BICKLEY, BISHOP GEORGE H.
Seeing the Singapore Area
By Bishop George H. Bickley

North and west of the great island of Malaya lie the great island of Singapore. Our church has work at both the north and the southern ends. Recently we made a hurried trip to study the opportunities there and to see how far the work we have gone up to possess the land.

A steamer 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 government of the island, but the Chinese and Malays form the principal inhabitants of the cities, with more than one hundred thousand Chinese, the English, the Dutch, and many other races, the Muslims, up in the mountainous section.

These people are generally Mohammedans. The first two American missionaries to this hill country were killed and eaten by them about twenty years ago. Since that time they have been brought into subjection by the government, and are quiet, but not proselytized. For over sixty years the Chinese Baptist mission has been working among them and is making their conversion by the score of thousands. Most of the other tribes have been won to Mohammedanism by Malay methods. There are a few tribes, however, which are not yet converted to Islam, because their islands have seen the better living of the Christian tribes. They have not yet been reached by the missionaries.

With our missionary at Medan and his wife girl, my own son and Miss Corbin, 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 gale starting. The wind was blowing from the west, and we were far from home. We pushed on in the darkness with nothing but jungle on both sides of the road, noise our engine gave out. As we stopped for the "rest" to try to make repairs we saw a cave of brown brick. We had the most beautiful sight of the surrounding darkness and we were told by our guide that they were the Buddhist temples. He asked what we were doing that they had to stop for medicine, but we were glad to make a rest under way. At 10 o'clock, still fifty miles from our destination, we were glade to accept the offer of shelter for the night with one of the Baptist missionaries and were glad that they had been teaching the Gospel message among these people.

Each next morning we were again on our way, for there were 130 kilometers to be traveled that day, and two schools and two missions 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, another with such goods laid up, a store for itself.

The neglect of the Chinese into this activity is constantly going on. The material religion is becoming a positive hindrance, and it would not be possible without the steady help of the Chinese. A mission has been established in China, and we found that four Chinese churches had begun to hold services even before the missionary came. The night I preached there more than thirty were in attendance.
The hospital nurse providing service in the
North and South after the Great
Three days in the public large in the
North and South. The Great
Three days after the public large in the
North and South. The Great
Three days after the public large in the
North and South.
Bishop Bickley

ROYALTY 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 great father had instilled with Methodists at the risk of every worldly advantage; his father had been a pillar of the church; he was girl 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 surely test his physical resources, he responded to the call of duty with the dutiful disregard of consequences. There is reason to believe that he knew even then that life under the opium might be fatal to him. If so, he kept it from the standing 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 here had to face. In part they grew out of the unique mingling of races in that crossroads of the world, and in part they were a by-product of the World War, which changed the line of governmental policy in so many lands, and which, in Malaya, has its very definite and important bearing on missionary activities, through the partitioning of missionary educational institutions with governmental 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 not four years in the episcopacy. They were strangely different in setting and circumstances from the past two years that had preceded them, but he filled them with the same industry, the same close application to the divided task, the same loyalty to his Church, and the same faith in God that had marked every step of his career.

Those who considered Bishop Bickley as he was at Dr. Morey in 1920 experienced a shock when they met him in Springfield last May. He was pale, husked, checked, with haggard eyes, 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 measure of strength. Accordingly the General Conference made provision for his care by a general rule (Disc., 21, § 11) permitting the release of a bishop whose health is indispensably 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 faithfully to the quest of health. But it was not to be. The most skilled of hospital 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, dear night," when heaven seemed near 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 convictions, 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 could be of increasing value through the years. That hope is disappointed. His presence are broken off. But he had other purposes. He was a Christian of simple faiths. 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 home of some 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 Women's Christian Temperance Union (W.C.T.U.) dates from 1874. First came the "crescent" of the praying women of Ohio—many of them Methodists, including the mother of Major Hayes, now National Prohibition Commissioner. Quickly followed the Union. The first president, Mrs. Anna Witmer, was a Methodist, as was her great-great-grandson, Miss Frances Williams, 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 curricula. 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 purely mind and conscience of the voting citizens 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 temperance, in the sanctified, its great enthusiasm behind it, bands of many millions with its strong alliances with both political parties, jeered at "those women," who had no money and no votes. But the women—with God—turned it to be in the majority. Presidential N.A. Asbury George, holding the Jubilee Convention in Chicago last November, when delegates from forty States and many missions gathered to thank God and take courage, said:

The White Ribboners

The White Ribboners

[Text continues with a historical account of the Women's Christian Temperance Union's role in the prohibition movement.]
Bishop George H. Bickley

Address of Bishop Joseph F. Berry at the Funeral Services, Saint James Church, Obey, Pa., December 7, 1945

To the Bishop, the clergy, and the people of St. James Church, I come this morning to say good-bye. I come to remember, to learn, and to honor. For here, in a way, I come to say good-bye to a bishop, a man who has been a friend to me, a man whose life was斯aid in the words of Scripture, 'His speech was smooth and pleasant to the ears.'

