

THE MEETINGS OF THE AMERICAN SOCIETY OF CLIMATOLOGISTS, 1870-1939

The Methodist Episcopal Church, South 1870-1939

I. GEOGRAPHICAL BOUNDARIES

Although in mileage the Tehachapi Range is far from being the bisector of California, it nevertheless long has symbolized the division of the state into its northern and southern sections. Carey McWilliams states this precisely:

. . . Southern California is the land 'South of Tehachapi'—south, that is, of the transverse Tehachapi range which knifes across to the ocean just north of Santa Barbara . . . In the vast and sprawling state of California, most state-wide religious, political, social, fraternal, and commercial organizations are divided into northern and southern sections at the Tehachapi line.¹

From 1852 to 1870 the Pacific Conference of the Methodist Episcopal Church, South, embraced the entire state of California. From 1870 to 1922 the work in southern California and Arizona was under the jurisdiction of the Los Angeles Conference. Following the dissolution of this Conference in 1922, the activity in southern California continued under the Los Angeles District of the Pacific Conference. The boundaries of this district remained the same as they had been when the district was part of the Los Angeles Conference. McWilliams' observation, with the addition of San Luis Obispo County, is certainly validated by the extent of the Southern Methodist Conferences. Moreover, it is interesting to note that at unification these lines of the Southern Church in southern California were strikingly similar to those established for the united Conference.

2. GROWTH IN SOUTHERN CALIFORNIA

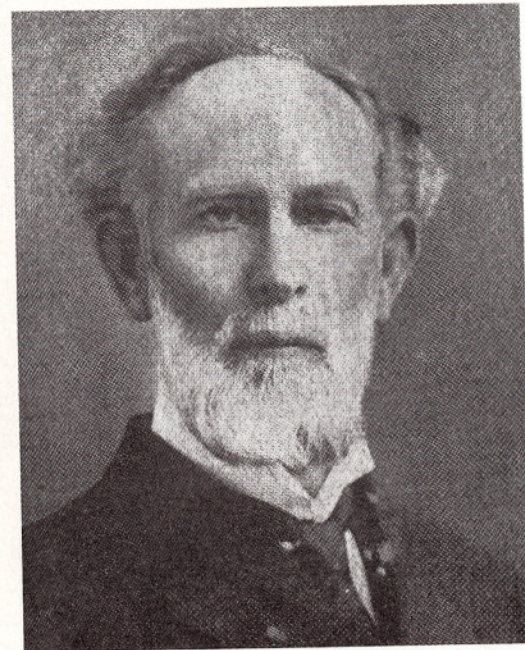
The Southern Methodists entered into the newly organized field with a great deal of determination. The first Conference in 1870 reported only two church buildings and a total enrollment of four hundred and seventy-five members. From this very small beginning the direction was almost inevitably forward. Ten years later the

number of churches had multiplied more than five times, and the total membership was almost a thousand. By 1900 over 30 churches and more than 2,000 members were reported. Of these about one-sixth were in Arizona. The Methodist Episcopal Church, South, never reached any large proportions, in terms of numbers, in southern California throughout its entire history. By 1880 the Northern* Methodists had passed it numerically in every way and soon outdistanced it completely. When the Los Angeles Conference dissolved in 1922, it had only 4,512 members and 16 churches to return to the Pacific Conference.² More than one-third of these people were at Los Angeles Trinity Church, which until unification dominated the Southern Methodist scene in southern California and to a large extent in the entire state.

During much of its history work in the Los Angeles Conference was conducted on a circuit basis. This was more true of the first thirty years, however, during which circuits constituted about one-third to one-half of the appointments. In 1873 only two of the entire fourteen appointments, Los Angeles and San Bernardino, were considered stations, but at the last Conference in 1921 only two of eighteen appointments in southern California were to circuits.

