

GROSE, BISHOP GEORGE R.

A. A. Foid
Board of Foreign Missions
Methodist Episcopal Church
150 Fifth Avenue, New York City.....

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New York City

REPORT OF THE BOARD OF FOREIGN MISSIONS

Bishop George A. Grose of Peking, China, well-known pastor and educator throughout India, will speak on "New Days in Old China" from radio station 612 (Winkler Furniture Co.) Nashville, Tuesday evening, June 8, at 7 p.m.

Bishop Grose has episcopal supervision over the missionary work of the Methodist Episcopal Church in the North China, the Honan, and the Szechwan, and the Chungking, East China Conferences. In this territory of 342,000 square miles there live ninety millions of Chinese people through whom the missionaries of the Methodist Episcopal Church are conducting churches, schools, hospitals, agricultural institutions, trade schools, and are training hundreds of young Chinese for service to their country in church and state. There are 35,000 Christians connected with the Methodist Episcopal Church in these three conferences.

Bishop Grose is a native of West Virginia. He was educated in Ohio Wesleyan University, is an Eastern Union Theological School graduate. He was ordained a minister of the Methodist Episcopal Church in 1890 and served as pastor in several churches in Ohio until 1912. He was elected to the episcopate of the North China, Honan, and Szechwan Conferences in 1912. He has spent the greater part of his life in China and is well known to the Chinese people. He is a member of the Board of Christian World Fellowship.

W. W. Reid
Board of Foreign Missions
Methodist Episcopal Church
150 Fifth avenue, New York City.....

BISHOP GEORGE RICHMOND GROSE

Bishop ~~George H.~~ Grose, ~~D.D., LL.D.~~ has episcopal supervision over the missionary work of the Methodist Episcopal Church in the North China; the Chengtu, West China; and the Chungking, West China Conferences. In this territory of 342,000 square miles there live 90 millions of Chinese people among whom 235 missionaries of the Methodist Episcopal Church are conducting churches, schools, hospitals, agricultural institutions, trade schools, and are training hundreds of young Chinese for places of leadership in church and state. There are 35,000 Christians connected with the Methodist Episcopal Church in these three conferences.

Bishop Grose ~~is~~ a native of West Virginia. He was educated in Ohio Wesleyan University, and in Boston University School of Theology. He was ordained a minister of the Methodist Episcopal Church in 1896 and served pastorates in Massachusetts and in Baltimore until 1912 when he was elected to the presidency of De Pauw University, Greencastle, Indiana. In 1924 he was elected to the episcopacy and assigned by the General Conference to service in China with residence in Peking.

Ms. A. 1. 1. 1.
28 Nov. 1929

Bishop Grose's Resignation

THE church will be grieved by the news that Bishop George R. Grose, resident bishop at Peking, China, has placed before the Board of Bishops his resignation as a general superintendent of the Methodist Episcopal Church, and has requested the board to send this resignation on to the General Conference of 1932. In taking this action, Bishop Grose is following the counsel of physicians, including two noted specialists, who inform him that his physical and nervous breakdown makes it impossible for him to carry the heavy duties of the episcopal office.

Bishop Grose's letter to the bishops is as follows:

To the Board of Bishops of the Methodist Episcopal Church—Dear Brethren: For more than nine months I have been under the care of physicians in China and America. An eminent specialist in Los Angeles states that I am, and for several years have been, suffering from "general and cerebral arteriosclerosis and other ills," unfitting me for official duties. He states that in his judgment I "should be relieved of all responsibility, and should be given opportunity for a long

period of rest and medical treatment." Specialists in China advised me that I could never safely return to China.

Under these circumstances, after careful consideration, Mrs. Grose and I have decided that it is wise for me to relinquish my official position. I therefore herewith offer my resignation as a general superintendent of the Methodist Episcopal Church, and ask that you state this to the church, and at the proper time to the General Conference.

With sincere affection for the church, and deep sorrow that the judgment of my physicians seems to Mrs. Grose and myself to make this step imperative. I am faithfully yours.
—George R. Grose.

The eminent specialist in California who has examined Bishop Grose, expresses the opinion that the ailment may be checked only by prolonged rest and by absolute relief from all sense of official responsibility, and that there is no likelihood that the bishop can again carry the onerous work of the episcopacy.