George H. Bickley was a man of great humility, but he was not a man who lacked confidence. He was a man of great sincerity, but he was not a man who was afraid to speak his mind. He was a man of great kindness, but he was not a man who was afraid to stand up for what he believed in. He was a man of great compassion, but he was not a man who was afraid to show his own compassion. He was a man of great courage, but he was not a man who was afraid to take a stand. He was a man of great wisdom, but he was not a man who was afraid to question what he knew. He was a man of great faith, but he was not a man who was afraid to doubt what he believed in. He was a man of great grace, but he was not a man who was afraid to show his own grace. He was a man of great beauty, but he was not a man who was afraid to show his own beauty. He was a man of great truth, but he was not a man who was afraid to show his own truth. He was a man of great love, but he was not a man who was afraid to show his own love.

But above all, he was a man of great grace, and that grace was the grace of his own humanity. He was a man of great humanity, and that humanity was the humanity of his own being. He was a man of great humanity, and that humanity was the humanity of his own life. He was a man of great humanity, and that humanity was the humanity of his own soul. He was a man of great humanity, and that humanity was the humanity of his own heart. He was a man of great humanity, and that humanity was the humanity of his own mind. He was a man of great humanity, and that humanity was the humanity of his own spirit. He was a man of great humanity, and that humanity was the humanity of his own nature. He was a man of great humanity, and that humanity was the humanity of his own essence. He was a man of great humanity, and that humanity was the humanity of his own being.

I come this morning to say good-bye to a bishop, a man who has been a friend to me, a man whose life was said in the words of Scripture, 'His speech was smooth and pleasant to the ears.' And I come to remember, to learn, and to honor. For here, in a way, I come to say good-bye to a bishop, a man who has been a friend to me, a man whose life was said in the words of Scripture, 'His speech was smooth and pleasant to the ears.'
Methodist Union: The Critical Test

By Rev. Professor George Jackson, D.D.

Dr. Jackson, a Western leader, has been known in America, as well as in Europe, for his vigorous attacks on the moral and religious decadence of the Methodist Church. It is not unimportant, therefore, to see how the Methodist leaders themselves respond to the challenge of the Western Union, and we may well ask whether its only simple formula to it in the situation of the Methodist Churches in America was submitted by Dr. Jackson to the Union Committee, and in effect reads:

"The critical test for Methodism is not a test for the Union, but rather for the Union itself. The Union is not a test for Methodism, but rather for the Union. The Union is not a test for the Union, but rather for the Union itself."
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 tables, and the friendship of the years began to ripen into an intimacy which steadily increased during the quadrinuman, 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 slighted 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 gentleman. If he had not been so needed he might have said with another, "The gentleman hath made me great." He was a Christ man, a Christian scholar 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 steadily. Christ could never correct this old world if he had worked 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 Weld, who was returning to Japan. The new bishops, and their families were: Bishop Bickley for Shanghai, Kienyen for Foochow, Lockes for Mands, and Bickley for Singapore. Too, abroad that "Mediterranean," near
In the Days of Beginnings

By H. E. Woodruff
Editor, The National Methodist Press

In the combat of the Capitol at Washington hang eight great paintings which are held by the nation as a jewel. 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 Army, in 1783. The scenes depicted have suggested the 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 open Bible in the hands of Elder William Brewster. The warlike 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 compact 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 compact in absentia. To 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 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 these forces and provided the ideals and principles which were to give the world this nation--the only great nation whose germ was the opened Bible. As the Word of God in the hands of the people was read, early Jesuit missionaries showed a spirit of sacrifice seldom equaled, but there was to be a force which held against them. Therefore, with the "Wall of Quebec on the Plains of Abraham, the last hope of abdication 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 "Godspeed" and the "Maryflower" 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 Anglicans both. These two groups unreasonably laid the foundations for all those institutions which are fundamental in a democracy. The Church not only gave the ideas 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 foundation 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 hands that "The use of the Bible is so universal and its importance so great." The record of the First Continental Congress, September 6, 1774, gives this act: "Resolved, That the Rev. Father Duch, be desired to open Congress to morning 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 church should be asked. The one finally chosen was an Episcopal clergyman, John Adams, in a letter to his wife, Abigail, described his initial religious service in connection with the first assembly of all the colonies. "He (Dr. Duch) appeared with the clock 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-sixth Psalm. After this Mr. Duch, unexpected to everybody, struck out into an extraordinary 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 full sight of the mountain on November 15, 1929. During the night our ship had slipped into the harbor and we were waking the evening of the pilot and the quarantine officers. 1929 was a

night passed therebefore. A large group of our students and others were gone as we were

galloping

The ship in the harbor was full of interest and was a constant evocation of a life strange and interesting. From the first, I came to Colombo

on through Java, Korea and China, not only with the hands but in the people. Even little boys and girls are carrying books. It is for benefit of books. After I had said: "One sheep kills all that labor and are doing in labor."

I certainly included these people.

THEOLOGY IN JAPAN

At the invitation of Bishop Bickley I spent a couple of days at Tokyo during the session of the Western Conference. During the call of the ship in the harbor of about fifteen garments

the ship was in the harbor. He cannot attend Conference as he 5, still in Japan. The second of their appeal connected with the international movement they had been put in jail and in some cases to summary. The situation of this nation is indeed pathetic.

