CRANSTON, BISHOP EARL AND MRS. CRANSTON
May 31, 1916

By the disciplinary rule as to age limit, three well-beloved bishops—Earl Cranston, John W. Hamilton, and Joseph C. Hartzell—are relieved from the heavier duties of their office. For many years these men have borne burdens, and each one has distinguished himself far some special service to the church.

At the same time, by their own voluntary act, two missionary bishops—Merriman C. Harris and Isaiah B. Scott—retired from active service.

Earl Cranston, the senior bishop, is an Ohio man, who numbers the whole constituency of the Western among his friends. He was ordained to the ministry in 1867, after having served three years in the army. Though his ministry began in Ohio, he was later called to serve churches in Minnesota, Illinois, Indiana, and Colorado, in all of which parishes he is still held in loving memory. He spent six years in Denver, Colorado, as pastor and presiding elder, and in 1884 he was elected to the office of Publishing Agent of the church and stationed at Cincinnati, where he had once served as pastor for three years. His twelve years in the Book Concern here won him many new friends, and it was with sincere regret that they parted from him and his family when he was elected to the bishop's office and moved to Portland, Oregon, in 1896. Later he visited the missions in China, Japan, Korea, and various European countries. He was one of the Commissioners for the Methodist Episcopal union of Methodism in Japan. In the city of Washington, where he has been resident bishop since 1904, he has been a worthy and distinguished representative of our great Methodism. One of Bishop Cranston's fondest hopes has been to see the union of the churches North and South, and to his wise and painstaking efforts must be credited much of the success of the recent move in that direction in the present General Conference. His big heart has overflowed with joy as he participated in the impressive scene of the beginning of this union.

* * *
he was actuated by the same kind of motives as those which led him to champion the cause of the ill-used natives of the rubber-country; but he allowed himself to become so obsessed by one set of facts as to lose all sense of proportion, and he never saw that he was creating far more wrong than he could ever right, and he used methods which were calculated to reduce to chaos all that helps to make corporate life stable and sweet. His career, even while still a minister of the Crown, was so marked by eccentricities that it is hard to look upon him as anything other than a very dangerous type of criminal lunatic.

With great unwillingness the government has at last come round to the policy of compulsion; and it is quite outside the scope of this letter to argue for or against it. Only those who are in the inner circle of the administration know the whole facts upon which the decision is based, and only they ought to know. It is a gross misuse of language to speak of it as conscription, for that term has been long appropriated to the designation of a permanent system of normal organization on a military basis in times of war and peace alike; whereas this is only an emergency measure designed to meet a very exceptional need.

It is much to be regretted that so many good men and women are talking as they are about their "conscientious objections" in regard to national service. The state has provided for meeting the case of the man who has conscientious objections to taking life, by giving openings for performing non-combatant services of national importance, but many have dragged the name and idea of conscience through the mud by refusing to perform even such services. It is really hard to see what right such men have to the advantages of English citizenship and protection, when in the time of the country's need they refuse to perform even non-combatant services on the plea that they are imposed by the combatant organisation, the military power. But surely that is a matter not of conscience, but of intellectual differentiation.
This trusted officer of the Church was born in Ohio sixty years ago. He is descended from ancestors that were prominent for many years in the history of Rhode Island. His forefathers at different times occupied the position of Governor of that State for a number of years. His own father and mother were married when his mother was in her sixteenth year. His father died a few months after this marriage, and about six months before the birth of the child whom he never saw. The girl-widow with the finest heart gladly took up the burden of supporting herself and her child. This work she did so perfectly, and with such cheerfulness, that though the struggle must have been a hard one, the child never realized that they were poor. The son was trained with care and education so liberally that he graduated from the University of Ohio in his twenty-first year. He entered the army at the beginning of the war in 1861 and rose from a private to the position of a captain at its close. After the war he took up business and became a very successful commercial man. Under great stress of mind during the sickness of his only son, who was lingering between life and death, he had such a struggle with his conscience under the enlightenment of the Holy Spirit that he gave himself unreservedly to the Lord for the work of the ministry. He entered this work and became prominent from the beginning. He had pastorates in Cincinnati, Ill., Winona, Minn., and Denver, Colo., in all of which he had conspicuous success, begetting a strong body of faithful and a profession of disciples. While serving as pastor of Trinity church, Denver, he was appointed Presiding Elder of the Denver district, where his splendid administrative qualities shone with such brilliancy that he was elected at the General Conference in 1884, senior Publishing Agent of the Western Methodist Book Concern. His great work in the Denver district consisted in the chief part he had in establishing the University of Denver. He gave himself to the University without stint. He attended to the work of his district and also was the main financier of the University, and this without salary, for or on account of his love for the Church. The twelve years of his service as the Senior Publishing Agent in the church were marked by business proficiency, far-sighted and diligently wrought out plans, brotherly interest and helpfulness towards all the preachers. These qualities of character and many others made him a conspicuous man in the Church and the logical person for the Episcopacy when in 1896 the General Conference determined to elect two men to this high office in the Church. Since his elevation to the Episcopacy he has with great wisdom administered the affairs of the Church in the Northwest and he has also shown himself a man of great capability and thorough efficiency in his work in China and his service in Mexico. He leaves Portland with a record behind him which has touched and blessed every part and every interest of the work in this Northwest region, and every interested in the Church in the Northwest region. Though a very humble and retiring man he is constantly in
the Methodist Bishop
man of unshaken
spiritual character.
In the line of civil and pub-
civic duty he devoted
himself to the
interest or spoi-
l's to the state.

