

**HENDERSON, THEODORE S.
BISHOP**

Theodore S. Henderson was born in Milburn, N. J., May 14, 1868. He was graduated from Wesleyan University in 1894 and from Drew in 1895. His degree of D.D. he received from Allegheny. While yet a student he was received into the New York East Conference, being appointed to Rockville Centre, L.I. He then served two years as assistant pastor of Janes Church, Brooklyn. His next pastorates were Flushing, L. I., and Simpson Church, Brooklyn. In the Spring of 1904 he was set apart by the New York East Conference to organize the evangelistic work of the Conference. The following year he was stationed at Stamford, Conn., and in the Spring of 1906 was taken out of that pastorate and made secretary of the General Conference Commission on Evangelism. He remained in this work until the General Conference of 1908. Since then he has served as pastor of the Hanson Place Church, Brooklyn. He was married in 1896 to Miss Dora Mooney, and they have one son who is twelve years old. His elevation to the episcopacy is a recognition by the church of what might be termed the "newer evangelism" - that evangelism that appeals to the intellect as it does to the emotions.

BISHOP HENDERSON

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Bishop Henderson stands for what might be termed the "newer evangelism" - the evangelism that appeals to the intellect as it does to the emotions.

At present, in addition to his Episcopal duties he is Executive Secretary of the War Work Council of the Methodist Episcopal Church, with headquarters at Washington, D. C.

Whatever Wherever Whenever

By Theodore S. Henderson

God Does Care

GOD'S will is often defeated in the realm of life-work service. The prayer, "Thy will be done," is uttered with the lips, but is not translated into life. Why is it that so many spiritually vital and efficient Christian young people have failed to discover the will of God for their life-work? We must force a definite answer to that question, or no progress is possible. Three common causes are here assigned for the practical defeat of God's will.

The first reason for failure is because there is no positive working belief that God actually *has*

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a definite first choice for the life-work of every disciple of Christ. In order to discover God's will for my life-work, it is essential to believe, with intense conviction, that God has a first choice for what I shall do with my life; where I shall invest it, and the particular form of Christian service in which I shall engage as the best expression of largest usefulness for Him. It does make a difference to God whether I am a farmer, or a doctor, or a teacher, or a lawyer, or a grocer, or a minister, or a social settlement worker, or a missionary, or a musician, or a carpenter, or anything else. *God does care.*

Second Choice?

A SECOND reason for failure is the lack of appreciation of the real tragedy of compelling God to put up with a second choice, when He should have the first choice. Nothing but the best will satisfy God. God's will is the will of love. God's will for me is thus the best will for me. To compel God to make a second choice for my life is to compel myself to live a second-best life. I can never be my best in character, I can never serve my best in my career unless I choose God's first choice for me. To defeat that first choice is life's saddest spiritual tragedy. God will never *compel* me to accept His first choice. He gives me the alternative; He places my spiritual effectiveness, as well as my spiritual destiny, in my own hands.

The third reason for failure is the lack of a practical working principle that will inevitably lead to the discovery of the will of God. To the sincere seeker after the will of God, the real difficulty is to find some working principle that will act as a sure guide to the discovery of God's first will for life-work. Such a working principle is furnished in the "Life Covenant."

Whatever, Wherever, Whenever

"I hereby freely and fully dedicate myself to Jesus Christ as a living sacrifice in service for others, wherever, whenever, and in whatever form of service will please Him.

"I will definitely seek the will of God for my life work, and covenant to do His will wherever it may lead me, and whatever may be the cost."

This leaves ample room for men and women to engage in all Christian activities, which the Christian church affords in every community, without necessarily entering some special form of Christian service as a life-work. Not every man is needed in the ministry; not every woman should be a missionary; not every man should be a Young Men's Christian Association secretary; nor should every woman be a deaconess or social service worker.

All Real Service is Costly

THERE is need among men for bankers, lawyers, merchants, teachers, physicians, farmers, mechanics, manufacturers, and every other form of the world's work; there is need among women for mothers, housewives, homemakers, dressmakers, milliners, tradeswomen, stenographers, secretaries, teachers of public and private schools, governesses, laundresses, and other needful forms of service. Nothing is needed more among laymen than to have, as a banker in New York or Chicago, the same consecration to the will of God, as that which controls the missionary who goes to Calcutta or Shanghai.

There is as much need of consecrated women to do the work of mothers, as there is need of consecrated women to care for the orphans of deceased mothers. There is as much need

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of high spirituality and Christian service on the part of women in circles of social prominence among the wealthy, as there is on the part of the slum worker who undertakes to redeem sunken and degraded womanhood by another type of costly and Christlike service. All this is said, not to excuse anyone from volunteering to God for any service which He may desire for us, but rather to emphasize that we are to place no limitation whatever on God's selection. *Whatever He selects for us must be selected by us*, if we are to fulfill His will in the world.