Attempts were made in southern California to begin churches in many localities which later had to be abandoned, a phenomenon that was not peculiar to the Methodist Episcopal Church, South, either in southern California or in Arizona. Sometimes, as happened in Pasadena, this was mainly because of the already well-established church or churches of the Methodist Episcopal Church. In other places, such as Goleta, there was not enough potentiality to warrant the continuation of a minister. A Conference Board of Church Extension was set up in 1883. Throughout the United States, furthermore, in 1902 the Southern Church began a "Forward Movement in Missions," looking to the establishment of many new churches in strategic areas. Yet neither event had any effect in the Los Angeles Conference. At no time was more than \$2,100 in any one year allotted for church extension in southern California either by the General Board of Church Extension in Nashville or after 1921 by the Pacific Conference board. During most of the period after 1900 Arizona received considerably more of the financial resources.

* The Episcopal Address of 1910 to the General Conference of the Methodist Episcopal Church, South said: "Our Church . . . in 1844 was known as the 'Southern General Conference of the Methodist Episcopal Church,' while the twin sister was called the 'Northern General Conference of the Methodist Episcopal Church.'" The Episcopal Address of 1940, written after unification by Bishop Francis J. McConnell, of the former Methodist Episcopal Church, makes this reference: "The Methodists formerly called Northern."



John W. Allen,
charter member,
Los Angeles Conference

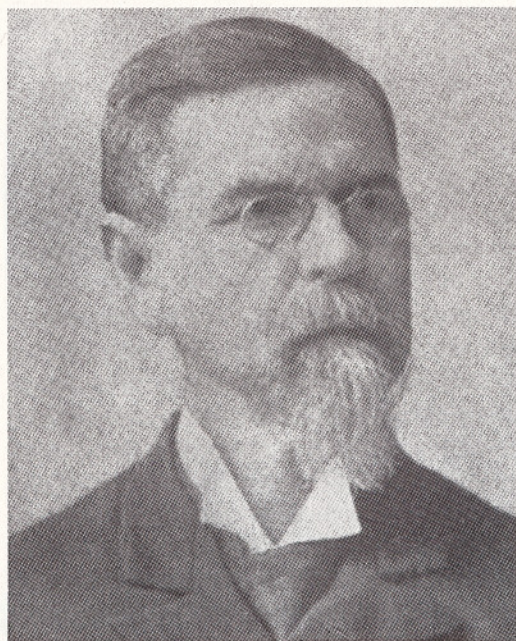


George S. Clark,
early member,
Los Angeles Conference



S. O. Davis,
early member,
Los Angeles Conference

G. O. Steele,
early member,
Los Angeles Conference



Trinity Methodist Church, Los Angeles

At the Pacific Conference in 1922 four new charges were added to the Los Angeles District, but only two of these survived for the united Conference. Six other churches during the twenties were organized and also continued past unification. Generally speaking, the story of church extension was similar to that prior to 1922. The Pacific Conference never allocated much money for church extension or missionary support to the Los Angeles District. During the depression of the thirties the Methodist Episcopal Church, South, did not organize one new church in southern California. Several were forced to discontinue to function. In 1939, nonetheless, twenty-two charges with 8,509 members in the Los Angeles District became a part of a united southern California Methodism.

3. TRINITY CHURCH: A MAJOR UNDERTAKING

The impact of an Annual Conference upon society or the Church cannot be measured solely in terms of statistics. While Southern Methodism was never strong in numbers in southern California, it cannot be maintained that her influence was quite insignificant, either to southern California or to the Methodist Episcopal Church,

South, in general. The main reason why this was true lay in the existence of Trinity Church, Los Angeles.

In 1869 Abram Adams was appointed to the Los Angeles station. Late that year he succeeded in organizing a society of eleven members which by Conference time the following year had grown to fourteen. This seems like slow growth indeed, yet here was the foundation of Trinity Church, which was to become one of the leading churches of Southern Methodism. Past and present historians of California Methodism have considered Trinity Church the major project of the former Los Angeles Conference, and there seems to be no reason to distrust this judgment.⁵ By 1880 Trinity Church had become the largest church in the Conference in membership and was never to relinquish that position. During the decade 1920-1930 Trinity Church quadrupled in nearly every line of endeavor.

