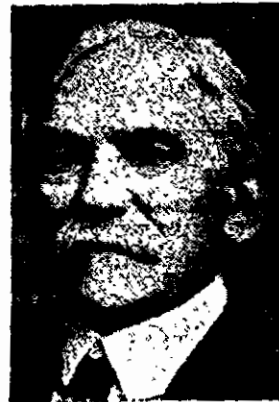


**ANDERSON, BISHOP WILLIAM**

C.R. 3244

# Personal

• Bishop William Franklin Anderson, retired, died July 22 at his summer home at Buzzards Bay, Mass. He was eighty-four years old. He was an alumnus of Ohio Wesleyan University, Drew Theological Seminary, and New York University. Honorary degrees were conferred on him by Connecticut Wesleyan, Ohio Wesleyan, Upper Iowa, Norwich, Ohio Northern, and Boston Universities. Ordained in 1887 he served the following pastorates: Mott Avenue, New York City; Saint James, Kingston, N. Y.; Washington Square, New York City; and Ossining, N. Y. As administrator he served as recording secretary and later as corresponding secretary of the Board of Education of the Methodist Episcopal Church. Elected to the episcopacy in 1908 he was resident bishop at Chattanooga, Tenn., 1908-12; Cincinnati, Ohio, 1912-24; and Boston, Mass., from 1924 until his retirement in 1932. As an educator he was acting president of Boston University during 1925-26; professor of history of religion, Carleton College, Northfield, Minn., 1932-34; editor, *The Christian Student*, 1904-08; trustee, Drew Theological Seminary, Meharry Medical College, and Boston University; president, Board of Education of the Methodist Episcopal Church, 1920-32; lecturer, Rollins College, Fla., 1935; faculty member, Tennessee Wesleyan (Junior) College, 1937; and professor, Florida Southern College, 1937-41. As an author he wrote *The Compulsion of Love*, *The Ever-Living Word*, and *Hammer and Sparks*; and edited *The Challenge of Today*. As a world churchman he visited missions in Africa and Europe, and made five trips abroad during the First World War. He was a delegate from the Methodist Episcopal Church to the English Wesleyan and Irish Conferences in 1918, and fraternal delegate from the Federal Council of Churches of Christ in America to L'Assemblee General du Protestantisme Francais, Lyon, France, in 1919. Bishop Anderson is survived by his wife, the former Jennie Lulah Ketcham, whom he married in 1887. His children are: Rev. William K. Anderson, educational director of the Commission on Ministerial Training; Mary A. Twachtman, Ruth T. Fox, Paul Charles Anderson (deceased), Lulah Virginia Dupre, Katherine Livingstone Merrill, and Margaret Ketcham Walker.



Bishop Anderson

• The degree of doctor of philosophy recently was conferred by Kennedy School of Missions, Hartford (Conn.) Seminary Foundation, on Rev. Ralph Edward Dodge, a missionary to Africa, and Rev. William Ferrell Pledger, a missionary to India. The degree of master of arts was conferred upon both Rev. and Mrs. Maurice Edwin Culver, missionaries-under-appointment to Africa. Mrs. Culver is the daughter of Rev. and Mrs. Marshall J. Murphree, missionaries to Africa.

# Christian

VOL. XVI. NO. 15.

## WORSHIP A. M.

The Lord preserveth all them that love Him;  
But all the wicked will He destroy.  
My mouth shall speak the praise of the Lord;  
And let all flesh bless His holy name forever and ever.

### PRAYER

(By Dr. Soper, Japan.)

### SCRIPTURE LESSON

(Read by Rev. A. G. Kynett.)

### HYMN 91

Guide me, O Thou Great Jehovah,  
Pilgrim through this barren land;  
I am weak, but Thou art mighty;  
Hold me with Thy powerful hand:  
Bread of Heaven,  
Feed me till I want no more.  
Bread of Heaven,  
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Open now the crystal fountain,  
When the healing waters flow;  
Let the fiery, cloudy pillar  
Lead me all my journey through;  
Strong Deliverer,  
Be Thou still my strength and shield.  
When I tread the verge of Jordan,  
Bid my anxious fears subside;  
Lead me through the swelling current,  
Lend me safe on Canaan's side,  
Songs of praises  
I will ever give to Thee.  
—WILLIAM WILLIAMS

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(By Rev. R. S. Haywood.)

J. Cooke, 305, H. C. Jennings, 281.  
Dr. Tipple moved that Bishop-elect Anderson be invited to a seat on the platform. J. A. Mulfinger made the same motion for Bishop-elect Nulson. Reserve delegates were seated in the place of the two men elected Bishops. The third ballot was ordered. Before the ballot was taken, however, Dr. Daniel DeBevoise moved that the

### BISHOP ANDERSON RETURNS FROM FRANCE.

Bishop Anderson, who has been in charge of our church work in France, Italy, Africa, Finland, Russia and Scandinavia has just returned from Europe, where he attended conferences at Grasse, France and in Constantine, North Africa. He was also fraternal delegate from America to the British Wesleyan Conference. On Memorial day he stood on a great pile of shells and delivered a notable address to American troops in Alsace. Leading French journals published his address in full together with illustrations of the bishop standing on the mass of big shells. The following is a brief report taken from an eastern paper of one of the bishop's addresses since his return:

"Everywhere that Bishop W. F. Anderson of Cincinnati traveled in France, England and Italy men seized him by the hand uttering this prayer of thankfulness, said the bishop Wednesday on his return home from an extended visit to the battle fronts in Europe. 'America's entrance into the war makes the defeat of kaiserism absolutely certain,' said Bishop Anderson. He wore the war service uniform of the Y. M. C. A. His little grandson, son of Dr. Eric Twachtman who has just arrived at the battle front which the bishop so recently left, climbed upon his knee and interrupted the interview long enough to receive an embrace.

"On all sides among the Allies one is impressed with the confident assurance of the ultimate defeat of Germany," said Dr. Anderson. "Germany

may collapse all of a sudden, and the war end within a year if the morale of her people breaks. It will break as soon as the German visions of conquest and victory disappear. It is possible, however, that the monstrous German military machine may hold the people enslaved to its will for four or five years more.

"M. Bouillon, vice president of the French Chamber of Deputies, president of its Committee on Foreign Affairs and France's representative on the Inter-Allied Conference, said this to me: 'We will fight north of Paris; we will fight in the streets of Paris; we will fight south of Paris; we will fight Germany anywhere until she is defeated.' And his statement correctly describes the general attitude of the people."

"The people of France and the other Allied nations have such an abhorrence of the kaiser and his military autocracy for starting this war, that I do not think they will make a peace unless the house of Hohenzollern is dethroned."

"America is in possession of Europe" said the bishop Wednesday. "And Woodrow Wilson is the most potential word in Europe."

Daily Christian Advocate  
May 22, 1908

### BISHOP-ELECT ANDERSON

Bishop-elect William Anderson, D. D., L. L. D., was born in Morgantown, Va., (now W. Va.) April 22, 1860. He is now, therefore, 48 years of age. His father's name was William, and he was born in County Tarone, North of Ireland. The Protestants are strong in that section, and the population is colored by the nearby Scotch people. The father came to America in the last century. He married an American girl. The mother of Bishop-elect Anderson was Elizabeth Coombs Anderson, who came from a Maryland family of English and German extraction. He, therefore, has the blood of three lands in his veins—Ireland, Germany and America. This is a fine combination, insuring a broad-gauge personality.