Consecration of Geography

THE most difficult problem in consecration, in the average young life, is the consecration of geography. "*Wherever*" is the test before which many fail. Just before me is a letter from a junior in one of our universities. For two consecutive years in student campaigns I watched him battle with a suppressed conviction. He writes me that he is now a student volunteer, and headed toward China.

I do not know *where* God's will may take you. It may keep you in your home town all your life. It may never lead you into conspicuous places of service. A brilliant college girl said to me one day: "It would be easy to go to China. I want to go. But I have a sick uncle, with a fatal and lingering disease. There is no one to care for him, and I am convinced that it is my duty to go back to the little country village where I was born and where he is and care for him while he lives." It was easier for her to go to China. It was harder to go into the small village, but it evidently was God's will. It was part of the "*wherever*."

On the other hand, "*wherever*" may take you

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to the Philippines or to India or to Africa. I only know you must say, "Where He leads me I will follow," if you are to count most for Christ. Can you say "*wherever*"? Do you halt on your geography? Will you say, "Anywhere for Him, and anywhere with Him"? It must be definitely understood that when you say "*wherever*", you may not have the slightest idea whither it will lead you.

Consecration of Time

THE word "*whenever*" leaves all the future with Him. It takes time to train an athlete; it takes time to develop a scholar; it takes time to make a business man; it takes time to grow a body; it takes time to grow a soul; it takes time to develop a Christian. It took the testings of time to develop a Christ whom God was sure would make an efficient Saviour. It takes time for God to test the moral, material and the spiritual stuff in you, out of which He hopes to make a creditable and approved servant of His will.

You cannot rely on momentary impulses nor emotional states; it takes time to crystallize them into character. If you cannot endure the temptations and preoccupation on a college campus, how do you ever expect to endure the same temptations in a crowded business career, or an over-filled calendar on the mission field? God knows *when* you are ready to endure hardness for Him. You are to be, to do, to go, to stay, to suffer, to serve "*whenever*" He chooses, and in "*whatever*" form of service He chooses.

Are you saying as you read these words, "Yes, I, too, would go if I believed God called me into special service. I am waiting for the call." I am convinced that many college students do not go into special Christian service as a life-work because they sincerely think they are not called.

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They are waiting for some audible voice to speak; for some overwhelming emotional upheaval to strike them; for some force to compel them to enter a certain field of service.

This simple illustration has helped many a college student in similar difficulty. Doubtless the call to Christian service in the New Testament most frequently studied, is the call of Paul to missionary service in Macedonia. For a long time I thought God called him in a most extraordinary way, and that students now could not hope to be called in that way. But when I analyzed the situation carefully, I found it was a natural situation, and that the call to Paul came in a normal way.

The Open Door

PAUL had given over his life absolutely into the hands of God for Him to make such disposal of it as seemed best to Him. There was a need of spiritual service to be rendered in Macedonia. Paul and his companions had been rendering service in Phrygia and Galatia and had determined to go into Bithynia. But when they came to journey into Bithynia the way was blocked. There was a closed door. Here follows the simple record: "And a vision appeared to Paul in the night; there was a man of Macedonia standing, beseeching him, and saying, 'Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.'" (Acts 16. 9-10).

The temptation is to over-emphasize the *vision* and forget the *Macedonian man* and what he said. In the last analysis we have a needy field; we have a man pleading for help; we have an

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open door of opportunity; we have a man dedicated to do the will of God, who has the ability to help meet the need. What is the result? Mark well the words, "Straightway we sought to go forth." There was no hesitancy; "*straightway*;" that is the word. There was no other call necessary than the call of the open door to meet a definite need; the man of Macedonia said, "Come and help us;" there was no abandonment of the reasoning process; they "concluded" on the basis of the evidence at hand; there was only one master motive; they wanted the Macedonian to know God's gospel.