The existence of a large sanctuary and an intensive program were two of the reasons for this growth and position of leadership. These in turn were results of the earlier vision of Dr. R. P. Howell, who assumed the pastorate of Trinity in 1909. He had been there only a few months until he began to think about the future of the church. He believed that the Methodist Episcopal Church, South, should have a great institution in the heart of Los Angeles, which he believed was someday going to be a tremendous center of population. Under Dr. Howell's leadership of four years an enlarged program of Sunday school, youth work, and missionary giving was put into action. A building program which took on almost unbelievable proportions was launched. The Trinity Building Company, composed of lay members of Trinity Church, borrowed \$1,000,000 from an investment company to do three things: (1) erect at 847 South Grand Avenue a nine-story building which was to include the sanctuary-auditorium, two hundred and ten hotel rooms, and a dome auditorium on top of the ninth story; (2) purchase twenty feet of additional land; (3) furnish the entire plant, including a pipe organ which was built eventually at a cost of \$40,000.⁶

When Charles Selecman was appointed pastor in 1913, he arrived in the midst of the construction. After three years the congregation of about 1,000 members found the loan (at one time \$1,100,000) impossible to carry, and the property had to be turned over to the holder of the mortgage. Today the building houses the Embassy Hotel and the Embassy Auditorium. Having had to rent the auditorium the congregation regrouped forces under Dr. Selecman, and in 1919 held services in a rehabilitated Episcopal Church building at Twelfth and Flower Streets which became its permanent home.

Dr. Robert P. Shuler, in 1920, became the minister of Trinity Church. Ordained in 1904, he had served pastorates in Virginia, Tennessee, and Texas. During his unbroken ministry of thirty-three years at Trinity he stood out as one of the most prominent men of the Southern Church and one of the most controversial figures in Methodism as a whole. Dr. Shuler quickly made up for the time lost in the troubles of construction. Except for building, a much more intensive program of church activity than even that of Dr. Howell was started. The great growth of 1920-1930 was probably the strongest period of the entire life of the church, since the depression of the thirties and the rapid urbanization of industry and decentralization of population of the forties took their inevitable toll. In 1926 the church had two hundred and twenty-five men in the Wesley Brotherhood, "the largest membership of any Brotherhood in Southern Methodism."⁷ With the Woman's Missionary Society and youth program also continuing to be strong, each year saw Trinity Church well in front of other Pacific Conference churches in membership and benevolences. At times more than ten foreign missionaries received full or partial support from this one church.

Two bishops of the Methodist Episcopal Church, South, served part of their ministry in southern California as pastors of Trinity Church. Charles Selecman began his ministry in the Missouri Conference in 1898 and came from there to Trinity. For seven years he successfully led the church through these critical days of its existence. For six months in 1918 he took a leave of absence to act as Field Secretary of the War Work Commission of the Southern Church. He returned and served until appointed to the First Methodist Church in Dallas, Texas in 1920. Dr. Selecman was elevated to the episcopacy in 1938.

A quarter of a century before Dr. Selecman's California ministry, Horace M. DuBose came from Texas to be minister of Trinity Church from 1888 to 1890. During the next four years he edited the *Pacific Methodist Advocate* in San Francisco. In 1894 he transferred back to Texas. After his election to the episcopacy in 1918, he supervised the western Conferences for his first two quadrenniums. His able leadership was largely responsible for the creation of the Arizona Conference in 1922 and for the smooth transition of the Los Angeles Conference back into the Pacific Conference.