Dr. Anderson grew up on a farm, where he laid the basis for a strong body and a long life of usefulness. He secured his first training in the public schools of Morgantown, W. Va. He then entered and graduated from Ohio Wesleyan University with the degree of A. B., in 1884. He immediately, at the age of 24, entered Drew Theological Seminary, from which he graduated in 1887. He at once entered the New York Conference.

Bishop-elect Anderson is practically a contribution of the pastorate. He was first appointed to Mott Avenue Church, New York City. He started with eleven members, counting his own family, for he had just been married and his wife counted one. He remained there three years and left the church with 125 members. His next appointment was Kingston, N. Y. Here he had an unusual pastorate and remained the full time of five years then permitted by the Discipline. He built an \$80,000 church during this time. It is still one of the finest in the Hudson River Valley. The next appointment was Washington Square, New York City. He remained here four years. Sickness took away one child and laid two others low for a long time. The next appointment was Sing Sing, New York, now changed to Ossining. He had been a pastor for six years here when he was elected to succeed Bishop W. F.

McDowell, as secretary of the Board of Education, in 1904.

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When the healing waters flow,  
Let the fiery, cloudy pillar  
Lead me all my journey through;  
Strong Deliverer,  
Be Thou still my strength and shield

When I tread the verge of Jordan,  
Bid my anxious fears subside;  
Bear me through the swelling current,  
Lend me safe on Canaan's side:  
Songs of praises  
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The tellers retired to count the third ballot and the conference settled down for business until they could hear from the tellers. The Bishop had called attention to the mistakes made in the second ballot so that it might be guarded against in this vote.

J. B. Field introduced a motion thanking President Roosevelt for taking a part of his valuable time to greet us as his valued friends while on our recent excursion to the American University. He further stipulated that a finely-bound copy of the 1908 Discipline should be sent to the President as soon as it could be issued.

B. C. Conner objected to the long time the tellers were compelled to give to their work which deprived them of attendance on the General Conference session of committees. He moved that enough tellers be appointed so that no one need to serve twice. After a good deal of discussion and the suggestion of the secretary that such a plan would discommode and hinder the work of the conference the motion failed to carry.

Dr. Whitlock made a motion providing for the Saturday committees to meet on Friday afternoon of this week and said that two recent Saturday sessions had cut out those committees sitting upon those two days. He objected because the topography would need to have a change on Friday at that time. The regular session will begin at 5:30 P. M. on Thursday, June 11.

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THE NEW TASK.

It has now come clearly to the mind of the church that this hour is one of imperatives. The church has accepted its obligation for special war work. It has sent its force through the Y. M. C. A. and has willingly arranged to place capable men in Chaplaincy and Camp Pastor relationships.

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*Handwritten note:*  
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and the amendment retaining the identity of the Tract Society was carried by a large majority.

Dr. C. W. Baldwin then introduced a resolution amending the report so that Baltimore would be made the headquarters of the Sunday School Board instead of Chicago. He urged favorable consideration. He said: "Baltimore deserves consideration. It is the seat of the beginning of Methodism, and yet has never been made the center of anything. Chicago is issuing facts to back its claim for this office. It also wants the Board of Superannuates located there. Baltimore has rapidly grown from 200,000 a few years ago to 600,000 today.

This is the stronghold of the Methodist Protestant Church. It is the gateway to the South. It is a strategic place to work for the carrying out of organic union with all Methodist Churches."

Dr. F. E. Day, of Albion, Mich., secured the floor and said: "We are all in love with Baltimore, but because of that fact we must not lose sight of the strategic location which Chicago offers. Chicago is in the geographical center of the republic, and will soon be the center of population. We will from that point be able to reach the great growing country that so much needs our help."

Dr. John Hanley, of Vineland, N. J., next secured the floor and pleaded earnestly for Baltimore. He said: "At this Centennial General Conference we ought to do some memorable thing that will enable Methodism to radiate out from Baltimore. The Roman Catholic Church has made the center of its work Washington and Baltimore. Here is the op-

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S. VOL. XVI. NO. 15.

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After graduating at Drew Theological Seminary, Bishop-elect Anderson took post-graduate work at New York University. In 1902—18 years after graduation from college—he received the degree of Doctor of Divinity from Wesleyan University, at Middleton. In 1907 Ohio Wesleyan gave him the degree of LL. D.

He was made an honorary member of the Phi Beta Kappa, at Allegheny College, and is also a charter member of the chapter at Ohio Wesleyan.

Bishop-elect Anderson has written a volume of sermons called the "Compulsion of Love," in the Methodist pulpit series. He has been a regular contributor to many of the Methodist periodicals. He has been much sought as a public speaker. In 1899, at the St. Louis Methodist Congress, held under the direction of Bishop Vincent, Dr. Anderson, then a pastor, made a notable address that first attracted the church's attention to him.

Dr. Anderson is peculiarly well-equipped to fill the position of great responsibility as a Bishop. He is pleasant in address, kindly and brotherly in bearing, poised and fair, measuring problems presented. He has had a thorough literary training and an unusual experience as a pastor. His position as secretary of the Board of Education has given him wide acquaintance in the church. The prayers of many strongly attached friends will join those of the church for a long, strong and successful administration.

### HISTORIC GAVEL

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that the fighting value of the American soldiers should in nowise be underrated."

### THE NEW TASK.

It has now come clearly to the mind of the church that this hour is one of imperatives. The church has accepted its obligation for special war work. It has sent its force through the Y. M. C. A. and has willingly arranged to place capable men in Chaplaincy and Camp Pastor relationships.

Now a new pressure is realized which requires no small effort. It is the industrial grouping where, as in the case of the Union Iron Works of San Francisco, men are massed by the thousands.

The church is to find out what may be done. It is to erect for all such groups of men huts similar to those in action in War training camps. Here is to be presented and carefully worked out all of the appeal that recreation, convenience, moral uplift may combine.

Can you imagine a bigger, better surer way of serving humanity in the name of the church?

Presently is to come to all the churches the statement of this Imperative. It is also War work. Think of the employed in your community. They are the field. They are the harvest. Again, our Lord has need to say, "Pray the Lord of Harvests for Laborers."

Where may I work today? Is it over-sea? Yes, there and here. Any spot where God has been, or where humans are, is a place to give one's utmost. Lift one of God's imperatives and be about his business.

in everything they do. One of the most inspiring things to be noticed in France is the deep attachment which the American soldiers on French soil have for their home and country.

To thousands of our troops the Statue of Liberty which they may have seen only once in their lives in "The Girl I Left Behind Me."

They yearn for anything which brings them news from America.

### "ALL'S WELL AT MARE ISLAND."

Otis H. Green, Naval Station Pastor. In the sailor's language—"All's well at Mare Island." I am doing my best to worthily represent Methodist Christianity here.

We do not have the "units" here among the sailors that they have in the

My mouth shall speak the praise of the Lord; And let all flesh bless His holy name forever and ever.

### PRAYER

(By Dr. Soper, Japan.)

### SCRIPTURE LESSON

(Read by Rev. A. G. Kynnett.)

### HYMN 91

Guide me, O Thou Great Jehovah,  
Plunge me through this barren land;  
I am weak, but Thou art mighty;  
Hold me with Thy powerful hand;  
Bread of Heaven,  
Feed me till I want no more.  
Bread of Heaven,  
Feed me till I want no more.