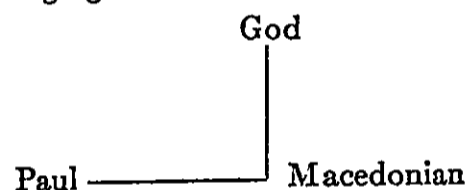
And this is the only call to service any devoted follower of Christ needs today. Here is a field of need; the door is open for you to help meet that need; you are providentially equipped to help meet it; your master motive is to impart the knowledge of Christ to those that do not yet know Him. There are students praying for the open door, when in truth they ought to be praying for a shut door. Not only is there a door open to service; the whole side of the world has been taken out. It is all opening, and that is why many do not see it. *THEY DO NOT SEE THE DOOR BECAUSE OF THE SIZE OF THE OPENING.*

Neither Indifferent—Nor Asleep

IF there be a definite need of service anywhere, and you dare look squarely at that need, then, after looking at your ability to help meet that need, you must also look into the face of God and ask Him to close the door against you if He does not need you there. He will close the door if you are not needed. God is fair. God is not indifferent. God is not asleep. He will lead, and not deceive. One day I was talking to a college student who was troubled about the call to service. After explaining the essence of

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the Macedonian call, I ventured to draw the following figure on the blackboard:



I explained that at the right angle stood the Macedonian man; he was calling to Paul on the horizontal line to come over and help. How was Paul to know it was God calling? God spoke to the Macedonian man on the perpendicular, creating in him the consciousness of a responsibility to seek help to meet the Macedonian need, and God spoke to Paul through the Macedonian on the perpendicular or via the hypotenuse. After which, with glowing heart, that student wrote me: "I have become a student volunteer on the right-angle triangle plan, and trust Him to close the door if He doesn't want me for this."

God will meet you on the same basis. Practically every call to service is the call of a spiritual need to be met somewhere, followed by a deep impression that "God will help me to meet that need."



JOINT CENTENARY
COMMITTEE
Methodist Episcopal Church
Methodist Episcopal Church, South
111 Fifth Avenue, New York

BISHOP'S WIDOW: Dies at 80

Cincinnati, O.—Mrs. Dora Mooney Henderson, widow of Bishop Theodore S. Henderson, died here on June 6, six days after her eightieth birthday.

Mrs. Henderson was born in Brooklyn, N. Y., and was married to the future bishop in 1896 while he was a pastor in Brooklyn. Later Bishop Henderson served the Detroit and Cincinnati Areas.

Funeral services in the Walnut Hills-Avondale church on June 9 were in charge of Bishop H. Lester Smith and Rev. C. F. Murphy, pastor.

Announcements

• A seminar on industrial and labor relations will be held at Cornell university, Ithaca, N. Y., on Aug. 12-14 under the joint auspices of the New York State Council of Churches and the Department of Social Education and Activity of the Baptist State convention.

• A workshop in human relations will be held July 6 through Aug. 13 at Rutgers university, New Brunswick, N. J. The workshop is sponsored by the university and the National Conference of Christians and Jews.

WEST * REVIVALISM IN AMERICAN
PROTESTANTISM * THE MULTIPLIC-
ITY OF DENOMINATIONS * THE
AMERICAN NEGRO AND HIS RELIGION
* ROMAN CATHOLICISM IN THE
UNITED STATES * ACTIVISM IN THE
AMERICAN TRADITION.

\$1.50

THE AUTHOR

• WILLIAM WARREN SWEET, profes-
sor of the history of American Chris-
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since 1927, is perhaps our best-
known contemporary writer in the
field of American church history. His
four-volume work, *Religion on the
American Frontier*, is a standard ref-
erence source throughout the world.

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**THE METHODIST
PUBLISHING HOUSE**

Henderson.

680

Pain's Herald
May 29, 1912.

BIOGRAPHICAL SKETCHES OF NEW BISHOPS

Bishop Henderson

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Bishop Theodore S. Henderson

Dr. T. S. Henderson is a young man about forty four years of age. He has, however, lived much, and served in a variety of forms of work, always along the line of evangelism. To his own surprise, and the surprise of many others — that it came so soon — the General Conference elected him a bishop. He will make good. Nobody doubts it. His busy life is devoted to God and to righteousness and to evangelism. On Thursday evening, June 20, 1912, in his old church, Hanson Place, Brooklyn, a recognition service was held in his honor. Dr. J. M. Buckley presided. About 2,000 people were there. The program was too long; everything else was lovely. Rev. Dr. J. F. Carson, ex-Moderator of the Presbyterian Church, spoke for the borough churches. St. Clair McKelway, the famous editor of the *Brooklyn Eagle*, spoke for the city's interest in Bishop Henderson. Drs. Hannan and Kelley brought loving and appreciative words. Dr. Layton, district superintendent, prayed fervently for God's blessing on the new Bishop. Senator Travis spoke of Dr. Henderson as a kindly man. Mr. J. B. Summerfield, of Hanson Place Church, in a neat speech, presented Bishop Henderson with a purse of \$500 as a token of love from his people. The Italians presented the good Bishop with a bust of Dante. The final and grateful word was spoken by Dr. Henderson himself. So another memorable event in Hanson Place Church came to a close.

