CANNON, BISHOP JAMES, JR.
Cannon, Lura Bennett (Mrs. James) see

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

by
Bishop James Cannon, Jr.

BOARD OF MISSIONS
Methodist Episcopal Church, South
W. G. Crum, General Secretary
Nashville, Tennessee
FOREWORD

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

Bishop Cannon’s utterances are so timely and so well represent the attitude of the Board of Missions that they are reprinted in this form for the preachers of the Church. It is hoped that this booklet will be preserved and read and reread, and that our pastors will recall to all the people the fundamental motive and challenge of Christian missions.
And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

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

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

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

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

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

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

This passage sets forth the old-fashioned, unchanging, intolerant, uncompromising, loving, saving gospel.

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

We never had brilliant, unusual men as pastors, but plain, usually sensible "gospel" preachers, as that term was then understood. From the time of my earliest recollection, when I sat by my mother's side and went to sleep with my head in her lap, till the day I went off to Randolph-Macon College, the teaching of the preachers, of my Sunday school teachers, and of my parents was consistent, uniform, positive: "I was a lost sinner; I must stand before the judgment seat of Christ; I must give an account of the deeds done in the body. God must punish sin. How could I be saved from sin and its present and future consequences? How could I live at peace with God here and hereafter?"

**THE ANSWER**

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

And I was taught that salvation was from the guilt and the power and dominion of sin over the heart and the life of the present and was also the gift of eternal life through Jesus Christ, who has brought life and immortality to us through his gospel. And I well remember how faithfully we were taught the awful consequences of persistence in sin, with its necessary separation from a holy God and from the saints in heaven above, and how joyously...
we were taught that there was a "Father's house of many mansions" which would be prepared for the homecoming of his children; that there was a holy city, the new Jerusalem, a city with foundations, whose architect and builder is the all-wise, the Almighty God, our loving Heavenly Father.

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

THE PURPOSE

There was never any question as to the purpose of those meetings. Their purpose was to save the souls of the unsaved in the community—the sons and daughters, the friends of the Church members, and the rank sinners outside. Much of the strength of these meetings was their definiteness of aim: "Are you sorry for your sins? Are you willing to give them up? Will you ask for forgiveness? Will you believe now that God forgives you for Christ's sake?"

These pastors had only the one aim: "To seek and to save the lost."

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

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

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

THE SOCIAL GOSPEL

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

They are based upon the direct pledge from the Divine Saviour himself: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whoever believeth in him might not perish, but have eternal life. For God so loved the world that he gave his only-begotten Son that whoever believeth in him might not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

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

ARE WE PREACHING IT?

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

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

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

OUR GOSPEL VS. OTHERS

Am I wrong in thinking that there is a dangerously increasing tendency to minimize the differences between our gospel and the teaching of philosophy and man-made religions? The present-day insistence that God has made revelations of his will and nature through many men in many lands and that he is still giving ever new revelations of his purpose can be tolerated only if there is made a distinct line of cleavage between all such revelations and the preeminent, unique revelation of himself which he has made in his beloved Son.

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

Our gospel is not a system of ethics or of philosophy. The core of our gospel is faith,
trust, confidence in the love of God as set forth in the atoning sacrifice of a crucified and risen Lord.

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

THE LORD GAVE IT

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

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

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

And it was he, the crucified and risen Lord, who gave to his disciples their marching orders: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."
NO ASSIMILATION

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

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

ST. PETER, ST. PAUL, ST. JOHN

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

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

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

OUR ONLY GOSPEL

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

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

This is the gospel of Augustine, of Luther, of Wesley, and of Whitfield. This is the gospel which our Methodist fathers have proclaimed with power for one hundred and fifty years: personal sin, personal guilt, personal sorrow for sin, personal forsaking of sin, personal forgiveness, personal faith, personal appropriation of divine grace, personal brotherly kindness, and personal hope of heaven.

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

WISDOM FINDS NOT GOD

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

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

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

THE MISSIONARY MOTIVE

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

Our Lord in the parable of the talents condemns the man who wrapped his talent in a napkin and hid it in the earth as a wicked, slothful servant. What judgment must be pronounced upon a professed disciple or a company of such called a Church which has received the message of salvation, which has heard the command of the Saviour to take that message to every creature and yet wraps it in a napkin and buries it as though it were simply a personal local message?

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

I sat on the Mount of Olives one evening and thought of how he wept over Jerusalem, and then I went down into Gethsemane and remembered the agony which he endured as he drank the awful sacrificial cup. I have gone to the place they call Calvary and thought of that most awful cry in all history: "My God, my
God, why hast thou forsaken me?” I have gone to the empty tomb and heard the risen Lord say to his disciples: “Thus it behoved Christ to suffer and to rise from the dead the third day and that repentance and remission of sins should be preached in his name among all nations.”