Open now the crystal fountain,  
When the healing waters flow,  
Let the fiery, cloudy pillar  
Lead me all my journey through;  
Strong Deliverer,  
Be Thou still my strength and shield.

When I tread the verge of Jordan,  
Bid my anxious fears subside,  
Bear me through the swelling current,  
Land me safe on Canaan's side;  
Songs of praises  
I will ever give to Thee.

—WILLIAM WILLIAMS

### PRAYER

(By Rev. B. S. Haywood.)

J. Cooke 385; H. C. Jennings, 254  
Dr. Tipple moved that Bishop-elect Anderson be invited to a seat on the platform. J. A. Mulfinger made the same motion for Bishop-elect Nuelson. Reserve delegates were seated in the place of the two men elected Bishops.

The third ballot was ordered. Before the ballot was taken, however, Dr. Daniel Dorchester, who had received 197 votes on the second ballot, requested that his name be no longer used. Dr. Frank Mason North, of New York City, who had received 69 votes on the second ballot, also withdrew his name.

The tellers retired to count the third ballot and the conference settled down for business until they could hear from the tellers. The Bishop had called attention to the mistakes made in the second ballot so that it might be guarded against in this vote.

J. B. Field introduced a motion thanking President Roosevelt for taking a part of his valuable time to greet us as his valued friends while on our recent excursion to the American University. He further stipulated that a finely-bound copy of the 1908 Discipline should be sent to the President as soon as it could be issued.

B. C. Conner objected to the long time the tellers were compelled to give to their work which deprived them of attendance on the general conference session of committees. He moved that enough tellers be appointed so that no one need to serve twice. After a good deal of discussion and the suggestion of the secretary that such a plan would discommode and hinder the work of the conference the motion failed to carry.

Dr. Whitlock made a motion providing for the Saturday committees to meet on Friday afternoon of this week. He said that two recent Saturday excursions had cut out these committees from meeting upon those two days. Dr.

*Handwritten signatures and notes:*  
J. H. ...  
J. H. ...  
J. H. ...

**BISHOP ANDERSON**

Bishop William Anderson, D.D., LL.D., was born in Morgantown, Va., now West Virginia, April 22, 1860. He grew up on a farm, where was laid the basis for a strong body and a long life of usefulness. He secured his first training in the public schools of Morgantown. At sixteen years of age he was converted in a revival meeting in a little country church. His father wished him to enter the ministry, but the young man wanted to be a lawyer. At twenty years of age, however, the call to preach came clearly and he responded. He was graduated from Ohio Wesleyan University in 1881, and from Drew Theological Seminary in 1887, in which year also he was married to Miss Jennie Lulah Ketcham, in Cincinnati, O. He then entered the New York Conference. At Mott Avenue Church, New York city, at Kingston, N. Y., at Washington Square, New York city, and at Ossining, N. Y., he served successful pastorates. In 1904 he was elected to succeed Bishop William F. McDowell as secretary of the Board of Education. After graduating at Drew Theological Seminary in 1887, Dr. Anderson took post-graduate work in New York University. In 1902 he received the degree of Doctor of Divinity from Wesleyan University at Middletown. In 1907 Ohio Wesleyan University gave him the degree of Doctor of Laws. He was made an honorary member of the Phi Beta Kappa at Allegheny College, and he is also a charter member of the chapter at Ohio Wesleyan. Dr. Anderson has written a volume of sermons, called *The Compulsion of Love*, in the Methodist Pulpit Series. He has been a contributor to many of the Methodist periodicals.

*Taken from bio-  
graphical sketch  
in Daily Christian  
Advocate, May 24,  
1908.*

## BISHOP-ELECT ANDERSON

Bishop-elect William Anderson, D. D., LL. D., was born in Morgantown, Va., (now W. Va.) April 22, 1860. He is now, therefore, 48 years of age. His father's name was William, and he was born in County Tarone, North of Ireland. The Protestants are strong in that section, and the population is colored by the near-by Scotch people. The father came to America in the last century. He married an American girl. The mother of Bishop-elect Anderson was Elizabeth Coombs Anderson, who came from a Maryland family of English and German extraction. He, therefore, has the blood of three lands in his veins—Ireland, Germany and America. This is a fine combination, insuring a broad-gauge personality.

Dr. Anderson grew up on a farm, where he laid the basis for a strong body and a long life of usefulness. He secured his first training in the public schools of Morgantown, W. Va. He then entered and graduated from Ohio Wesleyan University with the degree of A. B., in 1884. He immediately, at the age of 24, entered Drew Theological Seminary, from which he graduated in 1887. He at once entered the New York Conference.

Bishop-elect Anderson is practically a contribution of the pastorate. He was first appointed to Mott Avenue Church, New York City. He started with eleven members, counting his own family, for he had just been married and his wife counted one. He remained there three years and left the church with 125 members. His next appointment was Kingston, N. Y. Here he had an unusual pastorate and remained the full time of five years then permitted by the Discipline. He built an \$80,000 church during this time. It is still one of the finest in the Hudson River Valley. The next appointment was Washington Square, New York City. He remained here four years. Sickness took away one child and laid two others low for a long time. The next appointment was Sing Sing, New York, now changed to Ossining. He had been a pastor for six years here when he was elected to succeed Bishop W. F.

## Mrs. Wm. F. Anderson

Mrs. Lulah Ketcham Anderson, widow of the late Bishop Wm. F. Anderson, passed away on Dec. 5th at the home of a daughter, Mrs. Ashley B. Morrill in Bronxville, N.Y.

Mrs. Anderson was born on Dec. 30, 1862 in Milford Centre, Ohio, the daughter of the Rev. and Mrs. Charles Wesley Ketcham. She and her husband were both graduated from Ohio Wesleyan University in 1883. Bishop Anderson passed away in 1944.

Mrs. Anderson was instrumental in the establishment of several organizations such as Esher Hall, Mothers' Memorial Friendship Home and the Guild for the Home for the Aged, all in Cincinnati, where she lived for 12 years while Bishop Anderson was resident in that area. Through her life she devoted herself to church and welfare work.

She was the mother of seven children, five of whom survive: Mrs. Anderson Twachtman, MacMurray College, Jacksonville, Ill.; Mrs. Thomas Fox, Newton, Mass.; Mrs. J. Huntley Dupre, St. Paul, Minn.; Mrs. Ashley Morrill, Bronxville, N.Y., and Mrs. J. Murray Walker, Cleveland, Ohio. Two sons, Paul, who died in infancy, and the Rev. William K. Anderson, who died in 1947, completed the family circle.

Funeral services were held on Dec. 7th at Asbury Church, Crestwood, N.Y., with the Rev. Dr. Ralph W. Sockman and the Rev. Clark Hunt officiating. Burial was in the family lot in Kensico, N.Y.

BISHOP ANDERSON C. A. Feb 11, '08.

Bishop Anderson came of a pious and enthusiastic Methodist ancestry. What Ohio Wesleyan University could do for him in general education, and what DREW THEOLOGICAL SEMINARY could do for him in theological education he has to his credit, for no helps can help a helpless or listless student. After graduation his whole life until within four years was in the ministry. His pastoral work was faithfully performed and his pulpit lucubrations were not the birth of an hour; neither froth nor thunder was called into requisition. For four years he has been Secretary of the Board of Education, the latter part of the time connected with the societies consolidated by the General Conference of 1904. He was solemnly bound to obey the General Conference, whose action was distasteful to the original Board of Education. In this critical situation he conducted himself with as much wisdom as is likely to be required in his present office. Also the nature of that position required and enabled him to become widely acquainted throughout the United States. This will aid greatly in early periods of his Episcopal career.