4. EDUCATION

The numerical deficiency most naturally limited many projects

which the Los Angeles Conference might otherwise have undertaken. The desire for an institution of learning is a good example of this. When the Conference began, there was at least one such school, the Los Nietos Collegiate Institute, founded in March, 1869, at Los Nietos. In 1872 a second institution was started at Wilmington, where B. D. Wilson, a Presbyterian and friend of all religious enterprises, gave some buildings to the Southern Methodists for educational purposes. Wilson College, named for its benefactor, survived into the next decade, and then succumbed for lack of endowment. Both schools provided training for the ministry of the Conference, though Los Nietos Institute was primarily for college preparatory work.⁸ By 1883, at the latest, Wilson College was apparently no longer a Conference school since there is no reference made to it thereafter in the journals. This is likewise the last year in which any mention is to be found of the Los Nietos school.

The Conference in 1884 enthusiastically adopted a resolution looking toward the establishment of another institution of learning. The next year some land was donated and a committee appointed to collect funds. However, "the enterprise was a failure," and the committee saw "no prospect of establishing an educational institution within the Conference."⁹ By 1895 the Conference members had reached the definite position that it was not wise even to attempt to found another institution.¹⁰ This policy was maintained for the remainder of the life of the Conference.

Since they could not promote their own school, the Conference members voted support for northern California's Pacific Methodist College at Santa Rosa, which had been founded by Southern Methodists in 1861. The support given by the Conference was more often vocal than monetary. After the college was forced to close in 1903 for lack of funds, a California Junior College near San Francisco under Southern Methodist auspices was proposed in 1906 by the Pacific Conference. The Los Angeles Conference supported the enterprise and was partially represented on the Board of Trustees. The school never opened because the University of California at Berkeley, which was growing rapidly, threatened to swallow up the new project. The school was disbanded and no further work was attempted.¹¹ In 1923 Epworth Methodist Church at Berkeley established Wesley Foundation activities. No move for a separate institution of higher learning was ever begun again.

The Los Angeles Conference made periodic special attempts to stimulate the religious life of individuals in the local church. A periodical, the *Los Angeles Christian Advocate*, was started in 1885

to deepen the adult religious life. Within three years it had to cease publication for lack of finances. The project was never again brought to the Conference.

Concerted efforts to reach the youth were more successful. Sunday School was always a chief interest of the Methodist Episcopal Church, South, and the Los Angeles Conference repeatedly stressed the need for improved physical facilities and better teaching. The founding of the Epworth League of Southern Methodism in 1890, especially aided by the early endeavor of Trinity Church, gave a decided impetus to the youth work. Dr. DuBose was a leader in this organization. As early as 1884 societies of the scope and object of the League existed in both of the Methodisms. About 1883 one such society had been organized by Dr. DuBose in Shearn Church in Houston, Texas. In 1889 in Cleveland, Ohio, a number of young people's societies of the Methodist Episcopal Church were amalgamated into a union known thenceforward as the Epworth League. In that same year several organized societies of youth in the Southern Church in California and other western states were brought into cooperation through the use of a common constitution and plan of work. Then in May, 1890, the group at Trinity in Los Angeles, which was the pioneer society in this co-operative venture, addressed through the local Church Conference a memorial to the General Conference then convening in St. Louis. These youth asked that the organization be recognized by the Methodist Episcopal Church, South, and be made an integral part of its order. The request was acted upon favorably, and the General Conference ordered the formation of Leagues "for the promotion of piety and loyalty to our Church among the young people, their education in the Bible and Christian literature and in the missionary work of the Church . . ." ¹²

Another activity of the youth program was camping. Not having any camp ground of its own, the Los Angeles Conference participated with the Methodist Episcopal Church at its Huntington Beach institute. Toward the end of 1920 a move was made to establish a Conference campground, but this materialized only in Arizona after the Arizona Conference was established.