In harmony with Bishop Grose's request, the bishops have relieved him of official assignments, and are transmitting his resignation to the next General Conference.

out People

Edwards, sailed from Vancouver on the Canadian Pacific S. S. "Empress of Asia," November 23, to visit our mission stations in China, Japan, and Korea, and to attend the Central Conference for Eastern Asia in Nanking, China.

—The Rev. C. H. Fowler, evangelist, of Delaware, Ohio, recently closed a successful revival meeting at Ohio City, where several churches united in an evangelistic effort. Mr. Fowler is assisting the Rev. H. J. Thompson at Lorain, Ohio, in special services in Delaware Avenue Church.

—Dr. Frank Lee Roberts, pastor of Central Avenue Methodist Episcopal Church, Indianapolis, Ind., has been in our Methodist Hospital in that city for the past two weeks, suffering from a severe attack of appendicitis. An operation was performed, and recent reports state that he is slowly improving.

—Dr. Charles L. DeBow, pastor of First Methodist Episcopal Church, Cleveland, spoke at the Armistice Day service in the chapel of Baldwin-Wallace College. He declared the change of mind coming over the nations concerning war to be the most significant sociological, social and political phenomene-

sen, of the Zurich Area, preached the sermon. The Senate of Hamburg, the various medical and humanitarian associations of Hamburg sent representatives to convey the expressions of their appreciation. The new Bethany Deaconess Hospital, erected last year under the superintendency of Director Henry Ramke, is considered one of the most modern and best equipped hospitals in Germany. There are now nearly one thousand Methodist deaconesses in the Zurich Area, all of them being trained nurses.

—One missionary to the Mexican people employed in the sugar beet industry of north-eastern Colorado has twenty Sunday schools for Mexicans under his direction. The boys and girls of these Sunday schools are from a foreign land, but in reality they are as much Americans as were the Pilgrim fathers when they landed at Plymouth Rock in 1620. The Colorado of the future will be determined partly, at least, by the children of these immigrant laborers who, learning English in the public schools, will soon be much more at home in the United States than they can ever be in Mexico. From groups such as attend these schools may come pastors, mission-board secretaries, and bishops of the Methodist Episcopal Church.

—The Rev. Robert M. Hopkins, D.D., general secretary of the World's Sunday School Association representing the North American

derbilt because of the principle involved have indicated they would like to return.

Mr. Lawson declined the school's compromise offer, and announced he would stay in Boston.

Son Sponsors Father

What may be a Methodist "first" took place at the ordination service at Baltimore Annual Conference held in Westminster, Md. A son sponsored his father for elder's orders.

Ordained was the Rev. J. H. Searls, 70, sponsored by the Rev. Robert J. Searls of Franklin, Mich. and Detroit Conference.

Unveil Oxnam Portrait

Among the many honors heaped on retiring Bishop G. Bromley Oxnam of Washington, D.C. was the unveiling in June of his portrait at American University by President Hurst R. Anderson.

It took place during the Northeastern Jurisdictional Conference, in a re-dedica-

tionists are showing wide concern, said Dr. Harold Mohn of the Commission on Promotion and Cultivation. A "dozen or so annual conferences" sent special gifts in amounts of \$500 to \$1,500; and there was encouraging response to the June 26 appeal entitled Relief for Earthquake Disaster in Chile and other Pacific Areas.

Warren, Ohio's First Methodist Church has given more than \$500 in a loose offering without envelopes; and in North Carolina, a small church which had never given more than \$5 in any appeal sent \$55.

The 100 Church World Service relief committees functioning for two years in Chile were the first to come to the rescue, said the Rev. John H. Sinclair, a CWS co-ordinator and Presbyterian minister.

Stocks were going out from warehouses within 24 hours of the first quake, he said. A CWS committee sent 4.5 tons of clothing, food, and medicine to stricken Concepcion, and helped organ-