Biog. - Pain's Herald July 10-1912

¶ Bishop Theodore S. Henderson and Dr. B. M. Tipple, two members of the Methodist deputation who have been visiting Europe in the interests of the Centenary War Emergency and Reconstruction work, arrived in New York by steamer *Nieuw Amsterdam*, Sunday, March 9, after about ten weeks' absence from the United States. Through the courtesy of the French Government they were accorded the rare opportunity of visiting devastated areas along the French front from Belgium to Switzerland, and on to Strassburg and Metz across the Rhine. At Grenoble and Lyons, in the south of France, where there is an extensive Methodist work, the deputation spent some time. A native Methodist pastor in the French Savoy arranged his wedding so that Bishop Henderson might perform the ceremony. After a few days in Rome, where the King of Italy cordially received the members of the deputation, offering every opportunity for making the visit a profitable one, they proceeded to Naples, through the Austrian Tyrol, as far as Trent in the "redeemed lands," and across the Piave. Bishop Henderson and Dr. Tipple sailed from Plymouth February 28. They bring home a report of conditions of need and opportunity.

Drew Theological Seminary, \$131,515; Syracuse University, \$19,315; Wesleyan University, \$19,215; Dickinson College, \$11,900; New York Deaconess Home and Training School, \$18,715; St. Christopher's Home, \$18,750; Old People's Home, \$18,615; Five Points Mission, \$18,315; Drew Ladies' Seminary, \$6,000; Goucher College, Baltimore, \$9,900; Pennington Seminary, \$3,057; Jerry McAuley Mission, \$3,157.

— Rev. Gay Charles White has been transferred by Bishop Hughes from the Missouri Conference and stationed at Pine Street, Portland, Me. Mr. White has held successful pastorates in the Middle West and comes to Portland from Oakland Park Church of St. Joseph, Mo., where he has been for three years. He is a graduate of Missouri Wesleyan College, holds an M. A. from Boston University, and is also a graduate of Boston University School of Theology. Mr. White has written much for the church and secular press. He will begin his pastorate in Pine Street about the middle of June.

— Bishop Anderson will deliver the bac-

of Portland, left for the island of Maui to visit the great extinct crater of Haleakala. After seeing this wonder they will proceed to the island of Hawaii to see the active volcano of Kilauea.

¶ Rev. Robert J. Allen, pastor at Brooks, Ore., writes the following hopeful message: "Just a word or two from Brooks. This week has been a week of great rejoicing with us for we have been in the midst of a special effort under the efficient leadership of Rev. H. J. Ranton, our pastor at Marquam and Glad Tidings, and his wife. Bro. Ranton is all on fire for God, and the Holy Spirit is blessing his efforts amongst us. Several have been saved and a few reclaimed, and the Church in general edified. Several have made a stand for God by publicly professing His name and during next week we will see greater results, for deep conviction is resting on the people and we are praying that the Holy Spirit may lead them into the full light and liberty of the Gospel. There are a number of boys and young men that we are praying for, and we are looking to God to answer our prayers. Pray for us that the HOLY SPIRIT may have FULL CONTROL and, that God may receive glory and honor.

St. Andrew's are now without pastors but Methodist pulpits are not long vacant. In a short time the shepherdless flock will be cared for by their own pastors.

SOUTHERN CALIFORNIA LETTER

"OLIVER."

California in June

The Elgin on the desk points to 10.30 A. M. The "Giant of the Pacific" calendar on the wall shows the day to be Tuesday, and the month the rare month of June. An exquisite day has spread a gauze magic over the city. Through windows opening westward Ariels invisible come singing from the vast, but not distant ocean. Like the song of another Ariel, this music creeps upon the soul, allaying all base passions with its sweet air. Taking it all in all, month by month during the circle of the year, and through a cycle of years, Southern California has a most wonderful climate. These June days and nights belong to the realm of the "near-perfect." It is not a matter to be wondered at that the faces of an undiminishing host are turned toward this fair city, and all the country round. It is a safe guess that the three district superintendents sent by the Southern California Conference in its delegation have returned from Minneapolis with their fists full of applications from men who desire to pasture flocks in these abounding fields. Climate! Climate! Climate! Magic climate of Southern California, what destinies hang upon thee! What deeds are wrought in thy name! Thou hast "made a magic" and cast its *sommerjaden* upon "multitudes which no man can number!"