The growing interest in youth which was apparent by 1922 increased steadily thereafter. Sunday School programs and teacher education continued to be stressed in order to make the churches more vital to the young people. This was strengthened by the appointment of a Conference superintendent of Sunday School work. These years also brought a considerable enlargement of the total summer camping program. In the Conference one major assembly

was held in the northern part of the state and one in the southern region. By the mid-thirties a full Conference program of institutes and camps for intermediate and senior high age youth was an actuality. The depression prevented the acquisition of several desirable camp sites, but their availability on a rental basis made the continuation of the summer programs possible. When the extended emphasis on youth work started in the forties, there was a good deal of able leadership from the Methodist Episcopal Church, South, available because of the concrete experience of previous years.

5. THE LAYMEN TAKE A HAND

The year 1866 was a revolutionary one for Southern Methodism, for laymen were admitted to both the Annual and General Conferences. The inevitable result was a more thorough interest and understanding of the total task of the Church. The lay activity, nevertheless, still remained spasmodic until the creation of a General Board of Lay Activities in 1914. This same year the Southern Church created a similar Conference Board, and two years later S. H. Davidson was elected the first Los Angeles Conference Lay Leader.

With this new organization and the increasing experience that years of participation brought, it was natural that the laymen should prove to be a vital part of the life of the churches. When the General Conference of 1918 granted the same representation of women, an even greater lay awakening and participation resulted. The Methodist Episcopal Church, South, brought into the unified Church a much better lay organization than did the Northern Methodists. The name of the General Board of the Southern Church was adopted by the Uniting Conference. The joining together of the Southern Methodist women's work in 1914 also pointed the way to union of all women's work in 1939 as the Woman's Society of Christian Service. In southern California many in the Methodist Episcopal Church were aware of the potentialities being realized in Southern Methodist laymen on the coast. As early as 1915 one Northern Methodist pastor wrote concerning the participation of Southern laymen in Annual Conferences:

Their presence seems to work to the advantage of the proceedings and why not? Would not the presence of counsel of certain of our wide-awake laymen be of great value to us now and then, both in committee work and in our public deliberations?¹³



Nathan Newby

At a District Conference in Los Angeles in 1920 the committee on lay activities brought in the following report:

Methodism has for some years been slowly waking up to a condition of things long known to the Mohammedans, viz., the importance of the work of the laymen . . . The wise pastor will seek to enlist the co-operation of every available member of his flock. The local talent may not be very promising, but it is often capable of great development, and from these who are developed are to come the leaders of the work of the future.¹⁴

In the last years of the Los Angeles Conference the laymen were vigorous even though they were small in number. Their activities consisted mainly of supporting the program of the local churches and of the Conference. More important, some of the future leaders were gaining valuable experience.

The maturation of the laymen continued in the next two decades. The most conspicuous example was Nathan Newby of Trinity Church, who achieved a real degree of statesmanship. As early as 1900 Mr. Newby was directing the growth of the Sunday School

at Trinity Church. Many times he was a delegate not only to his Annual Conference but also to the General Conference. Continuing his service at unification, he was one of the lay delegates to the uniting Conference and to a later General Conference. Until his death in 1951 Judge Newby, a familiar figure with grey goatee, gave unselfishly of his time and his talents. It was appropriate and significant that the last session of the Pacific Conference singled out Judge Newby for special recognition and thanks for his years of service in the Southern Church. The many tributes to him at his death were testimonies to a churchman of the first rank.

In 1924 the Wesley Brotherhood organizations began to appear throughout the Pacific Conference, and this gave a further permanence and prominence to the lay activities. Much of the vitality of Southern Methodism always lay in personal evangelism; certainly this was true in southern California. Every concerned layman became a personal witness. A notable example of this was the mission-evangelism crusade from September to Easter inaugurated by the 1925 Annual Conference. Very detailed planning, from a preliminary survey of each local field, followed by rallies and personal evangelistic efforts, to a climax in the reception of members, went into the crusade. The key people in this endeavor were the laymen of the local church with the core of the program in "face-to-face and heart-to-heart interviews." The results spoke for themselves and illustrated the power of Christian laymen: 355 additions on profession of faith and 1,166 additions by letter of transfer in the Los Angeles District alone.¹⁵