deaths

George W. Beck, member Ohio Conference, May 19.
 Leo H. Burch, member Detroit Conference, May 31.
 Thomas E. Coffey, member Erie Conference, May 30.
 Mrs. T. H. Dorsey, widow of member North Mississippi Conference, recently.
 J. Ed Egan, a district superintendent in South Georgia Conference, June 1.
 J. G. Ferguson, member South Carolina Conference, June 2.
 Mrs. George R. Gast, widow of late bishop of M.L. Church, May 30.
 J. H. Hallman, member North Alabama Conference, April 17.
 J. Ross Hicks, former president Wesley College, N. Dak., member New England Conference, June 1.
 Franklin C. Hummel, member Rock River Conference, May 26.
 Charles E. Johannaber, retired member California-Nevada Conference, May 28.
 Mrs. Herman L. Kestler, wife of pastor at Beacon, N.Y., June 8.
 Arthur W. Sandberg, member Michigan Conference, May 24.
 Cory Eliza Simpson, medical missionary to China 40 years from Detroit Conference, recently.
 Miss Mary L. Stolor, missionary and high school teacher in Chile 13 years, recently.
 Joseph O. L. Spricklin, retired member Detroit Conference, May 28.
 Mrs. Devi Thiller, widow of member South Carolina Conference, June 6.
 Edwin L. Tontz, retired member Illinois Conference, June 6.
 J. E. Yawn, retired member Mississippi Conference, May 23.
 J. J. Yountz, superintendent in Western North Carolina Conference, June 5.



Dr. Norris Wilson, center, Church World Service executive director, confers with Red Cross officials on Chilean relief. At right Robert Shea, IRC vice president, and at left, Robert Edson, director of disaster services. Dr. Wilson later left for Santiago.

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RESORTS

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ON THE PROGRAM. Dr. Chester A. Pennington of Hennepin Avenue Methodist Church, Minneapolis, will speak July 24 on CBS *Church of the Air* radio program. It is set for 9:30 A.M. Eastern Standard time, and the church's choir will be featured. TRAFCO is working with CBS on the broadcast.

Newly elected Bishop W. Ralph Ward, Jr., appeared July 3 on CBS-TV's *Lamp Unto My Feet*.

HAVE 15 SCHOOLS. There are 15 Methodist schools for approved supply pastors this summer, according to Dr. J. Richard Spann of the General Board of Education. Latest scheduled is at National Methodist Theological Seminary, Kansas City.

WANT MORE COPIES. A volume of the prayers offered in the last two Congresses by Chaplain Frederick Brown Harris, a Methodist, is so popular that 5,000 extra copies have been ordered. It includes his prayers at other special events in Washington; a departure from the tradition that only prayers offered in the Senate itself are published.

MORE CAMPERS THAN EVER. Total of 183,287 persons took part in the church's camp program in 1959, said Rene F. Pino of the Methodist Board of Education. It included 158,336 campers and 24,951 staff people.

PRAY THROUGH THE ICE. A chapel will be built in the new atom-proof city and military base the army is putting under the Greenland ice cap at Camp Century. A chaplain may be with 100 men there next winter.

CANNOT BE SURE. A U.S. team returning from Turkey on a search for Noah's ark said it found a ship-shaped formation near Mt. Ararat. It is 500 by 160 feet, with 20-foot walls, but no evidence was found that it is the ark.

Brashares of the Illinois Area will head the new Chicago Area.

In other action, the Jurisdiction voted unanimously to invite Methodist churches with Negro congregations to affiliate with it.

Bishops Plan Golden Years

If his health is good, a retiring bishop finds some conflict between the eagerly anticipated "gentleman of leisure" status and the desire to continue his service to the Church.

At least two of those retiring this year plan definite "retirement careers" in their fields of interest in the Church. Bishop Arthur J. Moore of Atlanta, world traveler, "ambassador of Methodism" and identified throughout his ministry with great crusades of evangelism, has a 16-month schedule set with the Arthur Moore Evangelistic Association, organized by Georgia laymen.

Alone one night in Africa while on a mission assignment, Bishop W. Earl Ledden of Syracuse, N.Y. was surprised with a cabled invitation to join the faculty of Wesley Theological Seminary. President Notman Trot assured him of a light teaching load, with time for study, research, and his long-time interest in church music. He has worked with NAFOMM for some time.

In running off the first reel of the retirement picture, Bishop A. Frank Smith of Houston sees himself resting comfortably in a boat, with a cover and chair "... no bank fishing for me." A second look showed him keeping a hand in church affairs through some of its great institutions in Texas, where he spent his entire ministry. He said he and his wife would "travel a bit."

At his summer home in Mystic, Conn., Bishop Frederick B. Newell of New York was rummaging an old chest as part of a hobby. A half-finished book, *Time and the City*, looks back on the Church's ministry to the many races

3 Bishops to Own Areas

In addition to electing five new bishops (see news story, p. 4, July 7), South Central Jurisdiction assigned three to the same areas they had been administering. Its sessions were held in San Antonio and concluded June 26.

Returning to the Dallas-Fort Worth Area is Bishop William C. Martin, the only active bishop elected before Unification. He was elected in 1938 by the former ME Church, South.