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

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

The gospel has been the power of God’s salvation wherever it has been proclaimed. The gospel, I say, not philosophy, not even Christian ethics, not Christ the Teacher; not Christ the Example, but Christ “the Lamb of God which taketh away the sin of the world”; Christ, the Good Shepherd giving his life for the sheep; Christ, who is the propitiation for the sins of the whole world.

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

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

What we call Christian civilization in greater or less degree throughout the world has sometimes deceived the Church of Christ and lulled her membership to sleep. Because certain ma-
terial, physical comforts, and certain kinds of
intellectual activities have become more com-
mon than in other years the impression has
been created that there is less urgent need of
missionary endeavor than in the past, and yet
there is no basis for such an attitude. Indeed,
the closer, more intimate contacts of the so-
called Christian nations with the heathen world
have simply emphasized the horrible hopeless-
ness of heathendom.

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

Why is it that the Church moves forward
with a hesitating, halting step in her mission
of carrying this message of love to every crea-
ture? It is because individual Christians, of
which the Church is composed, do not actually
absorb the purpose of their Lord and Master
and make it part of their own thinking and
living. It is because the proclamation of the
"gospel message to every creature" is not ac-
tually made the first, the supreme aim of the
Church.

SOME FACTS TO PONDER

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

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

But in the Christian United States with only
one hundred and twenty million people there
are eighty thousand ministers, besides thou-
ousands of Christian workers of various kinds.
Out of one hundred thousand Church members in the United States, only twenty-one go as missionaries to foreign lands—that is to say, only one out of every five thousand of the professed followers of Jesus Christ recognize as applicable to themselves his command to “Go ye (personally) into all the world and preach the gospel to every creature.”

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

WASTE UPON WASTE

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

The New York Times reports that during this present football season seventeen players were killed outright, and one hundred were reported as in hospitals with more or less serious injuries. And this is simply one item in the list of expenditures of the American people for luxuries and pleasures, which are not actual necessities of life.

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

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

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

One can but think of the words of the Lord in his last visible appearance on earth on the Isle of Patmos when he uttered his final message to the seven Churches: "Unto the Church of the Laodiceans write, Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked: I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see."

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

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

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

The old-fashioned, unchanging, intolerant, uncompromising, loving, saving gospel is able to save even the uttermost the Brazilian, the Chinaman, the Japanese, the African, and all others. It has been tried, and where it has been honestly tried it has not been found wanting. It is the only gospel which can save lost and sinful men.

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

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

Dear Brethren:

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

First, Statements have been made in the press and in the trial which the trial is to be held in the Supreme Court of the District of Columbia. This I positively deny.

On October 14, 1931, an indictment was returned against me by the Grand Jury of the Supreme Court of the District of Columbia, containing ten counts, eight of which charged me with conspiring with Miss Ada L. Burroughs, Treasurer of the Head-Quarters Committee of the Anti-Smith Democrats, in failure to report contributions made by Mr. C. C. Jameson of New York, and others, and two counts charging me with conspiracy with Miss Burroughs to fail to report said contributions. This indictment was so defective that my attorneys promptly filed a demurrer and the case was set for hearing before Judge Proctor of the District Supreme Court, when it was sustained and dismissed on October 15, 1932, when he sustained the demurrer and dismissed the case.

Ordinarily this would have ended the court proceedings, but the District Attorney gave notice of an appeal and was later in filing his brief, that the case could not be heard by the Supreme Court of Appeals until October 31, 1933 (a full year later). In the meantime, the District Attorney appeared in the Supreme Court of the United States, Supreme Court of Appeals until October 18, 1933, when he was unable to find proper description of crime in the ten counts of the indictment. The Court of Appeals agreed that the indictment was insufficient. The Court of Appeals decided the case in the District Court and remanded it for retrial.

An application was made to the Supreme Court of the United States for a Writ of Certiorari to determine the question of jurisdiction. This application was denied.

But while the disadvantages to me of a retrial were of such magnitude that they would be felt for the rest of my life, it was necessary to go to trial under the supervision of Judge Proctor, since the General Conference would be called upon to pass upon my character, official administration and physical condition.