6. WOMEN'S WORK: THE HOMER TOBERMAN DEACONESS HOME

The activities of the women of the Methodist Episcopal Church, South, centered in the Woman's Home Missionary Society and the Woman's Foreign Missionary Society. In 1914 the fusion of these two groups throughout the entire Southern Church into the Woman's Missionary Society produced a more co-ordinated and concerted effort. As was true of the Conference as a whole, the women were never great in number. Most of their endeavors consisted of supporting the local church and the Conference programs, visiting the sick, and supporting the publications of the Church.

From 1922, as a part of the Pacific Conference, the Woman's Society continued to grow in numbers and services. In 1925 the success of the mission-evangelism crusade owed much to the personal witnessing of the lay women. The final year of the Woman's Mis-

sionary Society, 1938-1939, was its greatest. Twenty-one auxiliaries reported 1,255 members, but more significant was the fact that for the sixth consecutive year in per capita giving for all causes the Los Angeles District of the Woman's Missionary Council of the Methodist Episcopal Church, South, led the entire country.¹⁶ Transition of these able women into the united society was smooth and easy, and they brought to it years of personal dedication and stewardship.

The most positive practical contribution by the women of the Los Angeles Conference was the Homer Toberman Deaconess Home. Ministry among the Spanish people, started by the Los Angeles Conference in 1895, was discontinued one year later. In 1903 a former mayor of Los Angeles, James R. Toberman, and his wife established a Deaconess Home in Los Angeles as a memorial to their son, Homer. The institution, located at Sunset Boulevard and Custer Street, was given to the Woman's Home Missionary Society of the Conference and was opened in 1904 as a base for deaconess and city mission work. It was used also as a temporary residence for working girls and for invalids. On the educational side the women conducted a children's sewing class and a night school for the Chinese people.¹⁷ This endeavor, which was never extensive, gave way to the more natural and populous nationality group in Los Angeles, the Mexican. The Home was moved in 1913 from Sunset Boulevard to the east side of Los Angeles on Violet Street where it functioned as both a mission and medical clinic for a massive concentration of Mexicans who were without any health or welfare services. Boys and girls' clubs, sewing and cooking classes, and a night school were all conducted in addition to the clinical operations.

For twenty-four years the Settlement House remained in this location. In the middle of the twenties, when another gigantic real estate boom descended upon Los Angeles, the House was nearly lost for lack of funds. People had come to Los Angeles with problems, but their money was diverted elsewhere rather than to charitable groups. The women tried to solve the many personal problems but found few financial resources. The Settlement House was invited to join the Community Chest and thus was saved for continuing work by proper budgeting and administration. By 1937 industry had moved into the surrounding area and residents had moved out. Accepting an invitation from San Pedro, in November of that year the agency moved and established itself as the Homer Toberman Settlement and Clinic at 131 North Grand Avenue. This was the real beginning of the neighborhood house as it exists today. To the

club activities a dental clinic was added. The depression made the task doubly difficult, but the determination and consecration of the Methodist Women in southern California to make the undertaking a success never faltered. When unification took place in 1939, Homer Toberman rightfully took its place as a project of the united Conference, ministering to the needy of any race, culture, or faith. Today it still continues in that same world outreach.

7. MEXICAN WORK

Reference has just been made to the efforts by the Methodist Episcopal Church, South, among the Chinese and, more extensively, among the Mexicans at Homer Toberman. The endeavor at Homer Toberman was in conjunction with La Trinidad Church, and together with Inglewood, was the sum total of the Mexican work in southern California. More comprehensive results were achieved in Arizona, where thirteen churches were established. All of these churches became part of the Latin American Mission and later of the Provisional Conference.