NEW JERSEY, New
Jersey, New
Jersey, New

It seems difficult to one
not accustomed to the microscopic dis-
ferences of politicians to discover any
important issue between the two old par-
ties. Hence it seems probable that the
 resolutions for the election of the presi-
dent will be identical to his predecessor.

CRIMINAL CARELESSNESS.

The whole United States has been
greatly startled at the appalling
awful tragedy in the burning of the
General Motors and the destruction of
about one thousand lives of people
longing to the Sunday School of St.
Mark's Lutheran Churches of New York
City. This paper has had nothing to
right upon, and the matter up to
the time has been handled with
great care.

It now seems that the government in-
spectors were responsible for that in-
credible disaster, as they were for the destruction of
Paria last December, and likewise of the
brigade on the Chicago and North-western
same time. How it came about that
three things can be passed by so lightly,
and no one be punished, is told in Super-
intendent Utter's Investigation.

What is the use of having the law?
They no longer act as a deterrent.
We go on, however, a host with rotten life-
offenders, who believe and a dozen
offenders, which someone is operating
in defiance of the law. This is punished
by a heavy fine. That is the limit of our
punishment, shall he do his duty in providing,
for the comfort and safety of the trav-
ing public.

MEMORIAL DAY AND SECTIONALISM.
The recent observance of Memorial
Day was attended with several notable
accidents illustrative of the fact that
"the war is over." One of these occurred
during the memorial exercises in the Met-
ropolitan Opera House in New York. A
young girl was lecturing a poem based on
an incident in the Civil War, when the
Confederate flag, which she was using
to illustrate a passage in her recitation,
fell to the floor and was raised by a retir-
eas who had fought against it, and who
now placed it carefully on the chair from
which it had fallen. There was a burst of applause, and then the orchestra play-
ed a national anthem. At that moment
the audience arose to its feet. More signifi-
cant than this was the gathering of thou-
sands of Union and Confederate veterans
in the National Cemetery at Arlington,
where they placed upon the graves of those
who had died for the Lost Cause two
floral emblems of remembrance and im-
memoriality. There for the first time the
army of the United States, through its
representatives, helped to decorate the
remaining graves of those who had once
been in revolt against it, and who in the
north and south, North and South, who does not
rejoice with heartfelt joy over this evi-
dence that the "bloody chasm" has been
closed and closed forever? Leland's Weekly.

UNDERPRICED AMERICANS.