GENERAL REVIEWS

Because of the projected college at Singapore I took special interest in the plans and buildings for colleges at Kuching, at Ipoh and at Penang. We could see what a transformation can be brought to the city and appointment of Chinese and Norse live in the space of ten years. What would be the result, brief and hope. Who are these people? have been faith and comprehensive plans. Evidently they see the approach of the day when the leaders of those nations shall have been gained under Christian ideals.

EDITING IS MAGNIFICENT

Much has been said about the educational system here in this country. It offers a very unusual opportunity for giving religious education in the curriculum of the elementary schools. Our growth has been extraordinary. There are literally thousands of the boys who can be brought into our schools. We must train the teachers. For those who desire to train their own teachers, they will have the chance to work in your school as a personal friend. Malcolm once visited us in Tokyo. Malcolm has a warm heart. He was at a meeting of the directors of the National Mission. We can all agree to improve the city and to erect the buildings. The government will not be here, as it has done in elementary schools. But it will be wise to keep on religious work among the Chinese and Malay young men. We must reach them who should come to a place of leadership.

A VISIT TO MALAYA

Conducted by the district superintendent, an old man named, I made contact with our various stations. First we came to the Wesley Church for English-speaking people. At such a large Sunday school is held, followed by the various services. It was a paso to the Tanjil Church. This was a congregation of about 100 people, from India, who were the Word of God in their native tongue. There are tens of thousands of the various peoples of India living in the surrounding cities. They bring with them their religion, customs and superstitions. Many of them have accepted Christianity in India and in Japan.

This is somewhat similar to the different Chinese congregations. Each having service in a different district, with special work at different hours in the same building. In the afternoon service is held in the Kuching district and at eight o'clock an Epworth League meeting is held in English for the young men.

In addition to these classes, there are held at Oldham Hall and Sarawak House.

SINGAPORE IN MALAY

Late Sunday, I spent in the old historic city. This was the scene of the labors of the early French, Xavas. For many years he

had found here. After the founding of Singapore, commerce prospered from Malacca till the growth of the rubber business brought about a period of industry. What are the results? They were suffering from the serious depression in the demand for rubber. Here we were on a rubber plantation, surrounded by the great foreign Missionary Society. The rubber is not grown here like a continuous performance. First was the Tamil variety, at which I practiced myself in an interpreter. Here were about one hundred men, seventy of whom had come from thirty miles from the rubber plantations by motor busses. Following this came the Malay school. As soon as this was dismissed in that number of the Kaleegle school.

February 3, 1921

THE CHRISTIAN ADVOCATE

Singapore, R. S.

GEOX H. BICKLEY

Bishop Bickley

December 10, 1929.
GRAFLEX GLIMPSES ACROSS THE PACIFIC

AN OVERSEAS DELIGHT INTERESTING THIS AREA

Hoping through fields surrounding a picturesque church are scene behind a gate and the surrounding country from a hilltop.

The life and to the picturesque details.

A PRECIOUS MOMENT

On approaching the hilltop, the view of the city and territory beyond the mountains is a thrill.

The view from the hilltop, showing the city and surrounding countryside.

In comparison to the hilltop, so many of the scenes and surroundings appear to be far more distant and beautiful.
The main gables will be exactly opposite the corresponding gable in the quadrangle, and should the rest of the main gable of Library Street ever be expanded, there will be perfect relationships preserved by having the gables on the south side of the north side to exactly oppose the area of the north side of the north side of Library Street. The gable lines will be of uniform height above.

The exterior will be of brick and stone, but not in a regular and uniform manner. The Library Street front will have a stone-faced granite like the stone in the quadrangle across the street, but away from Library Street it will gradually change into brick and stone, similar to the brick and stone of Columbia Court in the Memorial Quadrangle.

We hope in this way to make an economical building of a very economical type which will be an architectural type.
May 12, 1921

Newark Conference Minutes

The Newark Conference Minutes will be read for discussion in the first part of next week. In the closing of the Conference and through Women’s have been presented, the end of prizes, pastorates, etc. Each church will be asked to support each other, and to extend to assure responsibilities for the support of the same. The Mission has made a request for financial support, and the ministry of the Conference and the mission will be in the hands of all the members of the Conference for the future as time for the present. Sunday, May 23 All orders should be sent to the pastor, Past. C. T. Ayres, Pompton, N. J.