General Conference Echoes

... Monday mornings the Lo

"Teddy" — Strenuous Episcopacy, Twenty Years After

GEORGE W. OSMUN

A TRIBUTE
TO THE LATE
BISHOP
HENDERSON



From the time I first saw him in action as a pastor in an eastern conference, up to the last meeting I attended under his direction only a week before his sudden death in February of twenty-nine, he was always, on all occasions, a man of one purpose, the exponent of firm, faithful, consistent devotion to his life calling. He was always "at it, in season and out of season." He was the embodiment of the strenuous gospel.

THE STRENUOUS GOSPEL.

Theodore Henderson's life was a sermon. Its theme was, "Work, for the night is coming," and the text, "Whatever thy hands find to do, do it with thy might." The picture is still vivid of this man of forty, broad-shouldered, with rugged, athletic figure, brimming over with vigor, breezing into an annual conference session, carrying a portfolio stuffed with papers - most of them related to evangelism. The young minister of Hanson Place Church, Brooklyn, had definite plans and proposals to bring before his fellows. As pastor of a church which had been one of the largest and most influential in his denomination, but which was beginning to feel the drift to the suburbs, he was fighting to halt the inevitable disintegration of a downtown congregation.

On several occasions I dropped in at special meetings conducted by Pastor Henderson. They were mostly evangelistic in character. His devoted wife was at the piano: her full toned, mellow singing of "I Love to Tell the Story" lives in the memory. There followed a supper-session for personal workers, at which the pastor with friendly insistence and painstaking care outlined his program for reaching people in surrounding boardinghouses. The gist of it was: Each one win one.

Always resourceful in schemes and methods, if one plan

did not succeed, another seemed to spring into being overnight. The win one idea, which once took strong hold on the churches of the country, captured his own imagination to such an extent that it remained with him to the end. H. Clay Trumbull's "Individual Work for Individuals," going after and laying hold of folks one by one, he subscribed to without reserve. He was convinced of the persuasive power of the consecrated layman armed with Scripture truth. "Chapters of Blessing from the Book of Life" is the title of a booklet he prepared for Christian workers. It is chock-full of ingenious and inspirational studies of the great chapters of both Testaments.

Born in New Jersey with no silver spoon in his mouth, Theodore Henderson worked his way through Wesleyan and Drew, graduating from both with distinction. In all his succeeding pastorates in the New York Area, he left a record notable for industry and solid achievement, but it was his persistent emphasis upon evangelism which attracted the attention of the church at large and resulted in his election to the episcopacy in his early forties.

As a bishop, he expanded himself to the limit upon the projects of his office. Everywhere he seemed to unearth special causes requiring support, encouragement, and a boost. He was impatient with half-measures or anemic situations. Schools, colleges, hospitals, churches, and neglected fields must be raised to higher efficiency for the greatest possible service to youth and humanity. World War I found him deep in plans for the promotion of evangelism, but, with characteristic vigor, he responded to the call of the Methodist War Council and transferred his activities to Europe. There, with others, he labored to organize the churches for aggressive postwar reconstruction. The Orphan Home at Grenoble, the farm at Lyons, the Methodist schools in Rome, the memorial at Chateau-Thierry, must be saved from threatened disaster. Back home, he plunged into an intensive campaign to broaden the scope, and expand the resources of the boys' school on Monte Mario.

In his last field of service, he was conspicuous as a man of unceasing labors, ever seeking to stabilize and strengthen the institutions of Methodism. In face of superhuman difficulties he launched, and by sheer weight of personality and masterfulness of direction, carried through the raising of great sums of money for our hospitals at Toledo, Cleveland, and Columbus, besides lending a strong hand in the splendid drive for Christ Hospital, Cincinnati. He literally saved two of our Ohio colleges as institutions of first class importance, while the last outstanding public duty to absorb his heart and mind at the moment God called him was the formulation and execution of the program for the expansion of Ohio Wesleyan, and preparation of his address on "Methodism and the Higher Education" to be delivered at the inauguration of the new president.

ply that education is "godless" if religious education is not included in its schedule. It is not fair to assume that a child will become a mere "creature of the state" because he does not get religious training in public schools. This reasoning, if followed to its logical conclusion, leads one to believe that the church and the home are being deprived of religious liberty if the public schools do not take over their tasks of religious training. The decrease in church school attendance in Protestantism took place regardless of released time, and indeed before the program became widely established throughout the nation. The hard fact is that as churches have failed to attract people to their church schools, they have often used this released time gadget as a kind of last-ditch stand so that the compulsory status of public education would do the job religious educators have failed to do.