Bishop Eugene M. Frank, elected four years ago in New Orleans, was re-assigned to the Missouri Area, with headquarters in St. Louis; and Bishop W. Angie Smith goes back to Oklahoma City in the Oklahoma-New Mexico Area.

- A citation was given to Ray H. Nichols, a Vernon, Tex. newspaper publisher and long-time president of the General Board of Lay Activities.

- Dr. Paul D. Womeldorf of Oklahoma City was honored for his work as executive secretary of the jurisdiction.

- The jurisdiction voted in favor of holding its 1964 conference within bounds of the jurisdiction but left the matter open for final decision in light of possible further developments.

Demos Get NCC Proposal

The Democratic Party's platform committee was urged early this month by the National Council of Churches to pledge continued effort toward international disarmament and reconciliation of the U.S. with all other countries.

A 12-point proposal was presented by Bishop Gerald H. Kennedy of Los Angeles, NCC spokesman and president of the Methodist Council of Bishops.

It is based on formal policy statements, includes references to the International Court of Justice, international trade and aid policies, and higher priority to political, cultural, and economic relationships in foreign policy of the United States.

My First Trip on the Yangtze

BISHOP GEORGE R. GROSE

IT was about twenty years ago when Bishop James W. Bashford made his first trip to West China. Soon afterward he published a vivid description of the sights and incidents of the journey. The pain and horror of some of those first experiences entered into his very soul.

Twenty years have brought to China many significant changes. No other nation in modern times has made the progress in a century which China has made in two decades. The throne of the Manchu dynasty has fallen, and a republic, though unstable, has been established. A public school system has been organized enrolling five million Chinese youth. More than five hundred newspapers have come into existence in the last decade. Modern industries have been established by scores. There is a clamor for the introduction of science in the development of the natural resources of the country. The attitude of opposition to foreign influences which prevailed twenty years ago has changed to the utmost friendliness. The same thought currents which have prevailed in the West in philosophy, religion, and economics are now running strongly in China. The intellectual and emotional changes in China are kaleidoscopic. The prevailing mood of the country is not the same as it was when I was here three years ago.

And yet, notwithstanding these epoch-making changes, much of the life of the country, indeed most of it, is going on today as it has for a thousand years. When Bishop Bashford made his first trip up the Yangtze he traveled on a Chinese house-boat. I am plunging through the gorges on a modern steamship. But the junks are still on the river by the thousand, carrying their nondescript cargo of goods and human life. Palatial steamers now navigate the Yangtze for fifteen hundred miles from Shanghai to Chungking. The Yangtze is constantly changing its course, but it is the same majestic river rising in the heart of the Himalayas three thousand miles from the sea, and bearing the cargo of a vast interior empire into Shanghai, the second largest shipping port in the world. And this is a parable of the life of China.

At Hankow, five hundred miles up the river, we stopped for transshipping on the Middle Yangtze. With its neighboring city, Yuchang, across the river, this is a great industrial and commercial center. It is sometimes called the Pittsburgh of the East. For a mile or more along the Bund are seen fine commercial houses of the various foreign concessions—British, French, Russian, and Japanese. In the rear are huge factories and godowns—warehouses—where goods are stored for transshipment to all parts of the world. At low water the top of the river bank is more than a hundred yards from the water's edge. Here the traveler sees a most pathetic sight—a parable of pagan civilization. Goods brought from the interior, of every conceivable variety—raw hides, wood-oil with its many by-products, sugar, barrels of oil, furs, iron bars, coal, stone, cement—all carried on the backs of coolies up the long river bank and on to the mills and godowns. The procession of burden-bearers staggering along under loads of two hundred pounds or more a man, each chanting a kind of grunt-like chant, may be seen from seven in the morning until dark. They pick up a copper's worth of food displayed by vendors

on the way. For such a day of inhuman toil, these men, clad in rags or in the cheapest cotton cloth, receive twelve to thirteen cents. To be sure, they are the lowest type of coolie laborers. But as long as they are forced to live on the narrowest margin of economic existence they are doomed to this degradation. Greedy foreign commercialists, exploiting these poor human creatures, are themselves living in luxury in Shanghai or in Western cities. Typical of the attitude of some foreign business men in the Orient, one remarked recently: "I'm going to get all I can, as soon as I can, in any way I can, and then get out of China, while the getting is good." Is it any wonder that Orientals judge Western civilization, not alone by the schools and hospitals and churches founded by the missionaries, but also by the selfish indulgence and by the brutal industrialism of Western foreigners? Some business men in China shamelessly boast of profits of three hundred to one thousand per cent. on their investments. How long will the modern world



BISHOP GEORGE R. GROSE

suffer these outrages to be multiplied in the name of Western civilization?