## An Ordination in England by an American Bishop

The Methodist Times of London notes this interesting fact: "Bishop William F. Anderson, D.D., LL.D., in the presence of a number of American ministers of various denominations, conducted the first ordination service ever held in England by an American Bishop at the headquarters of the American Young Men's Christian Association, in Russell Square, London, W. C. Warren Spencer Dudley, who was ordained as a minister of the Methodist Episcopal Church, is at present a camp secretary of the British Young Men's Christian Association at Halton, Bucks, and intends at the close

of the war to take up missionary work in China. Bishop Anderson was assisted by eight other ministers who are engaged in American Young Men's Christian Association work: Dr. E. M. Wylie, H. M. Campbell and Dr. J. L. Tait, Presbyterian; C. H. Taylor, Methodist; C. H. Young, Disciples of Christ Church; F. H. Kent, Congregational; Dr. Lloyd Beckwith, Baptist; Dr. Cranston Brenton, Protestant Episcopal, and G. H. Grubb, library service director, also took part."

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Biog.

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amendment. He referred to the fact that every pastor was allowed one-half the amount of his contribution to be returned to him in tracts. In this way millions of pages of religious information had been scattered over the country. He felt sure it would be a mistake to discontinue this society.

The previous question was ordered and the amendment retaining the identity of the Tract Society was carried by a large majority.

Dr. C. W. Baldwin then introduced a resolution amending the report so that Baltimore would be made the headquarters of the Sunday School Board instead of Chicago. He urged favorable consideration. He said, "Baltimore deserves consideration. It is the seat of the beginning of Methodism, and yet has never been made the center of anything. Chicago is issuing facts to back its claim for this office. It also wants the Board of Superannuates located there. Baltimore has rapidly grown from 200,000 a few years ago to 600,000 today.

This is the stronghold of the Methodist Protestant Church. It is the gateway to the South. It is a strategic place to work for the carrying out of organic union with all Methodist Churches."

Dr. F. E. Day, of Albion, Mich., secured the floor and said, "We are all in love with Baltimore, but because of that fact we must not lose sight of the strategic location which Chicago offers. Chicago is in the geographical center of the republic, and will soon be the center of population. We will from that point be able to reach the great growing country that so much needs our help."

Dr. John Hanley, of Vineland, N. J., next secured the floor and pleaded earnestly for Baltimore. He said: "At this Centennial General Conference we ought to do some memorable thing that will enable Methodism to radiate out from Baltimore. The Roman Catholic Church has made the center of its work Washington and Baltimore. Here is the opportunity to impress Methodism upon the nation as in no other city in the United States. I hope you will be magnanimous enough to put it in the great center of the United States—Baltimore."

The Bishop called attention to the fact that the recess time had been passed.

have been quite generous. Her World Service giving was increased over the 1949 total by a bit over a quarter million dollars; total benevolences, over two million; pastors' salaries, by over two and one-half million; current expenses, by four million; amount paid out for buildings and improvements, an increase of six million.

The grand total for all purposes increased over 15 million dollars and now totals \$244,676,675.

### Fears War In Africa

A "hot" or "cold" war will break out on the continent of Africa within the next 10 years unless the West "drastically alters or abandons" its colonial policies, it is predicted by Dr. Emory Ross, executive secretary of the Africa Committee of the Foreign Missions Conference. The repressive policies of western powers in Africa are pulling that continent into "a war-like situation," he believes.

Dr. Ross went on to say, however, that Africans still entertained hopes of "peaceful emancipation, and wish to avoid the brutal bloodshed of Indo-China and the bitter battle of Malaya."

Pointing out that Africa is the "biggest colonial area" left in the world, he urged that the principles of "Christian-democracy, adapted to African society and desires, and based on stepped-up education of the whole man and on his progressive participation in all phases of human responsibilities, can bring

of the Methodist Episcopal Church at the time of their election. Bishop WILATCOAT wore that crown until now. Why was he elected? How is it that two thirds and fifteen votes were given to a man of his years? The answer is not far to seek.

The whole Church has had the opportunity to measure his intellect. He has been a member of eight General Conferences, and the editor of the Pittsburg Christian Advocate for twenty-four years. For a long time the best minds of the Church—when any important legal discussion has been under way—have felt that they could not be certain of knowing all about a subject without learning his sentiments. This knowledge of the law has been greatly intensified by his services on the Committee of the Judiciary, with which he has lately been closely connected. He has also been the adviser of hundreds of presiding elders, and sometimes of Bishops. His health is excellent, his personality winning, and it was generally felt that for several years he could be of great service to the Board of Bishops and thus to the Church. This, with his spotless record, accounts for his election. It was a spontaneous tribute to a gentleman, a Christian, and a faithful and useful func-

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## BISHOP ANDERSON

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At sixteen years of age he was converted in a revival meeting in a little country church. His father wished him to enter the ministry, but the young man wanted to be a lawyer. At twenty years of age, however, the call to preach came clearly and he responded.

He was graduated from Ohio Wesleyan University in 1884, and from Drew Theological Seminary in 1887, in which year also he was married to Miss Jennie Lulah Ketchum, in Cincinnati, Ohio. He then entered the New York Conference. At Mott Avenue Church, New York City, at Kingston, N. Y., at Washington Square, New York City, and at Ossining, N. Y., he served successful pastorates.

In 1904 he was elected to succeed Bishop William W. McDowell as secretary of the Board of Education. Four years later (1908), the General Conference elevated him to the episcopacy.

After graduating at Drew Theological Seminary in 1887, Dr. Anderson took post-graduate work in New York University. In 1902 he received the degree of Doctor of Divinity from Wesleyan University at Middletown. In 1907 Ohio Wesleyan University gave him the degree of Doctor of Laws. He was made an honorary member of the Phi Beta Kappa at Allegheny College, and he is also a charter member of the chapter at Ohio Wesleyan.

## Our Service Flag

By RALPH WELLES KEELER

Our star shines now with gleam of gold.  
All new it met October's breeze.  
Asparkle with the frost and snow,  
Its blue shone through the bare-limbed trees.

Our hearts grew bold as, sped the months.  
Spring sang in full-throat merry thrush.  
Life's interest hung on each new word  
From out the battle's bloody rush.

And then—the blue blazed golden fire!  
(He's buried far across the sea.)  
Our star shines now with gleam of gold—  
A light for world democracy.

## The First American "Decoration Day" in Alsace

By BISHOP WILLIAM F. ANDERSON

IT is not an easy thing, when a German offensive is imminent, to get to the front. Being very eager for this experience and well credentialed by influential friends, I made my approach to the War Department of the French government. The Rev. Ernest W. Bysshe, superintendent of our mission in France, was my interpreter and advocate extraordinary. Upon making our application the official in that department requested that we call again the next day. I afterward learned that he consulted with the Department of Foreign Affairs. When we went the day following he said it would be his great pleasure to arrange for the trip. He was graciousness itself. Accordingly, on May 29 we were put in charge of a captain of the French army, a perfect gentleman, who arranged all details, including even all matters of expense. This I regarded as in no sense a personal compliment, but as an expression of the good will of the French government toward an American citizen. On the afternoon of the same day we arrived at the end of the railroad line. There we were met by two automobiles, in charge of a lieutenant of the French army, who turned out to be an Oxonian and a man of real culture, the author of several books. We arrived at our destination after an automobile journey of several hours. We alighted in front of a hotel in the public square. The first thing I observed was the Kaiser's favorite word, "Verboten," which was on the doorpost at the entrance of the hotel and was easily discernible through the coat of white paint with which it had been defiantly covered.