Bishop Hickley

George Hervey Hickley was born February 23, 1868, at Philadelphia, Pa. He was educated at the University of Pennsylvania and Divinity School, and has been the Bishop of Delaware Conference in a family of ministers. He entered the Philadelphia Conference in 1906 and spent thirty years in its ministry in Philadelphia and the South. In 1935 he transferred to the Philadelphia Conference to the time of his retirement. During his service he has been the superintendent of Northwest District, the Bishop of the Philadelphia City Mission, and the bishop of the Northwest District for a second time. During his time as bishop he served also as secretary of the Philadelphia Area. He has given extensive service as a member of the Board of Foreign Missions.
May 12, 1921

of $100,000. The amount raised for all purposes was $200,000, a gain of $50,000. The ex-employees of the school were NAS, a zone of

During the conference special tributes were paid to the Sisters of St. Joseph and Mrs. Blackman upon their retirement from active service, the
amount of devoted service, not being permitted to remain on the field. Dr. McRoberts was selected to return to overseas. He left

Charles W. Burns

ANTO
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 district 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. Last May in Des Moines, Iowa, was elected Bishop and assigned to the Malayan 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 last summer he acted as Dean of the Epworth Leage Institute held in the Philadelphia Levellers and has thus identified himself as leader of the young as well as the older members of the Church.

His warm and hearty welcome marks 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.
How Can I make my Home Happier?

In the words of the great philosopher, the home is the foundation of a happy life. "It is the place where the heart is," he said. How can we make our home happier?

1. Accepting Responsibilities: A mother and a father should take their responsibilities seriously. They should work together to ensure the happiness of the home. Whatever the task, both should be involved in it.

2. Love and Affection: Love must prevail in all the members of the family. It helps to create a sense of belonging.

3. Peace: It is important to maintain peace in the family. Disputes and arguments lead to unhappiness.

4. Patience and Compassion: Individuals need to be patient and understanding to maintain a happy household.

5. Home-Making: The daily life of the household creates a sense of happiness which can be achieved only by making the home happier.

6. Action: These little things, when done together, can make the home happier.
May 12, 1921

The Christian Advocate

May 12, 1921

John A. Stiebel

John A. Stiebel, M.D., of Albany, N.Y.,
who died last week at the age of eighty-two,
had a long and successful career. He was a
prominent member of the Albany Medical
Society, and a member of the American
Medical Association. He had been a
recognized leader in his profession for many
years, and was well known for his kindness,
sympathy, and understanding.

For China Famine Relief

What mistakes are being made

For Famine Relief in China the following
organizations have been formed: The
Women's Famine Management Society
of China (New York Chapter), 20 Murray
St., New York; and the First Famine
Management Society, 20 Murray St., New
York. These societies are now active in
relieving the famine conditions in China.

Bishop Bickley's First Conference

Bishop Bickley was warmly welcomed
in the First Famine Conference, held in
Bali, N.Y., on February 13. He was
welcomed by Miss Mabel Bickley, who was
chairman of the organizing committee.

Mrs. Laura Haynes Tomlinson, leader
and historian of the Women's Home
Missionary Society, and a valued
contributor to the

For the benefit of the Famine relief
organizations, a meeting was held in the
First Famine Management Society's
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The New York Observer of the

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The New York Observer of the
Methodist Boys' Conference of Central Pennsylvania Conference

The first session of the Methodist Boys' Conference of Central Pennsylvania Conference was held at Williamsport, March 29, 1921. The conference was called to order by Bishop William F. McConnell, Bishop of the Western Pennsylvania Conference, and was addressed by the Bishop on the subject, "The Need of Education." Bishop McConnell spoke upon the subject, "The Need of Education," and the boys in their groups should be encouraged in their studies and in the study of the Bible. The Conference was adjourned by the President, and the Bishop spoke upon the subject of the Conference on the Sunday school and the Sunday school work of the church. The Conference was called to order by the President, and the Bishop spoke upon the subject of the Conference on the Sunday school and the Sunday school work of the church. The Conference was adjourned by the President, and the Bishop spoke upon the subject of the Conference on the Sunday school and the Sunday school work of the church.

The second session of the Conference was held at Williamsport, March 30, 1921. The session was called to order by the President, and the Bishop spoke upon the subject of the Conference on the Sunday school and the Sunday school work of the church. The Conference was adjourned by the President, and the Bishop spoke upon the subject of the Conference on the Sunday school and the Sunday school work of the church. The Conference was adjourned by the President, and the Bishop spoke upon the subject of the Conference on the Sunday school and the Sunday school work of the church. The Conference was adjourned by the President, and the Bishop spoke upon the subject of the Conference on the Sunday school and the Sunday school work of the church.

The third session of the Conference was held at Williamsport, March 31, 1921. The session was called to order by the President, and the Bishop spoke upon the subject of the Conference on the Sunday school and the Sunday school work of the church. The Conference was adjourned by the President, and the Bishop spoke upon the subject of the Conference on the Sunday school and the Sunday school work of the church.
Bishop Bickley—A Comrade’s Appreciation
By Bishop Kerney

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 whom 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 former group life. He knew that he was going to one of the most trying climates of any episcopal residence in the Church and to one of the most perplexing problems, but there was no hesitation, 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 passage-way, 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 sliding point, still the trying situation was the subject of pleasant jest.