After four days' sailing beyond Hankow we are at Ichang, the gateway to the Upper Yangtze. From the monotonous valley landscape of the last five hundred miles, within an hour from Ichang we enter a land of beauty and grandeur. The traveler is thrilled and awed by the majesty, the peril, and the ceaseless fascination of this wonderful river winding through mountain gorges with peaks of solid rock rising four thousand feet. A few hundred yards ahead the river is lost from sight and our boat seems to be driving straight into a frowning mountain of rock. A short turn in the river opens up a vista of fresh wonder. Deep ravines are cut through seemingly impenetrable rocks by a tributary stream affording a bewildering view of towering peaks and receding mountain ranges. Houses and little villages are nestling in coves and against the mountain-sides all along these vast, solitary stretches. The face of the mountain is scarred to the top with patches of cultivated ground, wherever there is any soil clinging to the rocks. Scattered evergreen trees fringe the tops of the mountain ranges. Many slopes are

covered with the most gorgeous foliage. With every shade of fern, yellow and all tints of red, they make a picture of indescribable beauty. The vast mountain piles of stone, corrugated, terraced, carved into triangles, cones, vast domes, towers, castles, and irregular shapes, present a kaleidoscopic panorama of rarest beauty and grandeur.

This scenic trip is not without other excitements. Even modern navigation has not removed the risks of river travel. The current is very swift. The vast body of water rushing through a narrow gorge leaps over great rocks in swirling rapids. In one of these rapids, with the water dashing over the decks, our boat was thirty-three minutes under full steam before her powerful engines could make headway against the current. At last she went over without heaving.

The Yangtze has human sights in painful contrast to these natural wonders. Chinese junks and house-boats of every variety are passing constantly, rowed by oarsmen and pulled by trackers. We met one fleet of three hundred junks carrying from fifty to one hundred twenty tons each. A strong bamboo rope is attached to the topmast of the junk, and trackers wind their way single file along a narrow path cut into the face of the rock one hundred to three hundred feet above the water's edge. These poor mortals, bare to the waist, pulling a boat up stream must often crawl over the stones on all fours. A misstep, and the tracker falls to instant death in the water below. In this trip of three hundred fifty miles from Ichang to Chungking, requiring from three to six weeks, he will receive in addition to his food one or two dollars.

Sunday morning at five o'clock our boat passed through Wind-Box Gorge—the grandest of all the gorges in the river—into the quiet calm of a tributary stream, where we anchored for the night. The raging torrent pressing through the narrow channel in the mountains of sheer stone, rising four thousand feet high on either side, was behind us and we were sailing into a peaceful haven with gently sloping green fields on the left, and on the right Kwei-fui with its brave wall winding up almost from the river bank to safeguard its citizens against the brigands. Across the river from the city a noble pagoda crowns a lofty mountain peak—a silent sentinel of the spiritual cravings of men in every age. We had no sooner anchored than the people like ants from a disturbed anthill began pouring out of their houses down the hillside, by every road and path, to a large open space three hundred yards or more from the water-front. Soon thousands had assembled. From the parapet above, the buglers sounded the solemn notice. It was a public execution. Three men to be beheaded were carried in front of a company of soldiers. Men, women, and children thronged the scene of this medieval spectacle—a parable of the moral helplessness of a pagan civilization. However humorous the crime the poor victims exhaled, the scene was utterly brutalizing. The sickening horror upon which I looked at a distance sank into my inmost soul. Sin never seemed so loathsomely horrible. When will China know the world's only Saviour from sin?

Early one morning I was called to get up quickly and to come on to the bridge. We were nearing a robber stronghold where ships are frequently fired on. Our boat had numerous bullet holes for interior decorations. In two and a half hours the foreign passengers aboard were behind the heavy armor plate of the bridge. The lookout sighted a band of fifty or more

here, along with the love and esteem of all with whom he came in contact. The members of other missions here in Peru feel his loss almost as keenly as we, for they, too, recognized the bigness of the man; his spirit and personality. All unite in saying he was 'one of the best men I ever saw,' while from a Roman Catholic come the words: 'One of the best religious workers I have ever known.'