In this and other villages which we visited in Alsace, all being near the German frontier, we came frequently upon this sign on the public buildings and at the street corners:

"Attention! L'ennemi vous voit. Dispersez-vous!"

"Attention! The enemy sees you. Disperse!"

Instead of being quartered in the hotel each of us was placed with an Alsatian family. The other members of the party were Dr. Bysshe and Senator Eugene Revilleaud, a representative of Protestantism in the French Senate and leader of separation in church and state, 1904, and a member of the committee of direction of the McAll Mission.

### Alsace Loves France

The father of the family with which I lodged died several years ago. August 6, 1914, the German officers left the village, the French officers coming in the day following. It was a time of wild jubilation among the inhabitants. The event wrought so upon the mother of this family that she had a stroke of paralysis and died shortly after. This left four daughters and a son as constituting the family. At the beginning of the war the son was mobilized by the German army, greatly against his will. Some time thereafter he was in an engagement with the French, in which all the officers of the company were killed except the lieutenant, this young man being a sub-lieutenant. Watching for the moment of his opportunity, he stepped up to the lieutenant after all the members of the company had been killed except about 150, and placing a revolver under the lieutenant's nose, said: "Here is where we surrender to the French." The lieutenant protested. The sub-lieutenant said: "It is no use to protest. Give the signal

for surrender immediately or I will blow your head off." The lieutenant surrendered the remainder of his company.

The young Alsatian was delighted to get into the ranks of the French forces, for here his heart had been from the beginning. He volunteered at once. His superior officers were so convinced of his sincerity that he was quickly promoted to be an officer in the French army and soon thereafter was killed at the front. The four sisters remain. Three of them have been doing heroic service as nurses in the French hospitals for contagious diseases. The youngest, not being so strong as the others, still keeps the home. The eldest and youngest sisters were my hostesses upon the occasion of this visit. They speak English quite well and narrated all these circumstances in detail. When I tried to comfort them upon the loss of their brother they said: "Yes, it was indeed a great loss, but we are so glad that he died as an officer in the French army. Under these circumstances we are resigned to his death." While in Alsace I made many inquiries whether or not this was typical of the feelings of the Alsations toward France. Everywhere I received the reply that it was. If this be true, after forty years, it is easily seen that Germany could not win Alsace in many, many years.

### Addressing American Soldiers in Alsace

The following morning, the date of our American Decoration Day, about nine o'clock, I heard the strains of American martial music and upon inquiry was informed that mass was to be celebrated in the Roman Catholic church; that the generals of both the French and American armies would be present with their men, and that there would be at least two battalions of American soldiers in attendance.

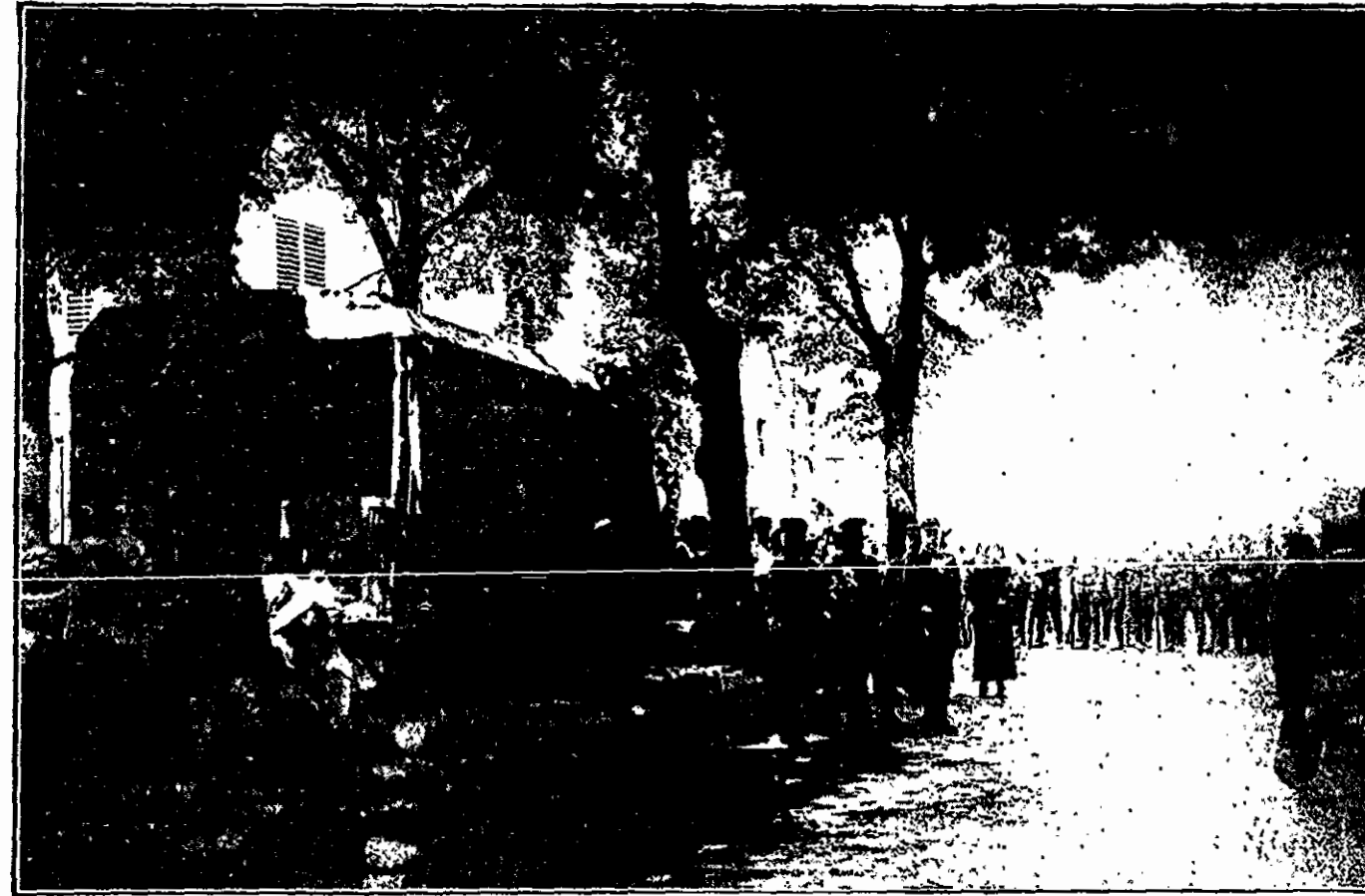
The air was clear and crisp. The effect of the American music in that far-off village was overwhelming. As the soldiers went up the street they continued to play. Among their selections was "The March of Adoration," by Miller. In the church they played Webster's "Funeral March," by Beethoven, and "The Gloria," from Mozart's "Twelfth Mass." The church was thronged. Mass was celebrated, no word of address or sermon being spoken to the large assembly present. As I looked at the vacant pulpit, the celebrant being in the high altar, I confess I felt like disregarding all ecclesiastical and military regulations and like mounting the pulpit and delivering my soul to these two battalions of American soldiers. Never since I can remember was I more eager to address a company of men.

