

BLAKE, BISHOP EDGAR

May 27th, 1943

THE NEW YORK TIMES

BISHOP BLAKE DIES; METHODIST LIBERAL

Favored Allied Cancellation of
War Debts While in Charge
of Paris Area, 1920-28

STRICKEN IN FLORIDA AT 73

Presided Over Indianapolis
and Detroit Districts Before
Retiring Three Years Ago



BISHOP EDGAR BLAKE

CORAL GABLES, Fla., May 26
(AP)—The Rev. Dr. Edgar Blake,
retired Bishop of the Methodist
Church, died in a hospital here
today. His age was 73. He had
been a resident of Coral Gables for
three years.

A Church Liberal

Bishop Blake was one of the liberal leaders in the Methodist Church.

At the quadrennial general conference of 1936 in Columbus, Ohio, Bishop Blake, with Bishop Francis J. McConnell of New York, spoke for a planned economy as proposed by the Methodist Federation for Social Service, an unofficial organization whose activities were the subject of protest at the conference. Bishop Blake, speaking at a federation luncheon, declared it was time "for the church to lift its voice in demanding a change for an economic order that will give all persons a share in the good things of life."

Bishop Adna W. Leonard of Pittsburgh, at the morning devotional service of the conference, had criticized those proposing a "planned economy that is both alien and godless" for this country.

Two months later Bishop Leonard was elected president of the Board of Education of the denomination to succeed Bishop Blake. At the same time the board elected a conservative leader for all youth work in the church, dropping two secretaries who had been accused of radicalism.

Favored Auto Workers

In January, 1937, Bishop Blake joined a National Citizens Committee for Civil Rights in the Automobile Industry, sponsored by the American Civil Liberties Union. As another early prelude to the automotive strike, Bishop Blake had declared in a statement his belief that the General Motors Corporation could increase wages without injuring the rights of stockholders.

In 1938, Bishop Blake was a signer of a petition, made public by the Right Rev. Robert L. Paddock, retired Episcopal Bishop of Eastern Oregon, and chairman of the American Friends of Spanish Democracy, urging President Roosevelt to protest "the brutality of widespread rebel bombings of civilians in Spain."

Bishop Blake, who retired because of his age in May, 1940, was injured in an automobile accident in December, 1940. Last Winter he supplied a pulpit in Sebring, Fla., because of the shortage of ministers caused by men in the chaplaincy.

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Studied at Boston University

Bishop Blake was born on Dec. 8, 1869, in Gorham, Me., the son of Charles H. and Abigail Redlon Blake, and went to the Boston University School of Theology without attending college.

He began preaching at Salem, N. H., in 1895 and went to Lebanon in 1899 and to Manchester in 1903. In 1908 he was made assistant secretary of the Board of Sunday Schools and in 1912 became corresponding secretary, serving until 1920, when he was elected a Bishop.

His first assignment was to the Paris area where he stayed until 1928. In that period Bishop Blake spoke in favor of cancellation of the Allied war debts by the United States and became intensely interested in Soviet Russia, urging recognition of it by this country. He directed the expenditure of millions of dollars given by the Methodist Church in the war-torn areas.

His Visit to Moscow

In 1923 Bishop Blake, accompanied by Dr. L. O. Hartman, editor of Zion's Herald of Boston, went to Moscow to attend the all-Russian church conclave. According to censored reports of the proceedings, the Bishop pledged \$50,000 to the Russian church on behalf of the Methodist Church. A storm of protest arose in this country and Bishop Blake was recalled from Russia by the Board of Bishops, then in session at Kan.

When full reports of the conclave were received and Bishop Blake made an explanation, it developed that he had personally pledged the raising of the money. Although the Board of Bishops inter meeting in Brooklyn, praised him for his mission, repercussions of the incident were heard within the church for several years.

At the conference of 1928, held in Kansas City, Bishop Blake was assigned to the Indianapolis area. Four years later this area was merged with that of Detroit, and he was assigned to the larger jurisdiction.

Bishop Blake married in 1891 Miss Charlotte Woodman of Westbrook, Me., who died in 1925. In January, 1930, he married Miss Mary Jane Eaton of Circleville, Ohio, at Columbus, Ohio.

He leaves, besides his widow, two sons and two daughters of his first marriage—Edgar Blake Jr., superintendent of Wesley Hospital, Chicago; Everett Blake of Wilson, N. C.; Mrs. Rachel Hamilton of Los Angeles, and Mrs. Charlotte McConnell of Wilmette, Ill. Mrs. McConnell is the wife of Thomas C. McConnell, son of Bishop; and Mrs. Francis J. McConnell of New York.



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THURSDAY, MAY 27, 1943.

71 Wed. and Fri. 12 to 8



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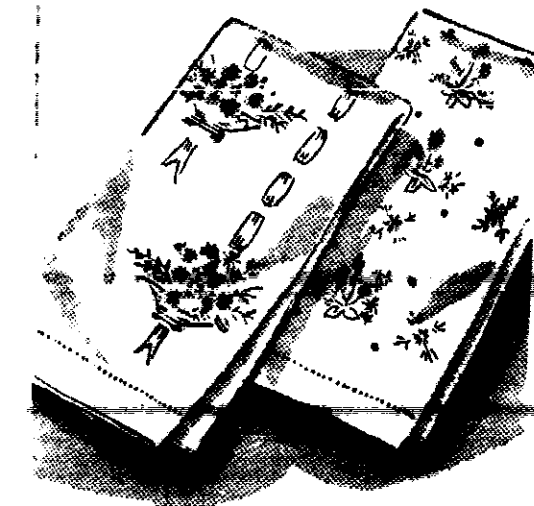
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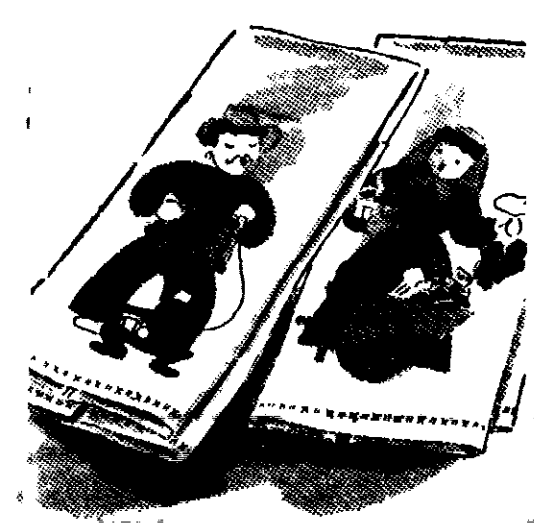
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Fourth Floor, Home Store

Greater N

Bishop Blake at the Social Union

BOSTON Methodism gave a very enthusiastic welcome to Bishop Edgar Blake, a native New Englander, on Monday evening of last week at the regular meeting of the Social Union, held in Ford Hall. The speaker's theme was, of course, Russia, and before he had finished his address he had completely won his entire audience.

The guests present upon this occasion besides Bishop Blake were: Miss Charlotte Blake, Mr. Thomas McConnell, Mr. John F. Rood, president of the Baptist Social Union, and Mrs. Rood; Mr. Theodore E. Stevenson, secretary of the Congregational Club, and Mrs. Stevenson; Mr. Richard M. Everett, president of the Episcopalian Club, and Mrs. Everett; the editor of Zion's Herald and his wife, Rev. B. L. Jennings and Mrs. Jennings, and Miss Edna Holmes.

After the singing of two verses of "O for a Thousand Tongues," the invocation was offered by the editor of the Herald. Following the dinner, Miss Edna Holmes captured the audience with her two songs, responding also to an encore. Mr. F. P. Luce, chairman of the membership committee, presented twenty-four new names for membership in the Union. There being no other items of business, Miss Holmes once more sang a solo with an encore.

Mr. Edward H. Redstone, president of the Union, then introduced the speaker of the evening, Bishop Blake, who asked the audience to meet his former private secretary, Mr. Ernest Grob, now a student in Boston University College of Business Administration. Mr. Grob is the son of a Swiss Methodist minister and accompanied the Methodist party into Russia.

It was evident to all that Bishop Blake felt peculiarly at home with his audience and that he was glad to tell New England people about the Russian undertaking. He affirmed that it was a pleasure to speak in New England, where "minds are open, speech is free, and the spirit is courageous."

By way of introduction the speaker dealt with the present state of public opinion regarding Russia, and declared that from his observation it was very clear that epithets were far more effective with reference to the Russian question than sound arguments. He referred to an editorial that appeared in the *Cincinnati Enquirer* some months ago in which it was declared that Eugene V. Debs and Bishop Edgar Blake were undesirable citizens and should be deported from the country. With reference to this deliverance, the speaker bewailed the slowness of the press as illustrated by the fact that four years ago the General Conference of the Methodist Episcopal Church had elected him to the episcopacy and immediately deported him. Stating that in America it appeared that every one who came out of Russia with anything good to say about that country was immediately dubbed a Bolshevik, the bishop said that on the other hand there was some criticism against those who could not endorse the Soviet régime. They are called Bonihons and reactionaries. "I am not a Bolshevik," said Bishop Blake, "nor am I a reactionary, but those who try to see both sides of this question are likely to catch it both ways."

Confessing that he went into Russia with some trepidation because such men as Herbert Hoover said it was not safe to go out on the streets of Moscow and Petrograd at night without an armed guard, the speaker said that upon his arrival in Moscow he found conditions entirely different from those he had expected to discover from the reports he had received. He described May Day and said that the whole occasion was as orderly as a Sunday school picnic, although on the same day sixty-one policemen were wounded in riots in Paris. "Fewer major crimes are committed in Moscow today than in any American city of its size or half its size, and person and property are safer in Moscow than in Boston, although this is not saying much for Moscow."

On the last Sunday in April the speaker attended a great meeting in the Cathedral of Christ Our Saviour in Moscow, when ten thousand people were present. Fifty thousand priests are entering forward the work of the church, and there is perfect freedom of worship everywhere in Russia. In the Tretyakov Gallery in Moscow and the Alexander Museum in Petrograd all the pictures and art treasures are to be seen just as they appeared in the days of the czars. The royal residence of Czar Nicholas II is intact, and the apartments in which he lived were declared by Bishop Blake to be the most homelike of any to be found in the various palaces of Europe. The speaker also described the beautiful palace of Catherine, and remarked that it was doubtful if ever in all history there was a revolution when the art treasures were as well preserved as in the Russian revolution.

There is a great social experiment going on in Russia, the story of which ought to be told to the rest of the world, but, unfortunately, we are not able to get the facts about it, since many of the newspaper correspondents are immature men who have gone into the country to report sensations. It is to be hoped that some day the citizenship of America will rise and demand a press that will report the facts without distortion. For the most part the stories that come out of Russia are those the editors and owners of papers in America want.

Touching on the educational movement in Russia, the speaker told of an interview with one of the associate commissars of education, who said that the objective the Soviet Government had in mind was the complete "liquidation" of illiteracy by 1927, and that although they might not be able to reach their goal, they hoped at least to get fifty or seventy-five per cent. of the way toward it. Today every soldier in the Red Army of Russia can read and write, and that can be said of no other army in the world. Russia is in the midst of a great intellectual awakening.

On the economic side there has had to be a readjustment. Since the theory of Marxian socialism has not worked out as ideally as its exponents had hoped, private capital is gradually being brought in and the resources of the country are developing. Not long ago the Government set aside twenty millions of reserve and began to issue the gold ruble notes which are pronounced by financial experts to constitute the soundest money in Europe today. In the movement away from extreme socialism, the great danger today is that Russia shall swing too far toward the old capitalism. With reference to the recognition of Russia, Bishop Blake deplored the hypocrisy of America. For our Government has not hesitated to fraternize with the bloody Turk with all his crimes against humanity, but when it comes to the Bolsheviks of Russia there has been assumed a "holier than thou" attitude which is sickening.

With regard to the religious situation, the speaker pointed out that down through the centuries church and state had become identified, and that the church was the tool of the czar and stood athwart the pathway of everything that made for progress. Then in 1917 the break came, and with the revolution there was started a reformation in religion. "There is religious freedom in Russia," declared Bishop Blake, who said that so far as he knew the non-political and non-hierarchical churches of the land had never been interfered with during the last six years. Indeed, in the city of Moscow, the capital of Russia, he reported that he had seen a great building which had been turned over to the Baptist denomination by the Soviet Government; and in Petrograd, the center of our Methodist work in Russia, he found that the Soviet commissar who had been assigned to investigate the church had been completely satisfied that no enmity against the Government was to be found there, and was so attracted to Methodist worship that he became a regular attendant and sent his children to receive religious instruction in the Sunday school. There is a great reformation on in the church, a movement comparable to the Protestant Reformation of Martin Luther, and the great peril that besets this awakening is not to be found in any Government opposition or attempt to control the church but in the Young People's Communist Party, which is devoted largely to the promotion of atheism. This movement is even now in the midst of a drive against the things we hold sacred, in an effort to enlist the coming generation in its program of unfaith.

Coming to the close of his address, the speaker described the visit of a committee from the All-Russian Territorial Council of the Russian Orthodox Church to his hotel, where they interviewed the Methodist representatives on the subject of trained leadership for the reformed church. The members of this committee pointed out the fact that although they needed thirty-five hundred newly trained priests, each year to replenish the number to the necessary fifty thousand, during the last six years they had not had a single such candidate. All the theological schools have been closed since the revolution of 1917. These Council representatives also showed the serious threat of the Young People's Communist movement, declaring that it meant the destruction of all religion for 130,000,000 people unless the tide was stemmed. Alone in such a crisis, the two Methodist representatives felt there was only one line of action to be pursued, and that was to render some form of tangible help to a church struggling out of the dark, antediluvian past into the progressive faith of modern Protestantism with its vitalizing religious life. Consequently,

they personally pledged fifty thousand dollars to aid in training the ministry of the reformed church, who must lead in the great struggle with atheism during the ensuing years.

The bishop gave very optimistic reports of the way in which the Methodist Episcopal Church has answered this appeal. Wherever the facts have been given there has been a glad, spontaneous response, and it seems clear that the rank and file of the church endorse the action of the Methodist representatives, whether their journey was "official" or "non-official," "regular" or "irregular."

At the close of the address the benediction was pronounced by Rev. B. L. Jennings.

As a result of the presentation of Bishop Blake, although the constitution of the Boston Social Union prohibits the taking of collections at its meetings, subscriptions were made amounting to between a thousand and fifteen hundred dollars.

The Buckner Case—Bishop Blake's Opinion

By the Rev. J. R. Gettys

SUPERINTENDENT, BEAURICE DISTRICT,
NEBRASKA CONFERENCE

I am certainly amazed that Bishop Blake should consider it incumbent upon himself to hand down a judicial opinion on the action of the Nebraska Conference and the administration of Bishop Stuntz. It is surely an innovation in Methodist procedure for one bishop to correct or direct by legal opinion the administration of another area. This very grave offense and dangerous interference by Bishop Blake should have the thoughtful and serious attention of the Methodist Episcopal Church.

I hold it as an inviolable principle that no bishop has a legal or moral right to render a judicial opinion or to pass public judgment on the administration of a bishop in another area, no matter what may be the merits of any given case.

1. Bishop Blake has violated this principle by announcing a legal opinion on the administration of law in another bishop's area, notwithstanding his disclaimer of any such purpose. Thoughtful men will surely agree with the statement that each bishop is the judge and administrator of the law in his own area, and that the only appeal from his rulings and acts is to the General Conference. If this point needs argument I think a fair analogy is the district judges in civil jurisprudence. Does one district judge arrogate to himself the right or privilege to hand out a decision, or even express a public opinion on cases that are properly before the judge of another district? It is unthinkable. The only proper or legal course for dissatisfied parties is an appeal to the higher court. Our higher court is the General Conference, not another bishop. It is astounding that a man of Bishop Blake's legal and parliamentary pretensions should commit such a blunder, and do a thing so out of harmony with good taste and orderly procedure.

2. As if the foregoing were not bad enough, he oversteps the bounds of good judgment and violates the rules of judicial wisdom in passing on a specific case without full knowledge of the facts and circumstances. If he contends that he has the facts, my reply is that he is the victim of misinformation, for his statements prove conclusively that he has not. But he not only makes himself the judge of the law, he has actually argued the case and handed down his decision with all the air of finality. And he becomes a special pleader in that he presents his arguments and opinions in the papers before the case has even reached the proper tribunal, the General Conference.

3. His legal position is clearly untenable. The Discipline, § 188, specifically provides, without the shadow of a doubt, that an Annual Conference can retire a man sixty-five years of age without his consent. Note carefully § 1 of said paragraph: "A retired minister is one who, at his own request, or in action of the Annual Conference, has been placed in the retired relation." Section 2 provides how that may be done: "A man may voluntarily retire after the age of sixty-five, or after forty years of service, and the Conference cannot prevent it." It provides also on the other hand that if he does not choose to retire, the Conference may choose to retire him if the Committee on Conference Relations so recommends, and *cannot prevent it*. I was a member of the sub-committee that framed that paragraph, and I believe I know something of its meaning. The minister's rights are fully protected, but Bishop Blake seems to forget that the Conference itself has some rights, and they must have some safeguards as well.

The bishop admits that § 188 taken alone might justify the action of the Nebraska Conference. Well, when it comes to the case of men who have reached the age of sixty-five or who have served forty years in the ministry, it must be taken alone. He argues that it must be interpreted in the light of § 263. Just the opposite is true. § 263 must be considered in the light of § 188. Does he think § 263 was written to apply to men beyond the age of sixty-five? If so, then it is

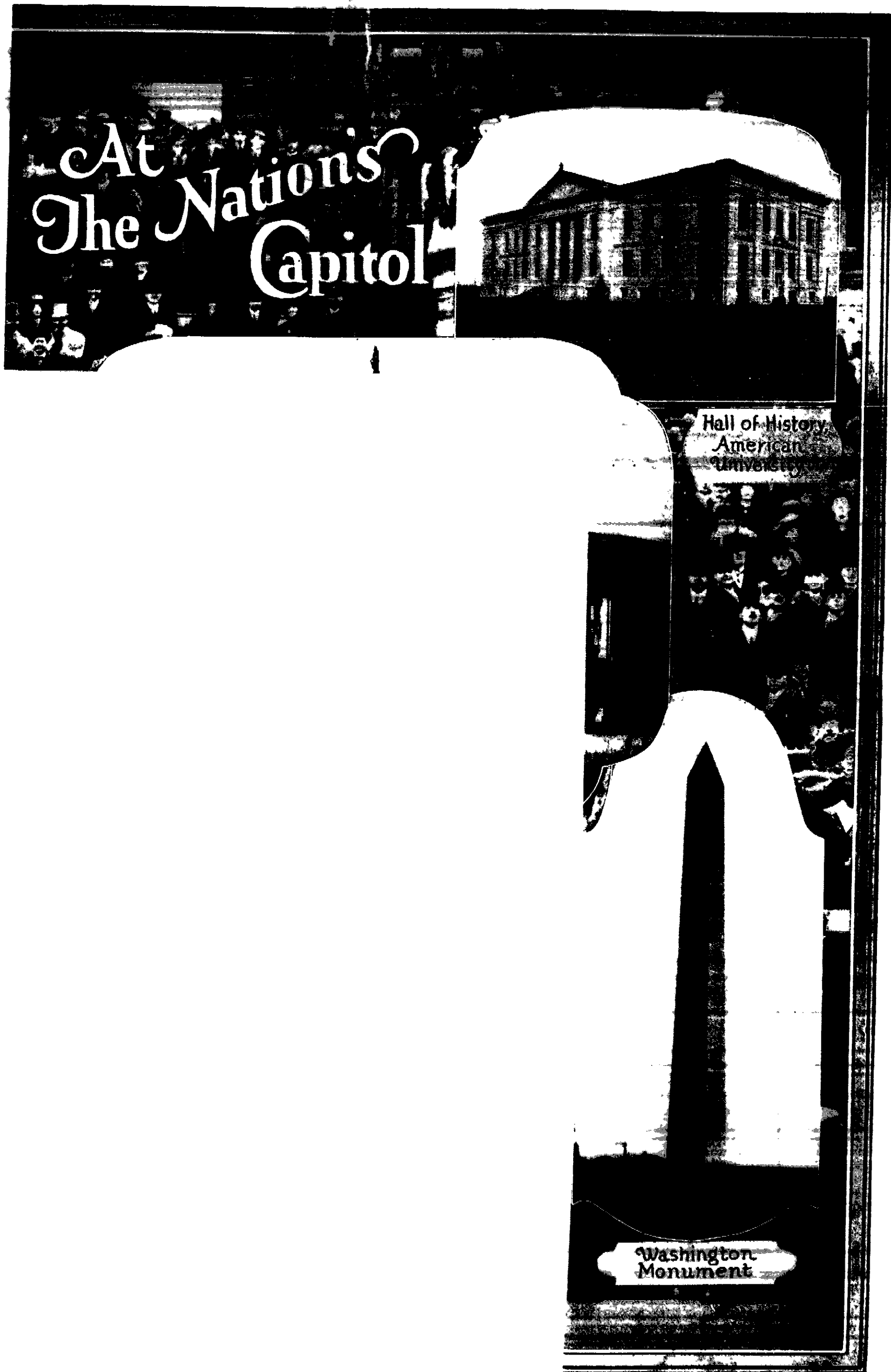
farfical. For, suppose you comply with all the provisions of § 263 for locating an unacceptable man, when he sees the Conference has taken the necessary steps and are about to vote his location "without his consent," if he is sixty-five years of age, or has served in the ministry forty years, he can then choose to retire, and according to § 188 nothing can prevent his doing so. The joke would be on the Conference that had gone to so much trouble to locate him. No one believes that our legislation contemplates any such farfical performance. These two paragraphs refer to entirely different conditions and purposes.

The bishop's unqualified declaration that an unacceptable minister "cannot be retired" has no support in law or in practice. I venture the statement that there is not a district superintendent with any years of service nor a bishop in this country, who has not known cases where men were retired because they were no longer acceptable on charges that they were willing to accept. Anyway, § 188 settles

that matter beyond doubt for men beyond the age of sixty-five.

4. Finally, if the time has come when the bishops are to review the administrations of each other and hand down legal opinions promiscuously, the General Conference ought to take cognizance of the fact and the Church ought to know it. And we should inquire whether that right has been authorized, or just assumed. We ought also to know whether we are to have a supreme, or chief bishop, and if so, whether he is to be self appointed, privately selected or chosen by our constituted authority. If all the bishops are on an equality, and yet each indulges the practice of passing on cases not under his jurisdiction, what confusion and disorder faces us? But if the bishops are co-ordinate in authority, responsible for the work in their respective areas, then let them all so understand it, and each one be wise enough and courteous enough to attend to his own job.

University Place, Neb.



At
The Nation's
Capitol

Hall of History
American
University

Washington
Monument

BISHOP BLAKE ASKS END OF ISOLATION

3
N. Y. Times
America Has Stake in Settling
European Problems, He Tells
Advertising Club Here.

HE CITES MARKETS ABROAD

Says Europe Cannot Recover Till
Peace Is Assured and Burden
of Armaments Lifted. 26

3 June
Speaking at the Advertising Club luncheon yesterday, Bishop Edgar Blake of the Methodist Episcopal Church, Resident Bishop in Paris, called upon the United States to abandon all gestures of isolation and to lend a helping hand to "the broken, bankrupt nerve centre of the world, Europe."

"In 1917," declared the Bishop, "every one was saying, 'Never again; this is the war to end war, and after it is finished we will have no more.'"

Yet today there are three million men under arms in Europe and the Governments abroad are spending \$2,000,000,000 a year on armaments.

"Europe can never hope to recover economically as long as her men are doing non-productive military work and as long as her money is being used to maintain armaments," said the Bishop, while urging the United States to enter into international conferences that had peace for their goal.

"America cannot afford to remain aloof, anyway," the Bishop continued. "Our production in mine and factory, field and forest," he asserted, "is worth \$70,000,000,000 annually. We must have foreign markets to dispose of this and we must draw upon foreign sources for raw material."

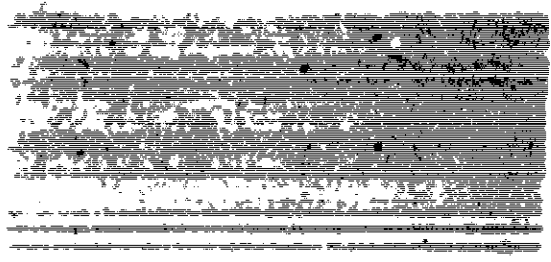
"Often we have taken the lofty attitude toward Europe," he went on. "I have heard men say, 'Let Europe stew in her own juice; we have nothing at stake.' But we did not stay away from the London Conference when the Dawes plan was put into effect, and we did not stay away from Lusanne when oil and tobacco were concerned in Turkey. And when Smyrna was sacked, although the four American destroyers in the harbor did not send forces to protect the consulate, the Y. M. C. A. and the American schools a company of marines was landed to protect the property of the Standard Oil Company."

"I have nothing to say against America protecting her financial interests abroad," the Bishop continued. "In fact, it is up to the Government to protect them. But for forty years the financial interests in Europe alone shaped the foreign policies of the nations, and that influence ended in bankruptcy."

The Bishop then declared he did not want to see the foreign policy of America determined by materialistic influences. "I want this country to help overseas, not for what it might get but for what it may give," he declared. "I want to see the fine spirit of idealism that sent us to fight for democracy in the great war preserved."

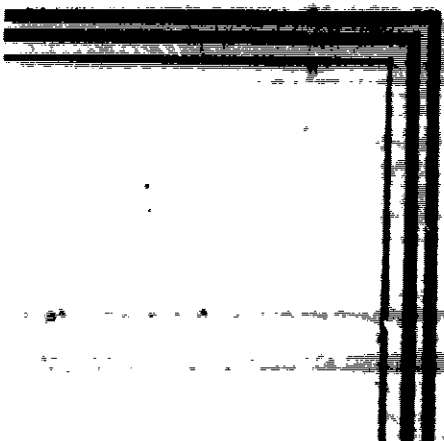
"There are at present seven dictators in Europe and two-thirds of the population are under these dictators," he continued. "And the big question of the future is: Will Europe slump back into reaction or make its way into the larger freedom? I think it is up to the United States to help Europe settle its question," the Bishop concluded.

Dr. Christian Reissner of the Broadway Temple introduced Bishop Blake to the Advertising Club members.



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N. H. Jones
June 3, 1922



Bishops and the Buckner Case

The summary retirement of the Rev. J. D. M. Buckner of Nebraska Conference has aroused wide interest within and without the denomination. The legal aspects of the case were editorially discussed in THE CHRISTIAN ADVOCATE of November 9, under the title, "The Rights of a Minister." The incident was reported to the Board of Bishops at their Baltimore meeting. This has led three of the Bishops to comment upon it in the denominational press. The readers of THE CHRISTIAN ADVOCATE will be interested to compare their opinions with those which we have set forth.

Bishop Blake Expounds the Law

Bishop Edgar Blake has written for Zion's Herald of December 6 the following exposition of the Discipline as related to the Buckner case. No one is better equipped to illuminate the legal aspects of the incident. He says:

"If one reads by itself § 188 of the Discipline, it would appear that an Annual Conference might retire a member for any cause, or for no cause whatsoever, except the arbitrary will of the Annual Conference itself. But § 188 is not the only provision of the Discipline that governs the action of an Annual Conference in dealing with its members.

"An Annual Conference cannot retire a member because of any 'unsound' doctrine he may preach, teach, or hold. A minister must be in 'good standing' in order to be entitled to the retired relation. This relation is the most honorable in the ministry, and should not and cannot be discredited by using it as a dumping ground for men whose ministerial standing is not above reproof. The fact that Dr. Buckner was placed upon the retired list is prima facie evidence that his ministerial character, which includes his doctrinal soundness, was and is above reproof.

"An Annual Conference has no authority arbitrarily to place an *effective* minister on the retired list. The Discipline recognizes three classes of ministers—effective, supernumerary and superannuate. A superannuate or retired minister is one who, because of personal or family reasons, is unable to carry the full work of a regular pastorate. The exception to this rule is to be found in those who retire voluntarily after having reached the age of sixty-five years or after having served in the effective relation for forty years. The fact that Dr. Buckner carried the work of his last charge for eleven consecutive years and his reappointment was desired by the officials of his church, and no personal or family reasons were alleged why he should not continue to carry the full work of a pastorate, makes it reasonably certain that he was not and could not have been retired because of ineffectiveness.

"An Annual Conference cannot retire a minister for unacceptability. The Discipline provides in § 263 that when it is alleged of a member of an Annual Conference that he is so unacceptable or ineffective as to be no longer useful in his work, his case shall be referred to a committee of his Conference for inquiry, and if the committee shall find the allegation sustained he may be *located*, with his consent, or without his consent after formal trial and conviction. An unacceptable minister *can be located, but he cannot be retired*. On this point the Discipline is clear and specific. The question of Dr. Buckner's acceptability or unacceptability is one of fact. That he was able to carry his work for eleven years at Aurora and his reappointment was desired and requested by the officials of the church would seem to indicate with clearness beyond dispute that he was and is an acceptable minister within the meaning of the Discipline.

"In answering these questions for the Herald I have no desire or purpose to interfere in any way with the administration of an Annual Conference for whose direction I am not officially responsible. My only purpose is to emphasize the fact that ministers have rights which no Annual Conference can override or ignore. A minister of the Methodist Episcopal Church cannot be deposed by indirection. This fact needs the strongest possible emphasis,

lest in a moment of forgetfulness an Annual Conference be tempted to do by indirection what it would not do directly. The Methodist pulpit is a free pulpit, and the Methodist minister is a prophet of God and not a servant of an Annual Conference. If he abuse his high privilege, if he violate his sacred trust, the Discipline provides a direct and straightforward way by which he may be dealt with fairly and justly. No other way should or can be found."