—Mrs. Clifford S. Lovell of Watertown has announced the engagement of her daughter, Miss Edith Mary Davis, to Charles Andrew Kerr, son of Mr. and Mrs. John Robert Kerr, also of Watertown. Miss Davis, a former student at the Boston Museum of Fine Arts School, is now a member of the class of 1926 at Simmons College. Mr. Kerr, a Boston University '24 man, is with a large Boston printing concern, with his business in Providence.

—Dr. James L. McConaughy, the new president of Wesleyan University, will be formally installed on June 5, according to an announcement by Dr. David G. Downey, president of the board of trustees, as noted in the daily press.

—Cards are out announcing the engagement of Miss Marion Elizabeth Healy, daughter of Rev. Dr. Walter Healy, pastor of Baker Memorial Methodist Episcopal Church, Dorchester, and Mrs. Healy, to Elbridge Alden Minard, son of Mr. and Mrs. M. Elmer Minard, also of Dorchester. Miss Healy was graduated from Smith College in 1923 with Phi Beta Kappa honors and is now engaged in work along social service lines as director of instruction for a large rubber company. She is also president of the Boston Forewomen's Council. Mr. Minard, an alumnus of Brown University, is connected with a prominent Boston publishing house. No definite date has been set for the wedding.

—Mr. William Lincoln Palmer of Boston and Vineyard Haven will have the sympathy of friends in his recent bereavement occasioned by the death at St. Petersburg, Fla., Feb. 17, of his wife, Mrs. Frances Hunt Palmer, Mr. and Mrs. Palmer went South early in December. She had been in the best of health until stricken suddenly with an acute attack of appendicitis, which developed such complications that her abundant vitality coupled with the best of care and medical attention was not sufficient to combat it successfully. Mrs. Palmer was born in Sag Harbor, N. Y., the daughter of Dr. and Mrs. P. Roosevelt Johnson, now deceased. She fitted herself for trained nursing and had traveled extensively both in America and abroad. She was married to Mr. Palmer about three years ago. Besides her husband she leaves two brothers and four sisters. Funeral services were held at St. Petersburg.

A Half-Century of Service

WITH a record of fifty years as a minister of the Methodist Episcopal Church, Rev. George Edwin Sanderson of the New England Conference died at his home in Springfield on Friday of last week. His final illness, which was only of about ten days' duration, began with a cold, which resulted in ear complications causing blood poisoning.

Mr. Sanderson was born in Lunenburg, Oct. 8, 1845. From the grammar school in his native town, he went to Wilbraham Academy, from which he was graduated in 1871. He then entered Wesleyan University, where he was a member of the class

of 1875. The same year he was ordained to the Methodist ministry and admitted to the New England Conference. The pastorates which he served during his active years were: Ayer, 1875; Weston, '76, '77; Gloucester, Bay View, '78, '79; Florence, '80-'82; Rock Bottom, '83-'85; South Framingham, '86, '87; Conway, '88-'90; Hopkinton, '91-'93; East Pepperell, '94-'96; Worcester, Coral Street, '97-1900; Danvers, '01-'03; North Andover, '04-'07; Chicopee, '08-'10; Mittineague, '11-'19.

Although he took the retired relation five years ago, Mr. Sanderson, up until the time of his last illness, was a remarkably active man for his years. He was a good servant of Jesus Christ, a lovable spirit, and a minister of genuine ability and faithfulness.

In 1875 Mr. Sanderson was married to Miss Grace Peabody of Clinton, who died in 1900. Two children were born of this union, George P. Sanderson and Mrs. Grace Sanderson True, both deceased. In 1902 he was married to Miss Margaret Richmond of Danvers, who survives him. He



THE LATE REV. G. E. SANDERSON

also leaves four grandchildren, Grace Evelyn, Ruth Laura, Marion Margaret, and Elizabeth Florence True, all of Worcester.

Funeral services were held Monday morning in the Mittineague Methodist Episcopal Church, Rev. C. Oscar Ford, D. D., superintendent of the Springfield District, officiating, assisted by other members of the New England Conference. Interment was in Woodlawn Cemetery, Clinton.