On October 8, 1933, I stated to the Press that I insisted on speedy action by the Government, and my attorney promptly filed for an early date for the trial. The newly appointed District Attorney, Mr. W. H. Proctor, agreed that it be between the first and third week of March, which date was satisfactory. But a week later he stated that the case had been changed to an early date in May, and that the trial could not be held until April 15th. And it was so announced by him to the press on May 4th, immediately before him and set before him the serious disadvantage of going to trial on such an early date, and that the Judge was unable to attend the meetings of the Board of Church Extension, and the Board of Trustees of Temperance and Social Service of which I am President and possibly not even the General Conference itself. But those considerations did not change the decision of the District Attorney, and my attorney agreed to try the case if the trial did not take place later than May 15th.

It was explained to the Court how important it was that I be permitted to attend the Church Boards mentioned above and especially the General Conference, and that if I were on trial in Washington, it would embarrass the General Conference itself, characterize my official administration and my future work. But the Judge ruled that he could not require the General Conference to go to trial if the District Attorney insisted that I was not ready, and therefore the Judge said he would fix the date of the trial for April 15th, but I preferred to fix a date after the General Conference.

These familiar with the work of the General Conference will realize how difficult a situation has developed. Should the trial begin, on April 15th and require three weeks the work of the General Conference would be well under way, and those delays as frequently occurs in a trial, the Conference might be ready to adjourn before the trial is completed. In that event I would be on trial in the City of Washington, where the General Conference would be called upon to pass upon my character, official administration, and fitness for service, in Jackson, Mississippi, with no opportunity for me to be present to answer any questions which may arise on these very important questions of my character, official administration and physical condition.

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

I fully recognize and maintain that the Church is entirely independent of the State in its dealings with its members in respect to criminal action with any charges which might be brought against them. And furthermore I am well aware that the State has frequently committed grave injustices in the exercise of power, as witness John Bunyan, writing Pilgrim's Progress while in Bedford goal, and while the disadvantages to me of a trial in March are very great, yet have I decided that it is better to accept the possible complications than to wait until after the General Conference, which would necessarily cease the General Conference to take action independent of the outcome of the trial.

My vindictive enemies, political and otherwise were reported to me as positively declaring when the indictment was served that they would be sure to make me retire by the General Conference and so restrict my official activities that it would produce the impression that I am inactive and would ultimately result in my retirement as an active Bishop. And that brings me to the second matter of this statement.
SECOND: It is not being declared, coming to me from open Court attack, false to retire me as a Bishop of my Church, nor will it be made to persuade the approaching General Conference to superannuate me, and by this method eliminate entirely my official activities thus restricting my influence in the Church and elsewhere and also greatly affecting my financial support. The result would greatly delight the enemies who do not only to remove me as an active factor in church life, but to embarrass me personally in every possible way.

The Discipline provides that a Bishop may be superannuated "on account of age or physical or mental infirmity" at the approaching General Conference, and I shall not do so.

FIRST: Because I put in much better health since I was at the last General Conference in 1930. Then I had not returned from a restful vacation trip to the Congo, which I took in January, 1930, at the earnest solicitation of the Congo missionaries, joined with the united request of Miss Case and Drs. Omni and Goddard, the Missionary Secretaries. I went on crutches and was in the ship's hospital all the way back home, and returned while in the Congo and at the United States mission conference in Dallas. This condition as was later disclosed was a case of African fever, acquired during my visit to the Congo in 1927. This disability reached its culmination in October, 1933, when I was obliged to go to Shirley Hospital for several months, and later in Martin, Texas, for the knives, until the infection was brought under control.

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

With as good apparent physical health as I enjoyed before 1930 I have attended and spoken at numerous Conferences of Social and Religious Union, Peace Union, and by my conviction that it is my duty to stand up for what I believe, to continue to bear witness to the truth of God's word, to defend and support me in my open Court attack, false to retire me as a Bishop of my Church. I am thankful for the somewhat unusual physical condition which I am a member of the Board of Directors of the Congo work. I have represented our Church, as for years past, in its relations to the Congo missionaries, joined with the united request of Miss Case and Drs. Omni and Goddard, the Missionary Secretaries.

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

SECOND: I cannot ask for superannuation "on the ground of physical infirmity". Because, during the past quadrennium by ecclesiastical and civil sources, no evidence of my physical infirmity. For forty-six years I have served as circuit and station preacher, college president, editor and bishop devoted to the end of my ability for the advancement of my Master's Kingdom. I have honestly tried to meet every responsibility which has been laid upon me by the Church. I am thankful for the somewhat unusual physical condition which I am a member of the Board of Directors of the Congo work. I have represented our Church, as for years past, in its relations to the Congo missionaries, joined with the united request of Miss Case and Drs. Omni and Goddard, the Missionary Secretaries.

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