One by one the bishops left the steamer for their respective residences—Welsh at Yokohama for Seoul, Kerney 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 far 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 those who served, the bravest soldier fall on any battlefield than when Bickley received his deathblow while prospecting 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—he knew him 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 brevity. Honored of all, trusted of all, in the prime of life, with the pride and strength of a well matured personality, he brought the best he had at fifty-two years of age to the episcopacy and laid 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.
January 8, 1925

THE CENTRAL CHRI

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 Abraham, forever glorious. The pilgrimage had been 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 collect, to inspire us to motives and conditions of safety in the unknown beyond. Today at Haran may be found the ruins of great hydraulic 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 heed the lessons? Are we 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 man to follow, 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 Our

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 George Harvey Birkley

Bishop George Harvey Birkley died at the Methodist Episcopal Hospital, Philadelphia, Pa., at 6:00 A.M., Monday, November 30, 1920, at the home of his parents, Mr. and Mrs. A. H. Birkley, in Philadelphia, Pa. He was born in Philadelphia, Pa., June 27, 1852. He attended the public schools of Pennsylvania and later entered Philadelphia Seminary and the University of Pennsylvania in 1872. He was ordained in 1875, and was the son of Dr. and Mrs. A. H. Birkley.

Bishop George Harvey Birkley was one of the finest and greatest of American Methodists. He was a man of great versatility, with a wide range of interests and abilities. He was a preacher, a scholar, a statesman, and a humanitarian. He was a man of great faith, with a deep love for his church and his people. He was a man of great compassion, with a deep concern for the poor and the oppressed. He was a man of great courage, with a deep determination to do what was right, even if it was dangerous. He was a man of great integrity, with a deep commitment to honesty and truth.

Bishop George Harvey Birkley was a man of great humility, with a deep sense of his own limitations. He was a man of great humor, with a deep love for life and for people. He was a man of great charity, with a deep desire to help others. He was a man of great generosity, with a deep commitment to giving. He was a man of great wisdom, with a deep understanding of the world and of people. He was a man of great beauty, with a deep appreciation of nature and of art.

Bishop George Harvey Birkley was a man of great love, with a deep affection for his family and for his friends. He was a man of great faith, with a deep trust in God. He was a man of great hope, with a deep confidence in the future. He was a man of great joy, with a deep sense of the beauty of life. He was a man of great pain, with a deep sorrow for the suffering of others. He was a man of great strength, with a deep determination to overcome the challenges of life. He was a man of great grace, with a deep sense of the presence of God in the world.

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January 1, 1923

THE CHRISTIAN ADVOCATE

...
Through the Garden of Eden

By Bishop George H. Bibby

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 clears the mountains, where the rice "stands dressed in living green," presents a view 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 a mane of Adam and Eve cut into the bark! Multitudes of the little children of this race have not yet reached the consciousness of the soul for the first time as a method of personal attainment. Yet in the midst of this beauty of nature are hedges, walls, and inscriptions which make the heart wonder.

The Dutch Indies have an area fifty-eight times that of the government country, Holland. Java, with an area of 30,000 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 fourfold since 1850, though the mortality among infants is exceedingly high.

The inhabitants are Javanese, Sundanese, a number of other peoples, Chinese, and a myriad of peoples from Java. Each has its own religion. Java is the home of Buddhism. It was preached probably about the thirteenth century by the Chinese, but around it, the religion of Islam, the most prevalent, is practiced. Today there are more Moslems than Christians.

Vast is the materialism in Java. While the Mohammedans have been teaching that there is a heaven and a hell, the Javanese have been teaching that there is no such thing as heaven and hell.

It is a very hard task to explain the Javanese in the midst of this spectacle of the former and the latter. The former are the workers, the builders of the temple. The latter are the workers, the builders of the temple.

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... and ancient grandeur. Gone are the crowds of worshipers, departed the civilization which built it. In its place stands the fierce compot of Islam, with its degradation of women, its awful fanaticism, its prophet with an immoral life and a message of a moral heaven.

Here this atmosphere have new come the missionaries of the Methodist Episcopal Church. The evident, crying need of these people makes each heart beat. To reach them is literally difficult. To re-oscope Mohammedanism where to make a man a trumper in the eyes of his own people, as clearly 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 message of the highest wisdom while seeking the knowledge of earthly things.
2. The Reformed Church of Holland, 3. The T孙悟ism where, 4. but its work is mostly among the Freemasons, 5. That is the main reason, established by the Dutch.
6. Government in carrying on its own work among the Dutch people, the army, and through orphanages and reformatory, but is doing little for the natives.
7. We have opened stations at the western end of the island, also in mid-Island and at the 9. And not. These are only outposts. The field was to be occupied.
8. We have here in successful spec-
9. men of our first hospital in this field. Those 10. who are planted in the island world, one in Buitenzorg and two in Semarang. This field of medical work 11. In the approval of the Dutch government and shows a way of approach to the native people. 12. who do not want to be disturbed in their religious observance, but who are not impor-
13. The At the session of the Netherlands, etc. 14. Mission Conference held early in March we 15. were increased to find that the position, very desirable for occupying this field with 16. schools, and hospitals and churches, must be 17. over. Certainly expectations had not been met. Only those who opposed this great forward work to the body were opposed to the Lord's command to "go into all the world" would see the need of it. 18. who would have a chance of heart and 19. with it, we have, a corresponding substitution of the heart.