EDGAR BLAKE.

Bishop Blake

Edgar Blake was born December 8, 1863, at Gorham, Me. He was graduated from Boston University School of Theology in the class of 1898. Nebraska Wesleyan University and Wesleyan University conferred upon him the degree of Doctor of Divinity. He joined New Hampshire Conference in 1896 and held pastorates at Salem, Lebanon and Manchester. In 1908 he became assistant secretary of the Board of Sunday Schools and since 1912 has been corresponding secretary of that board. He has been also a general secretary of the Centenary conservation committee since its organization. He was an active member of the Commission on Unification. His ability as an executive and public speaker has been widely recognized.

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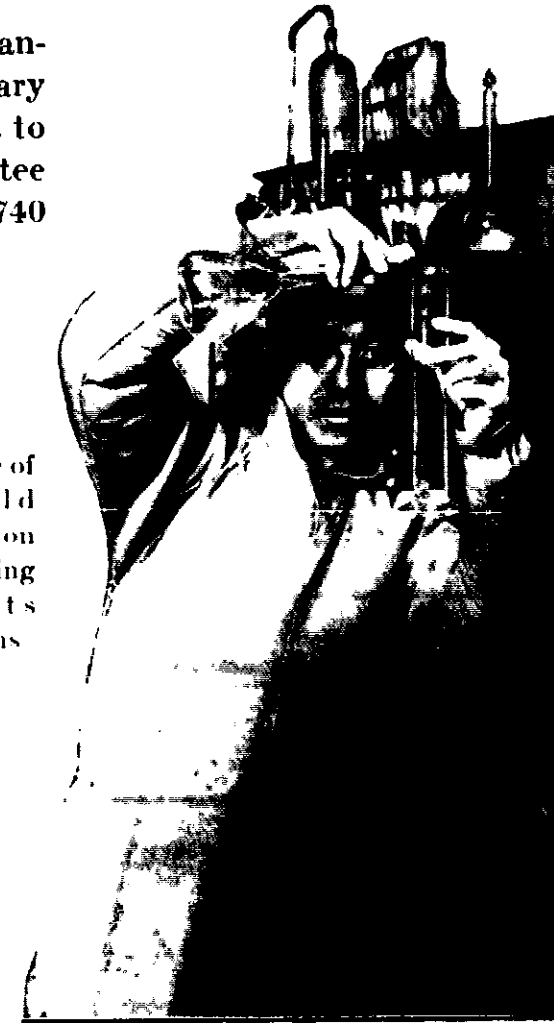
estions for Your Christmas List

Is your church or Sunday school planning to take an offering? Centenary credit will be given for all funds sent to Morris W. Ehnes, Treasurer, Committee

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"The Acid Test" of the fitness of Christianity as a religion for China is its ability to command the allegiance of strong young leaders. This lad in Peking University is a type of hundreds more in our missionary colleges in China.



"The Daily Dozen in China" - Orphans in the ghetto, China, kindergarten beginning the day setting up exercise. More than 10,000 new orphans entered Methodist Episcopal Mission schools in China, an increase of 31 per cent.



The coming of Christ as a baby in a family should remind us that every family circle is a holy one. Christmas ought to mean that the blessings which Christ brought into the world are to be available for every child.

Negro Community Center, base of the practical help of centers to the Negro by the Board of Home Mission.

*Jan 1945
Sp. Com.
H.H.H.*

Mr. Reid

Bishop Edgar Blake

The Division of Foreign Missions of the Board of Missions and Church extension has learned with regret of the death, on May 26, 1945 in Coral Gables, Florida, of Bishop Edgar Blake.

Bishop Blake was born in Gorham, Maine on December 8, 1869. He attended the common schools in Maine, and went to Boston University School of Theology, without attending college, graduating from that institution in 1898. Nebraska Wesleyan in 1909 and Wesleyan University in 1915 honored him with the degree of Doctor of Divinity, and in 1929 De Paul University gave him an LL.D. He began his lifetime ^{of} ministerial service at Salem, New Hampshire in 1895, going to Lebanon in 1899 and to Manchester in 1903. In 1908 he was made Assistant Secretary of the Board of Sunday Schools, and in 1912 became Corresponding Secretary, serving until 1920, when he was elected a Bishop of the Methodist Episcopal Church.

His first episcopal assignment was to the Paris Area, where he remained for eight years. During this period Bishop Blake became intensely interested in Soviet Russia, urging recognition of it by this country. He also spoke in favor of the cancellation of the Allied war debts by the United States. He directed the expenditure of millions of dollars given by the Methodist Church in war-torn areas of Europe. In 1928 Bishop Blake was assigned to the Indianapolis Area, which was merged, four years later, with Detroit, and Bishop Blake was assigned to the larger jurisdiction. He retired in 1940.

Bishop Blake was married in 1891 to Miss Charlotte Woodman of Westbrook, Maine, who died in 1925. In January, 1930 he was married to Miss Mary Jane Eaton of Jireleville, Ohio, who survives him. To her and to his two sons and daughters we would express our sympathy in their bereavement, and our deep appreciation of his great service as a liberal leader of Methodism in this country and abroad.



*The Resources
of Methodism*

By Bishop Edgar Blake

YOUR way lies plain
before your face; if
you have courage, walk in
it. Having *gained*, in a
right sense, *all you can*,
and *saved all you can*: in
spite of nature, and cus-
tom, and worldly pru-
dence, *give all you can*.
—John Wesley

The Resources of Methodism

By BISHOP EDGAR BLAKE

THE General Conference of 1928 called upon the Bishops, Secretaries, District Superintendents, Pastors, and Official Boards to lead in a determined movement to register a decisive advance in "World Service," and added, "We register our conviction that the minimum standard of giving for the coming quadrennium should be at least ten million dollars annually."

Last November the Board of Bishops, the Board of Foreign Missions, and the Board of Home Missions in their meetings in the Pacific Northwest united in a challenge to the church to meet the call of the General Conference to place ten million dollars upon the altar of God this year for the advancement of His Kingdom at home and abroad.

Can we do it? Are our resources equal to it? Or, are we asking too much of the church and taxing the people beyond their ability to give? Let us see. Ten million dollars for World Service is nearly two million less than the church was giving six years ago; it is three million less than eight years ago; and nearly six million less than the church gave in 1920.

Have our financial resources decreased during the last ten years that we are not able to do to-day what we did a decade ago for the cause of Christ and the extension of His work in the world?

Increase of Wealth—Let us look at the facts. Since 1920 the people of the United States have added more than one hundred billion dollars to their wealth. We are that much richer in material possessions than we were ten years ago. Our yearly income has increased by twenty-five billion dollars during the same period. We have that much more money to spend or give away annually than we had in 1920.

Certainly our resources have not been reduced during the last decade. We have not been impoverished in these recent years. Rather the prosperity that has attended our country since national prohibition went into effect, both in volume and in spread, is the greatest in the history of this or any other nation.

In 1920 thirty-three individuals reported incomes of one million dollars or more. In 1928—the last year reported—496 persons (fifteen times the number of 1920) paid taxes on incomes of one million dollars or more. Twenty-four of these reported incomes totalling \$242,000,000.

Prosperity has not been restricted to the rich. Savings deposits increased from \$13,000,000,000 in 1919 to \$28,000,000,000 in 1929; and the depositors increased from 18,000,000 to 53,000,000 in the same period.

The number of stockholders in the industrial and commercial and financial enterprises of the country increased from two million to seventeen million from 1920 to 1928—an increase of eight times in eight years.

The amount of life insurance in force in the United States trebled in the last ten years and now amounts to the tremendous total of \$103,000,000,000 with 67,000,000 policyholders.

The total number of motor vehicles registered and in use in the United States has increased from 9,231,000 in 1920 to 26,000,000 in 1929.

The Methodists have received their proportionate share in the country's material blessings as well as the rest of the people during this period of prosperity. It should also be remembered that our membership has increased during the last decade so that we now have two hundred thousand more members than we had in 1920. Thus, judged by the increase in our numbers and the increase in our resources the Methodist Episcopal Church is probably better able to

give twenty million dollars to World Service to-day than she was to give fifteen million to the centenary ten years ago.

Methodist Income—If we assume that the average annual income of the Methodists equals the average annual income of the people of the country as a whole, namely, \$750; then the members of the Methodist Episcopal Church (4,060,711) have a present yearly income of at least three billion dollars. If we reckon our total Methodist constituency—members and friends—at eleven million, our annual income reaches the enormous aggregate of eight billion dollars.

A tithe of our membership income would mean \$300,000,000 set apart annually for the cause of Christ. A tithe of our constituency income would mean \$800,000,000 given for the same purpose. Yet last year (1929) the Methodist Episcopal Church—members and friends—gave for all purposes, church, schools, hospitals, homes, and other missionary, philanthropic, and benevolent enterprises sponsored by the church, only \$96,819,000. Though this sum seems large it is really less than one-third of our membership tithe and less than one-eighth of our constituency tithe. In view of the perfectly enormous material wealth that has been entrusted to us, it would appear that the

Methodists have not yet begun to match their giving to their resources. If we were to follow the apostolic injunction and every Methodist member and constituent were to "lay by in store upon the first day of the week as God hath prospered him" we would be setting aside at least \$500,000,000 annually for the support and spread of the Gospel, of which amount fifty millions could be for our World Service work at home and abroad.

Movies and Sweets—But let us look further and see how the case stands. The country as a whole is spending approximately \$2,500,000,000 every year for candy, chewing gum, soda, and the movies. The Methodists have the same tastes for sweets and the same desires for entertainment as other people. They do not differ much in these respects from other folks. If we assume that our members and friends are spending as much on these items as the average American the Methodist bill for candy, chewing gum, soda, and the movies amounts to the tidy sum of \$200,000,000 a year—an amount double their total giving to religion, education, and philanthropy.

If every member of the Methodist Episcopal Church would contribute a five-cent package of chewing gum to World Service

Once a week the total ten millions asked for would be raised.

If every Methodist who owns an automobile would give a gallon of gasoline every two weeks twelve million dollars would be available for the World Service program of the Church.

If every Methodist who patronizes the movies would contribute a thirty-cent ticket for World Service once a month fourteen million dollars would be poured into the treasury of the church for the expansion of Christ's Kingdom.

In the light of our membership and constituency and the financial resources at their disposal it is idle to deny that Methodism could put ten million dollars on the altars of the Church this year for World Service if it would. It is the will to do it that is wanting and not the resources that are lacking. God has certainly given us the ability to do the thing that is asked if we really have the desire to do it.

Trend in Giving—If we study the trend in our World Service giving for the last nine years the facts are so striking as to be well nigh startling to one who really cares for the larger progress of the church. In 1920 we gave \$15,758,000; in 1924 \$11,834,000; in 1929 \$7,961,000. During this period our annual giving decreased by nearly

eight million dollars and is still declining. Unless it is stopped the bottom is likely to fall out of our entire missionary and benevolent work at home and abroad. No one can seriously view the present trends in our Methodist giving without genuine concern for the future.

To see the effect of all this we need only to look at our work overseas. Because of a diminishing income the Board of Foreign Missions has been forced to reduce its appropriations to the work by virtually sixty per cent in the last six years, and to curtail its activities accordingly. Since 1923 the Board has been obliged to recall 318 missionaries from the field and to dismiss 4,219 native workers. It has closed 1,500 day schools with an enrollment of 40,000 pupils. It has discontinued 2,007 Sunday Schools and given up the religious training of 127,000 children and youths. Our membership growth is at a standstill or on the decline in every major field abroad with a single exception. The situation is critical. Indeed it is pretty nearly desperate. Unless we can stem the tide of decline that has persisted since 1920 the fruitage of a century of missionary sacrifice and labor seems likely to be dissipated.

The World Service situation is not an isolated one. All interests of the church are

interdependent. Whatever affects one affects all. They rise and fall together. We registered the largest membership gains in our history when we registered the largest giving to Foreign and Home Missions. It is likewise true that since our missionary income began to decrease our membership gains have begun to dwindle. Our net increase in church membership, at home and abroad, in 1928 was less than twenty thousand, and last year (1929) our membership showed a net loss of 56,000. Whenever and wherever we cease our efforts in behalf of others our efforts in behalf of ourselves show diminishing returns. We cannot prosper at home if we neglect our responsibilities abroad.

A Chaotic World--The deep tragedy in these repeated retreats is that they are taking place at a time when the world demands an aggressive Christian advance. The World War shattered systems and civilizations that were centuries old without putting anything worth while in their places. Peoples were awakened that had slept for centuries. Races and nations were cut loose from moorings that had held them fast for ages; and they are pretty much adrift to-day without chart, compass, or rudder.

China's millions are struggling to break the shackles of the past and are striving to

find their way to a new freedom. A new civilization is being born on the shores of the far Pacific. Four hundred millions of Chinese, confused, chaotic, uncertain of their direction and end, conscious only of their power and irresistible impulse to find freedom and life are awake, but blind.

India's masses are on the march with Gandhi. Political independence is only an incident. It is but the manifestation of a desire and a purpose to seek and find something vastly bigger and grander than an empire of politics and things. India's soul is awake. Her spirit is on the move searching for that higher something that shall bring her people that final rebirth of life that finds its completeness in God alone.

Russia, drugged and decadent for a thousand years, the helpless victim of a brutal and corrupt monarchy and a cringing and superstitious church, has broken from every tie that bound it to its past. It has not found itself, but it will. Sovietism is not the final word for one hundred and fifty millions of people intoxicated with a new wine that has gone to their heads but has not affected their hearts. Russia's instincts and desires are fundamentally sound, but Russia must have guidance and help if it is to find the way to its larger destiny.

Europe is bankrupt and broken. Four and one half years of the bloodiest catastrophe that ever afflicted mankind have left her in poverty of spirit as well as wealth. The loss of ten millions of her finest lives, laid low by the assassin of war, has impoverished her spirit and nearly destroyed her soul.

In Africa it is still night.

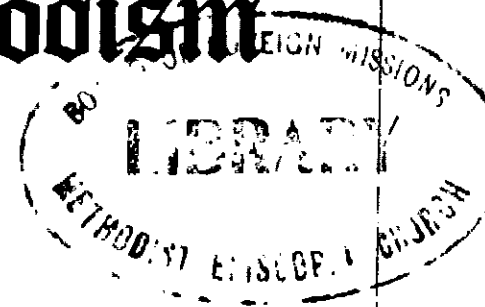
Never since Christ was born was there such a hunger and thirst after his Kingdom as to-day. The world is groping blindly after light and life. "O, that I knew where I might find him" is still the heart-cry of mankind after God. It is the greatest hour for a Christian advance since Christ was glorified. If the Church fails to push through the open doors that are everywhere bidding us enter in it will miss the most wonderful opportunity for Christian conquest since Pentecost was given.

The present atmosphere of complacency in the church must be changed. A new morale must be created. Nothing will contribute so much to this as a fresh adventure. Nothing will destroy the spirit of "defeatism" that is upon us and restore the spiritual morale of the church like a smashing victory. It was Foch's famous message at the Marne. "My left is bent back, my right has given way, my center is shattered; I have

ordered an advance on all fronts" that changed defeat into victory and saved France and the Allied cause.

It is not a time for dirges. Funeral marches have no place in the ongoing movements of the kingdom of God. We cannot escape our responsibilities by hiding behind imaginary difficulties. We must come out into the open and go forward. The missionaries—our representatives on the fighting front—have sacrificed enough. They have struggled too long against cuts they could not escape. They must not be abandoned. They must be supported to the last dollar and the last man required for victory.

**The Financial
Resources of
Methodism**



By Edgar Blake

Corresponding Secretary
of the Board of Sunday Schools of the
Methodist Episcopal Church

The Financial Resources of Methodism

A Day of Big Things

THE most impressive thing about the Centenary is the size of it. Eighty millions for missions looks like a staggering task to a church that has never thought of missions except in nickels and dimes and pennies. This is a day of big things.

The Young Men's Christian Association that formerly thought and acted in terms of thousands is now projecting its plans in terms of millions. The Red Cross, once satisfied with an income of \$100,000 is asking for \$100,000,000, and getting it. When a certain American congress first appropriated a billion dollars for the expenses of the government the partisan press cried out in derision and dubbed it the "billion dollar Congress." The last session of the present congress appropriated not one but thirty-five billions to make war on the Hun, and nobody scoffed and nobody complained; everybody thanked God for a program like that. When the nation is mobilizing its last man and its last dollar to make the world safe for democracy, Methodism can do no less than

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mobilize its last man and its last dollar to make democracy safe for the world. The program of the Church must match the program of the nation, or the Church must sacrifice its moral leadership.

A Staggering Task

IF the Centenary is asking for a staggering sum it is because the church is up against a staggering task. When I remember that though it is nineteen centuries since Jesus gave His command to make disciples of all nations, one-half of the world has not yet even heard His name, that the forces of righteousness and justice for which He lived and died are fighting for their lives with their backs to the wall, that the croakers are crying that Christianity has failed and the timid are beginning to fear—when I remember all this and see what the church is fronting of opportunity, obligation and possibility, I marvel not at the size of the Centenary, but at the modesty of its askings.

This is not a day for small things. "Only maximums will win the war." Methodism must tighten its belt and set itself to a task that will test its resources to the limit. When we ask our boys to give their lives to free the world, we must not hesitate when they ask us to go broke to save it. This is not a time to whimper over financial matters. The gift of a dollar is mighty small beside the gift of a life. We must match

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the sacrifices of our sons or be unworthy of them. The Centenary is simply a superb challenge to the Church to undertake a task commensurate with the world's needs.

The thing that makes the Centenary asking loom so large is that it is so far beyond what we are now doing. Sixteen millions a year for missions is five times what our church is raising for all of the connectional boards, and four times what we are doing if we include the women's societies.

Our Present Giving

OUR present giving is not the measure of our ability, but the measure of our interest. To think otherwise would be to put Methodism to confusion and shame. After one hundred years of missionary organization and propaganda the Methodist Episcopal Church is giving only seventy-one cents per capita per year for all our apportioned benevolences of the Church. Only about one-fifth of our churches are giving as much as two cents a week per member to all our connectional causes. Out of our nearly 1,700 charges only 73 gave as much as a penny a day per member; only 27 gave a dime a week; only 16 gave 50 cents a month, and not a single charge in the entire church gave 25 cents a week per member for the total work of the church as represented by our benevolent boards at home and

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abroad. Methodism is not impoverishing itself by its efforts to establish the universal reign of Christ.

A friend of mine found an Iowa farmer worth three quarters of a million dollars, in good and regular standing in the Methodist Episcopal Church, who was contenting himself with a gift of \$25 a year for the current expenses of his local church and \$10 a year for world benevolences. The Centenary, or some other good cause, will have to relieve such a brother of his money, or he is likely to lose his soul. It is the function of the Centenary to save men.

Another friend found a church that was spending a quarter of a million dollars on a building enterprise for itself, but out of its membership of more than twelve hundred, more than nine hundred were not giving so much as a penny to save the world outside of their own community.

In the light of such facts, what is the use of singing, "My all is on the altar, I am waiting for the fire"? The truth is, that after nineteen hundred years the program of Jesus has not been taken seriously by His followers. It is simple mockery to talk of consecration to God in the face of such a record. The church must either give up its little "Me and my son John" policy and settle to a task commensurate with its commission and its resources, or quit as a world force and shrivel to the level of a second-class enterprise.

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The Centenary is not so gigantic when you individualize its responsibility. The Methodist Episcopal Church raised for all purposes last year approximately \$50,000,000. This amount included \$3,000,000 of the present Centenary asking. To the larger amount we must add \$13,000,000 and ask the Church to raise sixty-three instead of fifty million a year for all of its work at home and abroad. This simply means that where an individual is now giving a nickel, we must ask him to give 6¼ cents for the whole task of Methodism. This is not the appalling increase that some of us have thought it to be.

Consider the Copper

LET me put the matter in another form. Suppose we make the smallest coin of the realm—a common cent—a plain, old-fashioned copper—our standard, and lift the level of our giving to an average of an ordinary penny a day per member. The result would be within a million dollars of what the Centenary is asking.

Suppose we could raise our standard to the price of the cheapest movie—nobody is too poor to support the movies at least once a week—suppose we could lift the level of our giving to a dime a week per member—we could put the Centenary over the top with twenty million dollars to spare for good measure in five years. Just as soon as you begin to bring the Centenary

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down to the people and individualize it, the amount required is so small that one is almost ashamed to state it in its lowest terms.

The Wealth of Methodism

BUT, some one says, Methodism is not a rich church. Neither is it a poor one. We have the rich and we have the poor, but on the whole our people are neither rich nor poor. They are the great industrial middle class, which constitutes the backbone of America and the backbone of every other first-class country. I have inquired of bankers, pastors, district superintendents, and others, concerning the wealth of Methodists, and I have yet to find one who does not place the per capita wealth of Methodism as high or higher than the per capita wealth of the nation. If we may assume this not unreasonable standard for our people, then the wealth of our own Methodist constituency in the United States is not less than \$25,000,000,000, and is increasing at the rate of a billion dollars a year. Compared with such immense resources the Centenary asking for the world work of the Church of Christ is a mere bagatelle and nothing more.

If we assume that the average annual income of our Methodist constituency is as high as the average annual income of the country as a whole, then our Methodist constituency has a yearly income of four and a half billions of dollars to

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spend upon themselves and others. Suppose the people called Methodists were to tithe their income, which is 50 per cent less than the amount which the government exempts for benevolent work—the money that our people would then set aside for the cause of God on this basis would be nine times greater than the present total giving of our people for all causes, and twenty-eight times what the Centenary is asking for missionary work at home and abroad. Methodism has the ability to put the Centenary over the top. It only lacks the will to do it, and, thank God, that is rapidly coming.

A certain two-point charge in the Central West was living at a poor dying rate. One point was raising \$760 and the other \$240 for the support of Methodist preaching. The former was a fairly prosperous farming community, the latter was a sand lot, so small that you could pass through it without discovering that you were in it. The people were without vision or enterprise. They were disheartened and discouraged. They wanted to give up their work. But one farmer with more insight and energy than the others sent to the Bureau of Stewardship at Chicago for twelve copies of "A Man and His Money" and all the free literature that they would send him. He sold the books to those who would buy, and loaned the remainder to those who would borrow. The literature he gave away to those who would take it. He began to preach and to practice tithing. Twenty

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families followed his example and everything began to improve.

At the end of the year the first point was paying \$1,250 for the full-time service of a pastor, all bills were paid and they had a surplus of \$3,000 in their treasury for repairs on the church. The second point was paying \$1,000 and house for the full-time services of their pastor and they were experiencing the greatest prosperity in their history. What was done there can be done elsewhere. It is not a matter of wealth, but of willingness, upon which the success of the Centenary depends. We have the former: it is the latter that we lack and must create.

The Centenary and the War

SOME say the time is inopportune for the Centenary. They say, "We are at war and our first duty is to win the war; everything must be subordinated to that." We agree that our first business is to win the war and to win it so decisively that our enemy can never menace the peace of the world again. And, please God, we are going to do it, if it takes the last man and the last dollar we possess. Having put our hand to the plough, America will not turn back until the Hun is beaten to his knees and shorn of his power to threaten the peace and security of his neighbors again.

Thank God, Methodism is no slacker. We

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are ready to bear our full share of the burdens of the war, and I think we are doing it. Up to the close of the first draft the Sunday Schools alone of our denomination had sent 215,000 men into the service of the nation. With one exception this is the largest single contribution to the war made by any institution or organization. With less than four per cent of the population of the country we have sent out of our ranks ten per cent of all the men in the army and navy, or two and one-half times our quota. Let there be no mistake in this matter—the Church that sent more men into the field, more nurses to the hospitals, and more prayers to heaven than any other during the Civil War is not going to fail the nation in the greatest crisis in its history.

But while we are winning the war, we must not forget that we must also win America and the world to Christ, for what shall it profit if we win a hundred wars and allow the world to lose its soul? And yet we are in danger of doing precisely that. Many of our people have become so engrossed in the war that they see nothing and think of nothing but the war. Many of them are letting down in their church work, and some are letting go entirely. As a result we are in the midst of a slump that unless checked threatens to be the most disastrous in our history. It is a very significant and serious thing that the membership increase of the churches of the United States was 200,000 less in the first

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year of our entrance into the war than in the year next preceding. If this continues and the church comes out of the war with its membership decreased, its strength weakened, and its program lessened, its place of leadership in the moral life of the nation will be sacrificed and its influence will be lost. Never could the Church so little afford to curtail its program as now.

The Need of the Nation

I DO not speak from the standpoint of the Church alone; I have the welfare of the nation in mind as well, for what has made America what it is among the nations—what has given it its place of pre-eminence among the free peoples of the world? There is only one answer to these questions and that can be given best in the words of De Tocqueville. After that distinguished French statesman had made his investigation of American institutions and was making his report to the French Senate he said: "Sirs, I went at your bidding. I ascended their mountains, I went down their valleys, I passed along their thoroughfares of trade, I entered their commercial markets, their legislative halls and their judicial courts. I searched everywhere in vain until I entered the church. It was there, sirs, as I listened to the soul-elevating and soul-equalizing principles of the Gospel of Christ as they fell from Sabbath to Sabbath upon the ears of

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the waiting multitudes, that I learned why America is great and free, and why France is a slave." The secret of America's success was never so finely stated as by De Tocqueville. For say what you will of other forces, it is the influence of the Church of Christ that has made America the great, proud, free nation that she is today.

Never was there a time when, for the nation's sake, the influence of the Church of Christ needed to be more outstanding and powerful than now. If the Church weakens in this critical hour, she will strike a deadlier blow to our nation's future than the Huns could inflict in a hundred years. I do not wonder that General Byng of the famous English third army should say to Bishop McConnell, "See to it that the Church shall not fail."

If Methodism ever needed a great outstanding challenge to stir the Church to its depths, to enlist its resources to the limit, to move it to some great and adequate undertaking for its Lord, it needs it now. Bishop Oldham has a fine way of saying that "the hand of God is frequently seen in the synchronizing of events." If ever there was a movement that bore the marks of Providence, it is that movement that promises to shake the Church out of its old-time littleness and thrust it out with all its divinely given strength at the very time that the world needs as never before the great outstanding ministry of the Gospel. The more one studies the needs of the

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hour, the more he becomes convinced that instead of being inopportune the Centenary was born of God for a time like this.

Financially Opportune

THE time is financially opportune for the Centenary. Never was wealth piling up so fast as now. The country is simply fat with prosperity. We added 8,000 names to America's list of millionaires last year. The number of people paying an income tax on \$100,000 or more has multiplied four times in the last three years; the number paying a tax on \$1,000,000 or more has multiplied eight times during the same period.

When the present income tax law was enacted it was estimated by the experts that it would yield an annual revenue of two and one-half billions. When the returns were in it was found that so great had been the prosperity of the country that the income was thirty per cent ahead of the most optimistic estimates.

Our prosperity has not been confined to a favored few. All classes have benefited by it. One of the largest corporations in the country has doubled the wages of its laborers in the last two years. Other enterprises have done the same. The present income of the common people would make the near-rich of former days green with envy.

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If you want an unmistakable evidence of the prosperity of the common people study their amusements. The fact that three movie actors, who draw their support from the masses, listed incomes in excess of a million dollars each last year is pretty conclusive evidence that the rank and file of the people are passing through the most prosperous period of their history.

The fact that more than seventeen million people subscribed to the last Liberty Loan, and more than forty-seven million subscribed to the Red Cross fund, shows beyond a doubt that the prosperity of the country is distributed among all classes. Money is plentiful, and money is everywhere.

America on the Giving Hand

THE best of it is that the people are not hoarding their gains. America is on the giving hand. When the Y. M. C. A. asked for three million dollars we gave it five; when it asked for thirty-five million we gave it fifty-two, and when it asks for one hundred million in November it will get it and more. The Red Cross asked for a hundred million dollars and we gave it one hundred and twenty millions. It came back for one hundred million more and we gave it that and seventy millions additional for good measure.

When the government asked for two billion

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we gave it three; when it asked for three we gave it four; when it asked for four we gave it five, and when it asks for six in September we shall give it eight, and more if needed.

The people are not restricting their gifts to patriotic enterprises alone. Every good cause gets a generous hearing. The regular benevolences of the Methodist Episcopal Church increased by \$600,000 last year without any special effort in their behalf. Since 1914 our church membership has increased by eight per cent, but our benevolences have increased by thirty per cent in the same period.

In 1912 the Board of Conference Claimants asked the Church for five million dollars for the retired preachers, and more than fourteen million have been subscribed to date. The Board of Education asked for ten million dollars for our educational institutions and closed their campaign with twenty-eight millions to their credit.

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you" is the spirit of the hour, and no worthy cause is turned away empty handed today.

The Spirit of Sacrifice

THE people are not giving out of their abundance merely. Their offerings are cutting to the quick. Somehow the spirit of the cross seems

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to have touched the heart of America. The spirit of sacrifice is everywhere. During the last Liberty Loan an old lady in Maine sent one hundred dollars to a Boston banker saying, "It is all I have. I had saved it for my burial, but the government needs the money more than I. Take it. My burial may care for itself." That represents the spirit of America today.

But it is not only a matter of money. The people are offering up their most priceless treasures without a murmur. I saw a young sergeant take his farewell of his mother on a depot platform in an eastern city a few weeks ago just before his departure for the fighting front overseas. As the train came in to bear him away he buried his boyish face on his mother's bosom for a parting benediction. With lips set and face transfigured and eyes suffused with glory, she gave him a parting kiss and said: "Good-bye—God bless you, son," and she gave the most priceless gift she possessed to the government without a tear. Scenes like this are taking place everywhere. It is an hour the like of which America never saw but once before.