Phillips Brooks and the other Ameri-
cans crossed the ocean on the same
steamer and landed their names at the
same hotel for their first night in Liver-
pool. Back was some ten or more
six feet in height. Opposite their hotel
they saw a placard announcing a lecture
on "Our Country." "Let's go over and see what
they say about us," said one, and it was agreed.
They separated at the door of the hall.
After some very absurd statements about
the Americans, the lecturer went on to say that they were quite under-
der the influence of some Bishop Brooks a man and
said, "I am an American, and what a
man's height he is.

Then the second man in a remote cor-
ner arose and said, "I see, am an Ameri-
can, and at home my height is not al-
lowed to be my height.

It seems quite impossible to pass over
the subject of the senator or congress-
man in political author-
ty without passing de-
pair them in the midst of the
speeches. It was a matter of
bitterness and human ex-
travagance. The senator was in a
state of high emotion, and the little
man who was lecturing had a
truly remarkable speech.

Mrs. O. H. French.

NOTES TO THE IDAHO CONFERENCE.

Rev. W. D. Harvey, pastor of our
church at Portland, Oregon, was dele-
ted to the annual conference held in
publishing the statement that the
annual conference would end and
therefore be closed, the contrary idea in some way
paper would be the end of the paper.

J. D. GILLET.
BISHOP CRANSTON
TO BE BURED HERE

Methodist Clergyman, Who
Died Last August, To Be
Buried at Arlington.

Preliminary services for Bishop Earl Cranston, resident bishop of the Boston
and Episcopal Church since 1900,
who died at his home in New
London, Conn., June 20, will be
held in Unitarian Cemetery
Unitarian Church at 11:30 a.m.
Thursday.
The body, which was immediately in-
terred in Phila., will arrive at 4:30 a.m.
Friday to the Unitarian Church. Interment
in Unitarian Cemetery. signal will be in
Arlington National Cemetery.
The services of the church will be in
charge of Bishop Earl Cranston and
those associated with the Episcopal
Church. Scripture lessons will be read
by Dr. George S. Gray, bishop of the
Colorado Conference.

Pallbearers selected.

The honorary pallbearers have been
selected from those associated with
Bishop Cranston during his residence
in Washington. The Arkansas, John C.
Ludlow, Dr. Arthur H. Clark, J. Arthur
Cox, C. F. R. B. L. John Reid,
H. T. W. H. L. L. John Reid,
Mrs. H. H. F. L. John Reid,
Mrs. H. H. F. L. John Reid,
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QUESTIONS

ed by Dr. William B. Lee in 1870.

Q. How long has the Southern Review been published?—A. It is now in its sixtieth year. It was started by the founder of Hampton Institute, Gen. Samuel Chapman Armstrong, in 1872, and has continued without interruption as a monthly magazine devoted to the interests of the Negro and Indian populations.

Q. How many was South Carolina's each year this year?—A. The Clemson College marketing specialists estimate the yield to be 204,000 bushels, which brought $650,000.

Q. Can foreigners take up homestead land in the United States?—A. Homestead entries may not be made by foreign-born persons who have not declared their intention to become citizens of the United States.

Q. How should a wedding invitation be declined?—A. Emily Post says that an invitation to the church should require no answer whatever unless the wedding is so small that the invitation is a personal matter. An answer is required on the first page of a sheet of note paper. Although it is written by hand, the words must be typed as though engraved, and be on a typed sheet. A short note, however, may be written at the bottom: 'Thank you for thinking of us, Mr. and Mrs. John Huntington Smith.'

Q. Did the Children of Israel help to build the pyramids?—A. There is abundant evidence that the Children of Israel, captives in Egypt, worked on the great pyramids. There are many picture writings which show laborers with strong Semitic cast of features engaged in the work of building.

Q. Are competitive examinations used for the selection of post office positions?—A. The position is filled by promotion within the Post Office Department.

Q. What is the nucleus of atomic energy?—A. The atomic theory states that the nucleus of an atom is made up of electrons, which are too small to be seen. The electrons revolve around the nucleus in a world of their own. It is believed that if their orbit could be interrupted, they would move in a straight line and hit the earth. The experiments attempting to split the atom, which are noted in newspapers from time to time, are directed toward harnessing this energy.