Immediately following the service Dr. Bysshe and Senator Revilleaud approached the authorities with the proposition that the two battalions should be halted under the trees in the public park, in order that an American might speak to them. To this the authorities of both the French and American armies readily consented, so that the entire two battalions, with the French soldiers, marched to the public park. There was no pulpit there, of course, but there were several piles of French shells No. 155, weighing about ninety pounds each. When the men had been brought to order I borrowed an automobile cushion in order to have a smooth surface to stand upon, and, mounting one of these piles of shells, I proceeded to give the boys twenty-five minutes of as red-hot American patriotism as I could command. The shells were loaded, but were without fuse! I did my utmost to supply the fuse. It was perfectly marvelous the way the boys listened. They ate up my message as a lot of hungry men would eat a good meal, receiving it with round upon round of lustiest cheering. What a joy it was to see them. I read in their strong, beautiful up-turned faces the preservation and progress of civilization, the saving of human freedom, the destiny of the world. A thousand years could not efface from my memory the challenge and the appeal of that moment. Our men are playing a noble part in Europe; they are the admiration of everybody. God bless them!

Those of us who are spared the hardship of actual warfare cannot live long enough to repay them for their service to the world's welfare.

### A Message to Alsations

At the conclusion of my address to the American boys Dr. Bysshe became interpreter and I took a few minutes to tell the Alsations how the United States feels about Germany's oppression of Alsace-Lorraine, and how we Americans sympathize with them in their desire to cling to the country of their choice. The mayors of all the surrounding villages were present to the number of more than a score, in full dress and silk hats. At the conclusion they gathered round me with the request that I give them



BISHOP W. F. ANDERSON DELIVERING THE FIRST AMERICAN DECORATION DAY ADDRESS IN ALSACE

the substance of what had been said, so that it might be translated into French and circulated throughout Alsace-Lorraine. This I was pleased to do, of course, and I presume by this time those American sentiments are in circulation among the Alsacians. The people literally buried me with flowers. After all, I felt that a foundation of real ammunition for a Decoration Day address was about as good as to stand in a pulpit credentialed by the doctrine of apostolic succession!

I told the boys there, within stone's throw of the German frontier, to get word to the Kaiser if they had a chance that "the American republic has never drawn the sword except for liberty, and has never sheathed the sword except in victory."

In the afternoon the school children were assembled upon the campus of the school building, with the request that I should address them. Again Dr. Bysse interpreted the message—again there was the same breathless attention and receptive hearing, and the gift of flowers.

#### "Died for France"

Proceeding on our journey, I discovered as we were passing a cemetery an American flag at the head of a grave. Our chauffeur stopped upon request and I stood by the grave of Richard Hall, who was killed by the bursting of a shell, December 25, 1915. He had been in the American ambulance service before we went to war with Germany. I understand that his father is a professor in the State University of Michigan. The grave is on the eastern slope of one of the most beautiful valleys of the Vosges mountains. A wooden slab bears this inscription:

"Richard Hall. Mort pour la France [died for France], December 25, 1915."

The American soldiers had already decorated the grave in the morning, but I left there my tribute of gratitude also, a wreath of bedewed flowers. I thought of the young man and of the supreme sacrifice which he had made and I prayed that the hearts of the broken circle in America might find comfort in their great loss. Even while I prayed the discordant, hateful roar of the rapid gunning close by fell upon my ears.

I wondered as I stood there upon how many graves of our American boys this inscription or a similar one would be placed before the end of this struggle. Then as I lifted my eyes toward the high mountains upon the opposite side of the valley, bathed in the full glory of the westerling sun, I lifted my heart to God that this war might be a war upon war itself, and that from its carnage and its sorrow the nations of earth might all learn the better way of reason and of right.

France, in her generous appreciation, claims that Richard Hall died for her. It is true, of course, that he died for France, but it is not the whole truth. He died for all that France stands for, for freedom, for humanity, aye, and more, for the kingdom of God, for the countless future generations of mankind over the face of the whole earth.

From a concealed dugout upon the top of the mountain, within

a mile of the German frontier, we could see plainly the French shelling of the German trenches. There was good marksmanship behind the guns. Round after round came in quick succession and hit the exact spot of the trench. The Germans answered, but we could not see the results of their bombardment.

After witnessing it all one has a feeling of unspeakable sadness that in this time in the history of the world such scenes should be enacted. The conscience and judgment of humanity are overwhelmingly against war. Never did so many people so utterly despise war as now, but with this war are bound up the interests of Christian civilization. It must be fought to the finish, in order that war itself may be finished, and the more complete the finish of this war

the more assured will be the end of all war. It has been thrust upon the world by the barbarism and cruelty of Prussian militarism, which must be smashed forever. Alas, that the word of Goethe should have come literally true: "The Prussian was born a brute and civilization will make him ferocious."

CINCINNATI, O.

## The Soul of the Soldier

By ERNEST G. RICHARDSON, D.D.

OUR boys have gone from our homes by the million. War is hard, rough work. We are wondering what effect this cruel war is going to have on the souls of our sons. We know that most of them will come back to us after victory is won and we are wondering how they will return. We are saddened when we think of the physical hurt that will come to many, but we are infinitely more concerned about the moral and spiritual effect that the war is likely to work. A few illustrative insights into the soldier's soul may bring comfort to us and somewhat allay our anxiety.

### They Remember Mother

I was holding a Sunday evening service at one of our large camps. The Young Men's Christian Association secretary was leading a preliminary "sing" and allowed the boys to select the songs. Every time an opportunity for selection was given a certain number was demanded. By degrees the demand increased, but the secretary side-stepped. At last the demand for this hymn was practically unanimous and he had to surrender. To my amazement the hymn was "Where is my wandering boy tonight?" and the volume of sound was amazing. I spoke to them a little later on "Moral Courage." At the conclusion of my address I spoke of my wonder at the selection of that song, and said I had concluded that they intended to remember the time when "they were pure at mother's knee," and come back after the war able to look into mother's eye and kiss her fair cheek without blush and shame. I believe memories of home and mother had much to do with the demand for the hymn.

One night I was traveling and everything went wrong. It took me seven hours to go seventy-five miles. Everybody was grumbling except one. He was a soldier. To a group of young people who were raising an awful howl I heard him say: "It doesn't really make much difference to you people to be a little late. Every minute that I lose means that much less time at home taken from a very short furlough, but I have learned in the army not to worry about things you can't help." Not to worry is a good lesson to learn.

A young man I know well was taken by the draft. He was stationed at a fort near his home and given work that seemed likely to be permanent. He could go home frequently. His parents were delighted at his good fortune. One day he was



NOT for some time has there occurred a greater sensation than that produced by the dramatic appearance of M. Kerensky before the Labor Convention. The papers have given generous space to the discussion of the whole Russian problem. The burden of the argument is that Russia needs help, needs it badly, and needs it at once. Allied intervention is advocated strongly by all the leading papers. *The Full Mail Gazette* pleads the case thus in its usual masterful fashion.

"Every feature of the fragmentary news from Russia goes to impress the need of Allied intervention in aid of the truly national and constructive elements in that country. That there is a real force of patriotism and sanity, sadly dismembered but needing only a solid nucleus to make it formidable, is the conviction of all who are in touch with the tragical existence of a disillusioned people. The Bolsheviks, even in so far as they are honest, have proved utterly incompetent to create a strong administration or to lay the foundation of a reasonable and orderly life.