But this is not all. The sacrifices of the fathers and mothers of the nation are more than matched by the sacrifices of their sons. Nearly three years ago I sat at dinner with a distinguished Canadian clergyman. As we talked together of the war, he said: "I have a son at the front tonight. When the call came for men he was one

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of the first to volunteer, and his regiment was one of the first to be summoned overseas. When the transport came to bear the troops away the accommodations were not sufficient to provide for the entire regiment and the authorities decided that the soldiers should draw lots as to who should go and who should remain at home. They took as many slips of paper as there were soldiers in the regiment and marked a cross on as many slips as they had accommodations for men on the troop ship. Putting all of the slips, blanks and crosses into a receptacle, they ordered the lads to draw. Those who drew a cross were to go; those who drew a blank were to stay at home. It fell to my son," said he, "to be the first to draw, and he drew a cross. When he came home at night he said to me 'Father, I never prayed for anything so in my life as I prayed today that I might draw a cross.'" That is not only the spirit of Canada, that is the spirit of all America today. Men are ready to give themselves and all they possess to any cause that is big enough to challenge them.

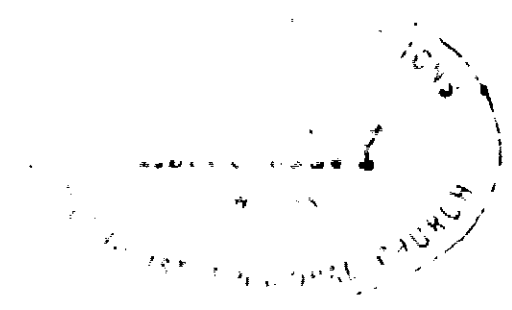
The Centenary may look large to some; the task ahead may seem a staggering one, but in the very audacity of its size lies the power of its appeal. Thank God, that at last Methodism is to undertake a task commensurate with its resources and its divine mission.

Joint Centenary Committee
Methodist Episcopal Church
Methodist Episcopal Church, South
111 Fifth Avenue, New York

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mobilize its last man and its last dollar to make democracy safe for the world. The program of the Church must match the program of the nation, or the Church must sacrifice its moral leadership.

A Staggering Task

IF the Centenary is asking for a staggering sum it is because the church is up against a staggering task. When I remember that though it is nineteen centuries since Jesus gave His command to make disciples of all nations, one-half of the world has not yet even heard His name, that the forces of righteousness and justice for which He lived and died are fighting for their lives with their backs to the wall, that the croakers are crying that Christianity has failed and the timid are beginning to fear—when I remember all this and see what the church is fronting of opportunity, obligation and possibility, I marvel not at the size of the Centenary, but at the modesty of its askings.

This is not a day for small things. "Only maximums will win the war." Methodism must tighten its belt and set itself to a task that will test its resources to the limit. When we ask our boys to give their lives to free the world, we must not hesitate when they ask us to go broke to save it. This is not a time to whimper over financial matters. The gift of a dollar is mighty small beside the gift of a life. We must match

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the sacrifices of our sons or be unworthy of them. The Centenary is simply a superb challenge to the Church to undertake a task commensurate with the world's needs.

The thing that makes the Centenary asking loom so large is that it is so far beyond what we are now doing. Sixteen millions a year for missions is five times what our church is raising for all of the connectional boards, and four times what we are doing if we include the women's societies.

Our Present Giving

OUR present giving is not the measure of our ability, but the measure of our interest. To think otherwise would be to put Methodism to confusion and shame. After one hundred years of missionary organization and propaganda the Methodist Episcopal Church is giving only seventy-one cents per capita per year for all our apportioned benevolences of the Church. Only about one-fifth of our churches are giving as much as two cents a week per member to all our connectional causes. Out of our nearly 1,700 charges only 73 gave as much as a penny a day per member; only 27 gave a dime a week; only 16 gave 50 cents a month, and not a single charge in the entire church gave 25 cents a week per member for the total work of the church as represented by our benevolent boards at home and

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abroad. Methodism is not impoverishing itself by its efforts to establish the universal reign of Christ.

A friend of mine found an Iowa farmer worth three quarters of a million dollars, in good and regular standing in the Methodist Episcopal Church, who was contenting himself with a gift of \$25 a year for the current expenses of his local church and \$10 a year for world benevolences. The Centenary, or some other good cause, will have to relieve such a brother of his money, or he is likely to lose his soul. It is the function of the Centenary to save men.

Another friend found a church that was spending a quarter of a million dollars on a building enterprise for itself, but out of its membership of more than twelve hundred, more than nine hundred were not giving so much as a penny to save the world outside of their own community.

In the light of such facts, what is the use of singing, "My all is on the altar, I am waiting for the fire"? The truth is, that after nineteen hundred years the program of Jesus has not been taken seriously by His followers. It is simple mockery to talk of consecration to God in the face of such a record. The church must either give up its little "Me and my son John" policy and settle to a task commensurate with its commission and its resources, or quit as a world force and shrivel to the level of a second-class enterprise.

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The Centenary is not so gigantic when you individualize its responsibility. The Methodist Episcopal Church raised for all purposes last year approximately \$50,000,000. This amount included \$3,000,000 of the present Centenary asking. To the larger amount we must add \$13,000,000 and ask the Church to raise sixty-three instead of fifty million a year for all of its work at home and abroad. This simply means that where an individual is now giving a nickel, we must ask him to give 6¼ cents for the whole task of Methodism. This is not the appalling increase that some of us have thought it to be.

Consider the Copper

LET me put the matter in another form. Suppose we make the smallest coin of the realm—a common cent—a plain, old-fashioned copper—our standard, and lift the level of our giving to an average of an ordinary penny a day per member. The result would be within a million dollars of what the Centenary is asking.

Suppose we could raise our standard to the price of the cheapest movie—nobody is too poor to support the movies at least once a week—suppose we could lift the level of our giving to a dime a week per member—we could put the Centenary over the top with twenty million dollars to spare for good measure in five years. Just as soon as you begin to bring the Centenary

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down to the people and individualize it, the amount required is so small that one is almost ashamed to state it in its lowest terms.

The Wealth of Methodism

BUT, some one says, Methodism is not a rich church. Neither is it a poor one. We have the rich and we have the poor, but on the whole our people are neither rich nor poor. They are the great industrial middle class, which constitutes the backbone of America and the backbone of every other first-class country. I have inquired of bankers, pastors, district superintendents, and others, concerning the wealth of Methodists, and I have yet to find one who does not place the per capita wealth of Methodism as high or higher than the per capita wealth of the nation. If we may assume this not unreasonable standard for our people, then the wealth of our own Methodist constituency in the United States is not less than \$25,000,000,000, and is increasing at the rate of a billion dollars a year. Compared with such immense resources the Centenary asking for the world work of the Church of Christ is a mere bagatelle and nothing more.

If we assume that the average annual income of our Methodist constituency is as high as the average annual income of the country as a whole, then our Methodist constituency has a yearly income of four and a half billions of dollars to

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spend upon themselves and others. Suppose the people called Methodists were to tithe their income, which is 50 per cent less than the amount which the government exempts for benevolent work—the money that our people would then set aside for the cause of God on this basis would be nine times greater than the present total giving of our people for all causes, and twenty-eight times what the Centenary is asking for missionary work at home and abroad. Methodism has the ability to put the Centenary over the top. It only lacks the will to do it, and, thank God, that is rapidly coming.

A certain two-point charge in the Central West was living at a poor dying rate. One point was raising \$760 and the other \$240 for the support of Methodist preaching. The former was a fairly prosperous farming community, the latter was a sand lot, so small that you could pass through it without discovering that you were in it. The people were without vision or enterprise. They were disheartened and discouraged. They wanted to give up their work. But one farmer with more insight and energy than the others sent to the Bureau of Stewardship at Chicago for twelve copies of "A Man and His Money" and all the free literature that they would send him. He sold the books to those who would buy, and loaned the remainder to those who would borrow. The literature he gave away to those who would take it. He began to preach and to practice tithing. Twenty

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families followed his example and everything began to improve.

At the end of the year the first point was paying \$1,250 for the full-time service of a pastor, all bills were paid and they had a surplus of \$3,000 in their treasury for repairs on the church. The second point was paying \$1,000 and house for the full-time services of their pastor and they were experiencing the greatest prosperity in their history. What was done there can be done elsewhere. It is not a matter of wealth, but of willingness, upon which the success of the Centenary depends. We have the former; it is the latter that we lack and must create.

The Centenary and the War

SOME say the time is inopportune for the Centenary. They say, "We are at war and our first duty is to win the war; everything must be subordinated to that." We agree that our first business is to win the war and to win it so decisively that our enemy can never menace the peace of the world again. And, please God, we are going to do it, if it takes the last man and the last dollar we possess. Having put our hand to the plough, America will not turn back until the Hun is beaten to his knees and shorn of his power to threaten the peace and security of his neighbors again.

Thank God, Methodism is no slacker. We

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are ready to bear our full share of the burdens of the war, and I think we are doing it. Up to the close of the first draft the Sunday Schools alone of our denomination had sent 215,000 men into the service of the nation. With one exception this is the largest single contribution to the war made by any institution or organization. With less than four per cent of the population of the country we have sent out of our ranks ten per cent of all the men in the army and navy, or two and one-half times our quota. Let there be no mistake in this matter--the Church that sent more men into the field, more nurses to the hospitals, and more prayers to heaven than any other during the Civil War is not going to fail the nation in the greatest crisis in its history.

But while we are winning the war, we must not forget that we must also win America and the world to Christ, for what shall it profit if we win a hundred wars and allow the world to lose its soul? And yet we are in danger of doing precisely that. Many of our people have become so engrossed in the war that they see nothing and think of nothing but the war. Many of them are letting down in their church work, and some are letting go entirely. As a result we are in the midst of a slump that unless checked threatens to be the most disastrous in our history. It is a very significant and serious thing that the membership increase of the churches of the United States was 200,000 less in the first

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year of our entrance into the war than in the year next preceding. If this continues and the church comes out of the war with its membership decreased, its strength weakened, and its program lessened, its place of leadership in the moral life of the nation will be sacrificed and its influence will be lost. Never could the Church so little afford to curtail its program as now.

The Need of the Nation

I DO not speak from the standpoint of the Church alone; I have the welfare of the nation in mind as well, for what has made America what it is among the nations--what has given it its place of pre-eminence among the free peoples of the world? There is only one answer to these questions and that can be given best in the words of De Tocqueville. After that distinguished French statesman had made his investigation of American institutions and was making his report to the French Senate he said: "Sirs, I went at your bidding. I ascended their mountains, I went down their valleys, I passed along their thoroughfares of trade, I entered their commercial markets, their legislative halls and their judicial courts. I searched everywhere in vain until I entered the church. It was there, sirs, as I listened to the soul-elevating and soul-equalizing principles of the Gospel of Christ as they fell from Sabbath to Sabbath upon the ears of

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the waiting multitudes, that I learned why America is great and free, and why France is a slave." The secret of America's success was never so finely stated as by De Tocqueville. For say what you will of other forces, it is the influence of the Church of Christ that has made America the great, proud, free nation that she is today.

Never was there a time when, for the nation's sake, the influence of the Church of Christ needed to be more outstanding and powerful than now. If the Church weakens in this critical hour, she will strike a deadlier blow to our nation's future than the Huns could inflict in a hundred years. I do not wonder that General Byng of the famous English third army should say to Bishop McConnell, "See to it that the Church shall not fail."

If Methodism ever needed a great outstanding challenge to stir the Church to its depths, to enlist its resources to the limit, to move it to some great and adequate undertaking for its Lord, it needs it now. Bishop Oldham has a fine way of saying that "the hand of God is frequently seen in the synchronizing of events." If ever there was a movement that bore the marks of Providence, it is that movement that promises to shake the Church out of its old-time littleness and thrust it out with all its divinely given strength at the very time that the world needs as never before the great outstanding ministry of the Gospel. The more one studies the needs of the

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hour, the more he becomes convinced that instead of being inopportune the Centenary was born of God for a time like this.

Financially Opportune

THE time is financially opportune for the Centenary. Never was wealth piling up so fast as now. The country is simply fat with prosperity. We added 8,000 names to America's list of millionaires last year. The number of people paying an income tax on \$100,000 or more has multiplied four times in the last three years; the number paying a tax on \$1,000,000 or more has multiplied eight times during the same period.

When the present income tax law was enacted it was estimated by the experts that it would yield an annual revenue of two and one-half billions. When the returns were in it was found that so great had been the prosperity of the country that the income was thirty per cent ahead of the most optimistic estimates.

Our prosperity has not been confined to a favored few. All classes have benefited by it. One of the largest corporations in the country has doubled the wages of its laborers in the last two years. Other enterprises have done the same. The present income of the common people would make the near-rich of former days green with envy.

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If you want an unmistakable evidence of the prosperity of the common people study their amusements. The fact that three movie actors, who draw their support from the masses, listed incomes in excess of a million dollars each last year is pretty conclusive evidence that the rank and file of the people are passing through the most prosperous period of their history.

The fact that more than seventeen million people subscribed to the last Liberty Loan, and more than forty-seven million subscribed to the Red Cross fund, shows beyond a doubt that the prosperity of the country is distributed among all classes. Money is plentiful, and money is everywhere.

America on the Giving Hand

THE best of it is that the people are not hoarding their gains. America is on the giving hand. When the Y. M. C. A. asked for three million dollars we gave it five; when it asked for thirty-five million we have it fifty-two, and when it asks for one hundred million in November it will get it and more. The Red Cross asked for a hundred million dollars and we gave it one hundred and twenty millions. It came back for one hundred million more and we gave it that and seventy millions additional for good measure.

When the government asked for two billion

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we gave it three; when it asked for three we gave it four; when it asked for four we gave it five, and when it asks for six in September we shall give it eight, and more if needed.

The people are not restricting their gifts to patriotic enterprises alone. Every good cause gets a generous hearing. The regular benevolences of the Methodist Episcopal Church increased by \$600,000 last year without any special effort in their behalf. Since 1914 our church membership has increased by eight per cent, but our benevolences have increased by thirty per cent in the same period.

In 1912 the Board of Conference Claimants asked the Church for five million dollars for the retired preachers, and more than fourteen million have been subscribed to date. The Board of Education asked for ten million dollars for our educational institutions and closed their campaign with twenty-eight millions to their credit.

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you" is the spirit of the hour, and no worthy cause is turned away empty handed today.

The Spirit of Sacrifice

THE people are not giving out of their abundance merely. Their offerings are cutting to the quick. Somehow the spirit of the cross seems

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to have touched the heart of America. The spirit of sacrifice is everywhere. During the last Liberty Loan an old lady in Maine sent one hundred dollars to a Boston banker saying, "It is all I have. I had saved it for my burial, but the government needs the money more than I. Take it. My burial may care for itself." That represents the spirit of America today.

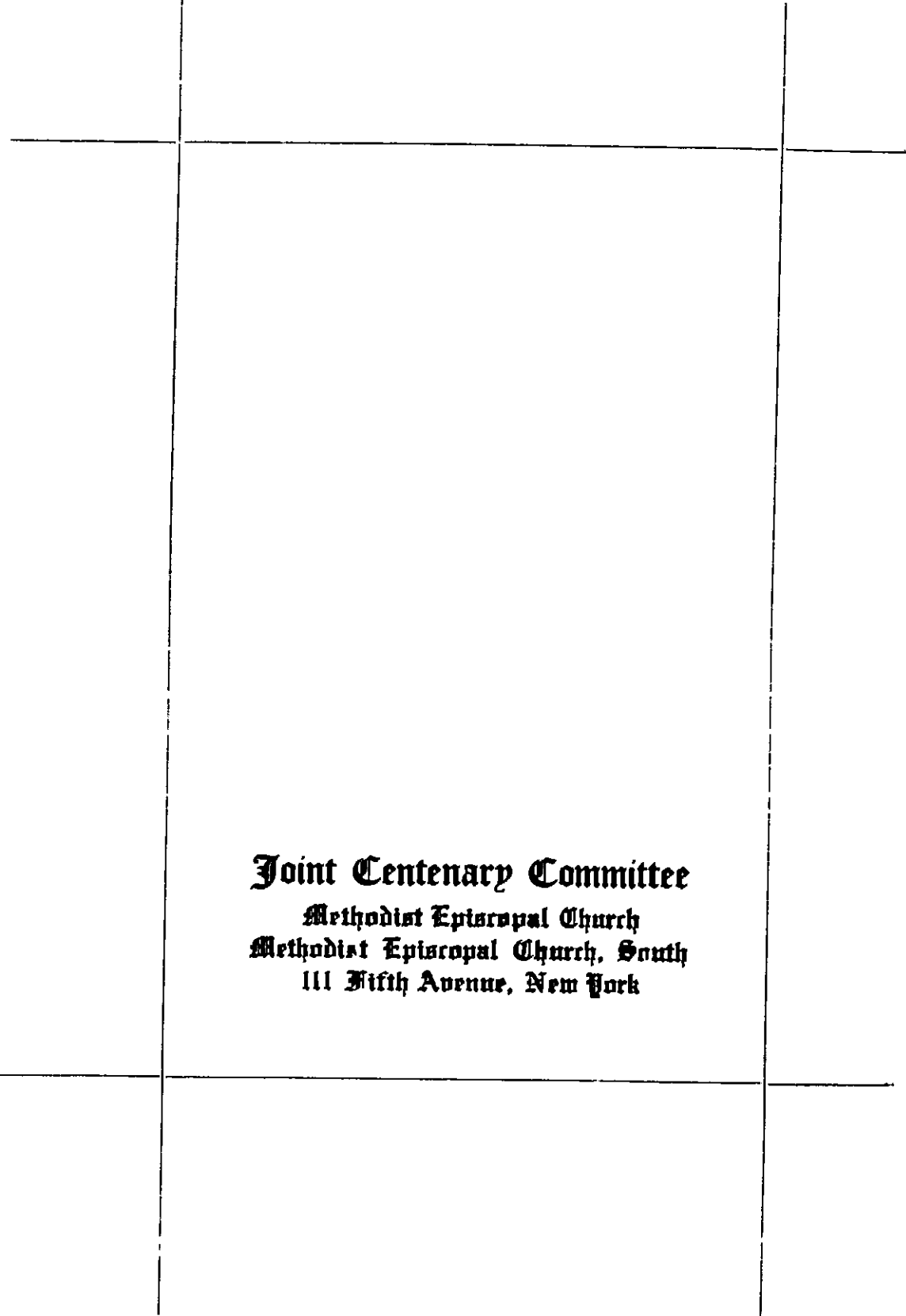
But it is not only a matter of money. The people are offering up their most priceless treasures without a murmur. I saw a young sergeant take his farewell of his mother on a depot platform in an eastern city a few weeks ago just before his departure for the fighting front overseas. As the train came in to bear him away he buried his boyish face on his mother's bosom for a parting benediction. With lips set and face transfigured and eyes suffused with glory, she gave him a parting kiss and said: "Good-bye—God bless you, son," and she gave the most priceless gift she possessed to the government without a tear. Scenes like this are taking place everywhere. It is an hour the like of which America never saw but once before.

But this is not all. The sacrifices of the fathers and mothers of the nation are more than matched by the sacrifices of their sons. Nearly three years ago I sat at dinner with a distinguished Canadian clergyman. As we talked together of the war, he said: "I have a son at the front tonight. When the call came for men he was one

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of the first to volunteer, and his regiment was one of the first to be summoned overseas. When the transport came to bear the troops away the accommodations were not sufficient to provide for the entire regiment and the authorities decided that the soldiers should draw lots as to who should go and who should remain at home. They took as many slips of paper as there were soldiers in the regiment and marked a cross on as many slips as they had accommodations for men on the troop ship. Putting all of the slips, blanks and crosses into a receptacle, they ordered the lads to draw. Those who drew a cross were to go; those who drew a blank were to stay at home. It fell to my son," said he, "to be the first to draw, and he drew a cross. When he came home at night he said to me 'Father, I never prayed for anything so in my life as I prayed today that I might draw a cross.'" That is not only the spirit of Canada, that is the spirit of all America today. Men are ready to give themselves and all they possess to any cause that is big enough to challenge them.

The Centenary may look large to some; the task ahead may seem a staggering one, but in the very audacity of its size lies the power of its appeal. Thank God, that at last Methodism is to undertake a task commensurate with its resources and its divine mission.



Joint Centenary Committee
Methodist Episcopal Church
Methodist Episcopal Church, South
111 Fifth Avenue, New York

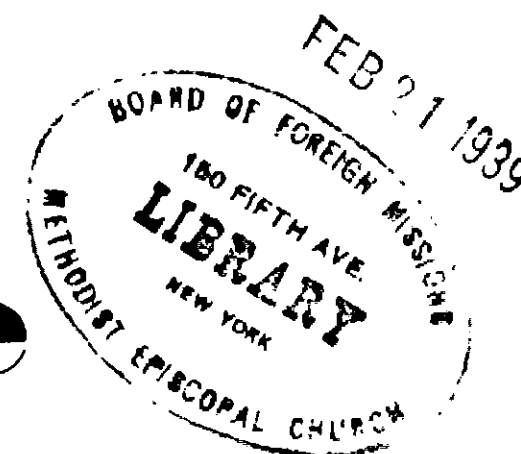
Where Are We Going?

by Bishop Edgar Blake

What is the meaning of our wild armament race?
Who supports it and for what reasons? Where
is it leading us?

These and many other questions are answered
in this dynamic revelation of America's part in
promoting another war.

The General Conference Commission on World Peace
of the Methodist Episcopal Church
CHARLES F. BOSS, JR.
Executive Secretary
740 Rush St., Chicago, Ill.



WHERE ARE WE GOING?

by
Edgar Blake, Bishop of Detroit Area

I.

"I HATE WAR." These are the words of President Roosevelt spoken at Chautauqua, New York, in the summer of 1936 during the national campaign of that year.

No one will wish to question the sincerity of the President's sentiments, but those who have observed his course closely since he entered the White House will have discovered that not infrequently there is a fatal inconsistency between his public utterances and his public policies. Mr. Roosevelt may hate war, but no President of the United States has ever so completely surrendered a national administration to the war makers as he. Never has our Nation witnessed such lavish expenditures for arms and armaments, never such feverish haste to build up the fighting forces of the Nation as in the last six years.

Some Naval Bills

The famous four billion dollar Vinson naval bill, the largest in the peace time history of America, was put through Congress with the President's approval in almost the first year of his administration. Later the Wilcox bill, authorizing a chain of air fortresses across the continent was rushed through House and Senate with his support. Last year (1938) another naval bill was forced through Congress calling for an additional 400,000 tons of warships at an ultimate cost of \$1,500,000,000. When the President's present naval program is completed the United States will have a navy of 2,000,000 tons or more—a navy four times the present naval strength of Germany, three times that of Italy; three times that of France,

twice that of Japan, and the equal of Great Britain's naval strength, present and building.

In '36 the President put through Congress the present Maritime Act to provide the navy with a supplementary fleet of merchant vessels. As soon as the act became a law the President asked Congress to appropriate \$160,000,000, "to begin quickly to rebuild the American Merchant Marine." "We must have," said he, "facilities adequate for the protection of the American shipper and for the purpose of national defense." In an exhaustive report the Maritime Commission says, "The Commission finds that commercial shipping is a vital part of our facilities for defense." It says, "The United States is maintaining one of the largest navies in the world. It would not be the part of wisdom for us to maintain such an establishment without an adequate complement of auxiliary vessels." The Commission estimates that it will be necessary to construct 261 ships a year for the next five years at a total cost of \$2,500,000,000 to keep our merchant marine up-to-date. One of the first acts of the Commission was to grant a subsidy of \$10,563,000 to the Standard Oil Company to assist it in building oil tankers for the navy.

And now comes a report from the Navy Board, Jan. 3, 1939, recommending 41 air, submarine, destroyer and mine bases stretching along the Atlantic coast from New England to Florida, around the Gulf of Mexico, and through the Carribean to Cuba, Porto Rico and the Virgin Islands; up the Pacific coast from the Panama Canal to Alaska and the Aleutian Islands; south from Unaluska to Samoa, and across the Pacific from California to Guam. These bases will cover a total coast line, east and west, of more than 12,000 miles; and they will embrace an area of 25,000,000 square miles in the Pacific alone. The Navy Board says it is not possible to give "any trustworthy approximation" of the cost of these proposed bases at this time. If the cost of the other

forty bases "approximates" that of Pearl Harbor, an extra billion or two will have to be added to our Defense budget.

The Army

Nor has the army been forgotten in this unequalled orgy of spending. The budget for the army for the current year, including military posts and air bases, will total more than \$700,000,000 (\$720,000,000), the largest budget by several hundred millions of dollars ever spent by any national administration previous to Mr. Roosevelt's. In the last six years, '34-'39, the expenditures for the army approximate \$3,000,000,000, a pretty sizeable sum for an army, in the worst economic collapse in the history of the country.

At the present time we have 900,000 men in active service and in enlisted reserves, army and navy, not including the 2,300,000 C. C. C. youths whom Mr. Feschner tells us can be "turned into first-class fighting men at almost an instant's notice."

But all this is not enough. The War Department, through its official spokesman, Assistant Secretary Johnson, warns us that our airplanes must be increased to 10,000 and our air personnel to 100,000 at a probable cost of \$1,200,000,000, if our shores are to be made secure from foreign invasion. Plans are in progress to establish courses in aeronautics in our high schools, colleges and universities. In fact, a questionnaire has already been sent to 20,000 of our educational institutions, seeking information as to the possibilities of establishing such courses, and the enlistment of 100,000 students in the same. The Nation is to be made air-minded with a vengeance.

Mobilizing Industry

The President's National Defense Power Committee, in a recent report, recommends in addition to our program for the army, navy, merchant marine and air expansion, a program of public utility expansion,

including new power plants and inter-locking transmission lines to provide the Nation with the necessary electric power for national defense; a program of railroad rehabilitation to bring the railroads and transportation lines of the Country "to a point of military efficiency;" and a program of industrial-plant rehabilitation to bring American industry "to top-notch efficiency for war-time defense purposes." The cost of these three rehabilitation programs—utility, railroads and industry—is estimated at \$5,000,000,000, to be financed by Government loans in whole or in part.

Already 10,000 industrial plants have been geared into the War Department's mobilization plans. Initial educational contracts have been signed with these plants to prepare them for the wholesale production of military supplies in the event of war.

The War Department is leaving nothing to chance. It is prepared for the complete mobilization of the Nation's man power and resources at an instant's notice. When the emergency arises laws will be submitted to Congress that will take away the rights and liberties of every American citizen and convert the country into a totalitarian dictatorship in a day. In fact, a bill was before the last Congress that permitted the President to seize, hold and operate any property, business, or public service; to conscript every man and woman in the nation at will and to subject him or her to whatever rules and regulations the Chief Executive may proclaim. Any citizen violating any rule or regulation established by the President would be liable to a fine of \$100,000 and one year in jail. All this in a Democracy where the people are supposed to rule.

Expenditures

When all these programs are completed and the last dollar raised to pay for them our Atlantic coast will be without a fleet to protect it from attack and

invasion. We will have to spend \$3,200,000,000 to provide additional combatant and auxiliary ships to guard our eastern seaboard.

Further, to provide for the free flow of commerce, and the untrammelled movement of our naval forces between the Atlantic and Pacific, we shall have to parallel the Panama Canal with another canal across Nicaragua at an outlay of \$700,000,000.

In the last nine years, '31-'39, when the Nation has been battling to overcome the greatest economic collapse in its history, the Government has authorized and projected expenditures approximating \$12,000,000,000 for armament purposes. This does not include the \$2,500,000,000 spent to prepare two and a half million C. C. boys for immediate military service. Nor does it include the extra \$10,000,000,000 that will be necessary to finance the outlays contemplated for increased air forces, an Atlantic fleet, the Nicaragua Canal, and the mobilization program for public utilities, railroads, and industry.

In this period in which the Government has spent and authorized to be spent \$12,000,000,000 in preparation for future wars, it has spent \$15,000,000,000 for past wars, a total of \$27,000,000,000 for war purposes in nine years.

This sum is greater by two and a half billions than the total expenditures of the Federal Government (\$24,500,000,000) for all purposes, including the cost of wars, in the first one hundred and twenty-five years of its existence, 1789 to 1913.

And the end is not yet. The President's program presented to the Congress, Jan. 5, 1939, calls for an outlay of \$2,000,000,000 for National Defense for the coming fiscal year, lifting the National debt to \$44,000,000,000.

Yet strangely enough with all their clamour for reduced expenditures, balanced budgets and lessened taxation no chamber of commerce, no manufacturer's

association, no business organization, big or little, has peeped a word or piped a note of protest against these most amazing and uncalled for expenditures for war.

II.

WHY this hectic haste to build up the fighting strength of America? Why this lavish waste of the Nation's resources on arms and armaments? What is the purpose of this feverish preparation for war?

The American people want to be told. But the answer is not forthcoming. Either the Administration itself is in the dark or it is withholding facts the Nation is entitled to know.

Is Democracy dead? Is the technique of the dictator already upon us? Are the people mere pawns in the game being played by the favored few? Are we to be blindfolded, hoodwinked and driven like dumb sheep to the slaughter? Let those in authority speak.

Mr. Roosevelt says the purpose of this war preparation is to protect "our coasts" and "our communities far removed from the coasts." Admiral Leahy, spokesman for the navy, is more specific. He tells us that the purpose of all this arming is the protection of our coasts, Atlantic and Pacific, Alaska, and Aleutian Islands, Hawaii, Guam, Samoa, the Philippines, the Panama Canal, Porto Rico, the Virgin Islands, and he adds for good measure "the republics of Central and South America." He says nothing stands in the way of the "exploitation and seizure" of the southern hemisphere by foreign foes but the armed forces of the United States. Admiral Sterling adds "our industrial investments in the Far East" must also be protected.