Q. What percentage of the freight in a trucked consignment is handled by motor carriers?—A. The amount of commercial freight handled by trucks in 1930 is estimated to be between 15,000,000 and 20,000,000 ton-miles, or about 4 per cent of the rail ton-miles.

Q. How much does the Southern Review cost?—A. The annual subscription to the Southern Review is $3.00 per year.

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mer vacation planned for the benefit of the spiritual to be the purpose of every Christian. Physical be turned easily into dissipation, and the spiritual y neglected suffers beyond repair. Seek a vacation Christian center where the influences will draw you. Many a person has gone to a camp meeting or sky under Christ's auspices and there received a f the spiritual life that made them more devoted than they had ever been, while within them a they came into such peace and contentment as their religion the sweetest thing of their lives, and mothers, take your children and go to Lake Manchester (Ohio) camp meeting this summer. Seek ur family under religious influence. It will mean re happiness and your own satisfaction and peace.

One of unity is abroad in the world. Old lines of re disappearing; venerable prejudices are being to the junk heap; age-long bigotry fed on privi­
ed social caste is being discredited and shorn of its mg similar action. The churches suffer, the congregations ar­
e the betterment of Christian conditions through the columns of the American Medical Association may always be trusted as a live organization. The Nat­
our history and rest it with the preservation of the purposes of education and the proof of introducing any interest, exercise, or purpose that contained in our educational ideals. The Nat­
this is a day of crushing calamities. Death earth and fearless men are his prey. Croning thought of death seems to have largely passed a consciousness of the modern man seems to have lost of caution. It is a fearful thing to be carried with passion into the presence of God. Death is more it into the dark. It is a leap, but also a landing, not or somewhere, or in the realm of the unknown. It tination of an Indestructible life. We witness reentry of the Sunday as a day to keep holy," is want eral. The churches suffer, the congregations are men and women go seeking their own pleasu­

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BISHOP EARL CRANSTON

Earl Cranston, Methodist Episcopal Bishop (elected 1896), was born at Athens, Ohio, June 27, 1840, and was the son of Earl and Jane (Montgomery) Cranston. He was graduated at Ohio University, Athens, Ohio, in 1861 (A.B., 1866; M.D. 1867; D.D. Allegheny, 1882). He served in the Ohio Infantry and West Virginia cavalry in the Civil War, 1861-4, as First Sergeant, First Lieutenant, Adjutant and Captain. In 1867 he entered the Methodist Episcopal ministry in the Ohio Conference. He was elected Publishing Agent of the Methodist Episcopal Church and served from 1884-96. He spent two years (1898-1900) in episcopal visitation in China, Japan and Korea; and was one of the commissioners for the Methodist Episcopal Church on the Union of Methodism in Japan.

He had charge of the Methodist Episcopal Missions in Mexico in 1903.

As resident bishop in Washington, D.C., from 1904 to 1916, he was a worthy and distinguished representative of his Church. To his wise and tactful efforts should be credited much of the success of the movement toward the union of Methodism North and South.

Nov. 1, 1918.
WASHINGTON LETTER

On the Evening of June 2, at Rauacher's the place where many of the noted social functions of Washington are held, 400 M.D.'s gathered to grant honor, for the time, one former resident Bishop, Earl Cranston, D.D., LL.D., and to do him, in part, at least, the honor which he has so richly merited.

THE CHRISTIAN ADVOCATE

IN BISHOP CRANSTON'S HONOR

The photograph shows the speakers' table and a small section of the great company which assembled to join in the evening's tribute. At the head of the speakers' table was Bishop Cranston, with his wife at his right and the President of the United States at his left. With them were Bishop Barry, Bishop Quayle, Bishop John W. Hamlin, Bishop John W. Hamilton, Bishop John H. Newberg, Bishop William A. DuBois and Secretary of the Navy Josephus Daniels. Bishop William F. McDowell was unable to be present, but was a significant figure of appearance in the address, which was read by Dr. Lucius C. Clark.

It was a brilliant scene, the banquet hall itself being very beautiful, the torch of spring blooms glowing, the costumes of the ladies and the men beaded with soft blue light all around.