8. SOCIAL ISSUES AND CONTROVERSIES

In the Pacific Conference and Los Angeles Conference little agitation ever arose over social issues. Only over the matter of liberal historical criticism was the Methodist Episcopal Church, South, in southern California seriously involved in a disruptive controversy.

i. *Public Morals*

From its beginning in 1870 until the enactment of National Prohibition the Los Angeles Conference yearly voiced a concern over the "evil of the liquor traffic," but no concrete action was ever taken beyond that of the individual pledge of temperance. Both Northern and Southern Methodist Conferences voted unanimously for Prohibition and then urged full support of law enforcement. The election of 1928 found the Pacific and Southern California Conferences officially behind Herbert Hoover, not because of the religious issue but solely because of Al Smith's avowed intention to try to bring about repeal.¹⁸ After the Amendment was repealed, both Conferences generally hoped for its re-enactment but concentrated their efforts mainly on trying to curtail advertising on radio, billboards, and in newspapers.

The loose morals of some Hollywood stars and suggestive tones of

many movies brought periodic Conference resolutions from both Methodist bodies. Each Conference likewise spoke out against efforts to legalize gambling. After 1929 the former matter attracted increasingly less attention, but to this day the Methodist Conference of Southern California-Arizona has opposed legalized gambling.

ii. *Mormonism*

The turn of the century saw increasing resistance to the Mormon Church from religious groups. This antagonism centered in the issue of polygamy, a practice officially abandoned in 1890 as a prerequisite to statehood. It was asserted, nevertheless, that there were a considerable number of communities throughout the state where the practice continued for some time. The Methodist bodies in southern California bitterly opposed the seating of B. H. Roberts in the United States House of Representatives.¹⁹ An editorial of 1902 in the *California Christian Advocate* was typical of the Methodist feeling to Mormonism: "It represents one of those reversions of type from Christianity to heathenism, carrying humanity back to sheer animalism . . . It is . . . beastliness and fanaticism."²⁰ Slowly the intense feeling disappeared, and no mention was made of Mormonism after 1920.

iii. *War*

The similarity of social thought in the two Methodisms which was reflected in the matter of Prohibition and Mormonism was also evident in the issue of war. The pronouncements of the Los Angeles Conference during the First World War were strikingly similar to those of her sister Conference,* and reflect a society caught in the wave of patriotism and an unequivocal fighting spirit: "We encourage no soft expression of pacifism in the face of the frowning approach of autocracy, militarism and cruelty. We are fighting to make the world safe for democracy."²¹ When the war was won, the Conference supported President Wilson and the League of Nations. In the thirties the Pacific Conference spoke out in general terms only, voicing a hope for disarmament and the preservation of peace.

iv. *Liberal Historical Criticism*

The only major conflict within the Methodist Episcopal Church, South, in southern California was that centering around liberal

* These will be treated in Chapter VI.

historical criticism. From the start, when the issue first came before the Annual Conference, there was little doubt regarding the position of the members. The last session of the Los Angeles Conference passed a resolution promoted by Dr. Shuler which memorialized the General Conference to take strong action against "modernism" in the form of Biblical criticism and wholeheartedly to reaffirm the faith in the orthodox doctrines of Christianity such as the virgin birth and bodily resurrection.²² Two years later a resolution, again headed by Shuler, was adopted by the Pacific Conference deploring the "liberal notion" among some leaders in the Church and the "naturalistic notions" that had crept into some of the Sunday School literature.²³ When the famous Scopes trial at Dayton, Tennessee, was headline news in 1925, nearly every issue of *Bob Shuler's Magazine* carried some vigorous protests against the new trend of thought.