"The Fundamental Policy"

When the House Naval Affairs Committee introduced the President's Naval Bill to Congress for enactment, the Committee declared it to be "the funda-

mental policy of the United States to maintain a navy of sufficient strength to guarantee our national security, not for aggression but to guard the Continental United States by affording naval protection to the coast line in both oceans at one and the same time; to protect the Panama Canal, Alaska, Hawaii, and our insular possessions; to protect our commerce and citizens abroad; to insure our national integrity; and to support our national policies."

When these several declarations are summed up—Continental United States, insular possessions in the Atlantic and Pacific, the Philippines, Central and South America, investments in Near East and Far East, in Europe, Africa, and the islands of the seven seas—it seems a rather gigantic task that is set before the Nation by our ambitious Admirals and Generals.

Since when did the United States become the guardian of the globe? When did America receive her "commission from God to police the world?" Given another three years and the Administration will be "protecting the moon from Mars." "Upon what meat hath this our Caesar fed that he hath grown so great?"

Would it not be enough as a modest beginning for us to look after our own domain for awhile without attempting to encompass the universe? With twelve million idle workers walking our streets, jobless and wageless; with twenty-two millions of our people in the public breadlines; with much of our business in a state of collapse; with a national debt of forty billions, steadily mounting; with the burden of taxation rapidly becoming unbearable; with a spirit of unrest everywhere, have we not a few problems of our own to solve, before we become the custodians of all mankind?

Has not the United States gotten along fairly well for one hundred and fifty years without great armies

and navies? For a century and a quarter our shores have been free from foreign invasion. It has never been necessary to burden our budget with billions to protect our national domain from hostile forces.

Where Is the Enemy?

What's in the wind? Where is the enemy that threatens us? Who's going to attack us? Of whom are we afraid?

Britain? God forbid. Mr. Hull may not know it, but there is every evidence to an open mind that Britain and America understand each other. France? The French have troubles a-plenty at home without seeking them on another continent. Italy? Mussolini may have his eye on Tunisia, but not on America. His petite navy is pretty securely land-locked in the Mediterranean. It will be many a day before an Italian battleship passes the straits of Gibraltar in search of other shores for conquest.

Germany? Hitler's eye is toward the East, not the West. Ukrania is his goal, but Poland and Russia are in his way. He cannot afford to allow the Baltic Sea to become a Soviet Lake. His little fleet is anchored beyond the North Sea and will be for a long time to come. What about Germany's air force? Ask Messrs. Pratt and Whitney who, with the official approval of Mr. Hull and his associates on the National Munitions Control Board, have furnished Germany with many of her high-powered motors for her powerful fighting planes. It is said that "no less than nine types of Germany's fighting planes are powered by engines marked either 'made in the U. S. A.' or 'Made under American License'." In spite of the fact that the sale and shipments of airplane parts and equipment are in plain violation of the Neutrality Act of 1935, the State Department has approved them. The present propaganda to create a fear of Germany in the American mind is without the slightest justification. With his present navy and

auxiliary ships Hitler could not land an army of one hundred thousand men on our shores, nor could he land ten thousand men with his fleet of airships. Those who seek to foster a fear of German invasion have naught to support their claims.

Japan

Japan? Why be afraid of Japan? She is pretty well bogged down in China at the present time. She would have to move an army of 5,000,000 men across five thousand miles of sea to menace our shores. She has neither the fleet to transport them, the warships to protect them, the supplies to support them, nor the funds with which to finance the venture.

Admiral Leahy was frank enough to tell the House Naval Affairs Committee that the United States "would require a navy of at least 2,700,000 tons for aggressive action overseas with any reasonable prospect of success." If our Country could not hope to wage a successful war with Japan with a navy of less than 2,700,000 tons, how could Japan with a navy of only 800,000 tons wage a successful war against the United States on our shores? Is one Japanese Admiral the equal of three Americans? The whole thing is hooey. When our statesmen speak of the threat of Japan, they talk with their tongues in their cheeks. Admiral Leahy himself said, "I do not think any nation alone can at this time land any force on our Pacific shores." Mr. Hoover, speaking in Chicago one year ago (Dec. 16, 1937) said, "America almost alone of all the countries in the world is secure from the dangers of war. There is not the remotest fear," said he, "that our national independence will be challenged from abroad."

At the London Naval Conference in '36 Japan offered to scrap all her ships of offense—battleships, large cruisers, and airplane carriers, fifty per cent of her naval strength—if the United States and Great Britain would do the same. Japan's offer was re-

fused. Last year (March 4, 1938) her Minister of Foreign Affairs renewed the offer and again Washington and London declined to consider the proposal.

Had we accepted Japan's offer—with battleships, large cruisers, and airplane carriers discarded—our national security would have been assured without the firing of a shot, or the spending of a dollar. The present mad armament race need not have been. Our national budget could have been balanced, our tax burdens lifted, and the country well on the way to recovery.

Those Who Shape Our Policy

But not so. Our braid-and-button brethren with careers to create, with ambitions to satisfy, would not listen to Japan's proposal. It was not even considered. It was cast aside with a slur. According to General Smedley Butler, "No Admiral wants to be without a ship. No General wants to be without a command." So long as we allow the War and Navy Departments to shape our foreign policy, as seems the case at the present time, there will be no relief from our intolerable burden. There will be no peace. The threat of war will continue until America is plunged into another holocaust of human slaughter.

Japan has not the resources with which to wage a successful war with America or any other nation. She is "extraordinarily lacking" in the raw materials necessary for modern warfare. She has no rubber, almost no cotton, and very little, if any, copper. Her supply of petroleum is nil. She has only one-seventh of the iron she needs for her peace time purposes. Of the twenty-five basic materials essential to the life of a modern nation, Japan has an adequate supply of only three, and a modest supply of only five; of seventeen she has no supply at all. She is absolutely dependent upon other nations for her war-time necessities. She could not carry on her war in China for half a year were it not for her imports from other peoples.

In the thirty months—January '36 to June '38—the United States supplied Japan with 2,566,000 bales of American cotton. In the same period we supplied her with 3,652,000 tons of scrap iron. And in the eighteen months—January '37 to June '38—we sold her 44,500,000 barrels of oil for her war. In the first ten months of '38 our exports of crude petroleum to Japan increased 50.5 per cent over the same period of the previous year; our exports of gasoline and other petroleum fuels increased 109 per cent, power-driven metal working machinery increased 143 per cent and our shipment of aircraft and parts increased nearly 500 per cent over the previous year.

Who Supports Japan's War?

From Government reports it appears that the United States is supplying Japan with fifty-four per cent of all her war-time necessities. In twenty months Americans shipped \$300,000,000 of war materials to the Japanese. Yet no effective measures have been taken by our Government to prevent the shipment of these supplies to Japan. She has free access to our markets. Our resources are at her command? She can purchase without limit so long as she has the money to pay the price. Why should our Nation spend billions to arm itself against Japan and at the same time allow our citizens, without let or hindrance, to arm Japan against China, America and the world? Has not the time come to demand that our citizens who are participating in the rape of China cease their inhumanity and hypocrisy? If we cannot prevent aggressor nations from warring against their neighbors, can we not refuse our aid to aggressors who invade their neighbor's domains?

Is there no relief from this miserable business which every American of good conscience condemns? Is the Government helpless to prevent the shipment of supplies for the merciless slaughter of a people who have never wronged us, and whom the American

people hold in highest respect and for whom we cherish the profoundest sympathy?

Neutrality Act Not Used

There is relief if those in authority will use it as they are solemnly pledged to do. Our Neutrality Act, passed by Congress and approved by the President says:

"Whenever the President shall find that there exists a state of war between or among two or more foreign states, the President shall proclaim such fact, and it shall be unlawful thereafter to export, or attempt to export, or cause to be exported, arms, ammunition, or implements of war from any place in the United States to any belligerent state named in such proclamation, or to any neutral state for transshipment to, and for the use of any such belligerent state."

The language of this act is clear and specific. A wayfaring man though a statesman need not err in its interpretation. It says "a state of war," not a declaration of war. Will any forthright American, whatever his office, deny that "a state of war" exists in China today and has existed for a year and a half? Will he deny that our Neutrality Act applies, and was intended to apply to such a situation as exists in the Far East today?

Why have the President and his Secretary of State dilly-dallied and shilly-shallied with this situation? Why have they closed their official eyes to the plain facts in the case? Why have they refused to recognize that Japan is waging one of the most reprehensible and ruthless wars of modern times?

Let the President, himself, answer. In a public address in '36 he said, "If war should break out on another continent—we would find in this country thousands of Americans who, seeking immediate riches—fools of gold—would attempt to break down

or evade our neutrality. They would tell you that if they could extend credit to warring nations that credit would be used in the United States to build homes and factories and pay our debts. They would tell you that America once more would capture the trade of the world," and he added, "it would be hard to resist that clamour—the clamour of greed."

The Traders

The situation so realistically portrayed by the President two years ago is precisely the situation we face today. When the Congress proposed to investigate and restrain the export of war supplies to foreign countries, the cotton brokers who had sold Japan \$150,000,000 worth of cotton in the eighteen months preceding "protested bitterly against any embargo on their product." The exporters of scrap iron likewise "lobbied valiantly" against any Congressional or executive interference with their foreign trade. The President of the Institute of Scrap Iron and Steel said in a speech before the Institute, "This country has an exportable surplus of scrap—shutting the door to foreign markets would injure both the steel industry and the scrap trade. Tens of thousands of men would be thrown out of employment, roadsides and dumps would be littered with all kinds of iron. The industry would be prostrated and on the verge of bankruptcy."

What matters it to the traders in scrap and steel, in copper and cotton and oil, in arms and armaments and bombs that the roadsides of China are strewn with the lifeless bodies of men and women and little children so long as the traders reap their harvest of shekels. They have no standard of conduct save gain. And we allow such human parasites to shape the foreign policy of America.

Here we have one of the driving motives in the movement for big armies and navies. There's money in it a-plenty for the favored few.

War Is a Racket

The records of one of our large shipbuilding corporations revealed a profit of \$5,601,000 on a contract of \$20,960,000 for two cruisers. When the president of the corporation was confronted with the records he frankly confessed to the Senate Munitions Committee that it was "rotten business."

The records of one of our large airplane companies revealed a profit of \$5,832,000 on contracts totaling \$11,175,000, a profit of 109 per cent on its government business.

The Secretary of the Navy complained bitterly last year ('37) because the contractors demanded \$21,000,000 for a floating dry dock for Pearl Harbor, Hawaii, that the Secretary claimed could be constructed for \$12,000,000.

The chairman of the Maritime Commission reported to the President that American contractors were demanding as high as \$2,500,000 for ships that are built abroad for \$900,000. It is not surprising that the President should say to his press conference that the Merchant Marine "gave him a headache."

One of our large steel corporations received a profit of \$19,654,856 on contracts totaling \$122,000,000. It sued the Government for an additional \$5,661,154 and won its case in the Federal Court. The Judge who presided at the trial of the case and rendered the decision said, "The managers for this corporation adopted the distinction of the famous Rob Roy who admitted he was a robber, but proudly proclaimed that he was no thief."

Few will doubt the truth of General Smedley Butler's biting sarcasm, "War is a racket. It always has been. It is the oldest. Easily the most profitable. Surely the most vicious. The profits are reckoned in dollars and the losses in lives."

Examine the records. Study the trends. Look beneath the surface and you will find the hand of the profiteer in the movement to arm America and the world.

III.

IT IS declared to be the fundamental policy of the United States to maintain an adequate navy . . . to protect our commerce and citizens abroad." This quotation from the report of the House Naval Affairs Committee is listed by the Committee as one of the major reasons for a super-navy.

American investments in foreign countries totaled \$17,967,000,000 in 1932. The income from these investments amounted to \$9,896,000,000 in the ten years from 1920 to 1929. Three of our largest financial corporations have investments and loans in more than forty foreign countries.

Foreign Entanglements

American foreign trade, exports and imports, totaled more than \$102,000,000,000 in eleven years from 1920 to 1930.

"Our commerce and commitments abroad are so large that they need a navy for their protection," said President Coolidge. "The person and property of an American citizen," he declared, "are a part of the general domain of the nation even when abroad." The Senate in a resolution declared the President justified in using the armed forces of the Nation to protect such persons and property. For years our Government has used our navy and our marines for this end.

General Smedley Butler says of his activities as a soldier, "I spent 35 years with the biggest bill collecting agency in the world, the United States Marines. - - - I served in every rank, from private to general, and half that time was spent in fighting on

foreign soil for the benefit of American bankers. - - - I was the greatest bill collector Wall Street ever sent into the Central American Republics, using my marines to collect, taking my orders direct, not from Washington, but from Wall Street." The General might have added that 143 of his marines lost their lives in Nicaragua protecting the investments of big American bankers.

Our Government has maintained a fleet of gunboats in the Yangtze River for more than thirty years to protect the trade and investments of American corporations. When the American gunboat, Panay, was sunk in the Yangtze one year ago she was conveying a fleet of Standard Oil boats.

Protests From Shanghai

When Shanghai was attacked by the Japanese a representative of American automobile interests cabled his employers, "Tell President Roosevelt to get off his yacht, put his feet on the ground and get some guts above them, get a foreign policy, adopt a strong front and keep the flag waving if America wants foreign trade." The American Legion of Shanghai cabled its national headquarters in Indianapolis, "It is imperative that the United States defend her prestige and property in Shanghai. This post is definitely against evacuation, and earnestly requests the coming national convention to support our position and defend real Americanism against the onslaughts of rabid pacifists." Thank God, all our professional patriots are not in America.

What is the explanation of our intensified interest in the Far East? What is the game? What are the big stakes there? Why are we building a super-navy, and air bases and dry docks in the Pacific and fortifying the Philippines? What is in danger? Certainly not our domain in America. As we have already pointed out there is not the slightest possibility of a

Japanese invasion of our shores. When the spokesmen of the Administration tell us that we must be prepared for an attack by the Japanese they speak what is not true. No one knows better than they that the United States has nothing whatever to fear from Japan on this side of the Pacific.

A Pressure Group for War

The real motive for this hectic haste to awe the Japanese is to protect the \$85,000,000 that American bankers, industrialists and traders have invested in the Far East. This is the pressure group that is pushing America toward war with Japan.

Their interest is not in the Chinese people. If it were, they would not be shipping supplies to Japan to subjugate and annihilate the Chinese nation. They are not moved by bombings and killings. The ruthless massacre of millions is no concern of theirs. Their interest is in their investments and profits.

An English writer put the case for the British investors and traders with brutal frankness. "As money-lenders," said he, "we have levied on the Far East a regular toll, increasing in magnitude, for nearly a hundred years. - - - We get profits from our exchange of goods with them; we get profits out of the insurance on their lives, upon fire, upon trade risks; we get direct payment of salaries from them; we get a big slice of their taxes as payment for accommodations, and all the rest of it. Much the greater part of this wealth, steadily pumped out of the Far East, finds its way to England and maintains a respectable proportion of our population, some in idleness, others in not very laborious ease."

And he proceeds, "The Japanese want this revenue and are in a fair way to get it. They want to deflect the wealth that is now paid into our pockets into their pockets. They propose to do this by force of arms, and they have already gone a long way toward suc-

cess." The writer admits that England cannot stop the Japanese without the help of another power. "There is the United States," and he asks, "Can we rope them in to fight the Japanese?" And he answers his query in the affirmative. In America's entry into the strife he sees the solution of England's problems in the Far East.

China has the largest population, the richest resources, and the cheapest labor of any nation in the world. Fabulous fortunes await the speculators who are ready to play for big stakes. If Japan is allowed to secure a strangle-hold on China, British and American interests will be throttled. Present investments will be jeopardized and the chances of further riches will be lost. Hence the pressure for a super-navy to stop the Japanese. What matters it if war comes, if thousands of lives are sacrificed, billions of government money wasted, civilization itself imperiled if those behind the scenes reap riches from the mad adventure. The stakes are big. The financial possibilities are enormous if the game is successful.

South America

What is the meaning of this sudden interest in South America? What is the significance of Buenos Aires and Lima? What is the purpose of this haste to establish "Inter-American Solidarity and Cooperation" between our government and the governments of the southern hemisphere? What is behind the plans to police the southern continent with our navy? Where is the danger that demands such precautions? Who is to attack our sister republics? From whence comes this threat to subjugate and destroy them?

From Germany and Italy? We have already indicated Germany and Italy have a-plenty in Europe to keep them busy for a long time to come. Were they free of their European problems they have not the naval force to transport an army across the At-

lantic, nor have they the financial resources to support a war on another continent. It takes money a-plenty to support sailors and soldiers on foreign soil, as America discovered twenty years ago. And Germany and Italy have not the money.

When we look for "the brother in the woodpile" we have only to remember that American bankers and traders have a stake of nearly \$6,000,000,000 in loans and investments in Central and South America, to say nothing of a commerce amounting to \$1,000,000,000 annually. It is these investors who want a super-navy for their protection. It is these traders who demand an army for their defense. The issue is the same in South America as in the Far East. Take these bankers and traders out of the picture and no problem will remain to bother us. This talk of "national security" is bunk for the benefit of American investors and traders. To ask our American youth to sacrifice their lives to save American dollars is a soul-less absurdity and hypocrisy.

Safe for Democracy

How little we learn from the past. Experience teaches us nothing. We have forgotten the lesson of '17. It was the financial stake that drove us into the World War. "Make the world safe for democracy" was the pious slogan to save American loans and trade.

As early as September 6, 1915, Secretary Lansing wrote his famous letter to President Wilson, in which he said:

"Since December 1, 1914, to January 30, 1915, our exports have exceeded our imports by nearly a billion dollars, and it is estimated that the excess will be, from July 1 to December 31, 1915, a billion and three-quarters. Thus for the year 1915 the excess will be approximately two and a half billions of dollars."

"If the European countries cannot find means to pay for the excess of goods sold to them over those purchased from them, they will have to stop buying and our present export trade will shrink proportionately. The result would be restriction of output, industrial depression, idle capital and idle labor, numerous failures, financial demoralization, and general unrest and suffering among the laboring classes."

"There is only one means of avoiding this situation—and that is the flotation of large bond issues by the belligerent governments. Our financial institutions have the money to loan and wish to do so."

The loans were made. The trade continued. Millionaires multiplied by the thousands. Profits piled up by the billions. The resources of the Allies dwindled. They reached the point of exhaustion. They were on the verge of collapse. The situation was critical. The trade we had built up, the loans we had made were in danger of being lost. The outlook was dark.

On March 7, 1917, Ambassador Page cabled his private message to President Wilson in which he said, "Our going to war is the only way in which our preeminent trade position can be maintained and a panic averted." Within thirty days war was declared and the United States was mobilizing to save our bankers and industrialists from bankruptcy.

Admiral Sims, Commander of the United States Navy in the World War, in an address in Detroit four years ago said, "Ordinary human greed led America into the World War." The Admiral was right. And human greed will drive the United States into another world war unless the Americans who will have to do the fighting and make the sacrifices rise up in their strength and demand that the mad mania for big navies and armies that besets the present national administration shall cease. It remains to be seen whether the American people will

consent to bail out the bankers and business men in South America and the Far East today as they did the bankers and tradesmen of yesterday in Europe. If the debacle of the World War has registered its lesson on the mind of the American people, there will be no more war for America. They will make their voice heard in Washington and the present ruinous policies will come to an end.

Let America concern herself with the affairs of her own domain and super-armies and navies will not be needed for her defense. Her security will be assured.

Mr. Hull

I close this paper with the words of Secretary Hull: "The cause of peace is the cause of civilization: religion, science, culture and social betterment only go forward in a world without war.

"War is a cruel mill whose stones are the misled hopes of national aggrandizement and the selfish ambitions of unscrupulous persons. - - - The grain for that mill is the valiant, patriotic youth of the world, ready to carry out the orders of leaders, who are too often reckless or ruthless. - - - The grist from that mill is death—death to youth, death to hope, death to civilization.

"There are but two alternatives facing modern civilization: either we go forward to other greater achievements of material and spiritual culture with a concomitant growth of every kind of material and spiritual interchange within each nation and as between nations, or we must recognize that our culture has reached its apex and is entering into definite decline and decay. In the latter case, and in that case only, every manner of relationship built up in the preceding centuries will be loosened and dissolved and nations will again achieve 'self-sufficiency'—the self-sufficiency of barbarism and savagery."

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CHRISTIAN... ADVOCATE

JOHN E. MARVIN
Editor

Bishop Edgar Blake

He's old in looks,
he's old in years
But in his heart is laughter,
He's found a spring
that makes him sing
And fills his soul with rapture.

—by Bishop Blake.



June 20
1940

Michigan CHRISTIAN... ADVOCATE

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Coming Events

To make possible a closer correlation of Methodist activities and to avoid serious conflicts of dates this calendar of events is printed. Additional important dates of interest should be sent well in advance to Dr. Sidney D. Eva, Area Secretary, at 1705 Kales Building, 76 W. Adams Ave., Detroit.

June

June 13-2—Grand Traverse Epworth League Institute, Lake Louise. Stanley Buck, Dean.
June 16-25—Grand Rapids District camp for Queen Fishers at Maranatha, Muskegon.
June 16-25—Crystal Springs camp for girls. For information write the director, Miss Leah A. Brown, Galesburg, Mich.
June 23—Detroit Conference Methodist Youth Rally, Central Methodist Church, Pontiac, 7 p. m. Mrs. Harriet Lewis Littell, speaker.
June 23-30—Mount Pleasant Methodist Church Camp and Open Camp, Lake Louise.
June 23-30—Allison Lansing District Youth, Pleasant Ridge, Rev. Leon W. Manning, Dean.
June 23-30—Grand Rapids District Youth, Lake Harbor, Rev. E. H. Babbitt, Dean.
June 23-30—Grand Traverse District Youth, Lake Louise, Rev. Stanley Buck, Dean.
June 25—North Central Jurisdictional Conference at Chicago.
June 24 July 2—Leadership Education School, Albion, Rev. Frederick C. Poole, Dean.
June 29 July 6—Waldenwoods Junior Hi Camp, Waldenwoods, Mr. Philip Gentile, Dean.
June 30 July 7—Albion Institute, Rev. Waverly H. Heenan, Dean.
June 30 July 7—Cass Avenue, Detroit Boys, Lake Louise. Wm. Perkins, Dean.
June 30 July 7—Albion Lansing Junior Hi Camp, Pleasant Ridge, Rev. Howard R. Crane, Dean.

July

July 7-15—Stamaw District Youth, East Lima, Rev. Charles A. Wolfe, Dean.
July 7-15—Cass Avenue, Detroit Girls, Lake Louise. Wm. Perkins, Dean.
July 12-19—Kalamazoo District Youth, Crystal Springs, Rev. Glenn M. Frye, Dean.
July 14-20—Port Huron District Youth, Romeo, Rev. Hugh Townley, Dean.
July 17-25—Imothy Church, Grand Rapids, Rev. Carl Lake Louise. Harold Lower, Dean.
July 17-25—Marquette District Youth, Michigan Ave., Rev. Lucile L. Chittid, Dean.
July 22 Aug 1—School of Sacred Music at Waldenwoods.
July 28 Aug 4—Big Rapids District Epworth League Institute, Lake Louise. Harold Kinney, Dean.
July 28 Aug 17—North Pastors' Institute and Educational Conference, University of Chicago.

August

Aug 1-9—World Friendship Council, Standard Bearer Girls, Waldenwoods.
Aug 4-10—Am. Albion District League and One Camp, Lake Louise.
Aug 9-11—Missionary Women, Waldenwoods.
Aug 11-14—Annual Convention of the National Woman's Christian Temperance Union, Stevens Hotel, Chicago.
Aug 11-18—Junior High and Open Camp, Lake Louise. Dempster Yarger, Dean.
Aug 12-19—School for Leadership Training on Lake, Rev. Walter Mallan, Dean.
Aug 20 Sept 1—Fifth Annual Bishop's Retreat College Camp, Wis., on Lake Geneva.
Aug 27 Sept 1—National Conference of Methodist Youth, Winona Lake, Indiana.

October

Oct 23-27—Second Annual Joint Convention Michigan Council of Churches and Christian Education and Michigan Council of Church Women, Holland.

January, 1941

Jan 22-23—Detroit Conference, A. L. A. S.

Rocktail Kicks

The crimes chargeable to alcohol since the repeal of the Eighteenth Amendment, received damaging indictment at the hands of two jurists recently, both of whom based their words upon first-hand surveys. Judge Joseph T. Zottoli of the Boston Municipal Court, declared that prohibition was more effective than licensing for lessening the flow of alcoholic victims to public institutions. Judge John T. Medin of the Circuit Court, Sioux Falls, South Dakota, said that 94.4 per cent of the last 198 persons sentenced for felonies in his court were drinking men, and most of them under the influence of liquor when they committed the crime—D. Carl Yoder.

Michigan CHRISTIAN... ADVOCATE

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DETROIT, JUNE 20, 1940

NO. 25

An appraisal and an appreciation of our retiring bishop

OUR BISHOP

N. A. McCune

Pastor, People's Church, East Lansing

THOMAS HENRY HUXLEY once went to Edinburgh to give an address before a scientific society. Stepping briskly from the train into a cab, he said to the cabby, "Drive fast." They moved off as rapidly as their ancient steed could carry them. Presently Huxley called out, "Here, my man, where are you going?" "I don't know, sir," said the man. "You said, 'drive fast.'" The cab driver had speed but not direction. Those who know Bishop Blake will agree that his mental processes have speed and direction. He knows where he is going. No one would say of him as was said of a certain lawyer, as he pled a case, "That man neither advances nor recedes. He simply hovers."

Likes Figures

Our Bishop likes figures, and can quote them. The other day, at a meeting of the Board of Education of the Detroit and Michigan Conferences, the Bishop was moved to make a few remarks about Christian education. He let fall these facts. One Methodist College, he said, has been built on the average of every thirteen months since the Methodist Church was organized, one hundred fifty years ago. One-half billion dollars is now invested in buildings, equipment and endowment in Methodist colleges and universities, in the United States. He also reminded those present that in the last thirty years four million six hundred thousand persons have been received into the Methodist Church from its church schools. It wasn't necessary to point a moral or adorn the tale.

No doubt one reason why he likes figures is that it puts the enemy to confusion, or ought to. Writing on the drink question a couple of years ago at Christmas time, under the caption, "Drink, Drive, Advertise," he pointed out the duplicity of the press, when it preaches sobriety in one column and advertises liquor in the next. One paper which he studied had a solemn editorial, reminding people of the awful toll of drunk driving, while on other pages of the same issue were forty columns, five pages, of liquor advertising,

appealing to readers, "to buy, drink and revel in this poison that is turning our thoroughfares into human slaughterhouses." "The ways of some editors are past finding out," observes the Bishop. "Two columns given to moralizing. Forty columns given to demoralizing. Moralizing salves the conscience. Demoralizing greases the pocketbook."

We Michigan folk are going to miss this man who knows his figures, knows his directions and who is willing to stand and be counted.

Heavily Freighted Words

In speaking at the General Conference of Bishop Blake's service in the Church, and of his approaching retirement, Doctors Fifer and Crane used such adjectives as "unique," "indefinable," "indescribable," "unterrified," "unparalleled," "undimmed," "profoundly Christian." These are heavily freighted words to use with respect to any man. But considering the background of our Bishop one would have the right to expect much. A southern senator once twitted Daniel Webster

about the rocky hillsides of his native New Hampshire. "What do you raise up there, Mr. Webster," asked the southerner. "We raise men, sir," replied the mighty Daniel. However, our Bishop has improved considerably on Webster, for he early absorbed the good qualities of four New England states.

He was born and reared in Maine, and they say that any child that survives the winters of Maine is predestined to something unusual in life. As a young man he worked in Connecticut, then went to Massachusetts for his ministerial training, in Boston University, and his early pastorates were in New Hampshire.

His Approachability

I said to a district superintendent, "What's the big word about the Bishop?" He replied, "The big



N. A. MCCUNE

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word is his approachability. Anyone who wants to see him may see him, without fuss and feathers." Another man said, "the big word is his mysticism. He is deeply religious. He knows God and can talk about God in a way that makes people hungry for Him." A third was impressed with the Bishop's social vision. "The Bishop is for the under dog," said he, "and does not hesitate to say so." All of which suggests the many-sidedness of this most interesting man.

He likes folks. He agrees with William Lyon Phelps, who says that he likes three classes of people—men, women and children. And he does more than make speeches about them. He does a bit of practicing the art of liking people. Not long ago a gang of boys began making forays into the yard of the episcopal residence, in Detroit, and helping themselves to this and that. Perhaps they came from Methodist ancestry and were irresistibly drawn to

episcopal possessions. At any rate, the gang was seen one evening climbing the back fence, preparatory to further explorations. The Bishop went out and invited the boys over. There they played for an hour or more, trying to play football, their episcopal host acting as coach. "Not very good for the lawn," observes the Bishop, "but awfully good for the boys." One boy accidentally broke off a rose bud. "Say, Mister, can I have this?" he asked. "Sure," said his host. "Here is a better one." "Oh, thanks," said the boy, as he adjusted his ancient overalls, "I'll take it to my mother." "If we are going to stop this fifteen-billion dollar crime bill," says our Bishop, "we will have to begin with the boys."

Yes, we are going to miss this man who knows his figures, knows where he is going, knows God and who likes people. And shall miss Mary, too, his greatly loved wife. Bon voyage!

