earth. Gripped by a great conviction, fired by a deep and possessive religious experience, and dedicated to the cause of the

kingdom after a careful survey of all the issues involved, he was destined to a life of unusual usefulness and worth.

Charles Edward Locke—"Ned" to his closest friends—was born in Pittsburgh, Pennsylvania, in the year 1878 under the shadow of the impending Civil War. His early education was received in the public schools of that city, and his college work was done in Mount Union College in Ohio, and in Allegheny College, from which latter institution he received both the bachelor's and master's degree. In later years his Alma Mater conferred on him the honorary degrees of Doctor of Divinity and Doctor of Laws. The University of Southern California likewise conferred on him the degree of Doctor of Laws.

After eight years in small town pastorates Charles Edward Locke was appointed to the pastorate of the famous Smithfield St. Church in Pittsburgh, and thereupon began a career as a pastor of notable churches

which has probably never been surpassed, or even equalled, in the history of American Methodism. For thirty years he was in the most famous and influential pulpits of the denomination, leaving the pastorate to assume the responsibilities of the episcopacy to which he had been elected in 1920. For twelve years thereafter he served with high distinction in Manila (four years) and in St. Paul, Minn. (eight years), retiring to private life in 1932.

In spite of his retirement Bishop Locke was one of the busiest men in southern California. For months at a time he traveled the length and breadth of the state, preaching and lecturing. During much of the time he was active in the work of the Anti-Saloon League, and other civic and reform movements, and for all this service he refused all compensation. These zealous labors continued uninterrupted until illness compelled him to desist.

He had the face of St. John, and indeed in some cities he was given that title. His pulpit utterances were redolent with exquisite poetry, graphic illustration, and scriptural references. His mind was steeped in the words and phrases of the Holy Bible. As an evangelist he was indefatigable, as a student he was tireless, as a reader he was omnivorous, and as a friend he was without a superior.

His outstanding service in California was his pastorate of First Church, Los Angeles. So great was his repute throughout the east that no Methodist from beyond the Rocky Mountains ever thought his visit to Los Angeles was complete if he had not heard Charles Edward Locke in a Sunday sermon. It has been said that when he was elected to the episcopacy that nearly three fourths of the delegates to the General Conference had heard him preach in his own pulpit—a tribute that could be paid to no other man in the Church. Today, after twenty years, the name of Charles Edward Locke is a name to be conjured with in that great church.

No small part of his sweet and gracious spirit was due to the beautiful home life out of which he came when he entered the pulpit. Surrounded by devoted daughters, a son who would have been an inspiration to any man, and a wife who was in all respects his peer and comrade, he reflected the mind of a home that was in all respects truly Christian. His successful and beautiful home was one of his greatest sermons.

As a leader of men Charles Edward Locke was supreme. His books were read by devout preachers with avidity and appreciation. His sermons were masterpieces of superb diction and lofty idealism. His pastoral administration was scrupulous and painstaking. But it was his personal impact on men that made him the power he was. The most important men of every community in which he labored held him in the highest respect and esteem. To him they looked for spiritual guidance and counsel. It was not surprising that he should be called to speak at the funeral of President William McKinley. In his half century of Christian service the great and powerful called on him again and again for the most intimate counsel and guidance.

When the grim messenger came so suddenly in the beautiful little Santa Monica home, he was standing upright, and when his spirit took its flight his body remained erect—a symbol of the life he had lived. He went out of life erect, like a pine in the forest, or like a prince of Israel. And when we laid him away, there was a great gap against the sky and a loneliness in the hearts of all of us.

ROY L. SMITH.

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