v. *The Maurice M. Johnson Incident*

It soon became evident, however, that not everyone was satisfied. At Annual Conference in 1925 an event occurred which reverberated for a decade throughout southern California and almost led to the closing of the Broadway Church in Glendale. Maurice M. Johnson, a local deacon on trial in the Pacific Conference, was pastor at the Broadway Church. At Conference in October he was discontinued on the ground of unacceptability. Bitterly resenting this action, on November 1 he spoke to a packed house at the First Presbyterian Church in Glendale. His subject was "The Battle at Berkeley." It was generally thought that he was discontinued because of his failure to take seriously the Conference course of study. In his address Johnson vehemently denied this. He then declared that a motion regarding this was first made and then withdrawn "because of fear lest it be lost and I then remain in the Conference."²⁴ He continued by stating that the real issue centered in the matter of Sunday School literature. He found

page after page that contained things contrary to the Word of God. I then spoke out against it. That put me in the class of "Bolsheviks" and resulted in my being considered almost altogether insubordinate and impossible for The Methodist Church.²⁵

According to Johnson, for four years he had been protesting this material, but he had been told to "go slow" to allow time for the General Board in Nashville to make changes. After four years, seeing no evidence of any change, Johnson published a tract in which he

pointed up the matter. Many people, including some prominent members of the General Board wrote the Presiding Elder protesting the tract. The Presiding Elder indicated to Johnson that he was personally extremely upset because "he wanted to keep the friendship of these great boards in order to get some money from them for the Pacific Coast work."²⁶ Johnson was advised to stop his protests or to leave the Glendale church. In turn the Presiding Elder received many letters from members of the church intimating that the church would split wide open if Johnson were removed.²⁷ Eighty-five per cent of the church petitioned Bishop DuBose for Johnson's return and sent a special committee to Arizona to confer with the bishop.²⁸ On November 29, five weeks after Johnson was discontinued, a new "undenominational church," the Maranatha Tabernacle, was organized in Glendale. It was formed as a "result of the action of the Pacific Conference . . . when it dismissed Rev. Maurice M. Johnson."²⁹ The new church was "composed mainly of people who withdrew from the Broadway Church."³⁰ The Broadway Church survived, but it was some time before the controversy died down. Johnson continued for some months to publish leaflets severely criticizing the Methodist Episcopal Church, South.

9. LEADERSHIP OF GROVER C. EMMONS

The story of Southern Methodism in the southwest would be incomplete without pausing to remember Grover Carlton Emmons. Dr. Emmons, one of the most beloved men of the Methodist Episcopal Church, South, was held in the highest regard and respect by his fellow ministers of the Pacific Conference. He began his ministry as a supply pastor in 1912 in the White River Conference and after five years in New Mexico came to California. His parish ministry exerted an influence from San Diego to Fresno. He represented his Conference three times at General Conference. He led the Annual Conference majority in their approval of unification in the 1924 controversy, yet he was also sensitive to the minority view.* For four years he was the Los Angeles District Presiding Elder. In 1934 he founded "The Upper Room," which soon became one of the best-known religious publications and devotional booklets of Protes-

* The respective General Conferences in 1924 sent down to the Annual Conferences the matter of unification. The Southern California Conference voted 205-0 and the Layman's Association 63-0, both favorably. The Arizona Conference of the Southern Church voted 29-8 and the Pacific Conference 93-39, both favorably. Throughout Southern Methodism as a whole a controversy raged which at times was little short of violent. For a complete analysis of the situation in southern California see Edward D. Jervey, "The History of Methodism in Southern California and Arizona, 1850-1939," (Ph.D. dissertation, Boston University, 1958), pp. 218 ff.



Grover C. Emmons

tantism. Besides his duties as editor he was Secretary of Home Missions, Evangelism, and Hospitals of the General Board of the Methodist Episcopal Church, South. While in Nashville much of his heart remained in southern California, and for eleven years, 1928-1939, he was secretary of the Pacific Conference. At the opening session of the united Conference he was accorded the honor of being chosen its first secretary. After unification and until his untimely death in 1944 Dr. Emmons continued to edit "The Upper Room" and to serve as Co-ordinating Secretary of the General Board of Evangelism. As a pastor, administrator, and editor, Grover Emmons was a credit to his Conference and to his Church.