A great life speaks of the past and looks to the future

A PERSONAL WORD

From Bishop Edgar Blake

MY good friend, John Marvin, Editor of the Advocate, has asked me to write a farewell to the Methodists of Michigan as I retire from the effective episcopacy. This being the first and only time I have retired from any office on account of age, I find myself embarrassed to express my feelings, for lack of previous experience.

Autobiography

Forty-six years ago I gave up my position as a dry-goods clerk and went away to school to prepare for the Christian ministry. Forty-five years ago I received my first appointment, as a student pastor. One year later I was received on trial in the New Hampshire Conference. Two years later I was received into full membership in the same Conference. Fourteen years of my ministerial life were spent in the pastorate. For twelve years I was Assistant Secretary and Secretary of the Board of Sunday Schools. I am now closing my twentieth year in the effective episcopacy. Eight years in the episcopal office were spent in Europe, and twelve years in Indiana and Michigan.

As I look back over my forty-six years in the Christian ministry and recall the rich experiences that have been mine, I am grateful to God and to the Methodist Church beyond words to express for the privileges that have been mine. Knowing what I do of the past, and looking forward into a future full of perplexities and uncertainties, if I were young again, starting my life anew, I would not hesitate a moment to give myself to God and the Church for the Christian ministry again.

The Times Challenge Us

I know the future looks dark and doubtful to many; wars and rumors of wars on every side; the present order cracking up and seemingly on the verge of collapse; multitudes fearful and hopeless, their

morale shattered and their courage gone; defeatism and doubt everywhere. What a day for the Christian Church and the Christian ministry! When were they needed more?

Never was my spirit more buoyant and my heart more hopeful than at seventy. Not all the evil forces of the powers of darkness can defeat the will of God. Let us not imagine for a moment that the threatening tragedies of today have caught Him unprepared and unawares. No pagan generation like ours is going to defeat the Kingdom He planned from eternity and for which He gave the life of His only begotten Son.

The moral forces of God are not fighting a losing battle. Nations rise and fall. Earthly kingdoms come and go, but the plan of God moves on irresistibly to its destined

end. This is the time for hope. The darker the night the nearer the dawn.

Among the Richest

Our eight years in the Detroit Area have been to us among the richest of our ministry. The friends we have made, the kindnesses we have received, the affections bestowed upon us by countless friends and fellow-workers in Christ will go with us into the future and enrich it with a beauty words cannot express.

Our hope, our wish, and our prayer to God are that He will bless everybody in Michigan and make our Methodism an increasing power for good in the future as He has in the past.

A MEEK BUT MIGHTY MAN

The Editor

BISHOP BLAKE retires at the North Central Jurisdictional Conference to be held next week at Chicago because of the age limit set by the General Conference of our church. This will bring to a close the officially active life of him who has been the bishop of Michigan Methodism for the past eight years.

Perhaps the first impression most of us received of Bishop Blake when he came to our area was that he was a meek, mild-mannered man with a kindly spirit and a deep devotional life. He was pious in the best sense of that term and has always left the conviction among those who knew him that he lived close to God.

A demonstration of his gentle nature was touchingly revealed at the Traverse City Conference as he baptized several babies. This service was executed with unsurpassable tenderness and exquisite beauty. His personality lifted the mere ritual to sacred heights and created an atmosphere of reverential awe. As he finished baptizing each baby and kissed its head with a fatherly tenderness, his face glowed with affection. Unfortunately not many have been privileged to see him function under such utterly human circumstances, which reveal a side of his nature quite different from what might be expected if one is to judge simply from what one hears or reads.

Not least among his qualities of meekness is the character of his voice. Usually it is soft and gentle, almost too soft for those on the back seats, and yet at times of arousal it frequently takes on the volume of a prophet's thundering challenge, but it is never harsh nor brazen.

This little, meek man is none the less mighty. Much of his strength grows out of his meekness and out of his insistence upon accuracy; his dogged determination and his utter fearlessness.

A passion for facts and figures has been one of his magnificent obsessions. He frequently takes from his pocket a newspaper or magazine clipping bearing upon a social problem. He is constantly digging up the partially hidden and little known truths and using them with amazing artistry and is always careful to have his facts well documented and never have we known him to state one that was incorrect.

Once armed with information that justifies a pertinent conclusion, he pronounces that conclusion with the irresistible determination and eagerness of an inventor who has made a new discovery. He is determined that the truth shall be heard regardless of what anyone thinks about it. This is the spirit that has prompted his article on the following page.

Loyalty to truth, and particularly unpopular truth, has led him off the beaten paths onto the rocky and lonely roads that sometimes have been dangerous. But this has not lessened his ardor nor slowed his pace, for the road stretches ahead and a setting sun warns that the end of the day cannot be far off. In spite of it all he knows no fear.

Bishop Blake will probably be remembered more by the public at large for his social pronouncements than for anything else, for it is they that have received attention in the press and have been discussed at church socials and luncheon clubs. And this should really not be surprising, for he came to our area when the depression had reached the bottom; numbers of our churches had more families supported by the welfare than were supported by gainful employment; the bank holiday nightmare was in the offing; and even a revolution was feared.

Facing such a situation and finding his sensitive soul overwhelmed with the great human need, it was inevitable that he should speak out in behalf of those who suffered and whose voices for the most part were inarticulate. His methods and procedures were not always acceptable to everybody, but few, indeed, will deny that they were the result of motives rooted deeply in his love for all humanity. This alone has made him worthy of an undying place in our hearts and it is this which will be remembered longest when time has dimmed the significance of particular incidents.

Michigan Methodists will become increasingly proud that the bishop who served it during the critical days of the depression did not shrink back from the issues of the hour but tried to answer the call of human need as best he could. Thousands respect him for it and the church stands higher in the minds of the masses because Bishop Blake had a heart for them.

In which our retiring bishop delivers an energetic criticism of

THE PRESIDENT'S SPEECH

Edgar Blake

Appeal from France

It is significant that the day the President gave his speech in Virginia the Premier of France, M. Reynaud, sent a message to him, "I beseech you to declare publicly that the United States accord to the Allies their moral and material support in all means save the dispatch of an expeditionary corps. I beseech you to make this before it is too late. I know the gravity of such a gesture. The gravity, itself, demands that it must not intervene too late."

"Must not intervene too late!" The President's secretary, Mr. Early, commented on the French Premier's appeal, "we consider the Charlottesville address a complete answer to this request."

To give his Virginia address a more vivid and graphic appeal the President indulged in a bit of sophomoric hyperbole, a type of speech not infrequently followed in his fireside chats. Describing the dangers confronting America from foreign dictators, he pictured the possibility of our people "lodged in prison, handcuffed, hungry and fed through the bars from day to day by the contemptuous, unpitiful masters of other continents."

If—

If the President follows the course he is now pursuing, we will not need foreign dictators to deprive us of our liberties. We will have a dictator of our own making. Our danger is not from without our borders, but from within. Said MacCauley "As for America, I appeal to the 20th century. Either some Caesar or Napoleon will arise and grasp the reigns of power with a strong hand, or the Huns and Vandals will overrun your country in the 20th century as the Huns overran Rome in the fifth century, only with this difference, the Huns that overran Rome came from without her borders, but yours will come from within and be nurtured by your institutions."

Our danger is not so much in Berlin, as in Washington. The time has come for the people of the United States to focus their attention upon the nation's capital to see to it that the powers of our leaders are drastically curbed. America is a democracy, not a dictatorship.

For centuries wine was the only alcoholic drink of France. If wine-drinking tends to produce moderation why is it that France now is among the top few nations of Europe in drinking of distilled liquor? Wine and beer frequently serve as a "selling means" for stronger liquors. The user progresses from the more diluted to the strong drinks.

The danger in wine and beer is in the alcohol they contain. The argument for wine and beer is that they contain but little alcohol. However, the pilot light on the gas range is a tiny flame, it cannot boil the kettle, but it can set all the big burners ablaze. Beer and wine act as pilot lights for the possible alcoholic conflagration in the human system.—Mrs. Ida B. Wise Smith, Nat'l. W.C.T.U. Pres.

MICHIGAN CHRISTIAN ADVOCATE

Tribute to Mrs. Edgar Blake

A WOMAN OF SERVICE

Mrs. Walter R. Fruit

IT IS very generally agreed among the ministers' wives of Detroit who have been pretty close to Mrs. Blake during the eight years that she has presided over our episcopal residence, that she is an ideal Bishop's wife. We believe that she will treasure that tribute more than any other we can bring.

A Doctor

We take pride in remembering that she has been awarded an honorary degree since she has been the first lady of our Area and is entitled to be addressed as "Dr. Mary Blake." Mary Jane Eaton won a place of prominence in Methodism as a beloved missionary serving for eleven years under the Woman's Foreign Missionary Society at the head of Crandon Institute, Rome, Italy. She was also identified with the work of the Woman's Home Missionary Society in her native state of Ohio.

With this background of experience in both Home and Foreign fields and with her natural gifts of leadership which are recognized in any group, she has been a valuable asset to the women's organizations of her husband's area. As a speaker she has

been in great demand. Strikingly original, magnetic in personality and gifted with a rare sense of the beautiful and telling phrase, she has charmed her hearers while instructing and exhorting them. She has even been delegated by the Bishop to take his place on a few important occasions. Her brilliant mind and ready wit served her in good stead in these difficult assignments.



MRS. WALTER R. FRUIT

Bishop Blake . . .

Teacher of Spiritual Truth

Arthur F. Tull
Detroit Businessman

MUCH has been said of the effectiveness of Bishop Blake's leadership in the Methodist Church. Extensive publicity has been given to his fearlessness in the support of liberal movements. I prefer to think of him as a teacher of the Bible message. It has been my privilege to attend meetings conducted by Bishop Blake in which he came before us each evening as a teacher of the great spiritual truths which can be apprehended and discussed effectively only by

Liked by All

The women of small churches as well as the women of large churches have secured Mrs. Blake's help for their devotional services and their programs and in many cases have enjoyed the hospitality of her home.

The parsonage women have taken note of the fact that Mrs. Blake puts before any plans of her own, the desire to be of assistance to her distinguished husband in the duties of his great and exacting office.

Perhaps her most endearing qualities are her deep and sincere humility and her genuine and all-encompassing friendliness. She is a friend to all her neighbors, to every minister's wife, to the very young and the very old and to every person young or old or middle-aged who needs any service she can render. If we mistake not, she will regret as she leaves us that she has not been able to know all the members of all the churches in our great area and been able to share with them their joys and their sorrows.

Happy in Helping

Mary Eaton Blake is not happy unless she is helping folks who are really in need. It would take a longer article than this to mention the outstanding contribution she has made to the sum total of human happiness. Her work for the refugees in Italy, recognized by the government of Montenegro with their distinguished service medal award, is but one chapter in a life of devoted Christlike service to the needy in this world.

Mrs. Blake has won our love and our admiration as she has accompanied the Bishop about the Area, always ready in her amazingly generous and capable way of lending a hand or a voice in any worthwhile undertaking. It can truly be said of her that she exemplifies in her life the Master's teaching, "Who-soever would be first among you shall be servant of all."

the teacher who has experienced them in his daily life.

Because of the memory of what his teachings meant to me and to others who were present and because of similar experiences related to me by others, I would give first choice to Bishop Blake if I were asked to suggest some one to conduct a series of meetings in our church to promote the spiritual life of the members.

(Continued on Page 18)



MRS. EDGAR BLAKE

ON THE evening of the tenth of June, President Roosevelt delivered a surprising, not to say snocking address at the graduation exercises of the University of Virginia.

The theme of the President's speech was the war in Europe and America's responsibility in relation to it. After describing conditions overseas the President declared,

"We, as a nation, are convinced that military and naval victory for the gods of force (Germany and Italy) would endanger the institutions of democracy in the western world." He then proceeded to say, "We will pursue two obvious and simultaneous courses: We will extend to the opponents of force (England and France) the material resources of this nation and, at the same time, we will harness and speed up the use of those resources in order that we ourselves in the Americas may have equipment and training equal to the task of any emergency and every defense."

"All roads leading to the accomplishment of these objectives must be kept clear of obstruction. We will not slow down or detour. Signs and signals call for speed—full speed ahead. The program unfolds swiftly and into that program will fit the responsibility and the opportunity of every man and woman in the land to preserve our heritage in days of peril."

"I call for effort, courage, sacrifice, devotion."

If this is not a Presidential declaration of war, what is it? If these words have any meaning at all, they mean nothing less than that the President is preparing to throw the resources of America into the European struggle. They cannot be understood in any other way.

An Inference

Immediately upon the conclusion of the President's address, the New York correspondent of the London Daily Express cabled his newspaper, "The United States is coming in. It is not wishful thinking on my part to predict that America will come in by the time the leaves begin to fall. It seems settled that sometime before the election, or after, America will become a belligerent."

The President complains that Hitler and Mussolini "rule without a single one of the democratic sanctions that we have known." Where does he get his authority to plunge America into the European struggle? Congress has not acted. The people have not spoken. But these omissions apparently matter very little to the President. He appears to think that the final word is with him. For three years, since his famous "quarantine" speech in Chicago in '37, he has been foolishly, madly, grotesquely at times, pursuing policies that can have but one end, and that is war. "On what meat hath this our Caesar fed, that he has grown so great?"

The Correspondent

Jacob Simpson Payton

● War Clouds Obscure Politicians

The rising tide of anxiety in Washington over the threat of a finishing stroke to democracy in Europe by Hitler and Mussolini, and our unpreparedness should their boundless ambition lead them to mark it for death in America, has played havoc with politics. The cavalry of the air drumming over Europe and the mechanized battalions lumbering towards Paris have dimmed the usual excitement of the maneuvers of party wheelhorses and political machines on the eve of a national convention. One by one the Democratic contenders for the nomination for President have fallen back, and Mr. Roosevelt rides alone and unchallenged far in the lead. If such once active candidates as Garner, McNutt and Wheeler have not entirely dismounted, they have decided not to apply whip and spur when so badly out-distanced. Denied the chief prize, Mr. Garner avers that he will retire to the fishing streams and hunting grounds of Texas. With an office-seeker, however, as long as there is life there is hope. Suppose Mr. Roosevelt should decline the nomination, a course few suspect, a successor might be chosen from these three lonely horsemen, if they still keep jogging along towards Chicago's convention hall. Despite a persistent rumor that Senator Byrnes of South Carolina has been earmarked as running mate by the President, all signs have a way of failing when politicians get together,—a fact to which neither Administrator McNutt nor Senator Wheeler is apt to close his eyes during these pre-convention days.

Members of the Republican resolutions committee will convene in Philadelphia on June 19 to fashion a platform. Only yesterday it was believed that the 33,000 word survey prepared by Dr. Glenn Frank and his associates would furnish the timber from which the choice seasoned and straight-grained planks would be drawn. In a tranquil world with only domestic problems to vex those commissioned to declare the principles and the policies of a political party, the tax on wisdom and foresight is not light. During these fateful times when in the course of a few weeks events are transpiring more momentous to the destinies of democracies than occurred during any previous generation of our national history, what platform writers in Philadelphia this month, or in Chicago next month will be prepared to declare what will be the paramount issues before the American voters next November? Certainly during this emergency, both the usual self-laudation and the carping and criticism whereby platforms have always sought to make Republicans wholly right and Democrats altogether wrong and vice versa should be displaced by a solemn declaration of the united aims of 130,000,000 guardians of freedom. There is wisdom in Ex-Governor Landon's idea of a platform

consuming no more space than that of a postal card. For with Mussolini, after watchful waiting to make sure which way the tide of battle was turning, finally unleashing his legions to breathe death upon the armies of the democracies, the security of America demands that politics immediately be made subservient to the public interest. Since Il Duce thundered on June 10, the sentiment here in Washington has grown that Myron C. Taylor should bow himself from the presence of the Pope, and return home to America where his services are really needed.

● On Picking the Winner

Who will win the Republican nomination at Philadelphia? As the present emergency mounts in magnitude, the experience of Thomas E. Dewey is proving an increasing deterrent. Although Senator Vandenburg appears to be leaving the camp of the isolationists to bow with others in the circle of penitents, his late return may not be to his advantage. Senator H. Styles Bridges' candidacy has never been taken seriously, except perhaps by himself. If Senator Taft were only as colorful as he is able and upright, delegates to the Republican convention might repeat the conduct of the Whigs who in the presence of "Old Rough and Ready" Zachary Taylor "were so dazed by hero worship that they adjourned without devising a party platform." Wendell E. Wilkie, a proven executive, dynamic and magnetic, is handicapped by his association with big business. Governor James, favorite son of Pennsylvania, will enter the convention with the 72 votes of the Keystone State, far more at the takeoff than many another has possessed in a sweep to victory. The boom for Ex-President Hoover, launched by his fellow-townsmen, is not being ignored here in Washington. His first-hand knowledge gained in European affairs during the World War, the growing respect for his utterances on domestic and international affairs, the recovery of esteem after his return to private life following the "smear Hoover" campaign, and the fact that he will appear as a guest speaker before the convention are advanced as reasons why he may bob up as a real contender.

Weighty questions, such as concern the outcome of the war, and the course America will pursue, have quite overshadowed the prognostications of arm-chair political strategists. Republicans now feel that they must nominate a candidate who can beat President Roosevelt. To do so they must do more than toll the Liberty Bell, applaud the key-note, adopt a sound platform and mill about the hall with banners like a band of howling devils. When the Republican Party selected its first successful candidate the nominating speech consisted of 25 words instead of such usual effusions as "From the rock-ribbed coast of Maine to the sun-kissed strands of California." And the concluding speech

by Columbus Delano of Ohio was but one word longer. He arose "to put in nomination a man who can split rails and man! Democrats, Abraham Lincoln." For a candidate with the latter qualification Republicans are now looking.

● Calendar's Dark Day

June 10 will be a day long remembered in Washington. The memorial elms in Capitol Plaza never appeared lovelier. Far down the Mall the Washington Monument towered, high and white, like the character of its namesake. Farther along the Lincoln Memorial stood emblematic of how greatness in homespun and classic beauty blend. Beyond the Potomac on a hillside the columns of General Lee's old home, Historic Arlington, looked from their forest setting. On the shores of Tidal Basin the Jefferson Memorial was rising in simple and enduring beauty. At high noon Senators and Representatives fled into their respective chambers. The gavel fell and the Chaplains gave thanks for past mercies to the Republic, and remembered before the throne of grace a world at war. From the galleries of both Houses of Congress high school students, those hasty sight-seers who throng Washington with the advent of each vacation, looked down upon the lawmakers, listened for a few minutes, and then at a nod from their escorts tip-toed their way into the corridors.

June 10 was like most other days that have dawned upon the Nation's Capital across 140 years of its existence, save for one thing. While members of Congress were entering upon their duties the voice of Premier Mussolini in raucous, inflammatory tones was heard by radio listeners crying, "People of Italy: To arms!" So broke upon the world news that the borders of hatred and carnage had been vastly extended; that Hitler's horde of green-gray soldiers then nearing the outskirts of Paris was to have fresh and powerful aid, and that the object of Fascist fury was the destruction of the "decrepit democracies."

June 10 bids fair to remain a memorable day for the reason that towards its close the President before the graduating class of the University of Virginia invited its members to reflect upon the question, "What is to become of the country we know?" Will it capitulate to "force directed by a few self-chosen leaders? . . . Will the machine in the hands of irresponsible conquerors become the master?" For the first time in public Mr. Roosevelt boldly declared, "the whole of our sympathies lie with those nations which are giving their life blood in combat against those forces" and "we will extend to the opponents of force the material resources of the nation." In reviewing his futile efforts to dissuade Il Duce from his course he uttered this sentence not found in the earlier release to the press: "The hand that held the dagger has struck it into the back of its neighbor." Time alone will reveal whether these utterances will lead America down the road to war. Appeasement policies, declarations of neutrality, solemn treaties, the pledged word appeals in the name of humanity to mercy upon the helpless—all these have been contemptuously disregarded by aggressor leaders. Hitherto soft answers have not turned away their wrath. Perhaps the blunt truth from the President's lips will have no worse effect.

A Youth in Spirit

NOTE: The following is a tribute to Bishop Blake given at the retirement service at the General Conference.

Henry H. Crane

TO SAY that I am unduly honored to have this opportunity to express affection for Bishop Blake would be all too trite. I am that, of course, but much more; I am both humbled and hilarious. I have been waiting for a chance like this for years—a chance to say to the largest and most worthy audience that could be assembled, something of what I think of my resident Bishop.

But there are several disconcerting factors that somewhat cramp my style: First, this tantalizing time limit. The proverbial homiletical allotment of thirty minutes in which to raise the dead is no limitation at all compared to ten minutes in which to lay away the most utterly alive man I know. But I will stay within the circumscribed time, brethren. Let no man rise to a point of order!

This ritual, by the way, of episcopal burial, is in sad need of drastic revision. It has one major obvious fault; it so frequently insinuates itself into use with such embarrassing prematureity. There is something almost ludicrous about this business of retiring a man who at the conventional age limit of three score years and ten is actually much younger in mind and spirit, and even in vigor of body, thank God, than many men two decades his junior. But rules are rules and we must not bend them, I suppose, or they might break and we would be leaving some who should be retired, still tired and unrested.

I recently heard of a man who wrote his own epitaph. I repeat it here because of its obvious appropriateness. It read, "I expected this, but not so soon."

Reasons for Affection

In the second place, I am somewhat disconcerted by the fact that I don't quite know, any more, how to tell a man right to his face, that I love him. For recently there seems to have been developing a new connotation to this ancient Christian declaration. Nowadays, I discover, when you want to give a brother a good, vigorous, verbal kick in the shins, you are supposed to wrap up the wallop in a preliminary protestation of great affection. But after all, it really doesn't matter much, I suppose, for I understand that the one unpardonable sin a lover can commit is to make love as though he knew how. Concessedly a bungler, therefore, in this matter, I none the less revel in the delight of trying to declare some of the reasons for the affection that is within me toward my Bishop.

First of all he got himself born in the right place, the same hamlet mind you, which my oldest son was born in. In fact, the same notorious neighborhood in which I started my own ministry. It is a remarkable town, is Gorham, Maine, in which to make a start either in life, or in one's life work. Remarkable for this reason. If you can survive the first two years of what you get there, nothing can kill you off after that. The rockbound state of Maine to say nothing of its rock-

ribbed Republicanism, puts you to so many severe tests of body, mind and soul that it kills off the weaklings and strengthens those who manage to survive.

An Utterly Unterrified Prophet

Those of us who have watched this Maine-born man in times of terrific testing, when the storms of contention and strife have surged around him and the lightnings of criticism and condemnation have stabbed the darkness of the misunderstanding that encircled him, have witnessed that which made us stand at attention and instinctively salute, for here was an utterly untrifled, undis-mayed, present-day prophet of a living God in whom he had perfect confidence and whose mighty messages he never hesitated to proclaim.

It does something to the soul of a preacher when he senses such spiritual strength in his Bishop. He does more than respect him; he adores him.

The basic virtue, after all, is courage, isn't it? Lacking that, nothing else matters very much. But when it is there, it puts power in every other character quality a man possesses. No other virtue in the category is universally recognized as such. Only courage. Everybody, everywhere, admires it. And when you find it in your Bishop it is somehow peculiarly admirable.

Courage, Kindness, Intelligence

But courage without kindness, courtesy and gentleness may be easily perverted into cruelty. Some men think they are being brave when they are really being cruel, even though unintentionally. It is a very human foible, this, and who of us is not susceptible? I rather think that the only real safeguard against it is a sort of super-saturation of fundamental kindness, for when you know a man is basically kind, you know full well he always wants to be fair, and then, whatever he does that may for the nonce appear to be harsh, you feel instinctively his action will eventually work out for the best. Such a man you trust, as well as admire; and such a man is my Bishop.

Then, there is another thing that endears him to all who know him, with his courage and his kindness, he is intelligent. That comes pretty near being the perfect triad I should say. It is very meet right and the bounden duty of a Bishop, we understand, that he be pious—even more pious than a preacher I presume. But such a virtue, great as it is, cannot completely compensate for stupidity. An awful lot of sorrow and sin in this world derive not so much from any deep-seated viciousness, so much as from too much naivete, or even downright dumbness.

Profoundly Christian

It is a glorious thing to have a Bishop who, to use the vernacular, actually knows his way around knows what it is all about, has an eye to the essentials, can discriminate between what is really worth while and what is inconsequential.

leaving the latter alone and to the former giving his consecrated best. When such a man is brave, he is brave about something that really matters; when he fights, he tackles real issues and uses only Christian techniques and tactics; when he talks, he speaks unequivocally, in understandable language, on subjects of superlative significance; and when he prays he doesn't entertain an audience, he gets in touch with God.

But best of all, under all, over all, and through all, this Bishop of mine is profoundly Christian—not simply in the conventional sense in which all of us are more or less Christian, but in the sense of knowing the mind of Christ, and actually having his spirit. Utterly natural, always, with an incorrigible and infectious sense of honor, democratic and brotherly, God blessedly human, he follows his Master with a loyalty and love that is an inspiration to more than he will ever know. Grandly old-fashioned in his convictions, brilliantly up to date in his opinions, and gloriously ahead of his times in his ideals, he is my idea of what a Bishop ought to be, and I wish I could be in his area forever.

A certain brilliant, contemporary poet puts my sentiments in more adequate form than any poor prose of mine could ever do.

Described in Poetry

We cannot see the greatness of this man . . .

He is too near.

But time, and separation, and the longer view

Shall make it clear.

We cannot see how great he is, and yet, That he is good

Is plain to each of us! A simple fact, And understood

Because he mirrors what is best in us . . . What we would be,

Our very selves, if we could but attain Nobility!

Possessed of dreams, the music of the spheres,

A silver symphony, is in his heart!

So rapt his listening, it well might be His soul should dwell in regions quite apart

From our so sordid world! Possessed of dreams,

He might be unaware of hate and fear, Of bitterness and woe that make the lives

Of common men discordant! But one clear

Insistent note of love has marked the theme

Of his imaginings. His is no sleep, And no forgetting of a troubled world

But, dreaming beauty, his mind still can keep

Its pity for all ugliness; his hands

Still grope to touch the baffled hands of others

Who have no vision, and his heart still yearns

To lift the heavy hearts of those he loves.

Finally, and with climactic emphasis may I say there is only one thing about Bishop Blake that is a wee bit better than the rest of him and that is his greatly loved wife, Mrs. Blake. Our affectionate gratitude to them both for all they have done for us, and for all that they are.

A Unique Bishop

NOTE: The following is a tribute to Bishop Blake given at the retirement service at the General Conference.

O. W. Fifer

BELIEVE it or not from the time of my boyhood to the present hour, I have seen or known more or less intimately 125 Methodist Bishops. They have been of all varieties which the Discipline has named during the years past. But among that long mountain range of episcopal heights, 156 years in length, I have discovered not one of the 125 like Edgar Blake. He is unique, indefinable, indescribable, unparalleled. His very uniqueness has been one element in his rise to greatness in Methodism.

I do not believe he himself ever has mastered the course of study concerning his own personality. He never has lived in the realm of uniformity or unanimity. The ruling philosophy of his life has been antagonism to the yes, yes, policy. It seems only yesterday that some of us saw him as the fair-haired boy in the General Conference, especially of 1908. We dimly realized then what destiny had in store for him. To me he seems as young as he appeared the first day I saw him on that platform, or at least as young as he appeared when he came to Indianapolis in 1928.

If he shows any sign of increasing age at the present time, do not blame it upon the Indianapolis Area, where he first presided over an American Area, but upon his experiences ament the reverberations exchanged between Henry Hitt Crane and Merton S. Rice, or the experiences on the streets and in the factories among the automobile magnates of the city of Detroit.

Two Momentous Decisions

His youth reminds me of two very significant facts. The story of Edgar Blake's decision to be a Christian minister, the experiences concerning his first pastorate when he was a student in the Boston University School of Theology, represent a story which I wish many young men today who are afflicted with certain complexes about the abundant life or the abundant opportunity could read. I am speaking of a man today who had little opportunity—at least of unusual character—and came to this revered position in spite of adversities and hardships. Some of the burdens of his life he has borne with the courage of a steed, the endurance of a man of steel.

Back there in that pastorate in the St. Paul Church of Manchester, New Hampshire, and I trust I am not violating a sacred confidence when I speak of this incident—he was offered an opportunity to enter another profession than the ministry, the profession of the law, and enter into the employment of a legal firm at a promised salary far exceeding any he has received in the episcopal office he was not dissuaded into the heavenly vision. Yet I would say that had he accepted that invitation for reasons which would have been sufficient to him self he would not now probably, be planning to reside in future years among the palms and along the sea sands of Florida, but would be established in that marble palace in Washington where a

period beyond seventy years is counted young among some of the Justices of the Supreme Court.

The Areas He Served

He came to the Indianapolis Area; and, ecclesiastically, his episcopacy and that Area were twins. Both were created in

Edgar Blake

Bishop Edgar Blake was born at Gorham, Maine, on Dec. 8, 1869. He received his public school training in the schools of Maine, and then attended Boston University, where he graduated from the Boston University School of Theology in 1898. Nebraska Wesleyan and Wesleyan University, have both conferred Doctor of Divinity degrees upon him; and De Pauw University honored him with the degree of Doctor of Laws. He was ordained to the Methodist ministry in 1899, serving churches in New Hampshire from that time until 1908, when he was made assistant secretary of the Board of Sunday Schools. In 1912 he was elected Corresponding Secretary of this Board serving the church in this capacity for eight years; until his election to the General Superintendency in 1920. In 1891 he married Charlotte Woodman. They became the parents of four children. Mrs. Blake was called to be with God March 19, 1925. Bishop Blake married Mary Jane Eaton, of Circleville, Ohio, in 1930. Since 1932 he has been the resident Bishop of the Detroit Area.

that historic General Conference of The Methodist Episcopal Church in 1920 the action of which is best described by those who are critical as an eruption of Mount Vesuvius in episcopacy.