Straiton, March 28, 1901.
Episcopal Church was convened by Bishop Thomas Nicholls, chairman, at 9:30 a. m., Tuesday, May 3, at the Methodist Book Center, 740 Rush Street, Chicago, Ill. Five sessions were held, the evening session the first day being at the Hotel LaSalle and preceded over by Bishop F. T. Lewis, 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 connection 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 passing through the most dangerous period of financial readjustment our people everywhere have been loyal and devoted. Dr. Wade reported 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 conferred by the Administrative Committee and the Council of Boards of Benevolence, authority be granted the Epworth League to be employed in the establishment of a Board of Directors, with power, in the exercise of said authority, to accept, receive, purchase, hold, sell, mortgage, lease, lend and dispose of property of every description, for the general benefit of the Epworth League and the cause of the Methodist Church.

Considerable progress has been made in executing a program of institutions held by different boards and organizations in the Church and the following action was taken with reference to Methodist participation (by financing the Federal Council of Churches) in "Christ in America."

"We therefore respectfully ask that, as we have earned since then, what we now hold, and what we see progress by reason of, by indulgence, by labor, by thrift, by unselfishness, by toil, by labor, by self-sacrifice, by future, shall be taken as your guide in fixing your status in the New Constitution."

To conclusion a quote from the Psalms, an expression which may be found in the volume of January 1914.
"We therefore respectfully plead that, not like what we have earned since then, what we earn 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 Preamble, an expression which may be found in its column of January, 1914:

and the Constitution, which is back of all other laws, a foundation of the prosperity now what was meant to be permanent. The Constitution, which was made in the beginning of the State, for the State, and by the State, is the Constitution, which was saved to the State by the State, and by the State shall be saved now that it can only be saved taken that which may have been done to save it.

"Finally, Mr. Chairman and Gentlemen of the Committee, we have no plea upon the justice of it. We wish to impress upon you that the test of character rests not in granting rights and privileges and immunities to those who are morally, politically, financially, equal or superior, for the superior will have their consideration, and among the whole it may be our lead our lives.

The Christian Advocate

For Race Equality

As the leader and spokesman of a delegation a committee of the State Constitutional Con-
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 year. The hope and freedom from grief bring him back in full health and permit his continued service for the Church to which he has devoted his life. His life was widespread. Not big fails. The Church service for which he cared in the Church caused his mature powers not to be in the scenes familiar to us. That service belongs to the world unseen.

George H. Bickley served the Church and the world in ways which, lacking in certain surface demonstrations which often determine the appraisal of both character and conduct, were most significant in their nature and force. His influence in the fellowship of the Philadelphia Conference and among its leaders was profound. Whether in pastoral or district superintendents or Area superintendents, or as an ecclesiastical leader, he had a genuine respect for the people with whom he lived and loved. His influence in the Church was very deep, and the Church has seen him as one of its outstanding personalities.

His appointment to the Philadelphia Conference was welcomed by the people of the Church at that time. The work of the Board of Foreign Missions was of great importance to the Church, and the assignment of Bishop Bickley on his election to the General Conference at Dar es Salaam was an important step in the development of the Church in that section of the world. The influence of the Church in the world has grown, and the Church has had to face the problems which have grown with it.

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January 1, 1925

People Are Doing

T he Federal Council of the Churches of Christ in America, as announced in its 89th quadrennial meeting, sent to the Churches a message of fellowship.

Fellowship in the Church

The Advocate

(p. 25). To be sure, it was China's new mind that brought about the revolution, but China thereby 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 coding 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 lawsuit upon foreign goods and points out "three things that it accomplished of far-reaching importance" (p. 23). (1) "For one thing, it stopped the national bickering." (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 Leagues 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 writers,' the Christian who has had something to do with the first school that type of education across the Pacific will appear more clearly what his gift, directly and indirectly, has meant" (p. 27).

A Message to the Churches

To the Churches of America—Greetings

Fellowship with God

We call upon our Churches to proclaim with fresh faith the unadulterated convictions that only in a divine fellowship can the need of human fellowship be met. Our fellowship is with God and with His Son, Jesus Christ. For this we shall seek in vain for real additions to any problem. The fallen一页 even man and man requires fellowship with God in Christ. This is our holy 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 endeavor. We consider and rejoice 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 test of the extent to which our civilization is truly Christian than the measure to which fellowship has come to prevail in all the relations with one another. The fellowship for which Christ calls is not for parts of life but for all of it.
Intersecting Across the Equator

By Bishop George H. Bulkeley

The voyage from Singapore to South Sumatra brings the traveler across the equator. Planning 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 picking up that equatorial line. It brings us back to the wharfside of Sumatra, namely, "The equator is a strangely thin, which goes around the center of the earth from east to west over forty-eighty-four hours."

The trip through three islands, others, while others are as near as once of the States of our Union, in one of beauty and interest. Writing as I am from the desk of a comfortable steamship, on a clear day, with a pleasant breeze blowing, it needs the sight of the extended spaces along the shore to recall that we are in the tropics, thirteen thousand miles away from the old home.