"RENDER UNTO CAESAR"

We believe that public education has an assigned function in a democratic society; we believe that religious educators have an assigned function in a democratic society. Because public education has a compulsory status in order to train people in the sciences and arts, we do not believe that religion should try to gain a cloak of compulsion to train people in spiritual levels. We believe that the sciences and arts can be taught in a compulsory atmosphere; we believe that religion can not be taught or caught in a compulsory atmosphere.

Last year's Supreme Court decision made it clear that public funds and public buildings could not be used for the teaching of religion. This is a sound decision and ought to gain our complete support. In Massachusetts the law allowing schools to dismiss children for religious instruction forbids the use of public funds or public buildings, and many local leaders believe that this is within the decision of the Supreme Court. The Jewish Community Council of Greater Boston, after long and careful consideration, finally voted last month to withdraw from the released time program. Many local Protestants are considering withdrawal because they believe that the spirit of the Supreme Court decision is violated in the present plan, even though the actual use of school property is not involved.

SECTARIAN DIVISIVENESS

Consider these two related incidents in the experience of Massachusetts' released time program: (1) A teacher in a public school sixth grade came upon the word "pagan," and realized that her pupils did not

know its meaning. She told the children it had something to do with religion and said that she was sure it was "something nobody wants to be." A child immediately volunteered that "pagan must mean Protestant." (2) In commenting on the foregoing incident the public school teacher and her colleagues agreed that prior to the introduction of the released time program for religious education, they did not have episodes like that. For the first time in that public school, (thanks to released time religious education,) there is no doubt whatsoever about what child is a Protestant, a Roman Catholic, or a Jew.

"By taking this step," said the Jewish Community Council in announcing its withdrawal from the released time program in Boston, "we believe that it will make a contribution toward the maintenance of our public school system as a great democratic institution free from the disadvantages and dangers of sectarian divisiveness." They also said, "We believe earnestly in religious instruction in its proper setting: the family altar, the synagogue and church; but not the public school."

Israel's First President

Last week when the new State of Israel elected its first president, it rightfully selected Dr. Chaim Weizmann. Dr. Weizmann, a brilliant chemist, was born in Motol, Russia, in 1874. His life story has been bound up with the sufferings of the Jews and throughout his entire life he has had the constant hope that his people could have a haven of refuge in Palestine. He has been the rock of the modern Zionist movement and regardless of either placidity or violence, he has been the constant and plodding leader of a faithful people, who longed to go to Palestine.

We believe that the establishment of a democratic commonwealth in Palestine will accomplish a great demonstration of freedom in the land which is so dear to our common Hebraic-Christian tradition. We have confidence in the leadership of the State of Israel and believe that it will give a better demonstration of democracy than is being shown by military occupation. President Weizmann takes up a task laid down by his forefathers nearly 2,000 years ago, and leads a little nation in a continued plan to make Israel a promised land, blossoming like a rose in the desert. He has the prayers of Christians, along with the prayers of the Jews of the world, that his administration may set a high standard of faith and devoted stewardship. God bless the State of Israel!

These are but suggestions of the numberless administrative details which engaged his attention. The oversight of a thousand churches, the problems of two-score superintendents, the broader work of state federation, the arousing of youth, the weekly exhortation to his constituency through the *Advocate*, the exacting duties of boards and commissions — world service, reform, evangelism, education — the holding of annual conferences, the conducting of summer schools, the incessant preaching and travelling hither and yon — it was consuming effort, a work truly apostolic.

THE FLAMING GOSPEL

Bishop Henderson's laboriousness had its roots in his evangelistic ardor. His was a flaming gospel. He refused to interpret evangelism narrowly, as mere emotional appeal or mourners' benches. The Divine Spirit, he insisted, may find expression in unexpected ways and at unlooked for seasons. He liked to point out that the great revival of fifty-seven was without professional evangelists, fervid pulpit oratory, or well-oiled machinery, but was marked by prayer groups, distribution of tracts, and personal appeals by laymen. At a ministerial retreat he described Finney's powerful appeal to the consciences of intellectuals, and related how Lyman Beecher warned him not to come to Boston, threatening to fight him all the way from the New York State border, and even in the streets of the Hub, but four years later was chairman of a reception committee to receive Finney with open arms. "You can't put any limitation," the bishop concluded, "upon the activity of the Holy Spirit."

He was one of the first to proclaim that evangelism must be adapted to the new age. Claptrap, and what he termed "a three-ring ecclesiastical circus," he believed to be outmoded. Every Christian must constitute himself a messenger of Christ, and effective use should be made of the inquirv room, after the manner of Moody and Drummond.