So long as they remain the only public authority, those Russians who seek release from hunger, tumult, and insecurity will be more and more driven to resign themselves to the strong arm of Germany as the only deliverer. German influence is already permeating the nation at a rapid pace, obtaining the control of its commerce, drawing upon its manpower, and exercising all the functions of overlordship. If this process goes on without interruption, it will not be long before she has a hold which it will be

the stiffest of undertakings to break. It is clear to the Allies in Europe—and we hope it will not long remain obscure to their friends in America—that their essential objects in the war are being rendered far more difficult of attainment by continued inaction in the East. An intervention organized by the Entente Powers as a whole, and the aims that are sought after clearly defined to the comprehension of the Russian people, is a measure that cannot be delayed without the most dangerous consequences."

A. G. Gardiner, the brilliant editor of the *Daily News*, speaks with even greater emphasis in the following editorial:

"What ought we to do about Russia? That is the question forced upon us by the dramatic appearance of M. Kerensky at the Labor Conference. It is the biggest, most perplexing, most critical question of the war. It is so big, so perplexing, so critical that the tendency is to turn away from it in despair of grasping its meaning. We are like the Scotch minister in the old story. 'This is a varra knotty point, ma brethren,' he said. 'Let us look it straight in the face and pass on.' We have passed on for fifteen months. We cannot pass on any longer

By BISHOP ANDERSON

M. Kerensky has appealed to the Allies to intervene by force in Russia. What should the answer be? Let us try and see this business in its true scale. The Russian revolution is the vastest thing that has happened in the war; perhaps in the history of mankind. It is like the disruption of a world. Its echoes will outlive the echoes of the war itself; for it is that most enduring of all things, a simple, elemental outburst of the human spirit. It is a giant in agony struggling to deliver himself from his chains, lacerating his flesh, drenching the earth with his blood, filling the air with his cries of anguish. But the giant will live, and the future of the world depends on whether he will live free or bound. His fate is not in his own hands alone. It is in the hands of the Allies, too. They can help him or hinder him, make him their ally in freedom or their enemy in servitude.

"If freedom is the cause of the Allies, their duty in face of the revolution was clear. Here was freedom coming to birth on a scale never seen in the world before. Did they welcome it or help it?

increasingly difficult by the machinations of the Sinn Féiners (pronounced Sinn Fainers.) The clause, Celtic in origin, means "for ourselves alone." It is Ireland's "Deutschland Uber Alles." It is an organization which seems to be largely fostered and controlled by the Roman Catholic priests. Speaking in Parliament recently Lord Curzon said: "It has been suggested that the government only deals with Ireland in a series of snap shots. Alas, that is not the case. Ireland is a continuous film being unrolled before our eyes. Whether the government understands Ireland or not, they can not ignore her. She is always with us." Then he proceeded to say that the Roman Catholic clergy in Ireland had thrown down a challenge not only of obedience to the law, but a direct challenge to the imperial supremacy as to raising a force for defense. "They advise their flocks under penalty of damnation to resist conscription. This of course greatly embarrasses the government in carrying out its intended policy of Home Rule." It seems that Lord Curzon's reference was to the action of the priests. But the headings of the papers indicated that his reference was to the

Roman Catholic Bishops, who reading of this, characterized it as a "grave calumny." Whereupon Lord Curzon comes back at them as follows:

"Lord Curzon on the alleged threat of eternal damnation.

"Reply to a statement of the Irish hierarchy, which stigmatized as a 'grave calumny' Lord Curzon's charge in the House of Lords that the Catholic clergy in Ireland advised their flocks under pain of eternal damnation to resist conscription, Lord Curzon denies that he made any reference to the bishops

and proceeds to give a number of extracts from recent utterances by Irish priests on which he founded his statement. The following are typical of the whole:

"The Rev. Charles Brennan, at Castle-town-bere, on April 21, said: 'They should all approach the sacraments and be ready to die in their resistance, and that dying in their resistance they would die with the full blessing of God and the Church upon them. If they (the police) enforced it the people should kill them the same as they would kill any man who would attempt to take away from them their lives.'

"The Rev. Gerald Dennehy, C. C., of Eyrics, County Cork, told about three hundred men who received the sacrament in his chapel that any Catholic policeman or agent of the government who assisted in putting conscription in force would be excommunicated and cursed by the Roman Catholic Church; that the curse of God would follow them in every land; and he asked his hearers to kill them at sight; they would be blessed by God, and this would be the most acceptable sacrifice that could be offered.

"Father Donnelly Murrough, on April 21, said: 'Those who were the means of

## Prayer of an Old Cavalier Sir Jacob Astley

Before the Battle of Newbury

Lord, I shall be very busy this day,  
I may forget Thee, but do not Thou  
forget me. Amen.

They did not. With the exception of the United States they have, for over a year, looked on with cold distrust. They have offered pills to the earthquake. They have thought of interests when they should have thought of principles. At each stage they have hesitated to act. Did they help Kerensky last year when he might have held the position together with their aid, and when almost alone in the London press, this paper was urging them to help him? They did not. They let him struggle with the tide alone while the organs of reaction were crying out for an Ivan the Terrible and openly plotting to destroy him."

I have not met a leader of note in Italy, France or England who believes that Russia has the power to reorganize or rebuild herself. All are agreed that Allied intervention would not only help the cause of the Allies but that it would be the best way to solve the problem for Russia herself. The general attitude of the European nations so far as I am able to judge is one of waiting for the United States to lead the way. It is a tremendous responsibility for our country.

Parliament has been struggling again with the everlasting problem of Ireland and Home Rule. The situation is made

enforcing it were guilty of a mortal sin, because they had no legal right to put such an act in force against the wishes of the Irish people."

This certainly seems sufficiently definite and is conclusive. How strikingly in contrast it is with the spirit of our Irish Wesleyans. There is not a young man left of military age in the house of one of our ministers in Ireland. Many of them have been killed and those who are still alive are in the service of their country without a single exception.

## A Moral Crisis and Its Sequel.

By ROLLIN H. AYRES.

His very attitude was suggestive of tragedy as he came craving the privilege of a personal interview. We stepped aside into the little "den." He seemed deeply agitated as he told of being in the audience the night before when we had given emphasis to the gospel demand for a square deal. He had spent a sleepless night, and the story he now had to tell was both romantic and pathetic.

Five years before this time he had been married in the city of New Orleans on the eve of his departure for service in the British navy. The marriage occurred late in the evening, and early the following morning he bade adieu to wife and set his face toward the sea. Five years had slipped by and during that time he had not been privileged to see her face. He had traveled around the world—touched almost every port, and finally, when war was declared, came back to the United States and enlisted in the United States army. He had written at intervals during their long separation, but not after the first few months had any word reached him from the one left behind. He knew not whether his wife was dead or living. She doubtless had given him up for dead before this. Yet he could not escape the conviction that she was true and if still living would remain true to him to the end, although he was free to admit that he had not always lived the blameless life himself. What could be done? He wanted to square himself with God, he wanted to square himself with his wife if this were yet possible, and he wanted to square himself with the world at large.