He spent eight years in France, immediately after the wreck and the wrath of the World War. It was just I think called the Mediterranean Area, later the Paris Area. Out of those experiences for eight years he came to the Indianapolis Area and I would not dare return home without a bodyguard if I failed to call your attention to the fact that that Area is the crossroads of America and the center of population of the United States.

He brought to that Area a unique program. It was in a day when everybody was asking for objectives and programs and with high appreciation for all that had gone before, some of us were asking: "What is your program?"

Remembering European conditions, remembering ideals of good will and

brotherhood, he said at the very start, "I have but one program and that is a program of friendship." That marked his episcopal career in that Area.

Unique In Administration

In administration he had that unique art. He could give a disappointed brother at the other end of the ecclesiastical poker a disappointing appointment but at the same time, the episcopal authority kept smiling. He never frowned and that smile gave ability on the part of the man appointed to go to his place in a considerable greater state of sanctification.

I must refer for a moment to the kindly, courteous, social life of his home. Out of that home in our Area went those influences which made the humble and the high and the upper rank and lower rank so called, of pastors, feel an atmosphere of kindness, of appreciation, which long will be remembered.

I do not try to draw any parallel between him and others. I know all these men of honor in the church deserve great unity. This is not a retirement service in a way; it is a recognition service from men and women of the Indianapolis Area. He served us before that fateful Conference which met in this room ran what Brother Perkins terms the "steam roller" over our new Area and gave us half a Bishop, dividing with Detroit. We found efficiency and industry and fidelity beyond measure.

So great was the capacity of this man, who was not to be ranked in physical size with Bishop McMurry or Bishop Peck or Bishop Goodsell, that we found it sufficient for our needs, with our co-operation, and we had a great time, even though he lived in Detroit.

It may be in some long distant day, we pray, when the hues of some future sunset shall be falling upon his day of life, he may disappear from our mortal gaze, but he will not be climbing snowy, stormy slopes of Mt. Everest, but rather those sublime, golden heights of immortality and even then—and to our joy, he will be following his life-long habit, still climbing.

Laboratory School in the First Methodist Church of Royal Oak

AS AN outgrowth of a conference on "Methodist Advance" in the winter of 1938-39, when seven Methodist churches in lower Oakland County were planning for teacher training activities a laboratory school for Junior workers was organized in the First Methodist church of Royal Oak. Mrs. Edmer G. Brackett, of the Westlawn Church, spent five consecutive Sunday mornings in October and November in which she took charge of the worship program, taught a model lesson to 25 fifth grade boys and girls and after the close of the Church School held a critic period for one hour from 11:00-12:00.

The model lesson proved exceedingly helpful for those who have had no formal teacher training. It seemed to fill the need of those who wished to see how an expert teacher taught. It was conducted on Sunday morning that the boys and girls might be in a normal classroom situation. In the critic period the teach-

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MICHIGAN CHRISTIAN ADVOCATE

As Youth Sees It

Our Youth and Their Leaders Discuss News and Views

Officers Elected

THE following list of officers were recently elected for Michigan Conference Methodist Youth for the year 1940-41:

President: Wirth Tennant, Empire, Grand Traverse district; Devotional Life chairman, Geraldine Peterson, Sears, Big Rapids district; Missions chairman, Gwen Gratten, Sturgis, Kalamazoo district, Social Service chairman, George Perkins, Muskegon, Grand Rapids district, Recreation chairman, William Helrigel, Jr., Albion, Albion-Lansing district; Institutes, Wayne Fleenor, Eaton Rapids, Albion-Lansing district; Finance, Walter Ratcliffe, Lowell, Grand Rapids district; Publicity, Philip Glatfely, Middleton, Big Rapids district; Junior High Work, Mrs. H. E. Seinen, Grand Rapids, Grand Rapids district; Secretary, Ruth Tangstrom, Manistee, Grand Traverse district; Treasurer, James Pollock, Grand Ledge, Albion-Lansing district; District Superintendent, William Helrigel, Traverse City, Grand Traverse district.—Dale Barnard, secretary of Nominating Committee and Grand Rapids district treasurer.

Youth and the Alcohol Problem

GIVE youth a chance and it will find its own solution to the problems of a legalized alcohol trade. Mrs. Ida B. Wise Smith, National W. C. T. U. president, concluded after analyzing preliminary findings in a nationwide research survey.

Speaking on the eve of National Youth Week, she said:

"There is no doubt but that the effects of alcohol on youth have been serious in these post-repeal years. Those who come in contact with teen-age immorality and crime attest to the part that cheap beer and tavern surroundings play, especially when coupled with an uncertain economic future.

"The same experimental nature of youth which has, in some cases, led to excesses in narcotics and sex, has fortunately led in other cases to a revolt against alcoholic surroundings.

"Youth wants a place to congregate and have a good time. Repeal took youth from the corner drug store to the tavern. However, thousands of youth are revolting from tavern influences.

"A result has been the growth of dairy, fruit juice, and soft drink bars, and of liquorless night clubs. Non-alcoholic curb service stands are competing with those places where liquor is served to an automobile's occupants with no questions asked.

"Most of such fruit juice and dairy ventures have been surprisingly successful. Youth as a whole doesn't see much sense in spending all its money for a sick headache. Youth in many cases has found more real fun in soft drink surroundings.

"Parents and other adults can help youth to have an initial good time in non-alcoholic surroundings; by encouraging youth participation in sports; by not setting to remove the easy accessibility of present-day liquor; and by preventing the nation-wide effort of the liquor trade to draw future customers from the ranks of an alcoholic example; by working of youth.

"And, adults always ought to remember that hypocritical parents make skeptical children."

Victim

Henry Hitt Crane

THESE slot machines," I began, turning to an officer who happened to be standing at my side as we watched a passenger putting in his nickels and jerking the lever with pathetic persistency, "about how much do they take in on an ordinary run like this to the Orient?"

"Oh around fifteen hundred dollars," he replied. "But you see," he added, half apologetically, "we've only got three machines on this ship, and comparatively few passengers. On the Atlantic liners they make some real hauls; what I mean, thousands of dollars.

"It's a funny thing," he continued, shaking his head quizzically, "just about everybody plays 'em; and nobody ever wins—just nobody." I've watched 'em and watched 'em—fools, throwing their money away.

"Of course the machine hands out a few nickels every so often to tease 'em along. But these are put right back in again. Even when a man pulls down the jack pot—which is seldom enough, believe me—it all goes back in the little ol' slot sooner or later.

"As a matter of fact, in all my experience I've never known anybody to quit while he was ahead. Some wise guy might walk away with his fist full of coins, saying he's all through. But he never is. He soon comes back to put in not only the money he won, but plenty more. Once the bug bites a man, he can't quit. Like all gambling the only cure, they say, is—potassium cyanide.

"It's worse than robbery, I tell you. When a thug sticks you up and takes all your dough, at least you've got the satisfaction of knowing you couldn't help yourself. Both these machines just stand there without a gun or anything, and a man walks up and hands over whatever he's got—voluntarily, mind you. If that isn't being a fool, I don't know what is.

"If it only took some skill, or brains, or endurance, it wouldn't be so bad. As it is, a man's not even taking a chance for it's all mathematically determined and mechanically set against him. A fellow ought to get something more for his money than just a forlorn hope of getting something for nothing. But look at 'em, the poor fools won't stop, you see. Believe me, ol' P. T. Barnum sure was right."

I nodded my head in silent agreement, but said nothing. Then he concluded:

"You know, Doc, already on this trip, into that blasted machine, I myself have put more than twenty bucks."

Albion Institute

JUNE 7, Wayne Fleenor wrote: "Last Monday and Tuesday I mailed out to every minister in the Detroit, Flint, Ann Arbor, Albion and Grand Rapids Districts a copy of this program along with a registration blank and a letter of explanation. I know the letters went on their way because those with incorrect addresses were checked off and corrected at the post office when the letters were being bundled up for mailing."—Young people, see your pastor for your Albion Institute folder!

Institute Value

WE FIRST understood what it means to be a Christian when we attended the INSTITUTE in the summer—that is the one comment heard in every state by young people of our church. True—at the summer institute, young people make new friends, enjoy summer sports, share ideas with other people from various cities. In fact, it is hard to imagine any one going to institute and not doing these things, but the BIG IDEA back of it all is the search for the meaning of life in terms of God's Kingdom. To quote another young person, "It's the one big week of the year, because one lives with 300 other Christian youth, and shares the leadership of Christian adults who freely give of their time."

No wonder the churches of the state look to the program of the summer institute as the one effective opportunity for Christian study.—Dwight Large.

Some men pride themselves on their brutal candor. A man of this type once said to John Wesley, "I pride myself on speaking my mind; that is my talent."

"Well," replied John Wesley, "the world wouldn't mind if you buried that."—Christian Science Monitor

Small Girl (to seven-year-old boy friend): "Oh, I think you're lots better looking than your daddy."

Boy (true child of the motor era): "Well, I oughta be—I'm a later model!"

See Youth
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Farewell at Sunfield

NEARLY one hundred relatives and friends of the Sunfield church including Sunfield School Center participated in a farewell reception at the School Center church parlors Wednesday evening, May 29, honoring their pastor, Rev. Harry Buchanan.

Mr. Buchanan closes one of the most successful years in the history of the charge. He returns to a pastorate in New York much to the regret of his many friends both in and out of the church membership.

Following the supper a musical program was given consisting of community singing and solo songs by the pastor. In appreciation Mr. Buchanan was presented with a purse of money everyone wishing this very capable young man good speed and expressing the hope that "The powers that be" will send us a pastor as good as Rev. Harry Buchanan.

Kochville

SUNDAY June 1 was a great day in Kochville church. It was a combination of conferences, Bays and the day to ward the Preparatory Membership Class of nine young people were received into the congregation. After a brief program by the Primary and Junior Children of the Sunday school the Membership Class sang the class song "Living for Jesus." They were then introduced to the congregation and questioned by the pastor for approximately fifteen minutes in order to show evidence of their class instruction. Following the question period, the pastor gave a brief sermon on "The Duties and Privileges of Church Membership." The class was then received into membership and diplomas were presented. It was a day that will be long remembered by each member of the class, their sponsors and friends.

The reception of the membership class into full connection brings the total number of new members for this conference year in Kochville to twenty. Each of them were received on confession of faith, three by transfer and nine from preparatory membership. J. W. Deeg.

Forty-three Wonderful Years

THE members of the Epworth League of the Methodist Church of Wayland were sponsors of a service of appreciation honoring Rev. and Mrs. Harley H. Harris.

who this year retire from the active work of the pastorate. The affair, held in the church on Tuesday evening, June 11, included a cooperative supper and program, and was attended by over 175 persons from various sections of the state. The young people had written to the members of the churches in Michigan where Mr. Harris had served as pastor inviting them to send representatives to this service. There were friends who responded from Manton, Galesburg, Kalkaska, Middleville, and Lowell. Letters were read from friends in Lawrence, Kalkaska and Ann Arbor and a telegram from New Buffalo.

Two small girls, Phyllis Larson and Kathryn Sebright, presented a large silk American Flag from the Primary and Junior departments of the Sunday School and dedicated it to Rev. and Mrs. Harris.

A very interesting program followed the supper. Dr. Wm. Kendrick, Supr. of Clark Memorial Home, Grand Rapids; Dr. Hugh Kennedy, Grand Rapids; and Dr. Henry Ellinger, District Superintendent of Kalamazoo District, paid high tributes to the guests of honor for the wonderful service which they have given through these forty-three years. Mr. J. L. Rugg of Middleville gave a short talk on the accomplishments of the Harris family during their pastorate at Kalkaska and Middleville. Mr. Frank Coons of Lowell gave them much credit for their work and assistance in building the church house here. Mrs. A. W. Picap, Primary Superintendent and wife of the Church Treasurer, expressed the love and appreciation of the members of the Wayland Church and recounted some of the many things accomplished during their five years here, not only in the lives of the church people, but also in material things consummated in the church building and parsonage. Music for the evening was furnished by Miss Hazel Van Brussell of Wayland Congregational church with piano accordion solos, Miss Elizabeth Bush of Galesburg vocal solos, Mr. David Coons of Lowell piano solo, and vocal duets by Mr. and Mrs. Clayton Smith of Wayland. An original poem was read by Mrs. Bernice Inman Tank of Wayland. A gift of money from the members of the Sunday School was given Mr. and Mrs. Coons to purchase something for their new home.

Local pastors present were Rev. J. D. Shoney, pastor of the Church of Christ, Rev. Lester Miles and Rev. Walter Ellis, who were accompanied by their wives.

The president of the Epworth League, Miss Ethel Overmire, presided as chairman and the members of the young people society served in the dining room and kitchen, assisted by a few mothers.

Following the program at the church a splendid company went to the lovely new home which Mr. and Mrs. Harris are completing. The first home they have ever owned where Mr. Ellinger and the League members conducted a very impressive dedicatory service. Mrs. Harris expressed their love and appreciation to the young people for this fine service. Not only have this fine couple done the work of the pastor and wife in the charges at Kalkaska, Sherman and Shoridan, Manton, Middleville, Galesburg, Comstock, Lowell, Lawrence, Lakeside and New Buffalo and Wayland but have assisted financially and in other ways several young people to secure an education, not

only in Michigan, but in India also. Although Mr. and Mrs. Harris are not rich in this world's goods, yet they are rich in friends in whose hearts they will live through the years. Their friends not only include Methodist folk, but people from other churches, organizations and all walks of life. Some friends present regretted that the honored guests had not decided to make their home in their towns and Wayland feels very fortunate to have them remain here. While they retire from the active work, we know this good man and his wife will remain active in the kingdom work and that they will follow in the footsteps of the Master who went about doing good.—Minnie Fowler.

Dedication at Galloway Lake

ON April 22, 1944, under the pastorate of Rev. Harry Lord a church organization was effected and on Nov. 11, 1944 the first church building was dedicated to be known as the Galloway Lake Community Methodist Church. In the early spring of 1943 it was decided to build a new church more in keeping with the community and to serve the needs of the growing community. Ground was broken and on Sunday July 19, 1943 the cornerstone was laid by Rev. Harry Lord of Northville. The address was delivered by Rev. Merion Stevens of First Church, Pontiac. For two years the men of the church and community have been donating labor and money to bring the church to completion. Services were held in the basement of the church. A loan of \$2,000 from the Board of Home Missions and Church Extension was granted and the church was completed and ready for use.

Sunday, June 2 was the day set for dedication. Dr. Sidney D. Eva, Area Secretary, was the morning preacher giving a splendid message. A cooperative dinner was served at noon. In the afternoon at 2:30 p. m. with the pastor, Rev. T. C. Galt, District Superintendent, in charge, Rev. R. M. Atkins, District Superintendent, dedicated the church. Rev. Harry Lord, Rev. Merion Stevens, and Rev. H. Godsell of the Yarnwood Methodist Church, Pontiac, brought greetings. Rev. Ralph Harper, a former pastor who could not be present, sent greetings.

With the exception of the \$2,000 owed to our Board of Home Missions the church is free of debt. The church cost about \$10,000 and for a membership of less than sixty members a marvelous piece of work has been accomplished. The church is a beautiful one and the community can be justly proud of it. The trustees are Mr. Bert Porritt, Robert Rossman, Wm. Ball, Clare Hagedone, James Shelton.

Manistique and Engadine

IMPROVEMENTS on the Manistique church and parsonage the past year amounted to \$11,000 and all paid for as the work was done.

The parsonage has a new roof both inside and outside have been completely renovated, painted and decorated. Seven rooms in the church have been decorated. The work of painting both the church and parsonage is progressing. The old unsightly barn, used in the days before automobiles, has been razed and a neat double garage erected.

One hundred and one new Methodist

Hymnals were purchased and given the church by the Epworth League.

The Engadine church bought new pews, new pulpit furniture, new floor covering, new platform rug and carpet in the church. The church has been painted both inside and out, and all paid for.

Some old debts at the Manistique church have been paid. All obligations for the year are paid in full.

Twenty new members were received into the church. There has been a decided increase in membership and attendance in all the church organizations. The Ladies Aid has an active membership of 72. The church has an active choir, the members attending every service. The pastor, Rev. Otto H. Steen, has been unanimously invited back for another year. Mr. Steen has accomplished the almost impossible. Under his very able leadership progress has been made under conditions at one time thought impossible.—John I. Bellare.

Farewell at Litchfield

A LARGE gathering of the friends and neighbors of Rev. and Mrs. H. H. Fuller assembled at the Litchfield Methodist church Monday evening, June 10, to bid them farewell as they go to their new charge at Lyons. At 7:30 about eighty were seated at tables where a bountiful pot luck supper was served.

A short, but enjoyable, program was then given, at the close of which Mrs. J. D. Hawkes, in behalf of those present, presented the honor guests with a well-filled purse as a small testimonial of the esteem in which they are held in the community. Mr. Fuller responded with appreciation. Except for the feeling of sadness at parting with Mr. and Mrs. Fuller who have been at Litchfield for four years, it was a very enjoyable occasion.

Presbyterians Okay Registration of Conscientious Objectors

A STRONG support for the right of the exercise of individual conscience in time of war was voted by an overwhelming majority in the closing sessions of the 152nd General Assembly of the Presbyterian Church, U. S. A., a resolution allowing ministers and church members to register with church authorities their position against participation in war for religious reasons.

The resolution also placed the Assembly on record to consult with the United States government about establishing the status of Presbyterian conscientious objectors before the law, and directed the church's general council to appoint a special committee to collaborate with other denominations in consulting with representatives of the government to this end.

In calling for the action, the Rev. De Hon T. Jones of Sioux City, Iowa, chairman of the Assembly's standing committee on Social Education and Action declared that "this recommendation is made solely in behalf of the conscience of the individual. It has nothing to do with a pro-war or anti-war position which the church may take now or hereafter."

The great undiscovered territory lies just under your hat.

Commencement at Adrian College

AT THE 81st annual commencement at Adrian College on June 10, twenty seniors, the smallest graduating class in years, received their baccalaureate degrees. Three honorary degrees were also conferred by President Harlan L. Feeman.

The time honored ceremony was particularly impressive to all who attended the service in the college chapel since it was the last commencement in which Dr. Feeman would participate as president, having held that office until June 15, 1940, concluding 23 years of service as college administrator.

After the presentation of diplomas and honorary degrees, Dr. C. L. Daugherty, president of the board of trustees introduced Dr. Samuel J. Harrison of Albion College as the new president of Adrian. Dr. Harrison spoke briefly, choosing the word Cooperation as the basis of his remarks. He pledged his support to Adrian College, to her trustees, faculty, students and friends and in closing paid a tribute to his predecessor who becomes president emeritus. It was a great moment as the administrative mantle passed from the retiring president to the new. To complete the words of welcome Mrs. Feeman introduced Mrs. Harrison to the audience.

In the main address of the exercises, Dr. Charles W. Brashares, pastor of the First Methodist Church of Ann Arbor and president of the board of education of the Detroit Conference of the Methodist Church, said, "The finest thing that educated people can do in a community is to live the truth. It is only when people lay aside the Ten Commandments and leave the teachings of a moral God that evil holds sway. You can't build a moral universe unless you lay the foundations in morality."

He continued by saying, "Perhaps there never was a time when people were more unwilling to face the facts than this. In nearly every country great propaganda machines are at work because nations are determined that their people shall not learn the truth about themselves." Turning to the members of the graduating class he said, "The world shall be indebted to this class as and when they and the things in this world that are the living truth." Dr. Brashares was introduced by Vice President C. S. Ritchie.

President Feeman conferred honorary degrees on three persons, two of them graduates of Adrian College. The degree of Doctor of Science was conferred on Dr. James Clarence Rugh, '89 of Philadelphia. Dr. Rugh is a well known orthopedic surgeon at the Jefferson Medical College and is recognized as the first man to successfully fix the skull of the spinal column. In 1928 he worked as an assistant to Dr. Wilfred Grenville in Labrador.

A Doctor of Letters degree was conferred on Mrs. Mildred Moore Anderson, '97, of Pittsburgh, who is a nationally known woman parliamentarian and authority on American antiques. Mrs. Anderson is the wife of the late Dr. William Anderson.

The third degree, that of Doctor of Divinity, was conferred on Frank Leroy Shaffer of Spencer, West Virginia who is the recording secretary of the board of education of the Methodist church and was an active participant in the Uniting Conference and of the General Conference at Atlantic City.

The seniors in their caps and gowns marched into Downs Hall as Miss Yvonne Crane '42, played the organ. They were followed by Dr. H. L. Feeman, Dr. S. J. Harrison, Dr. C. W. Brashares, Dr. C. L. Daugherty and the college faculty. The invocation was given by Dr. Shaffer. Dr. James H. Spencer played Jean Sibelius' "Finlandia" as an organ solo and accompanied Mrs. Spencer who sang "The Ninety-First Psalm" (Mar Dermid). The benediction was given by Rev. E. J. Obee, '01, father of Mary Obee '40.

During the morning program Dr. Feeman announced a large number of honors that had been awarded during the school year. Miss Marjory Mowat won the University of Michigan Fellowship, with Helen Stephenson as alternate.

The members of the graduating class were: Olive Goman, Marjory Mowat, Mary Obee, Helen Stephenson, Elizabeth Batey, June Brown, Lavere Cushman, Earl Dickey, Guy Gallup, Ruth Harris, Henry Seman, Millicent Smyth, Marjorie Taylor, Martha Belle Van Pelt, Charles Welsh, Harlan Farnsworth, Richard Gilbert, Elizabeth Hackett and Carolyn Thompson.

Dr. and Mrs. H. L. Feeman Honored

At the alumni dinner on Saturday evening Dr. and Mrs. H. L. Feeman were honored by many groups of friends. Gifts were given and testimonials of appreciation were expressed for their long years of service to Adrian College. Dr. C. L. Daugherty represented the board of trustees, Professor Norman MacNaughton, the faculty, W. A. Rush the alumni, Harlan Farnsworth, the student body, Olive Goman the Kappa Kappa Gamma Sorority, and Dr. F. W. Stephenson, the church. Dr. J. T. Rugh, '89 of Philadelphia, the guest speaker spoke on "Reminiscences of An Orthopedic Surgeon."

Commencement Play

On Friday night, June 7, the Adrian College Players presented last year's Broadway success, "Family Portrait," under the direction of Professor Robert Vogel. The action of the play centered about the trouble which the life and crucifixion of Christ caused his mother, brothers and sisters.

The entire four acts of scenery necessary were constructed by Professor Vogel and members of the cast.

Alumni Officers

All officers of the Adrian College Alumni Association were reelected at the annual business meeting on Saturday morning, June 8. Claude H. Stevens, '97, of Detroit will serve as president another year. The others reelected were: Merle L. Kerr, '26, of Detroit, vice president, Mrs. Evelyn Smith McLachlin, of Monroe, secretary, C. S. Ritchie, '23, of Adrian, treasurer, Mrs. Mildred Wood Chalmer, '25, of Adrian, alumni editor, W. A. Rush of Adrian, alumni registrar.

What They Write

In the interests of preserving the democratic custom of freedom of expression, this column is printed. Our readers are invited to use it to make comment. Contributions should be brief and bear the signatures and addresses of the writers which the editor reserves the right to print. What appears in this column does not necessarily represent the point of view of the Advocate.

Appreciation of Bishop

Note: The following is a copy of a letter of appreciation of Bishop Blake which was forwarded by its writer to the editor. Rev. F. S. Kinney has just entered the retired relationship. — J. E. M.

Dear Bishop,

I cannot boast of any great degree of intimacy with any Bishop of the Methodist Church. However, I have enjoyed the feeling, during your regime in the Detroit Area, that I have been something more than just a name on your list of itinerants to be appointed at Conference.

What I shall attempt in this brief appreciation must amount to little more than a formal appraisal of you and your work, as I have observed your public ministry and as I have felt your influence in its many forms.

I have admired your person. I have liked your quiet dignity. The radiance of your mind and heart has greatly magnified your stature. You have possessed a marked degree of alertness to human situations; and your social interest and humane sense of justice have stood out in everything you have done.

Bishop Blake, I believe you represent a "Type" minister. You have embodied the refinements of a great culture. We may call it Liberalism. In scope of interest, in romantic feeling, in moral theology and in missionary zeal and evangelistic fervor you, I believe, have exemplified Liberal Christianity at its best.

I say "Liberal Christianity at its best" for the simple reason that I think you have possessed the very soul of it, in what we may call the "Social Christianity" of the 19th century. Perhaps I could not better express my regards for you than in this statement. To have embodied as a part of your life the highest spiritual values of this great age and to have reflected its character through your long ministry is the highest success. I could not pay you a greater compliment.

But you are retiring, now. Even so, the Age of Culture which created you is passing. Our new world is very different from the one which shaped your type. It is this fact very apparent to me, that touches my reflections here with a certain element of pathos. Men are the product of the culture that formed them. The passing of an Age means the passing of the leaders who embody the culture. I am wondering what our new Church World is producing to take your place. I am sure that your "Type" is not now in the making. Liberalism is now too confused, too far spent, I fear, to reproduce your kind. Barthian theology, Buchmanism, Back-to-Godisms, Institutionalism in a war-mad world must not be confused with the creative romance of spirits out of which your Liberalism came.

Today, social passion is a liability, moral vision is a threat. Creative insight and humane feeling are a sellout to the

enemy; "Conversion"—the very power which transforms human life after the pattern of the Christ—is branded a "revolution." Only the static soul, grounded in institutional beliefs and devoted to the sacred tradition of Faith can be trusted with the sacred offices of the church. More and more this is certain to be the case. Today, what counts is a belief which does not involve the free exercise of creative intelligence or the constructive forces of inner motives. All questioning of the sacred "stereotype" of both Ecclesiastical and Popular Protestantism is reckoned as a betrayal of trust.

This is not pessimism at your expense. This is realism. To be unacquainted with present trends in Methodism is spiritual blindness; and to live "as if" we were still in the heyday of Liberalism and Social Christianity is not sound wisdom. Something very precious is being lost out of Methodism. And this loss of creative vigor and health is being rused over with an artificial "experimentalism." We are making a glorious retreat into a historic Protestantism from which our forebearers escaped as by fire.

Therefore, Bishop Blake, I am clinging to the colorful and rich after-glow of your dynamic and successful ministry as a token and a promise of a new Christian Liberalism, yet to come. The New Methodism is not patched together out of the old; it is yet to come, as the spirit of Methodism has rebirth within the structure of the new age of culture. The Methodism I seek is not in the past but in the future. And the leaders of Methodism which I wait to see are of that new "Type" Christian minister who shall embody, enrich and enliven the 20th Century World of social reconstruction with a new sense of spiritual power and adequacy for the task in hand.

May you live much longer, find much yet to do of your liking, see much of the fulfillment of your long life of useful ministry to the church of your love and devotion. And what I wish for you, Mrs. Kinney and I, alike, wish for both you and Mrs. Blake.

Sincerely,

F. S. Kinney.

Yes, God Lives

To the Editor,

The hard day's work is done, and there are a few minutes to relax and to try to recover from the effects of the busy day, before the church work of the evening is to commence. I reach for the daily paper as an aid to this relaxation, but alas the black headlines seem to bellow out their statements. Is there not any good news anywhere? Yes, today is Thursday, and Thursday is the day the Advocate arrives. I throw my paper to one side, with its never ending tale of horror, and go to the magazine rack, where I know I can find the Advocate, and once more I try to read.

NOBODY HAS KILLED GOD, is another headline that instantly appears before me, slowly I read, taking in every word. Yes, that is just what I wanted to be assured of once more, to know that He reigns, and that He is the ruler yet. The black headlines on the paper in the corner are forgotten, man is paying for his folly of forgetting God, and as for me, I can go about my evening's

work knowing that nothing matters but the carrying out of the will of God.

You the Editor, and the Advocate, have helped me to a better realization, I know that you helped thousands more.—Sydney Jones, Detroit.

Responsibility to God

To the Editor:

Our nation's rapidly increasing wealth has caused too many of us to neglect our responsibilities to Almighty God, and we see the Bible too little read and our prayers too seldom said. It follows, therefore, that the prayer meeting has too much died out in the church; and it is more and more difficult to pursue the church's real work for lack of religious enthusiasm. As a matter of "syrology" (as Andy says) every finance chairman should be on the prayer meeting's front seat, because you cannot get the money unless people are sold on the proposition. —William R. Longstreet, Saginaw.

Christian Paper

To the Editor:

Every Christian home should have a Christian paper coming in the home, even if not read much. I hope this will be read enough to make for Christian growth. The Advocate has a large place in our home life and the paper grows better and better.—Mrs. J. H. Bachelor, Bellevue.

A Nail and a Bishop

To the Editor:

Just received the May 30th issue of The Advocate and noted editorial "Strong Talk," and think the editor hit the nail on the head in his observations Re: Bishop Cannon's statement.—C. B. Stroh, Flint, Mich.

To the Memory of David Shugg

ON the second Sunday in June for many years, it has been the custom of the Methodist Church of West Chicago, Illinois, to honor their deceased officers and workers of the church, by holding a memorial service in one of the cemeteries. A bouquet of flowers is placed on every grave by a committee in charge.

On June 9, following the Children's Day Service, the pastor announced that the service this year would be held in the Glen Oak cemetery at the grave of David Shugg—a minister of the Detroit Conference, who died on March 26, 1938, and the only Methodist minister to be buried in West Chicago. A large number were present and a very impressive memorial service was held.