It was the passion, rather than the method, of evangelism which he conceived as the genius of Methodism. The Wesleys, though men of culture, had such regard for the souls of their fellows that they sought out miners, weavers, and artisans to whom the stiff clergy of the established church had ceased to minister. A deep-seated love for men and zeal for their salvation, something like Moody's "rage of souls," was the supreme note of Bishop Henderson's ministry. He put his whole personality into an earnest effort to make the Gospel of Christ the rule and hope of men's lives. His preaching was Biblical, personal, moral, vital, but fundamentally it was evangelical. Many of his public services closed with a plea to young and old to dedicate their lives to Christ. His closest friend was F. Watson Hannan, one of the church's most eminent pastor-evangelists, who became a theological professor but retained "the spiritual glow." The two were like brothers. It is significant that they slipped away within a few hours of one another.

THE HUMAN GOSPEL

There was also a very human quality in the bishop's gospel. From his earliest ministry he was deeply devoted to youth. In scores of colleges he made contact with young men and women and led them to give their lives to Christ and their fellows. It is no exaggeration to say that thousands of young people, in interviews and conversations with Theodore Henderson, found the inspiration for a nobler and more useful life.

In relation to his men he manifested the same warm, personal interest. While he never let up upon his insistence that they lead the churches in winning souls, they always found him brotherly, sympathetic, and approachable. A humble man in a very small charge related how the bishop, in his last busy weeks, found time to spend two or three days with the men in that rural section, putting up with their harder conditions, driving over miles of muddy roads, stopping only for a sandwich and a cup of coffee, opening his heart to them like an elder brother.

Of course what stands out in his later years was his intense interest in the neglected folks of the Kentucky mountains. None can estimate the immense good he wrought in that region of rough men, or the profound admiration and reverence with which they regarded him. It will endure as a monument to his broad, human, tender-hearted view of the church's mission, like His who looked with compassion upon the multitude harassed and torn like sheep without a shepherd. Those moving mountain stories he told, and the heroic, kindly purpose to heal, gospelize, educate, and rehabilitate those underprivileged people, mark him as a true servant of Jesus Christ.

Of his unselfishness, it is enough to note that his rare energy and versatility might have been devoted to self-aggrandizement, but was instead freely and wholly subordinated to his love for the Kingdom. A college president has told me of the unsparing effort the bishop made to raise a large endowment fund, a million dollars or so. At the close of the campaign the trustees offered anything in their power, a money gift of \$2000, an auto, but he steadfastly refused any material gift, insisting that every dollar go toward Christian education for Methodist youth. Finally, out of sheer gratitude, they assigned \$50,000 to establish a Bishop Henderson Chair of Philosophy.

A man of exceptional character, an unforgettable personality, dynamic, persistent, clear-headed, single-minded, he was an administrator of the affairs of the church with few equals, often summoned by his colleagues to unusual tasks because of their confidence in his wisdom, ability, and power of execution. His closing days were full of thoughts of the approaching Easter campaign. He desired almost with his last breath that his men and his churches should "carry on," and "being dead, he yet speaketh."

Have You Found
Out About It?



PERSONS

Aquila W. Chase, lifelong member and trustee of the Methodist church in Orange, Mass., died on Jan. 5th in his 90th year. Mr. Chase was one of the men who, in the early days of the Orange church, mortgaged his home to help pay for the building. Funeral services were held on Sunday, Jan. 9th at the Higgins Funeral Home in Orange, under the direction of his pastor, the Rev. Gordon C. Capen. Interment was in Spring Grove Cemetery in Florence, Mass.

A daughter, Vicki, was born on Feb. 12th to Dr. and Mrs. Harry R. Felger of New York City. Mrs. Felger is the former Rosemary Stoody, daughter of the Rev. Dr. Ralph Stoody, director of Methodist Information in New York City, and Mrs. Stoody.

The Rev. Liston Pope, professor of Social ethics at Yale and dean-elect of the Yale Divinity School, left Feb. 15th for a four month trip to study race relations and educational facilities in Central and Southern Africa. He is on sabbatical leave from Yale to make the trip, and will return early in July to assume his new duties as dean of the Divinity School.

Dr. Chester C. Marshall, director of Methodist Hospital, Brooklyn, N. Y., the denomination's first institution of healing, in reviewing ten years of progress to guests at a testimonial dinner to the retiring president, gave figures that explain the gray hairs of hospital executives. He stated that "while a patient could be cared for at a cost of \$5.67 per day in 1938, it now costs \$14.94 per day."