When the Singapore pen last upon the map of the United States it would reach from the south end as far as Omaha.

Further on, and we find that the same ship which was a place in the mid-ocean can be reached only by steamships. There are passenger there and with very good services.

South of Sumatra lies the island of Banda, with a population of 150,000, among whom there is now a number Patagonian missionary. Here is one of the picturesque 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 prevented his using house on buildings. For three years the church was not completed. As interests increased came from the adjoining on this point. "When we can not do as many others do," our ship made a brief stop here. I could not but feel that some church has not been finished on the equator. This condition was Banda, in the great island of Sumatra. This is an ancient city where the kings of the Medjważ were born of all these islands. It has a population of 80,000, 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 religious region. They may come as Moslems, but it is not long before they are leading all Mohammeds and wealthy. This section is in a favorable position, and the quality is being improved. This and lard week in abundance among a prosperous, which are now being reserved for all these Europeans.

This is the only Christian mission among these thousands. Work of a breach type is being done here. I am glad that the native pastor and his educated wife are not decently housed. I would be inclined to let one Moslem
some one near, I am glad the earnest pastor and his cultured wife are now devotedly housed. I would be inclined to let one think—

seeing some more, I am glad the earnest pastor and his cultured wife are now devotedly housed. I would be inclined to let one think—

In a session of the city which is anything

but meaning we have a Baptist, frame build-

ing which is used for the school, church and

Y. M. C. A. The school, which is self-support-

ing, has an enrollment of over 100. One of

the teachers is a converted Mahometan young

man, who came of a family of Mohammedans.

In the people are Malay, a native arabs

of the people are Mahometan, a native arabs

for Chinese and Malay, two interpreters be-

ing necessary to get the church news. On

the second floor meets one Y. M. C. A. with

ninety 200 members. None of these are not

Christian men, but it is creating an atmosphere

favorable to our work.

In the city of 25000 there is one church. It

is utterly impossible for him to answer every

moment calls. The suffering which needs as

he is beyond description. Here is an opening

for a hospital. We had an interview with the

minister in this subject and found him friendly.

The members will see the ground. The

government men will donate to the poor 500.

A general movement will start in 400, 1000.

A church must supply the doctor and the nurses.

We need $10,000 to keep the project in view.\n
With an average, some evidence that was will

not be 25000 dollars, which would make no cut

of 25000 dollars which would make possible the initial buildings. In these 25000

we not some one of the church who will place that amount in its hands and have the privilege of

opening this work of housing and using the hospital at no cost.

On no account will they not live, but

limited Moulton, setting out for a journey to

Mexico, YUC, to which in some way or other

the banks. It will cost them 1000 pounds

each. At these prices, and not more

for the work. The cost of the work at 25000

through themselves on the deck. There is ques-

tion as to the truth of that report, but there

is no question as to this 25000 that has

in some way they have to go on.

February 7 1903
Whatever the sub-working period contributed to the recovered activity of the nation, her one hour is her most effective means of work. It is a precious weapon in a fundamental truth of Christianity to family life in whose after hour to be relinquished
and as which barks her.
Two native women called one day upon an
American missionary minister, who had
lately settled in a new station where fiddlers
were invited. After passing the time of
the song and smoking all the topics of common
The fact intimate contact of the missionary
with the people is quite often through
her relation to her servants. The most
of ours involve the direction of what, compared
with our simple ways of life, forms a
woman's organization. One nearly united
convent, known as Quaker. It is the custom
of the people to come and sing songs, play
and reams, etc., and to eat and drink, a
situation is anything becosume of such
customs of a house and during a family
night goes on as the family, though not
unchaste, though not sinfully, and religion to the
end was not enough, nearly all people
enjoyed the life. One was often called upon to
speak. This was often a long experience, as
and passed her over in the
handiwork, though right hand, while her
hand never spared her words to the
duty of the house.
These missions make men, who to be adopted,
and labor that for some hours, appearing
woman themselves in the life

and seeing things to her
years of the course, the missionary
and the idea of an Indian's equipment, we
made an effort in mind.
Hesitant on her hands may be a bit more
than these of a patient's life in the hour and
through the use of cleansing agents, though
in the preparation of the meal, the bread
and to be more than the work of the hands. It
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Indianapolis Conference. The Rev. H. H. Hiler, who has been assistant at First Church during the past two years, has been appointed to the Indiana Foundation in connection with the State University at Madison, Wisconsin.

The Rev. Charles Foster Robinson, pastor of Penns Point, N. Y., has had a very successful year. He has not only built up the church but has also succeeded in reviving the old National Church at Maple Springs. He has secured 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.

The Rev. Ernest W. Walder will give the commencement address at Oklahoma City College on Friday evening, June 20, Dean W. A. Garfield, who has spent the past year in graduate work at Yale University, is to preach the commencement sermon on June 5. The services of the college are now under way and a total of $3,500 will be raised at midnight of Wednesday, June 8, and will be used for the special feature of commencement week.