He had some money saved from a former business enterprise in New York. He expected considerable back pay from his service in the navy. He would have his insurance policy, all of which he wished to turn over to his wife if only the mystery of her whereabouts could be made clear. He would be off with his regiment for overseas in a few days. He wanted so much to see his companion before he sailed that the past might be cleared up and its wrongs righted. Could I help him? We suggested that a letter be directed to the chief of police in the city where they were married, giving such data as he could regarding her former name, her present name, and any suggestion he could make as to her probable location. At best the information would be hazy and indistinct, for doubtless many changes had occurred in the interim of five years.

We blocked out a letter for him, and then tarried for prayer and a little

heart talk about the richer fellowship with Christ Jesus. He went his way looking through misty eyes, but with a smile on his face and a new hope in his heart. Within a week he came rushing back with a face fairly beaming and with a rhapsody of words told of the letter he had just received from the long lost companion. The police had succeeded in locating her; she was overjoyed at the tidings that he was yet alive, and she many were the letters that had been sent was writing him on the instant. The let-

ter was warm with the assurance of her love and fidelity, and it also stated that on his trail following his departure, but none from him had reached her during those years. The message to him was like a voice from the dead. He could scarcely compose himself sufficiently to sit down and pour out his heart yearnings in a return message for her.

Let us hope that somewhere before those days of hasty embarkation these loving hearts found comfort in each other's presence, and in the assurance that "He who standeth within the shadows keeping watch above his own," had not been unmindful of them.

## Social Justice.

By BISHOP THOMAS NICHOLSON.

Great corporations are giving social justice to employes. I quote from Dr. Odell's article in the *Atlantic Monthly*: "Industrial justice represents the latest phase in the evolution of a social conscience. For many centuries charity has been reckoned a grace of religion, and it was supposed that grace abrogated law. Perhaps in the theological realm it has, but not in the social. Swiftly, and with ever-increasing momentum, the science of economics has over-ridden sentiment; industrialism has frankly appropriated the language and the laws of ethics; organized bodies of laborers have dropped the pleading tone of the suppliant and speak in the accent of demand. The movement came, not from the few at the top, but from the masses at the bottom and from the multitudes in the middle. Charity has grown to be the most hated word in the vocabulary. There is no anger against the impulse of charity as felt by the almoner, but there is deep indignation that the social structure should have any area in which charity is needed. Men demand economic justice as they demand liberty of thought, speech, and movement, as they demand equality before the law, as they demand representation in government; they claim it as an inalienable right, as fundamental law of democracy; and they will accept no grace as a substitute."

The great railroads provide pensions for men employes. Mr. Carnegie laid down \$125,000,000 to the credit of various philanthropies, the first gift to supply pensions for retired college professors. And I ask: Is the Church which has in keeping the conscience of the people, which has been foremost in pleading industrial justice for the masses, to be the last to plead social justice for its ministers? The Church is in danger of being the last big institution to do this. I quote again:

"Pensions are as far removed from charity as is the ordinary bi-weekly pay envelope or the monthly check. Their record is not in the private bank book of the employer, but on the debit page of the ledger. The method of provision is least important; the one vital point is that industrial corporations recognize the principle that to pay wages to employes when their ability to produce has passed away is ethically and economically sound. This principle has been almost universally adopted. Practically every railroad system and manufacturing corporation in America reckons the pensioning of disabled or aged employes as a fixed liability, no more to be evaded than the annual charge-off for depreciation."

### SHADE.

The kindest thing God ever made  
His hand of very healing laid  
Upon a fevered world, is shade.

His glorious company of trees  
Throw out their mantles, and on these  
The dust-stained wanderer finds ease.

Green temples, closed against the beat  
Of noontime's blinding glare and heat,  
Open to any pilgrim's feet.

The white road blisters in the sun;  
Now, half the weary journey done,  
Enter and rest, O weary one!

And feel the dew of dawn still wet  
Beneath thy feet, and so forget  
The burning highway's ache and fret.

This is God's hospitality,  
And whoso rests beneath a tree  
Hath cause to thank Him gratefully.  
—Theodosia Garrison.

### THE POPLARS.

My poplars are like ladies trim  
Each conscious of her own estate;  
In costume somewhat over-prim,  
In manner cordially scdate,  
Like two old neighbors met to chat  
Beside my garden gate.

My stately old aristocrats—  
I fancy still their talk must be  
Of rose conserves and Persian cats,  
And lavender and Indian tea;  
I wonder sometimes as I pass  
If they approve of me.

I give them greeting night and morn,  
I like to think they answer, too,  
With that benign assurance born  
When youth gives age the reverence due,  
And bend their wise heads as I go  
As courteous ladies do.

Long may you stand before my door,  
Oh, kindly neighbors garbed in green,  
And bend with rustling welcome o'er  
The many friends who pass between;  
And where the little children play  
Look down with gracious mien.  
—Theodosia Garrison.

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At sixteen years of age he was converted in a revival meeting in a little country church. His father wished him to enter the ministry, but the young man wanted to be a lawyer. At twenty years of age, however, the call to preach came clearly and he responded.

He was graduated from Ohio Wesleyan University in 1884, and from Drew Theological Seminary in 1887, in which year also he was married to Miss Jennie Lulah Ketcham, in Cincinnati, Ohio. He then entered the New York Conference. At Mott Avenue Church, New York City, at Kingston, N. Y., at Washington Square, New York City, and at Ossining, N. Y., he served successful pastorates.

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He was graduated from Wesleyan University in 1894, and from the theological seminary in 1897, in which year also he was married to Miss Jennie Maud Newton, in Cincinnati, Ohio. He then entered the Methodist Conference at West Brown Church, New York City, at Kingston, N. Y., at 147th Street, New York City, and at Lansing, N. Y., in several successful pastorates.

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### BISHOP ANDERSON

Bishop William Anderson, D.D., LL.D., was born in Morgantown, Va., (now West Virginia), April 22, 1860. He grew up on a farm, where was laid the basis for a strong body and a long life of usefulness. He secured his first training in the public schools of Morgantown.

At sixteen years of age he was converted in a revival meeting in a little country church. His father wished him to enter the ministry, but the young man wanted to be a lawyer. At twenty years of age, however, the call to preach came clearly and he responded.

He was graduated from Ohio Wesleyan University in 1884, and from Drew Theological Seminary in 1887, in which year also he was married to Miss Jennie Lulah Ketcham, in Cincinnati, Ohio. He then entered the New York Conference. At Mott Avenue Church, New York City, at Kingston, N. Y., at Washington Square, New York City, and at Ossining, N. Y., he served successful pastorates.

In 1904 he was elected to succeed Bishop William F. McDowell as secretary of the Board of Education. Four years later (1908), the General Conference elected him to the Episcopacy.

After graduating at Drew Theological Seminary in 1887, Dr. Anderson took post-graduate work in New York University. In 1902 he received the degree of Doctor of Divinity from Wesleyan University at Middletown. In 1907 Ohio Wesleyan University gave him the degree of Doctor of Laws. He was made an honorary member of the Phi Beta Kappa at Allegheny College

and he is also a charter member of the chapter at Ohio Wesleyan.

Bishop Anderson has written a volume of sermons, called *The Compulsion of Love*, in the *Methodist Pulpit Series*. He has been a contributor to many Methodist periodicals.

He supervises territory in the middle west and resides at Cincinnati, Ohio.



Photographs from this  
file have not been  
included but are  
available upon request.  
For more information  
please contact  
[research@gcah.org](mailto:research@gcah.org)