Mr. J. Arthur Rank, English Methodist, who in recent years has become a world figure in the film industry, has donated a library to Hua Chung University in Wuchang, China in memory of his father. British Methodism cooperates in its support. Mr. Rank, who controlled a large share of the empire's flour milling, and Mrs. Rank were much interested in foreign missions. Their son is treasurer of the home missionary society of the Methodist Church in Great Britain and when at home personally conducts a Sunday school on his estate. His interest in motion pictures began when he sought to improve the supply of suitable religious films.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period of the first half of March.

March 1 — The Rev. John B. Olds, First Methodist Church, Somerville.

March 2 — Dr. William G. Muelder, dean of Boston University School of Theology.

March 3 — Mr. David W. Moulton, major in the Salvation Army.

March 4 — The Rev. William H. Lewellen, Christian and Missionary Alliance, Brookline.

March 7 — Mr. William J. Kurth, president of Corporation of Morgan Memorial.

March 8 — The Rev. Henry E. Helms, Church of All Nations of Morgan Memorial.

March 9 — The Rev. Edson G. Waterhouse, St. John's Methodist Church, Watertown.

March 10 — Dr. Williams R. Leslie, Saint Mark's Methodist Church, Brookline.

March 11 — Dr. Azariah F. Reimer, Tremont Street Methodist Church, Boston.

mother and father, Mr. and Mrs. Fred Caulkins, said he believed the damage would run well over \$5,000. The loss is covered by insurance. The fire left the house unlivable and Mr. and Mrs. Bell are temporarily residing with Mrs. Morris Katz.

The monthly meeting of the Deaconess Aid Society of New England, Inc. will be held on Tuesday, March 1st at 2 p. m., at Copley Methodist Church, Boston. The devotional period will be led by the Rev. Sydney Adams, minister of Centenary Methodist Church, Auburndale, Mass.

New Staff Member

The Rev. W. Randolph Thornton, formerly of Bloomington, Indiana, has been elected to the staff of the Division of the Local Church, General Board of Education, it has been announced by Dr. John Q. Schisler, executive secretary of the division.

Mr. Thornton will be identified with the division's Department of Leadership Education. His chief responsibility will be in the area of the administration of Christian Workers' Schools on the local church, community, subdistrict, district and annual conference levels, according to the Rev. M. Earl Cunningham, director of the department. He began his work on Feb. 7th. His office is in the Methodist Building, 810 Broadway, Nashville 2, Tennessee.

For the past two years Mr. Thornton has been executive secretary of the Indiana Conference Board of Education, with headquarters at Bloomington. Prior to his going to Indiana, he served as pastor of the following churches: Parker Street, Lawrence, Mass.; St. Lukes, Lynn, Mass.; and First-Bow Mills, Concord, New Hampshire.

A native of New England, the new secretary holds the degrees of B. S., M. A., S. T. B. and S. T. M. from Boston University.

Mr. and Mrs. Thornton and their two daughters are residing at 2126 Blair Blvd., Nashville.

Israel's President



Dr. Chaim Weizmann was elected the first President of Israel on Feb. 17th. Dr. Weizmann, scientist-statesman who has worked for the Zionist cause all his adult life, served as provisional president of the first Israel government formed at Tel Aviv last May.

The Rev. Charles Melden, 95, a former member of the Maple Street Methodist Church, Lynn, Mass., died Feb. 10th in Oakland, Calif. He is survived by his wife and three children in Oakland, and nieces and nephews in New England. Born in Salem, Mass., July 18, 1853, he spent many years in Lynn while preparing for the ministry at Boston University. He held pastorates in Somerville, Brockton, Newton, and Providence. During a leave of absence from the ministry, he did work among Negro people in Atlanta, Ga., and New Orleans, La.

Fire resulting from a short circuit in the wiring in the attic caused heavy damage to the parsonage of the Methodist church in New London, Conn., on Feb. 6th. The minister, the Rev. Oliver W. Bell, who occupied the parsonage with Mrs. Bell and the latter's

John C. Wiles

John C. Wiles, 77, contractor and builder of Marion, Mass., and active churchman in the Marion Methodist Church, died on Feb. 18th and funeral services were held from his late residence on Wednesday, Feb. 16th.

A resident of Marion for the past thirty-eight years, Mr. Wiles was born in Wellfleet and lived there until a young man. On June 8, 1898, Mr. Wiles married Lucy Gallienne of Marion, and last June the couple celebrated their fiftieth wedding anniversary.

As an active member of the Marion Methodist Church, Mr. Wiles was one of the trustees and secretary-treasurer of the church school.

He is survived by his widow; a daughter, Marion E. Wiles of Great Neck, N. Y.; a son, Ernest, of Washington, D. C., and four grandchildren.

Photographs from this
file have not been
included but are
available upon request.
For more information
please contact
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