Dr. William F. McDowell presided. President Wilson was the first speaker and with that firm declarative style which has characterized all his public utterances paid glowing tribute to the retiring Bishop Cranston had rendered by his personal election. The President was followed by Bishop John W. Hamlin, Bishop Joseph G. Barry, Bishop Franklin Hamilton, Bishop John H. Newberg, Bishop William A. DuBois and Secretary of the Navy Josephus Daniels. Bishop William F. McDowell was unable to be present, but was a significant figure of appearance in the address, which was read by Dr. Lucius C. Clark.

Bishop Cranston stood in the great hall in flowing robe and the company dispersed with the consciousness that one of the most eminent and devoted bishops and that Washington Methodism had reason to congratulate itself on the success of its effort to be the agent of the Church in rendering this tribute.
Grape-Nuts comes ready to
set in ease to dining establishment.

The Christian Advocate
June 15, 1916

The CHURCH TELEPHONE

A neat, inconspicuous equipment that makes it possible for those who are hard of hearing to fully hear and enjoy the sermon in any part of the church. A transmitting device at the pulpit, and receivers wherever desired. The cost of the equipment is reasonable. We will apprise you of the cost and plans. For further information, contact the
Western Electric Company
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Homes in all principal Cities of the U. S. and Canada.

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Reed & Barton's Individual Communion Service
List of establishments using our work
and Sterling Silver Communion Cups,
Plain, Gold Lined, or Gold Plated.

Individual Communion Cups

EPWORTH PIANOS AND ORGANS

The Old Meneely Founder

The Old Meneely Founder

Meneely & Co.

WATERFORD, N. Y.
Editorial.

Bishop Earl Cranston, D.D., LL.D.

Bishop Earl Cranston was born in Athens, Ohio, about sixty years ago, graduated from the Ohio State University, and went as soldier to the Union Army, and began his ministerial career in 1865. He was a popular preacher in Ohio and Southern Indiana, and later in Colorado. In 1864 he was elected Senior Book Agent for the Western House, to succeed Dr. John M. Walden, who was elected to the episcopacy. It was in this capacity that Dr. Cranston revealed his abilities. From 1864 to 1888 the Western House made a profit of $342,000. The like of this had not been known in the entire history of the Book Concern. He stirred the whole Church of the Western States. The plant at Cincinnati was enlarged, and the Western House pressed its way to the front rank. Bishop Cranston had the rare insight to know at a glance the character of literature. The orderliness of his methods put all departments at their best. He had the happy faculty of getting the maximum results from everything he undertook. The very machinery recognized the touch of his genius. His thorough business methods were tempered together with such kindness that harmony prevailed throughout the whole establishment. He not only mastered the business from a business standpoint, but made himself acquainted with public sentiment on the line of religious literature until he was an expert on that subject. He knew two things well. He knew by a predetermining insight, amounting almost to an instinct, what the average reader wanted, and he knew the best methods of supplying this demand. Bishop Cranston was among the first to clean out the old shelves at "any cost," and push new books. In 1881, 1885, he was practically re-elected by a unanimous vote. In 1887 he received 216 votes for the episcopacy. In 1883 he was chosen to that high office. He has spent some time in China and Japan, besides holding many of our episcopacies in this country and Mexico. His official residence is in Portland, Oregon. Everywhere Bishop Cranston has shown himself a fine administrator. He is thoroughly acquainted with the enthusiastic spirit of the West. He has assisted in a great campaign in the Northwest, raising the debt on the Willamette University, Salem, Ore. He comes to California with a personal knowledge of our Methodist and its needs. We have no doubt but that he will give great satisfaction in the work of the California and Arizona conferences.
opening China's closed doors. From the days of the ancient Christian in the third century, the priests of the Church of Rome in the thirteenth, or the coming of the Protestant adherents in the beginning of the eighteenth, the missionaries have penetrated far into the heart of the country, and have invariably been the frontiersmen for trade and commerce. The unselfish devotion, perhaps in individual cases tortured with bigotry of sect, but notwithstanding, a most admirable, unselfish devotion, has characterized the labors of the missionaries in China. While in a state of progress the work must have seemed discouragingly slow, yet, looking at it as a whole at this time, the zeal and philanthropic hearts in America and England, which have sent their representatives, must see much reason for encouragement."