A Legal Opinion

THAT a wave of indignation over the recent article in *The Chicago Tribune* which was treated editorially in last week's *Herald* under the caption "A Dozen Mistakes in Live Stacks" is beginning to sweep the Methodist Episcopal Church is evidenced from a number of letters received at this office during the past two weeks. We do not know, of course, what action Bishops Snelsen and Blake may conclude to take when they hear of the *Tribune's* dispatch from Riga. Possibly the pressure of Methodist opinion outraged over the injustice done the bishops may decide for them. We have submitted the article in question, however, to a prominent lawyer of New York City, who points out that *The New York Times* also printed the dispatch but omitted the most objectionable part. The same is true of

The Michigan Catholic, and *The Minneapolis Journal*, *The Detroit Free Press*, and possibly other papers in the *Tribune* syndicate. The attorney then says:

This article seems to make six charges against the two bishops: (1) advocacy of communism, (2) pro-Bolshevik activities, (3) promoting Methodist doctrines by the use of the "Living Church," (4) the fact that their recall has been urged by many influential church papers, (5) promiscuous meddling in European politics, and (6) violating provisions of the Discipline.

If the two gentlemen were not bishops or clergymen, the article would doubtless not be libelous. Our Superior Court held as follows:

"The articles of publication complained of are not libelous per se. 'Bolshevism' does not mean criminal anarchy. There is no inherent meaning of anarchy or treason to the Government of the United States in the use of the words 'Bolshevism,' 'Bolshevik,' and 'red' as alleged by innuendo in the complaint. The publication not being libelous per se, the complaint is insufficient in that it does not allege extrinsic facts or special damages." (Petrof v. Sun, N. Y. Law Journal, Aug. 18, 1923.)

These charges, however, have a different effect when made against men as bishops, referring to their activities as such. They probably are libelous as coming within the rule that "words touching a clergyman in his profession . . . directly tending to the prejudice or injury of any one in his profession . . . are actionable per se." Our Appellate Division in a case where a newspaper charged a clergyman with swearing, expressed the rule thus: "Whether an alleged defamatory article concerning a clergyman would have a tendency to deprive him of his office, or exhibit him as a person unfit to continue his calling is a question, where it arises upon a construction of the article itself, to be determined by the court upon the fair and ordinary meaning of the words used in the article;" . . . (71 Supp. 317, 320.)

It seems to me that these charges would probably be regarded as actionable under the above rule. Certainly if the church believed these things, the two bishops would be in for trouble. As I recall it, communism is contrary to one of the Articles of Religion, and if these charges involve violations of the Discipline, they certainly would tend to injure the bishop in his calling.

It would seem to be the part of wisdom if *The Chicago Tribune* should retract the charges made in the Riga dispatch.

BRIEFLETS

As a demonstration of the possibilities in the use of art and drama in forcefully presenting religious subjects, two Easter plays are to be given in the crypt of St. Paul's Cathedral, Boston, on the evening of March 10 by students of Boston University School of Religious Education and Social Service. The plays selected are "Whom Seek Ye?" by Louise Henry De Wolf of Bristol, R. I., and "This Day," by Esther Willard Bates of the school faculty.

Gasoline production in the United States for the year 1924 surpassed all previous records with a total of 8,959,680,220 gallons—1,403,736,077 more than the previous high mark of 1923. Imports dropped 21.20 per cent. under 1923. A new consumption record also was set—7,780,625,085 gallons—exceeding 1923 by more than 1,095,000,000 gallons.

As previously noted in the *Herald*, the New England Southern Conference, which was to have met in Trinity Church, New Bedford, will meet in Union Church, Fall River, instead. It was found that Trinity would not be ready to entertain the conference on account of delay in completion of the extensive remodeling of the church building. It was a great disappointment to the church to be obliged to forego the anticipated pleasure of being

(Continued on page 283)

March 4, 1925

ZION'S HERALD

who had just held up a Chinese junk. We thought our turn was next. When the bandits began to take their rifles from their backs our officers sprang to the deck and made ready to fire. The warning was sufficient. These brigand bands terrorize travel in parts of West China remote from military stations. For the most part they are discharged or unpaid soldiers who live by preying upon the community. While we are appalled by such outrages in a civilized country, it is sobering to remember that the loss of property and life from banditry in China in the past few years has been a small fraction of the loss by armed hold-ups in Christian America. But the lack of respect for law in China is far more serious than in America—and that is a terrible indictment. The deepening of the moral sense through instructive, honest enforcement of existing laws and the creation of right public sentiment through Christian teaching is the only cure for outlawry in China or in America.