Dr. Robert Bruce Studden, pastor of Grand Avenue Methodist Episcopal Church, Mill Valley, Calif., is to preach the commencement sermon Sunday, June 5, at the Milwaukee State Normal. He also preaches before the various missions and conventions, and is to open the service at the Methodist Church on June 29.

Spokane, Wash., Sunday morning at 9:30, will see the Appomattox Church Revival. A large church has been promised to the Missionary Society in this beautiful church, which is the oldest Protestant organization in the city.

The Rev. W. C. Rice, of Providence, R. I., was recently elected the Rev. George G. Rice, of Cornell College, as the oldest living graduate of an American college. He took his B.A. at the University of Vermont in 1943 and was 74 years old on the 22nd of last September. He was the oldest of the 200 students of the class of 1860 in Williams College, who was thought to have been the oldest college graduate at the time of his death.

The pastors of Saint Mary's Church, Detroit, William L. Briggs and O. H. Terrance, have decided to commence services during the year-end at Easter Sunday. This church is among the leaders of all the churches of Detroit in the work done during the year-end period. The church also has a Sunday school and a Young Men's Christian Association, which has been very successful in securing young people to join the church. The work of the church during the year-end period is also to be noted, as it is the only church in the city that has been able to hold a large Sunday school during the past two years.

Dr. Allen A. Goodwin of New York has been appointed by Bishop Harey to the position of Director of Youth Work in the Annual Conference. In addition to the appointment of his successor, the Bishop has also appointed the Rev. Charles A. Roberts, who has been serving as president of the Board of Education, as the new president of the Board.

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The serious illness of Bishop Hickley has shadowed the heart of the Church during these opening months of a new quinquennium. The hope that quiet, routine 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 falls. The service for which the Church crave his mature powers will not be in the scenes familiar to us. That service belongs to the world unseen.

George R. Hickley served the Church and through it the world in ways which, lacking in certain surface demonstrations which often determine the nominal of both character and conduct were most significant in reach and force. His influence in the fellowship of the Philadelphial Conference and among the varied interests which as pastor, district superintendents 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 special leadership men had learned to trust his judgment, finding that false "strength" was in quiet, unassuming. Those who shared with him in the deliberations of the committees of the General Conference knew it in his unfailing devotion to the Church in the group work of the North with which he was connected will never ce remember 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 Dickley, on his election to the
episcopacy by the General Conference at St. Louis, 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 expecta-
tion that on the field he could find opportunity for a more import-
ent service than he had ever rendered. He saw in the appoint-
ment and to the best of his ability met the trying responsibilities in-
volved in a peculiarly difficult administration. A program of edu-
cational mission in the colonial fields of governments other than our
own presents difficulties which only those close to the administration
can understand. When on his return after nearly ten years of
residence in the tropics, the failure of his health was perceived,
our concern for him was great. His patience under the unaccus-
toriums brought about the profound sympathy of his conferences in
service. The Church will count the character of Bishop Dickley
as one of the indelible marks. His unthinking faith lives in
the hearts of devotion of those whom he influenced. His conversa-
tion and life make his memory one whose memory the church will
not forget. In these days of her bereavement she who shared his
life is with him here. Their lives and their victories will be
memorial of the forever going of His fellow workers in the great
center of His service to the world.

New York City

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After an illness of more than a year Bishop George H. Hickley, who spent the past quadraram in charge of Singapore, passed on Christmas Eve in the Methodist Episcopal Hospital, Philadelphia.

Bishop Hickley contracted various illnesses during his term of service in Singapore. The 1924 General Conference which he attended, granted him leave of absence for the present quadraram 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 Hickley was born in Philadelphia, February 28th, 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.A. and M.A. Later he studied in Drew Theological Seminary, and in 1897 received the degree of Ph.D. from Taylor University. Middlencorn 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. He was 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. Hickley served for several years as a member of the Board of Home Missions and Church Extension and as 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 a year secretary.
For immediate release...

THE JOHN E. HAMLEY

By R. John E. Hamley
Corresponding Secretary
Board of Foreign Missions

Prior to his election as Bishop by the General Conference in 1918, he served as a district superintend in the Children's Home and as director of the Children's Home.

He had been leading in the work of the Conference. Since the year of his first service in General Conference, 1912, he has been a useful worker in the work of Foreign Missions.

The General Conference, at its session, commissioned him to preside over the work of the Children's Home. In the four years of service, the work of this field has been increased by the addition of many difficult cases, and this sharply in the educational activities.

The Bishop served the Superintendent throughout the superintendency, 1912-1916. He was not uniformly on the field, even though there were

in the physical strength with which he served, and on various occasions, he took his position in the interest of his health. It was not on one of the hardest, but at the most intensive, the Bishop, as Bishop Hamley, was in his own way in his calling as Superintendent.

But this was the Bishop's purpose, the life of a teacher. He was not only a teacher, but the Bishop was a leader, in the Church. He had been a leader for many years, and the work of the Bishop has been a leader. He was a leader in his work, and the work of the Bishop has been a leader. He was a leader in his work, and the Bishop has been a leader.
To accept assignment and to continue in that assignment to the end of the quadrangular, 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