Reynold Hoover, the pastor, gave the prayer and benediction and E. J. Rose, D.D. retired minister of the Rock River Conference and National President of the Retired Relations Board, who resides at West Chicago, gave a very inspirational address, challenging those present to honor the memory of those who had died by giving more of their time and energy, putting "first things first" and so "Fulfill the law of Christ."

For every thing you have missed, you have gained something else.

The Sunday School Lesson

June 30, 1940

by Frances Huntington Martin

Jonah

HAVE you heard the story of Jonah? You laugh at the question, don't you? "Who has not heard the story of Jonah," you answer, "why, it is the butt for all kinds of jokes from youth up to old age." I mean the real story of Jonah, have you heard that? "Oh," you say, "you mean the legendary story on which the story in the Bible was founded—the Greek story of Hercules rescuing Hesione of Troy after she had been three days inside a sea monster, or the story of Metta-Vindaka of Benares who went to sea contrary to his



Frances Martin

mother's wish and was thrown overboard; or the Egyptian tale about 2500 B.C. of a shipwrecked sailor, floating three days, swallowed by a sea monster, then disgorged upon the land—you mean, have you heard this story?" No, I mean the real story of Jonah. With your Bible open before you let us read the story together.

It is a short parable no more than a tract. It is a story about Jonah. A prophet by that name lived in the reign of Jeroboam II over 400 years earlier. (2 Kings 14:25).

The fact that the plot is an old Egyptian story and that the word used for gourd, "gigayon," is not Hebrew but Egyptian, and the fact that Alexandria was a center of broad minded Jews has led many to believe that the story as we have it was written in Alexandria as a humorous protest against the bigotry of the Jews in Palestine.

The Call of Jonah

The story runs: "The word of the Lord came to Jonah the son of Amittai, 'Arise, go to Nineveh, that great city, and preach against it, for their wickedness has come up before me.'"

Nineveh was the personification of power and oppression, the Assyrians had destroyed Samaria and had taken the Northern Kingdom into oblivion. It was like asking a Korean or a Chinese missionary to preach in Yokohama, or an English missionary to go to Russia, or an English missionary to preach in Berlin.

But Jonah arose to flee to Tarshish (Spain) "from the presence of the Lord." When we do not obey the Lord we want to get away from him, it is not enough to stay where we are and not obey, we want to go in the opposite direction as far as possible.

The Storm

The picture of the storm at sea is vivid. "God hurled a great wind upon the sea, so that there was a great storm on the sea, and it was thought that the ship would be broken up. Then the

sailors were frightened, and they cried each to his god; and they threw overboard the stuff that was in the ship, in order to lighten it." The sailors were from various cities and countries and served different gods.

"But Jonah had gone down into the hold of the ship, and was lying fast asleep." He was so weary with his flight from the presence of the Lord, we can picture him just catching the boat. We can feel the tension of the captain as he shakes Jonah awake, "Why are you sleeping? Get up! Call upon your god." One more god is one more chance! Jonah is then up on deck joining in the medley of prayers. But the storm does not abate. The lot is cast; a typical custom. The lot falls on Jonah. Do you see the ship pitching in the storm and the group on deck standing around Jonah, each one shouting out an excited question to him? "For what reason is this disaster fallen

Notice

The Sunday School Lessons will be discontinued beginning next week and continuing through the summer but Mrs. Martin will be back in the fall with the lessons beginning with the life of Christ.—J. E. M.

upon us?" "What is your name?" "What is your business?" "Whence do you come?" "What is your country?"

If Jonah was so cosmopolitan he did not bear the marks of a Hebrew, he certainly should have been more generous in his attitude toward Nineveh, should he not?

The pagan sailors are portrayed in a happy light; when he tells them his God is "the God of the heavens who made both the sea and the dry land," they do not argue the point; each man is free to hold his own opinion about his own god! How hard they try to save Jonah! They consulted with him as to the course to follow, "for the sea was running higher and higher."

Even after he suggested that they throw him overboard, "the men rowed hard to bring the ship back to the dry land, yet could not, for the sea was running higher and higher against them. Then they cried unto the Lord, 'Oh Lord, we beseech thee let us not perish for this man's life, and lay not up against us innocent blood, for thou O Lord dost do as thou pleasest.' Isn't this lovely? After all, this is a matter between the Lord and Jonah, it is none of their responsibility." Then they picked up Jonah and threw him overboard and the sea ceased from its raging! Then the sailors "sacrificed to the Lord and made vows." They can afford to add such a powerful God to their pantheon.

it reminds one of the altar Paul saw in Athens, "to the unknown God."

Then follows the story of "the great fish", which many have thought is the chief point of the story. The psalm in chapter two has no relation to the story. It portrays a soul in distress, crying out, but not asking to be released! Our scholars tell us it has been added later. It could well be a psalm relative to the exile of the Hebrew people. In fact, the entire story may allegorize Hebrew history: their disobedience, the exile, and the second chance.

Jonah's Mission

"Then the word of the Lord came to Jonah a second time." His duty had not been changed by his running away. "Now Nineveh was an exceedingly great city, the walk through it requiring three days." Jonah cries out, "Forty days more, and Nineveh shall be overthrown." (the only sentence of fore-telling in the story). There follows a landslide of a repentance. "Whereupon the men of Nineveh believed God, and proclaimed a fast, and clothed themselves in sack cloth, from the greatest unto the least of them." (Reminds us of the horses wearing mourning for Alexander). "Then God saw their actions, that they had turned from their wicked way. So God relented of the evil which he had said he would do unto them, and he did it not."

Then comes the immortal fourth chapter. "But" (what an anticlimax!) "Jonah was greatly displeased and very angry." He had preached to the city—and they had followed his preaching! His anger is so obvious in his speech to the Lord, "Is not this what I said while I was still upon my own soil?" That is the reason I didn't want to come in the first place! We can always blame God, and our parents, and circumstances, for our own disobedience. "For I knew that thou wast a gracious God, and merciful, slow to anger and abounding in kindness, and relenting of evil." What a picture of God! "gracious," "merciful," "slow to anger," "abounding in kindness" and "relenting of evil." What a joy to serve such a God. How rich would be a life cooperating with Him!

"For I knew": God lived up to his reputation. God did just as Jonah expected him to do. "Now therefore, O Lord, take my life, I pray thee, from me. For I am better off dead than alive!" Angry because the hated foreigners were not going to be destroyed, and because he had been discredited, he wanted to die!

So we see the petulant prophet sulk "Forth from the city, and he made a booth for himself there and sat under it in the shade, until he would see what would happen in the city." He is still hoping something is going to happen to this hated city.

Then the Lord said, "are you so very angry?" Can we hear the reproach in the Lord's voice? "So the Lord God gave orders to a gourd (a wild cucumber) and it grew up above Jonah so as to be a shade over his head, to save him from his discomfort, and Jonah was very glad because of the gourd." He cared more about his own comfort than he did about the fate of an entire city. Then God ordered a worm, when the dawn came up on the morrow, to smite the

(Continued on Page 22)

Mothers' Discussion Column

Elsie Grafius

Read this little poem in the hush of a June morning and be refreshed. Thank you, Zella Price. Let us hear from you again.

E. G.

The Altars of Summertime

I found an altar in a vale,
Beside a canyon wall,
The organ was the music of
A distant waterfall.
A singer trilled the sweetest song,
The while I looked to God,
My head among the branches and
My feet on velvet sod.

I found an altar in the pines,
And in the silent hush,
Sweet notes burst from the throbbing
throat
Of a modest little thrush,
A needle-carpet aisle led on
Into a scented nave,
And softest zephyrs came to bear
The little prayer I gave.

I found an altar banked with flowers
Beside a meadow brook,
Where I might bow my face in blooms,
As in a prayer book,
No matter where I pleased to roam
In God's altar open air,
I found an altar made for those
Who wish to worship there.

Zella Varian Price

Helpful Thoughts from One of Our Groups

THE members of one of our Mothers' Discussion Groups have been talking about some of the things we as Christians intuitively know but which we in the anxiety of such crises as we face today sometimes forget. Let me freshen your minds and faith with some of the points these mothers discussed.

1. The inner, spiritual life is so much more important than the outer, material life. *It isn't what others do to us that matters in the end, but what we do to them.* Our souls are not scared by the hatred and jealousies of others. Our souls are scared by the hatred and jealousies we allow to grow in our own inner life. Margery Mansfield expresses it so beautifully in her little poem "The Resurrection".

But in the fields of France
My dear love lies asleep
But not for that, my tears—
Because he killed I weep
In the coming months as we face dangers of great importance let us keep the spirit within clear of hatred. Guard to good from our hearts and minds. Turn our thoughts toward any race or nation and set a seal upon our lips.

2. God can not be demonstrated. He must be accepted as we accept the fact that we live. *Without God there is no purpose.* The foolish actions of men to try to solve by force the problems that can only be solved by

reason, shows that man without God (or good) would destroy himself with his passions. A nation plunged in the savagery of war, is for the time being, a nation without God. When the individual finds the path back to God, the nation will find its way back to God. Life has a purpose.

3. *This world is only the outer court of the eternal.* Immortality is the song of the soul. Unless we have a future life, the urge to lift ourselves time and time again from the muck of man's own doing would finally die out. Progress of the spirit over the unly body would be in vain. Neither time nor space supplies limits for the individual soul. *The soul marches on.*

4. *The significance of life is in growth, developing, unfolding.* Whatever stops or impedes these growth processes is evil. The situation of the world today certainly impedes the processes of good. Evil can only work through human agencies. If we refuse to give evil a foothold, it can not work. Today's results were born of the criminal negligence of each of us to accept our responsibility for personal and group advancement or growth.

One of our columnists in a recent article pins the responsibility of world chaos on each and every one of us. She says, "everywhere power has been divorced from responsibility. . . integrity, honesty and every noble passion are held up for ridicule. . . to care about anything is to be quaintly ridiculous. Tolerance has become the watchword—that tolerance which comes of believing nothing, loving nothing, the incapacity for indignation or enthusiasm, the paralysis of action—the tolerance which means that faith has gone out of the human heart and conviction out of the mind." —Dorothy Thompson

You may not like everything Miss Thompson says these days but you can't help but admit that this time she has come close to the truth. Just as our muscles become flabby by non-use so our moral fibre becomes flabby from non-use. *But faith has not gone out of the human heart.* We in America are still hoping that out of the chaotic condition in Europe will emerge a United States of Europe. The need of a good will policy in economic and social relations is felt all over the world. The political jealousies and greeds are holding us back. We in America still hope and we in America can still work on toward that high goal of growth in human relationships. What can we do? Well here are a few things we can do. *We can prevent our mouths from desecrating* by saying and behaving the four major points I have given you today. 1. The spiritual is more important than the material. 2. God must be accepted. Without God life has no purpose. 3. This world is only the outer court of the eternal. 4. The significance of life is in growth and unfolding of the

We can sacrifice to the limit in giving aid to the stricken people of the earth. We can strengthen our friendly and economic relationship with the American countries. We can think of our national defense program as a police force to protect our lands from invasion by the mailed fist of might, and not as a force to intimidate others. We can keep our minds open to fair adjustments of our domestic maladjustments. We can open our hearts to the voice of God. In the time of need, man is given power to find the solution to his problems, if he will but listen for the voice that speaks to his inner spirit.

R. Voigt . . . Milwaukee, Wis.: Please let us know just what material you need for your programs and the type of work you are doing. We shall be glad to help if we understand more fully what you are doing. E. G.

Theodora Kerr: Thank you for the personal part of your letter and the pictures. Part of the letter is so worth while that I must share it with the column. Watch next week's issue. The boys are adorable. E. G.

Customer—"This must be an incubator chicken you brought me."

Waitress—"Why?"

Customer—"Because only a chicken without a mother could be as tough as this one."—Exchange.

Stenographers occasionally slip as well as typesetters. A letter from a church recently reporting acquisitions or accessions to membership, refers to the addition of fifty *acquiescencies*. Some church members are too acquiescent at that.—Advance.

Peddlers Capitalize on Nylon Hosiery Publicity

Considerable publicity has been given to Nylon hosiery, recently introduced in stores throughout the country. The initial supply of this new hosiery is of necessity limited, and will undoubtedly be so for some time to come.

Recapitulating the appeal in anything new, and particularly on something widely publicized, peddlers have appeared in downtown office buildings as well as residential districts attempting to sell what purports to be the new Nylon hose. Instances already reported to the Bureau disclose substitution of other than Nylon hosiery and the use of warping.

Experiences of this kind emphasize the importance of knowing with whom you are dealing, and that you will be able to locate the individual of concern from whom your purchase is made. The exact identification of subsequently disclosed delinquents is in doubt, and the Bureau is a source of information on such matters only with your money.

Before You Invest—Investigate!

Your cooperation in detecting and reporting such delinquency is most appreciated. H. A. M. U. S. M. Monday through Friday, 9:00 a. m. to 5:00 p. m. in rooms 100 and 101, 1000 Woodward Building, Detroit, Michigan.

THE BETTER BUSINESS BUREAU OF DETROIT, INC.

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MICHIGAN CHRISTIAN ADVOCATE

Muriel Lester at Conference of Pacifists

THE Fellowship of Reconciliation announces a conference for all who insist on not participating in another war, at Bluffton College, Bluffton, Ohio, July 15-20. Bluffton College is a few miles from Lima and is under the supervision of the Mennonite church—one of the historic peace churches.

A special invitation is extended to all young people who would like to have time to think through the moral implications of military service. Ministers, teachers and leaders of young people are urged to bring delegations of youth with them to the conference. Adequate time will be available for conference and study and prayer.

Miss Muriel Lester, world peace leader, co-worker with Gandhi and often called the "Jane Addams of London," will be present for the entire conference. Invitations have been extended to Harold Gray, author of "Character Bad," to Prof. Douglas Steere of Haverford College, to Harold Fey, just returned from four months in the Far East, to Devere Allen, just returned from the European front, and to Chas. F. Boss, of the Methodist Peace Commission.

Total cost of the conference including registration will be \$7.00 for the six days. Those who attend will have to bring their bed linen and blankets. By rule of the college no smoking is allowed on the campus.

The committee in charge of arrangements includes Bishop Paul Jones, Yellow Springs, Ohio; Rev. Carl Landes, Mid-west Secretary F. O. R.; Miss Joan Warnshuis, Cleveland Y. W. C. A.; and Dr. Edwin A. Brown, Cincinnati. Requests for further information and registration (fee \$1.00) should be sent to Dr. Brown, 6128 Madison Rd., Cincinnati, Ohio.

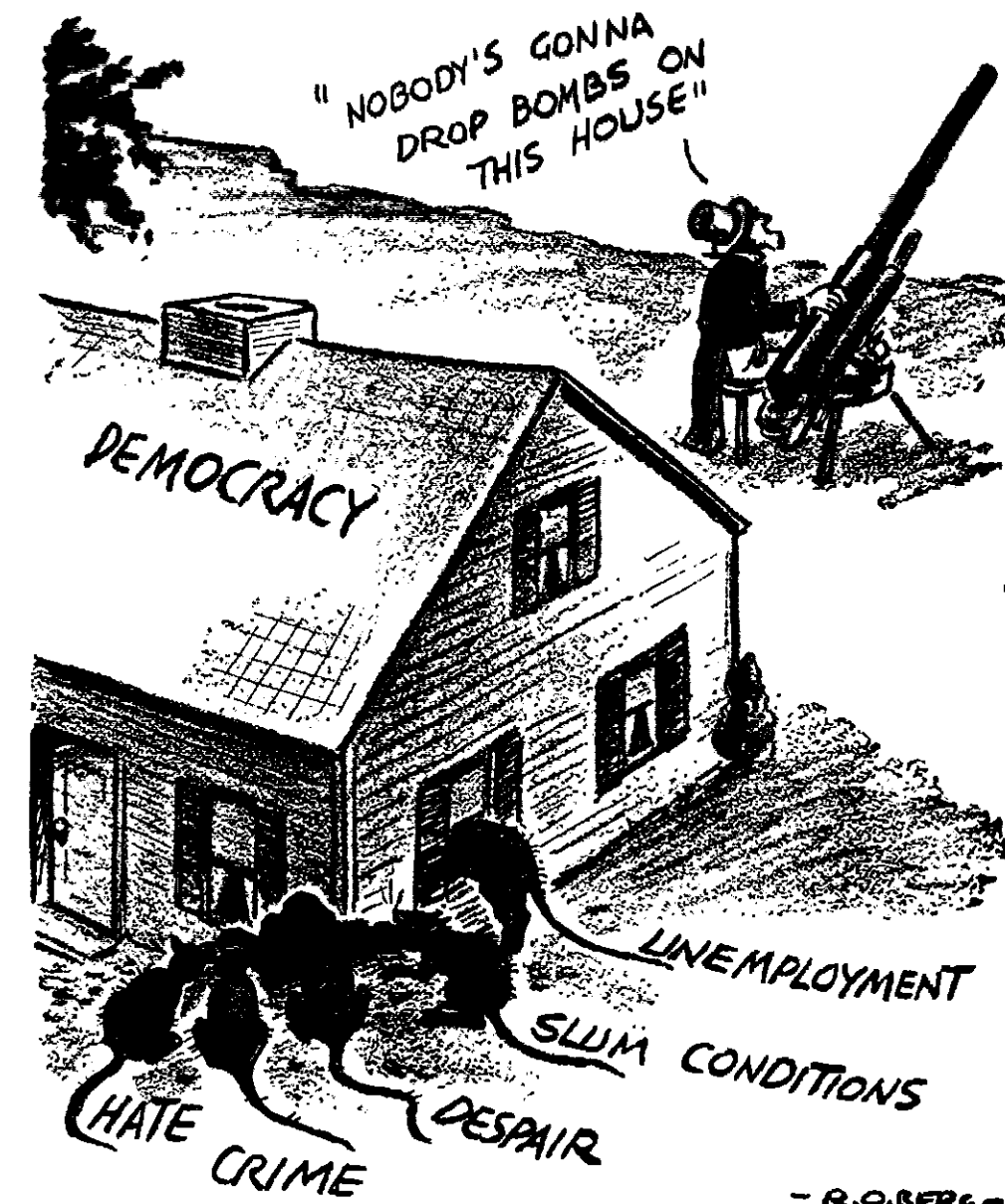
Episcopal Women Urge Liberalizing Divorce

LIBERALIZATION of the laws of the Protestant Episcopal Church to permit divorced persons to remarry and at the same time receive the "blessing of the Church," was recommended in a report prepared by a committee of women at the request of the Church's House of Bishops. The report will, in all probability, be acted upon by the church's next General Convention, to be held in October at Kansas City, Mo.

The report also urged that more "thought" and "education be given the religious marriage ceremony as distinct from the civil contract, and recommended carefully planned instruction in preparation for marriage.

Worship for the Sunday School

THE Church service primarily is the outstanding service of worship in which each member of the Sunday School ought to participate. But aside from this main service of worship, programs of worship for classes or departments ought to be so planned as to function both into the study period of the Sunday School and into the public service worship. This takes planning, making every part of the program contribute to a



chosen theme thoughtfully with the spirit of devotion and prayer. It is well to allow some time after the study period for some educational work helpful in the planned class or department worship services, such as teaching the meaning of worship, memorizing scripture passages, the learning of new hymns and prayers.

Free Tithing Bulletin Samples

THE Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin.

The Bulletin consists of four pages. Pages 1 and 4 are for use of the local church. They may be printed multi-graphed or mimeoed at one impression. Pages 2 and 3 carry any one of thirty-two famous Layman tithing messages.

This affords a quiet but effective course in Stewardship education. It combines simplicity, effectiveness and economy. Sample set of 32 different Bulletins, including 16 in new type form and just revised, will be sent to any address free of charge.

When you write please mention the Michigan Christian Advocate, also give your denomination. The Layman Company, 730 Rush Street, Chicago.

Newspapers Sponsor "Come to Church" Campaign

A MONSTER religious gathering, in which all faiths and creeds participated, was held in the Camden City Convention Hall Thursday night, April 25.

The aim was to boost church attendance in a "Come to Church" campaign

and during the next three months the homes of South Jersey will be canvassed to invite those who are not now attending church to come to the church of their choice for services.

Sponsoring the campaign was the Courier-Post Newspapers, perhaps the first instance in the country where newspapers have taken such a step. From the gathering, which will be the largest religious group meeting ever held in this area, will be made up canvassing teams for the house-to-house work.

Liquor and Labor

ROGER BABSON, foremost statistician of the United States, is quoted as saying:

"If given time, I could show by actual statistics that the liquor traffic is also a great contributing cause to unemployment. Charts could be made showing the correlation of the growth in the use of liquor and the increase in unemployment. You however, need not bother with charts or statistics. Look about your own community. You will find that for every five homes fully employed, no liquor will be purchased by four of these homes. On the other hand, for every five homes on relief, you will find that liquor is being purchased by four of these homes. I am not a fanatic on liquor. I, however, cannot too strongly condemn the liquor traffic which today is both sending our young people to hell and is undermining the whole democratic government. Things cannot continue to go wrong as they are now going without a spiritual, social and financial collapse."

When you begin to know that you don't know anything then you begin to know.

Michigan Conference's Opposition to Compulsory Military Training

Note: The following was sent to President Roosevelt by the almost unanimous action of the Michigan Conference at its recent session at Traverse City.

Dear President Roosevelt:

We, the assembled ministers and laymen of the Michigan Annual Conference of the Methodist Church at Traverse City this day do wish to direct your official attention to the sincere alarm with which this Annual Conference views the threat that compulsory military training may be instituted in our United States.

As we see it compulsory military training runs counter to the position of Methodism's Official Social Creed a creed which opposes with all its energy the regimentation of persons and conscience.

We frankly state that compulsory military training violates the human and the Christian spirit. It debases personality. It is a vicious type of national slavery. It ultimately makes for the defeat of those profound principles of democracy which ennoble the human soul and foster human welfare.

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Respectfully, sincerely, prayerfully, we voice our resolute opposition to compulsory military training in any form whatsoever.

Signed,

The Christian Citizenship and Social Service Committee of the Michigan Conference of the Methodist Church

Teacher of Spiritual Truth

(Continued from Page 7)

If I had the privilege of entertaining leaders of the Methodist Church in my home, as my parents loved to do when I was a boy, I would choose Bishop Blake as one who could help to vitalize the spiritual life of myself and my family.

So, from the standpoint of an inspiring influence on the life of members of my church or my home, I would value highly the help which could be given by contact with the personality and the teaching of Bishop Blake.

Leader of Youth

Possibly we would disagree to some extent in matters which we might discuss in the freedom of the home, but in all those things which are of eternal importance, I would look to Bishop Blake as a leader with the conviction that when he said and the way he lived would be of tremendous value in the guidance of the lives of the young people in my home and in the church of which I am a member.

Although Bishop Blake has had heavy responsibilities in connection with his official duties, he has always been able to find time for the individual who needed his help and guidance. He has been especially generous of his time with persons who were in need of his personal assistance even though the cause which they sought to represent was unpopular.

Never Counted the Cost

He has not hesitated to take a position which would not be to his advantage personally when he felt that it was right for him to do this. Back of it always has been the desire to use his time, effort and influence to help to bring about the kingdom of God on earth.

Would it be possible for me to pay higher tribute to any man than I have in the foregoing comments? I make these statements with confidence that there are great numbers of people in this area who feel as I do. We wish for Bishop Blake and Mrs. Blake many happy and useful years together, and that for them the best is yet to be, the last of life for which the first is made.

War Relief Passes \$42,000

THROUGHOUT the day, June 13, the Methodist Committee for Overseas Relief has received from remittances sent through the Board of Foreign Missions, 150 Fifth Avenue, New York City, only the sum of \$42,775.77 from the Sunday, June 2, day of self-denial prayer and fasting. Other thousands were received through the Board of Missions in Nashville, Tenn. Still other gifts are pouring in daily.

Many churches that could not observe the day on June 2 have set aside other days in June or July, asking all members and constituents to give at least the price of a Sunday dinner for this relief of war-innocent victims. And many in-

dividuals are making their gifts direct through the Board of Foreign Missions.

Quite a number of churches—Trinity Methodist Church, Springfield, Mass., being one of them—are placing a "war relief plate" in the rear of the church "for the duration of the war" and asking each family to place the price of a meal upon the plate each Sunday. Some others have decided to have a war relief special offering taken once each month.

Group Protests Labelling of Pacifists as Public Enemies

THE Cleveland District Methodist Conference has protested an editorial in the Cleveland Plain Dealer numbering pacifists among public enemies and describing them as "cowards."

The Methodist protest said:

"We solemnly resent the implication that we who fight for peace are to be classed with Nazis and Communists whose doctrines we utterly repudiate."

The editorial challenges the courage of a thousand picked men and women representing eight million members of the Methodist denomination who recently, at Atlantic City, voted:

"We stand upon this ground that the Methodist Church, although making no attempt to bind the consciences of its individual members will not officially endorse, support or participate in war. We insist that the agencies of the church shall not be used in preparation of war but in the promulgation of peace. We insist that the buildings of the church dedicated to the worship of God shall be used for that holy purpose and not by any agency for the promotion of war."

Social Security Questions

Q—If a worker receives Unemployment Compensation benefits in this state as this money deducted from old age insurance payments which he will receive later under the Old Age and Survivors Insurance program of Social Security Act?

A—No, the two sets of benefits are entirely different. Money paid to workers under the state unemployment compensation act bears no relation whatever to benefits to be paid later or even now under the Old Age and Survivors Insurance part of Social Security.

Q—If a person works for an employer and draws \$2,000 a year and also has a part-time job with another employer from whom a salary of \$750 a year is received, does this worker contribute for old age insurance from both his pay checks?

A—Yes, if the work in both cases is in commerce or industry which is covered by the Social Security Act. At wages up to \$3,000 a year are covered in each such case, even though one of the worker may have two or more employers.

Q—Has an employer the right to keep the Social Security card of an individual worker?

A—No. This card is the property of the person to whom it is issued, the number should be shown to the employer who will make a record of it, but the card itself should be retained by the worker and shown to each new employer he may have.

Personals

REV. GEORGE BENNARD has returned to Albion following some months spent in California.

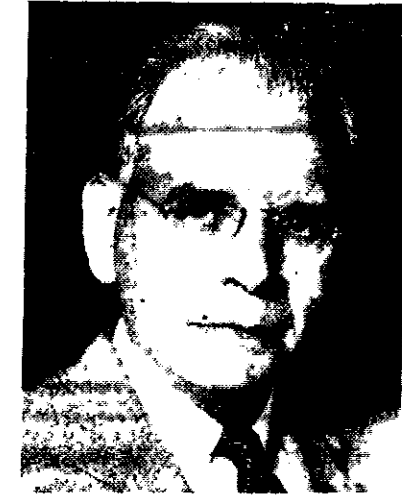
REV. MARSHALL R. REED had the doctor's degree conferred upon him by Detroit this month.

FRIENDS may address DR. AND MRS. T. G. R. BROWNLOW at 909 So. Boulevard, Lakeland, Florida.

MR. FRANK LITTELL preached at the evening service in Central Church, Detroit, Sunday, June 9.

MRS. FRANK LITTELL is now on the job at her new office at the Methodist Headquarters, Kules Building, Detroit.

MR. ARCHIE McCREA, editor of the Muskegon Chronicle, was elected lay



leader of the Michigan Conference at its recent session at Traverse City.

REV. H. W. BURDEN, of Henderson Memorial church, Detroit, was the speaker for the morning devotions broadcast over station WWJ last week.

MR. RALPH KEYS, Traverse City layman and member of our Central church of that city recently became president of the local Chamber of Commerce.

DR. M. S. RICE was honored recently when 17 members of the evangelism department of the Detroit Council of Churches gave a private luncheon, recognizing Dr. Rice's many years of service to the council as a Lenten preacher.

THE CHORAL SOCIETY of St. Paul's Methodist church, Highland Park, will present a comic opera "The Pirates of Penzance" at the Belle Isle Shell Saturday, June 22, at 8:00 p. m. THE PROCEEDS OF THIS PERFORMANCE GO TO THE RED CROSS. WILL YOU HELP?

REV. AND MRS. JAMES W. DLEIG entertained the membership class of the Keshville church, together with their families, at a party Friday, June 7, from 7:30 to 10:00 o'clock in the evening. Game pictures and refreshments were enjoyed by the forty people who were present.

HOWARD H. BRIGHTMAN, son of Professor Edgar Sheffield Brightman, received the degree of master of education at the Boston University Commencement

on Monday of this week. He has recently been elected instructor in English and sociology at Dakota Wesleyan, in Mitchell, S. D.

OWEN GEER, JR., of Dearborn, has recently been to the Ann Arbor Hospital for a medical examination in an attempt to discover the cause of an illness. One of the advantages of being sick at this time was in that he missed final examinations. He graduates this month from high school. He is on the road to improvement.

REV. G. W. SOWERS was recently elected to an honorary life membership in the North Muskegon Board of Trade in recognition of the service rendered to the community by the Methodist church and its pastor. Mr. Sowers gave the Decoration Day address at Ferry on May 30, and the baccalaureate sermon for the graduates of the North Muskegon high school June 2.

THE SIXTH ANNUAL SUMMER CONFERENCE ON RELIGION at the University of Michigan, will be held July 7 to 14. There will be ten university courses open to ministers and religious educators and a series of lectures by Prof. W. W. Sweet, Dr. Edward Fitzpatrick, and Rabbi Louis Binstock. For information write Dr. E. W. Blakeman, 9 University Hall, Ann Arbor.

BOOKS FOR PREACHERS, Mrs. MacClenthen, widow of the late Dr. MacClenthen, is desirous of disposing of her husband's excellent library to ministers who would be interested. They may view the books at Mrs. MacClenthen's home, 16767 Archdale Ave., Detroit, selecting any copies they might desire and pay whatever price seems fair. Persons interested should act immediately.