In the heart of the bandit zone we sighted an imposing Buddhist temple on a high promontory. It was the rendezvous of the robbers. On shipboard is a native priest so filthy that he is utterly vile—a lazy, loathsome, human parasite. And yet still we hear the trite and superficial fling at the Christian missionary—"Why disturb pagan people in their faith? Their religion is good enough for them." It might be, if God had not made of one blood all nations that dwell on the earth, and if Christianity did not number by thousands in China noble Christian teachers and devout saints at whose feet the Western world may learn of Christ.

No one can travel these fifteen hundred miles up the Yangtze without thinking

disturbing thoughts. The vast stretches of fertile valley with luxuriant crops of grain and fruit fade from view. The roar of the river rapids is hushed. Even the grandeur of the everlasting hills grows dim to our sight. But the countless human toilers, straining under loads too heavy for beasts of burden to bear, pass before our sight in a never ending procession. The chant of the weary workers in a minor key, the music of gaiety cannot drown. The noisome smells of the city streets, the mutilated feet of the women everywhere, and the little children born to an inheritance of debasing poverty and wretchedness—these are the marks of a Christless land.

When will Christ claim the Yangtze as His dominion? So soon as He rules more completely the Hudson. Dr. Paul Hutchinson, managing editor of *The Christian Century*, said recently: "It is vastly harder to be a successful missionary today than it was when Robert Morrison went to China one hundred years ago. It is much more difficult to do efficient missionary work now than it was when Bashford went to China twenty years ago." Even so, it is more rewarding. The Christian worker in China is now in close grips with his real problem. The issue between the Christian faith and pagan culture and pagan religions is now clearly defined. I have no fear for Christianity. My fear is lest we may not interpret Jesus Christ with clearness of spiritual insight, with intellectual freshness, with warmth of sympathy, with breadth of vision, and always in the white light of our own pure living, and thereby slay the day of His coming to China in power. "Even so, Lord Jesus, come quickly."

trying to help me—for the sake of—
Brotherland."

When Malcolm Sparkes, conscientious objector, appeared before court-martial, his defense was made in the following words, quoted by Henry T. Hodgkin: "I stand here reverently to witness for the heroic Christianity of Jesus Christ; for the belief that the only way to overcome evil is to conquer it by indomitable love and unwearied service. By this I mean a love that never admits defeat; that goes on loving and serving regardless of risk, regardless of possible consequences, in literal interpretation of our Master's orders, 'Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you.'" And Henry T. Hodgkin adds in comment: "The crime of this man was absolute loyalty to the whole human family and to God the Father."

This, then, we can do about it. We can dare to live out the implications of the way of good-will in our homes, at school, in our business relationships, and in our international contacts. We can resolve to do our duty in trying to teach humanity a better way of life. And two things more there are that we can do about it by way of a constructive program. First, we can help revise the present cheap ideals of patriotism. A drawing, entitled "Teaching Patriotism," pictures an old man showing his grandchild a gun. Can we accept this as a worthy suggestion? Do patriots use only guns, or what shall we say of the patriotism of a broom as developed by a man like Colonel Wareing of New York City in his campaign for cleaner streets? A recent cartoon gives emphasis to the point in question. "Four Victims of Cheap Pa-

A civic hero, in the calm realm of laws,
Did that which suddenly drew a world's ap-
plause;

And one to the pest his little young body gave
That he a thousand thousand lives might save.
(Richard Watson Gilder.)

"Well, then, my brothers, I appeal to you by all the mercy of God to dedicate your bodies as a living sacrifice, consecrated and acceptable to God." The first century witnessed the coming of the Prince of Peace. Is the twentieth century to witness a great advance toward the realization of His way of peace and good-will? The price of such achievement is the resolute dedication of life energies. It is often more difficult to live for a cause than to die for it.

Los Angeles, Cal.

Newspaper Ethics

REV. EDWARD W. BLAKEMAN, D. D.

THE late Dr. John P. D. John's great lecture on "College Ethics" impressed upon us as students the absurd and unethical ethic of the campus. If his disembodied spirit chanced to be traversing his former lecture tours, it must surely be torn and bleeding from offenses of the press. If campus distortions have killed a few, our modern newspaper has slain its thousands. Now comes *The Chicago Tribune* under the signature of one Donald Day stating that "the living church of Russia . . . was supported by small contributions from thousands of Americans, who believed the statements of Bishops Nuelson and Blake that the living church would prove the salvation of Christianity in Russia through combining communist with Christian doctrines."

Photographs from this
file have not been
included but are
available upon request.
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