KATHRYN MARGARET COBB, daughter of Rev. and Mrs. James N. Cobb of Hillman, and KENNETH D. ROSS, were united in marriage on Saturday, June 8, in the Hillman church. Rev. J. N. Cobb performed the ceremony assisted by Rev. A. T. F. Butt, of Alpena. Mr. and Mrs. Ross will make their home in Richmond, Mich. Mrs. Ross is a teacher in the St. Clair County schools and Mr. Ross is employed in Pontiac.

THE FIFTIETH ANNIVERSARY Bross Competition Award was announced in 1935. The award was made at Lake Forest College Commencement, June 10, 1940, the recipient being HARRIS FRANKLIN RALL, Professor of Systematic Theology at Garrett Biblical Institute, Evanston, Illinois. This was the fourth award offered since the Bross Foundation was established in 1890 by William Bross, one-time Lieutenant Governor of Illinois and an early owner and editor of the Chicago Tribune. In accordance with his desire the Fiftieth Anniversary Award was made in the special amount of \$15,000.

Obituaries

F. P. JOHNSTON, M.D. In the presence of a large gathering of friends and neighbors, after which he had

spent 45 years of service, funeral services were held from the home for Dr. B. F. P. Johnston, of Rosebush, May 3, 1940. Dr. Johnston had the longest record of continuous service of any of the practicing physicians of Isabella County. Surviving are his wife, his wife's mother, Mrs. Cephsa Mosher, 92, two brothers, Thellat, of Rosebush, and Francis, of Washington State; two sisters, Mrs. G. F. Bayless, of Rosebush and Mrs. James Daly, of Flint. Dr. Johnston had been a loyal supporter of the Methodist church at Rosebush and sang for many years in its choir. He was a typical "family doctor," who dispensed not only medicines but wise counsel and healing for both body and mind. Through storm and shine during 45 years he gave his sincere best. In loving tribute to this doctor and friend the community, regardless of class or creed, turned out at the funeral to fill the house and yard as a token of love and respect. For he was a loving husband, a faithful doctor, a loyal friend, and a great heart. Services were in charge of Rev. L. M. Whitney, of Kalamazoo, his friend and one time pastor. The prayer was offered by Rev. Mr. Thompson, minister of the Rosebush Presbyterian church, and the Scripture was read by Rev. Mrs. Garschow, pastor of the Rosebush Methodist church. Burial was in the family lot at Riverside cemetery, Mt. Pleasant.

College Students Opposed U. S. Involvement

STUDENTS on American college campuses are generally opposed to the involvement of this country in the European war, in the opinion of clergymen and educators of the Protestant, Catholic and Jewish faiths, who attended a conference held at New Haven, Conn., under the auspices of the College Department of the National Conference of Christians and Jews.

The conferees also agreed that students are carefully watching the activities of religious leaders in the present crisis to see what course they and recognized religious bodies will take.

The rich have just as many heart-breaks as the poor folks but they are of a different kind.

THE MILLINGTON CHURCH will serve meals for tourists every Saturday from 10 to 6. Roast meats, fruits and vegetables in season, home baked breads and pies, tea, coffee, milk, pure well water. All you can eat for 50 cents. Rest rooms. Located 60 miles north of Pontiac on M15.

ANCHOR HARBOR BARBECUE, North Jefferson Rd. between Selfridge Field and New Baltimore, invites the Advocate readers for breakfasts, lunches, or dinners. Famous for pancakes and home made pie. Open from 7 a. m. to 9 p. m. Mr. and Mrs. M. S. Walker, Props.

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A Clark Home Fable

E. H. Mudge

NOW it came to pass in the days when F. D. R. did reign in Washington, two years after the great hullabaloo, that there dwelt in the Clark Memorial Home for Aged People a man whose name was Ephraim Scruggs. The same was a just man, a veteran of many winters and a survivor of much trouble. And it was so that because he had found in the Home a haven of rest, and a freedom from many things that had vexed his soul, he loved the Home as he loved his own life, and spake many words of commendation as Providence vouchsafed him opportunity.

Decided to Travel

And when he had thus dwelt in the Home for many years he bethought him to journey to the place of his nativity, to view again the scenes precious to his memory since the days of his youth. For said he though I am an aged man as time is recorded in the calendar, yet am I in better flesh and with more strength of body and limb than when I first resorted to this place. For at that time many friends consoled with me, feeling assured that my earthly existence was near its close. And now behold, though my hair is like unto snow my strength is abundant, and I feel within me that I am fully able to journey to the place whence I came. For so hath the Lord dealt with me.

So on a morning when the sky was favorable he set forth on foot for he scorned to ride in the bus or a friendly automobile. For said he being blessed with a goodly pair of legs why should I not use them? And it came to pass that as he journeyed many friendly motorists hailed him and offered to transport him on his way, but he would not, for he esteemed greatly the privilege of walking.

The Kalamazulus Tribe

After three days came he to a city the inhabitants whereof were called Kalamazulus. And as he walked about the city the police eyed him curiously and demanded that he give an account of himself who he was. And he said, I am verily a native of the countryside not far distant. I pray you treat me not as a suspicious character. Then the officer said, Go thy way, for verily thou art not the man we are looking for. For he is an older man than thou being at least three score and ten.

Then as the evening drew on he entered a hotel, and as he wrote his name upon the register according to the custom in such cases, the clerk of the hotel said unto him, Art thou one of that Scruggs family that dwelt in the Gibson creek neighborhood? And he said, Verily my father was a pioneer in that section. Then said the clerk, I too came from that vicinity and often have I heard mention of Ephraim Scruggs, who left there many years ago to spend his remaining days in a retreat somewhere in the north country. But he was an aged man and decrepit when he left and could scarce be living until this day.

"Believe It or Not"

Then said the traveler, Believe it or not, I am verily that Ephraim Scruggs. For the place wherein I have abode these

many years is a good place, and those who dwell therein renew their youth and die not at three score and ten. Then the clerk treated him with much courtesy and assigned him to the best bed in the hotel.

The next day he took his pilgrimage from the city of the Kalamazulus and came into the Gibson creek neighborhood; and there was joy in his heart as he beheld the scenes of his youth and contemplated the old swimming hole, now a reservoir of mud. And he came to the house which his father had built many decades ago and which he himself had occupied. And there came forth to greet him an old man whose wrinkled face and broken-down aspect indicated that he had lived far beyond the period when men do usually succumb.

Memories

Then the pilgrim said, Dost thou know the history of this house? And the man answered, Yea, it was built and occupied by a family whose name was Scruggs, a goodly family and much respected. But the last member of that family departed hence in the days when the great Groesbeck did reign in Michigan, and verily his tribe is believed to be extinct.

Then said the pilgrim, Knewest thou that man, and dost remember his Christian name? And he replied, Of a truth his name remaineth clear in my brain. He was Ephraim Scruggs. Then said Scruggs, I am that Ephraim Scruggs. Then the man marvelled greatly and was astonished for the space of ten minutes. And he said, Except thou canst show an identification card I will not believe it; for truly he was an aged man and broken and could not have survived thus long. Besides thou art a younger man than I while Ephraim Scruggs was much older.

Then Scruggs regarded him curiously and asked of him, How old art thou? And he said, I am this day three score and ten years of age and if Mr. Scruggs be living he must be well toward a hundred. But thou art not older than I, else mine eyes deceive me.

What Is the Secret?

Then Scruggs declared unto him, At this time last month celebrated I my ninetieth birthday. Then the man's spirit was stirred within him for he thought not but that his visitor was minded to make a monkey of him. And he demanded that he tell by what secret art he had renewed his youth, or what miracle had been wrought in his behalf. Then when he was quieted his visitor declared unto him,

Truly I know neither secret art nor miracle for of such have there been none. But the place wherein I dwell, which is called the Clark Memorial Home, in the city of Grand Rapids, is a place from which worry is expelled, and the hundred old people gathered there liken it not to a concentration camp but to a haven of rest. For the managers thereof are Christian people, who delight in promoting comfort and happiness and freedom from care among the old people who have resorted thither. And thou knowest, I am

sure, that worry and insecurity are the things that hasten death. But in this Home there is no rule but the Golden Rule, and many who have come hither to spend their declining years have prolonged their days, even well into the nineties; yea, and I myself am contemplating the possibility of rounding out a hundred years.

Then the man did entertain him as his guest and he reposed in the room which had been his in the long ago. And he beheld the shade trees he himself had planted, and the initials he had cut in the bark of an ancient beech. And as he was about to depart hence on his return journey his host said unto him, Might not I eventually find rest in that wonderful place of which thou hast told me? And he replied, Quite possibly so. I will speak concerning thee to our Superintendent, for I perceive that thou art a worthy man and deserving.

Then he set forth on his journey, and the many miles seemed short unto him, because the spirit of the Clark Home was in his heart—the spirit of service and good will to all.

Atheists Banned from Public Office

ALL persons who shall deny the being of Almighty God shall be disqualified to hold public office" in North Carolina, according to an advisory opinion just handed down by the state's attorney-general, Harry McMullan.

The opinion was handed down in response to a request from out of the state as to whether atheists would be allowed to hold office in the state.

Radiant Living

SOME people account for the beautiful colors often seen in the wood fire's glow by the theory that the burning log gives out the tints it has absorbed as a living tree—the blue of the sky, the silver of the stars, the gold of sunshine, dawn's violet and rose, sunset's flame, moonlight's pearl.

There is a bit of fine sentiment in the fancy that the tree takes in these glories only to give them out again. It receives to give. That is the law of nature. Nature arrays the woods in gorgeous autumn tints, but the trees must drop their gay leaves to protect the plants at their feet from winter's cold and to enrich the soil.

This is likewise the law of the spiritual and moral world. Blessings are received to be passed on. Many of us cannot open a fat purse and give out the coin of the realm to our friends and neighbors, but we may as truly help them by living radiant lives—lives that glow with the blue of truth, the gold of real worth, the silver of sterling friendship, the rose of optimism and cheer, the pearl of purity, the violet of modesty and the flame of earnest purpose.

Education is a process of discovering the values of life.

Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. —Henry Ward Beecher.

Only have enough of little virtues and common fidelities and you need not mourn because you are neither a hero nor a saint. —Henry Ward Beecher.

Speaking of Books

Eugene Allen

Again the River

Stella E. Morgan

THIS is a flood story set in West Virginia. Jasper Morton is the central figure—a fiercely determined man with a highly religious complex. He builds three houses in defiance of the rugged river that runs through his farm and he fights the stream until the end.

His family consists of a rather meek wife, several daughters and his son Forest, who, he hopes, will succeed to the ownership and management of the estate. The members of the family differ much from one another in temperament and Mrs. Morgan is able to draw some startling conclusions from this fact.

The community is composed of middle-class Americans who have kindred likes and dislikes. They struggle along together in the manner characteristic of such people a generation ago. Jasper is regarded as an original but is well liked by his neighbors who admire his courage and wonder at his consuming religious experiences.

The floodings of the river are told dramatically. Anyone who has seen such streams as the Ohio and Mississippi in spate will recognize the art and skill of the author. There are few things more terrible and commanding than a great river on a rampage. It laughs at man. It tosses him and his possessions like jackstraws. It can be subdued but often at the cost of much life and money. Jasper's indomitable spirit grapples with the stream—the end is breath-taking.

Mrs. Morgan adroitly introduces some subsidiary characters, such as Tillie, a practical woman with so little sentiment that she is funny, and Tim, a derelict who happens to come to the farm and who proves to be a find. The characters afford the humor that is vital as contrast in such a tragic story.

Of course, there is a love plot, Forest and Joy Clayton, the mayor's daughter, are enamored of each other. She hates the idea of becoming a farmer's wife, however while Forest halts between two opinions. He struggles long before he can decide to learn to be a merchant with wealth in prospect or to remain on the farm. The conflict of ideas separates the lovers time and again. But at last it is settled with satisfaction to both Forest and Joy.

This book is a fine study in human nature. And this study is the main thing after all. The skill with which Mrs. Morgan weaves the story is much beyond the ordinary. We have many volumes of fiction which are least strong in character-building. Such books leave the thoughtful reader with a certain sense of futility and distaste. Not so in "Again the River." It is balanced well and the story is fascinating. It is not history, but it is individual life worn down to the quick.

"Again the River," Whittlesay House, N. Y. 1940, \$1.75.

Laboratory School

(Continued from Page 10.)

ing technique was explained and many suggestions for teaching material and aids were thoroughly investigated. The model class combined three classes and substitutes relieved other teachers who wished to attend. Teachers from the Berkley church and St. John's Methodist of Royal Oak participated in this school and found it very helpful. Many new ideas grew out of the combined effort.

In April, the Intermediate teachers enjoyed a week-end conference with Mrs. Frank N. Miner of the Walled Lake church. This too brought a valuable Laboratory School experience. The program began at 3:00 p. m., on Saturday, April 4, when Mrs. Miner discussed "How to Teach Creatively." Following this a pot-luck supper was served and at 7:00 o'clock the discussion continued around the supper table on "How to Build a Worship Program."

On Sunday morning Mrs. Miner conducted the worship service in the department and then taught the new graded work to a group of eighth grade boys while all the teachers in the department marveled at the responsiveness of the boys to Mrs. Miner's splendid lesson. As soon as the boys had been dismissed the group resolved itself into an "Evaluation Period." This hour was of all the most valuable pointing out why certain methods should be followed, how to meet unexpected situations, and how to judge the success of one's teaching.

These experiences in the Laboratory Method convinced our staff that the scientific approach to the Church School Educational Program is most vitalizing and the superintendent is seeking to continue these approaches in the same and other departments in the coming year.

To make this type of Training Program effective the best talent in the Conference needs to be available to schools who desire a similar experience and who cannot afford to pay for the services of such outstanding leaders—Marshall A. Wheatley.

Successful Year at Bear Lake

THE past year has been one of spiritual advance on the Bear Lake charge. This has been expressed in a special evangelistic campaign which was carried on in the Pleasanton church in December under the leadership of Mrs. Mary Showeman and Miss Ilene Wingard. From this campaign, valuable results were realized. But the fine loyalty of our people and the increased attendance of men and young folks also register worth while spiritual values. The latter group which is the same group as the Epworth League, leads in the music and forms a considerable part of the congregation. We can feel that they are growing in wisdom, and in stature, and in religious capacity.

Both the support of finances and the benevolent askings have been fully cared for, besides contributions to other objects, as Finnish relief, the Red Cross, War relief, and the support of a missionary, Miss Winona Hinds, who is well known in this community, and is now working in India. We feel deeply thankful to God for having stationed us with such a loyal people.

In the interest of the many who need such help this charge operates a Used Clothing service through which people who have great needs and small pocket-books are enabled at a trifling cost to obtain clothes, suits, shoes, and other garments. It is a unique religious service.

We are trying to gear into new features of our church organization and hope in the coming year to realize a little more of the ultimate objectives.

Finally, we invite Methodists who are looking for a good place to spend a few days or weeks vacation, to come to this beauty spot and drink in the health and quiet of our climate and lake.—B. F. Wade

West Vienna Church Restored

THE West Vienna church on the Wilson road in Vienna township is one of the country churches which has made a comeback. While a number of other churches have closed their doors, this church is making a splendid contribution to the community life of Vienna folks. One of the reasons given for the success of the church is that many new families have purchased small farms in the community and desire a permanent church home nearby.

The site on which the West Vienna church stands was deeded to the first Methodist Episcopal conference of West Vienna by Mr. and Mrs. Chauncey Stevens, in 1882. The church was built the following year. Two other Methodist churches, erected within a radius of three square miles, have been razed.

Establishing of the church was the outgrowth of revival meetings held in the West Vienna school and conducted by Rev. David Eagan, assisting the resident pastor, Rev. James Halady. The first building committee was composed of M. F. Dunn, William Tucker, William Heath, E. Eagan, W. G. Goodrich, Chauncey Stevens, G. Eagan, J. Wetherald and Sanford Hunt.

Other names recalled in connection with the early history of the church include Field, Pound and Eaton.

The church has been redecorated and rewired for electric lights. The average attendance at the Sunday afternoon services is 100. The church has a junior and senior choir, directed by Mrs. Cecil Gibbeyou, and Mrs. Luella Scott is pianist. An active Men's club has been organized and meets the last Sunday of each month. Membership in the Ladies' Aid Society is increasing rapidly.

Trustees and stewards of the church include Mr. and Mrs. Manley Newman, Major Bovee, Rupert Horten, Mr. and Mrs. Raymond Eddy, Mr. and Mrs. Wilson Kilbourne, Fred Neely, Frank O'Neil, Walter Franklin, Carl Ives, Mrs. Russell Hewitt, Horace Borth, Mrs. Mervyl Scott, Mrs. Ada Mahoney, Mrs. Dan Durham, Mrs. Clarence Eagan and Mr. and Mrs. Earl Montague.

The first superintendent of the Sunday School was Fred Foote. The office is now filled by Howard Field. Walter Franklin is president of the Men's Club.

Organizations and individuals assisted in the success of the church, including the Vienna Garden Club, which assisted in the improvement of the grounds and Mrs. Dan Laury, a resident of the West Vienna community. —Flint Journal

Sunday School Lesson

(Continued from Page 15.)

gourd, so that it wilted. And when the sun arose, God ordered a burning East Wind," (O those burning winds from across the hot sands) "and the sun smote down upon Jonah's head so that he fainted, and asked that he might die, and said, 'I am better off dead than alive.'" Do you see the selfish, petulant, sulky prophet? "Then God said to Jonah, 'Are you so very angry over the gourd?' " (Can you hear the reproach and sorrow in God's voice as he tries again by his question to call Jonah's attention to the fact he was angry over his own discomfort—over a wild cucumber and not over the people of a great city?)

And he replied, "I am angry enough to die." Then we are given one of the most sublime utterances in the Old Testament and one of the most intimate pictures of the character of our great God. We have nothing like it in the Old Testament. Then the Lord said, "You have had pity on the gourd, for which you did not toil, nor did you raise it, which grew in a night, and perished in a night? And should not I, indeed, have pity on Nineveh that great city, in which are more than a hundred and twenty thousand infants, that cannot distinguish between their right hand and their left, and many cattle?"

Have we ever thought of God as wanting to spare a pagan city because of his love for the babies? What must be his suffering now over the nations of this world? What do you think that God would do for the sake of the babies—and even of the cattle? Had you ever before thought of God as loving so much? We have no such picture of His care for personality until we see Him taking the babies in his arms and rebuking the disciples who would have prevented the mothers from bringing them, and His uttering the scathing, "it were better for him that a millstone were hanged about his neck and he were cast into the midst of the sea than that he would cause one of these little ones to perish."

Jonah is the greatest missionary story in the Old Testament. Have you ever thought that missions was the hobby of a few old women as knitting or bridge is the hobby of some others, or as some men take to gardens or golf—that with missions one may take it or leave it? We learn, however, as we study these prophets that God's message is a missionary message that God is a missionary God. It we are to accept Him as the God of the individual that means the God of each individual. The God whose heart yearns over a pagan city is the God who cried "Oh Jerusalem, Jerusalem, how oft would I have gathered thee as a hen doth gather her chickens under her wing."

Jesus' Message Is Missionary

Jesus' teaching of God as Father, and of men as the children of God makes human personality sacred. Wherever it is, Germany, England, Japan, or China, as soon as men commence singing "I'm the child of the King" the level of life begins to rise. In cleanliness, education, health, social relationships. (2) America is the product of the missionary message. Our ancestors in England were on the level of present day tribes in interior Africa,

until Augustine brought them the missionary message from Rome.

(3) The missionary message is the dynamic of the church. When we cease to make the missionary message central, we no longer have a Christian church, we have only a social group.

(4) Jesus did not leave a church which must be perpetuated; he left a little missionary society to whom he said, "Go, tell." The members of the missionary group met together—that was the nucleus of the church.

(5) Missionary passion is the secret of religious awakening or revival, and a real revival always is climaxed by missionary activity. Remember the three disciples, Peter, James and John, wanted to enjoy their grand revival experience all by themselves but Jesus gave them a missionary task.

(6) There was never a time in the history of the world when the missionary passion was so imperative to save the church and to save the world. When the church has no program of help for a needy world, be sure the groups will accept my hand extended to help them, any program that promises hope. Recall the situation of a great prosperous palsied church, and the Moslem hordes that swept over North Africa and Asia Minor.

Conclusion

We have come to the conclusion of our lessons on the prophets. They have covered in Jewish history a period of over 400 years; Daniel is still 200 years later than our lessons. Have we followed the developing idea of God that has been portrayed through the prophets as they saw more and more clearly what God is like? Have we followed the developing idea of God's purpose in this world? Do we recognize the climax and fulfillment in Jesus Christ?

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United Christian Youth Movement

IN JUNE, 1934, there came together at Lake Geneva, Wisconsin, a group of young people and their leaders representing practically all the major Protestant denominational and interdenominational agencies concerned with youth work to discuss their common enterprise as Christians. Out of the unity in thought and purpose they found there, they developed an idea and a Statement of Conviction. The Statement concluded, "For us there is no alternative—we give ourselves, and invite others to join us—Christian youth building a new world", and on the foundation stone of that statement was established the idea, the United Christian Youth Movement.

What Is It?

Because of the breadth of conception behind the United Christian Youth Movement it is a bit difficult to specify exactly what it is. Nationally it may be defined as the cooperative program emphasis of Protestant Christianity around the idea, "Christian Youth Building a New World." It has national organizational manifestation through the Christian Youth Council of North America and the Committee on the United Christian Youth Movement, but the grandeur of the conception of the Movement is that it is far more than any organization. It represents rather an attitude and a consecration, so that any attempt by an affiliated national group or a local branch of such a group to follow through the implications of the slogan "Christian Youth Building a New World," is considered a part of the Movement. Two features characterize participation in the Movement—one, the desire and determination to build a Christian world, two, Christian action to attain that ideal. A local church group developing a Christian attitude toward war, a community group conducting a housing survey, a denominational group taking its stand on racial issues, a state group conducting an anti-gambling campaign, the National Intercollegiate Christian Council raising funds for the relief of Chinese students,—all these are part of the United Christian Youth Movement.

Not Another Organization

Thus the aim of the Movement is not to set up a new organization or to establish an all-inclusive program, it is rather to stimulate already existing groups to study and action to the end that the teachings of Jesus may be practiced in all areas of life. Nor is the Movement in conflict with denominational or other group programs, for by its cooperative adoption the Movement is an integral part of the programs of all participating groups, and the denominational program is or should be simply a manifestation of the United Christian Youth Movement.

Within the scope of the Movement ten problem areas have been set up not as being all-inclusive of the Movement, but offering ten sectors of modern life in which the problems to be faced by the Christian forces are particularly critical. These are Personal Religious Living, Facing the Liquor Issue, Helping Other Young People to be Christian, A Constructive Use of Leisure Time, Preparing

J. Carrell Morris

Chairman of the United Christian Youth Movement and President of the Christian Youth Council of North America

for Marriage and Home Life, Building a Warless World, Building a More Christian Economic Order, Breaking Down Racial and Cultural Barriers, Christian Patriotism, and Christian Youth in Missionary Action. Action pamphlets have been developed in these areas to provide a background for the activity of local

I Have a Rendezvous

I have a rendezvous with life!
In this near sordid street
I face the haggard mothers
Groveling for their babes, and greet
Discouragement and want that like a knife
Divide our world 'twixt pauper and elite

I have a rendezvous with life!
No quitter can compete.
'Tis only for the strong, this strife,
This race is only for the fleet
Who know the goal, will pay the price
And live with Him a selfless life!

I have a rendezvous with life!
When each new morning dawns
It's there awaiting me. Each tiny palm
Raised high in eager greeting is a psalm
Of life—and death—and love—and sacrifice . . .
I have a rendezvous with life—
—Fern Bank
Suggested by Allen Seeger's "Rendezvous With Death"

groups desiring to participate in the Movement and have been widely distributed during the past six years.

United conferences represent another method by which the Movement may function on a national scale. In the spring and fall of 1935 a great series of municipal and area conferences across the country attracted some fifteen or twenty thousand young people who thereby became an active nucleus for the spread of the aims of the Movement. In 1936 a national conference was held at Lakeside, Ohio with more than eight hundred delegates present representing forty-three states, the District of Columbia and Canada. This meeting proved a landmark, for out of its comradeship and deliberation came a report which has since been a standard for progressive social and religious thinking among all youth groups. It also led to the constitution of the Christian Youth Council of North America as the youth body representing the Movement nationally. This Council met at Columbus, Ohio, in 1938, to evaluate and lay plans for the continued progress of the Movement.

Besides holding these national meetings, the Committee on the United Christian Youth Movement served as the agency through which American delegates for the World Conference of Chris-

tian Youth at Amsterdam in 1939 were elected.

Special Activities

From time to time special activities have been sponsored by the Movement nationally for state and local action. For example, each year on Armistice Day cooperating groups are urged to hold peace meetings or demonstrations in their localities, and each spring a special emphasis on Personal Religious Living is proposed for the Lenten season. Another project was the cooperation of the United Christian Youth Movement in the Spanish Child Feeding Mission of the American Friends Service Committee, whereby sufficient funds were raised to enable Emily Parker to go to Spain as a representative of the Movement. The Far Eastern Student Service Fund has been another such project.

It is characteristic of the Movement that, although these emphases are proposed and developed by an inclusive national committee, the resulting action is entirely in the hands of the cooperating units to carry through as they see fit. The successful advance of the United Christian Youth Movement thus depends upon the cooperation of constituent units and particularly upon the enlistment of local groups, where ultimately action must take place, as participators in the Movement.

Local Group Affiliation

But how does a local group become a part when it builds its program to provide for study and action leading to the building of a more Christian world. This should start with a study of the problems which confront us, from which a selection of a few that apply most closely to your community or seem most critical to the group should be made for inclusion in your yearly program. Intensive study and preparation for action on these chosen themes should follow. Use of the Action pamphlets previously mentioned, which can be secured from the national publishing agency of your group, should be of great help in providing suggestions. Further timely materials should also be available through the regular publication services of your denomination or agency. Out of the study undertaken, there must come some action toward the more Christian world. This may take the form of individual educational, or group projects. Such projects may be the nationally sponsored ones of the Movement, ones promoted by your agency alone, or some developed by your group, but cooperation with the

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United Christian Youth Movement is not complete unless some constructive action results from your study.

The Only Way

There must also be cooperation with other Christian youth groups. A Christian world will not be built by any one agency working alone. Indeed with most projects it will be found that effective action can only be developed if all the Christian forces of the community become parts of the undertaking. Joining with other young people for such purposes, and the formation of community youth councils as functioning units of the United Christian Youth Movement, should be regarded as the normal outcome of participation in its aims. Such cooperative local action is felt to be so important that the Movement is planning to hold six regional conferences across the country this summer with a major purpose of training young people for this type of activity.

Building a new world is a daring and far-reaching aim. Each local group has a part it must play and a responsibility it must fill if that new world is to come into being. Yet, if each of us does his bit a united Christian Youth movement may carry the church forward to new heights and perhaps even mold a better civilization. "We shall not build a Christian world in a day, but we are called upon to lose ourselves in the great adventure. . . Divine resources flow through us and human fellowship sustains us as we give ourselves to the task."

Unselfishness

AN EFFECTIVE way to teach children virtues is by means of stories. Here is a sample to illustrate unselfishness.

"Robert E. Wilder, founder of the Student Volunteer Movement, was the son of a missionary who spent thirty years in India. When Wilder's father was dying, he called his sons and said, "In my college days I tied with a man named Foote for first honors in scholarship.

"When he learned of my plan to go to India, he said to me, 'Wilder you are a fool to bury yourself among the heathen. You can make a fortune at law.' I told him the selfish life was the buried life.

"After I reached India, I corresponded with him for a time and then his letters

Our Pastor Says . . .

We attempt to streamline everything except ourselves to keep up to date. We allow useless old customs to prevail. We continue to make crude remarks, selfishness sticks out constantly, ill-mannered behaviour is in evidence; jealousy, suspicion, hatred put the rough edges on conduct. Why not streamline your life by eliminating every thing that spoils the beauty, the attractiveness, the happiness of the soul!

ceased. On my return to America, I found he had amassed a fortune and married a beautiful girl. Through financial reverses he lost his money and he finally took his own life.

"For twenty years, your mother and I have been the only ones to hold up Christ among four millions."

Value of a Smile

SMILES help to lighten the darkest days. And it ought to be easier for Christians to smile than for other folks. Christ is living in every Christian, and Christ is "the light of the world." A genuine warm-hearted smile is one of the best ways by which Christians can let their "light so shine before men." Someone has written this inviting statement, "A smile costs nothing, but gives much, it enriches those who receive, without making poorer those who give. It takes only a moment, but the memory of it sometimes lasts forever. No one is so rich or mighty that he can get along without it; and no one is so poor but what he cannot be made rich by it. A smile creates happiness in the home, fosters goodwill in business, and is the symbol of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble. Yet it cannot be bought, borrowed, begged or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to smile. Give them one of yours, as no one needs a smile so much as he

who has no more to give."—Sunday School Times.

Qualifications of a Great Teacher

PROFESSOR LUTHER A. WEIGLE in his recent book, "Jesus and the Educational Method" says "The elemental qualifications of a great teacher are a capacity for fellowship, the ability to reveal to his fellows new horizons, deeper insights, and higher goods, and the power to stimulate them to see, to understand, to love and to do." Added to this and very fundamental is the character of the teacher in whom there is an irresistible moral force that unconsciously expresses itself in deeds as well as in words, in fact that often imparts vital truths even by silence. Jesus was such a teacher and His followers will teach with their human limitations as He taught.

Charity should begin at home but most of us don't stay at home long enough to begin.

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