In our issue of a few weeks ago we had on the front page an admirable picture of the Dr. Hopkins' Memorial Hospital, dedicated in Peking. It is specially gratifying to read that this very extraordinary from China to the United States has to say about the medical missionary work in China. "That which, undoubtedly, above all else," he says, "has made his way for the missions are the medical missionaries and the hospitals which they have established. * * * The gospel of saving is one that makes its own way into the hearts of the people, for suffering makes the whole world kin, and it can be said without controversy that the medical missionary can enter homes where none of his colleagues can. The Christian hospitals and dispensaries—these are approximately one of them in the kingdom—are revolutionizing the natives' ideas of the treatment for the sick. Particularly is this true in regard to the women of China." How infinitesimally small none of these American critics appear in the light of these magnani-
Bishop Cranston's Birthday Message to Methodism

BISHOP EARL CRANSTON, who retired from the active duties of the episcopacy four years ago, after twenty years of unalloyed service in the highest office in the gift of the church, and who since his retirement has continued to hold a deep interest in everything that concerns Methodism, particularly in the cause of unification, having been chairman of the Committee on Unification of the Methodist Episcopal Church, celebrated his eightieth birthday on Sunday, June 27, by preaching a sermon at Epworth Heights, Ludington, Mich. The services at Epworth do not regularly begin until the first Sunday in July, but a special service was arranged, that Bishop Cranston's many friends at this Methodist summer resort might hear him preach on his natal day. At the close of the sermon the secretary presented to the bishop, as a token of love and esteem from the cottagers, eighty American Beauty roses. The bishop, deeply moved, stood for a moment with his face buried in the mass of blooms that filled his arms. Then he exclaimed, "Oh, this is beautiful! I think the rose is the most beautiful flower that grows. Can you think of the rose blossoming without feeling it is asking you to love it? I thank you very much. They will wither, of course, but God will gather all the roses of affection and deeds of kindness and mercy and compassion that you and I have sown, no matter whether our lives be a score or fourscore. The glorious gardens of heaven are made up in just that way. Come along and bring your flowers with you. But the Lily of the Valley, the Most Beautiful, the Help, the Light, after all, will be Jesus Christ, our God, our Saviour?" The bishop's sermon, which was delivered in a voice clear and strong, centered about the principle that "in itself, of itself, by itself, to and for its self, of itself, alone, nothing abides or survives." The sermon closed with a clarion call to Methodism in this hour when "politicians are inventing issues and confusing principles to divide the people into warring factions, lest they agree and God and Jesus come to dispossess the profiteers in Government." "O Methodism," cried the bishop, "God is calling thee to fill the breach left by pitiless greed and selfish ambition; calling thee to show to the despairing peoples the unity of the spirit in the bond of enduring peace; calling thee to live as well as preach the brotherhood of the cross as above all that breeds or fosters strife and selfish contention; calling thee to forget thy traditional divisions and to lead the multitudes that come from the north and the south and from the east and the west to crown thy one Lord and Saviour." Let not that profiteering parasite which has ever sought to feed on the body of His church, ecclesiastical institutionalism, the promoter of jealousies and of partisan pride, hold thee from thy place in the van of victorious conquest. Let the high priests of Judaism deal with the conscious betrayers of the Lord of Love. Be not thou unwittingly of their spirit." The Herald joins with the rest of the church in extending to Bishop Cranston its heartfelt felicitations on his attainment of fourscore years, and prays that the blessings of God may richly attend him as he passes the evening of life in unquestioning confidence that "the best is yet to be, the last of life, for which the first was made."
The Age of the Golden Rule

REV. BENJAMIN GORDON, S.T.D.

The Age of the Golden Rule

A better day is dawning,
The day long since foretold,
When the Golden Rule of the Master
Shall replace the rule of Gold.
The earth shall brighten with gladness,
With the rising of the day,
And sources, swag, and hatred
Shall be forever passed away.
No more beneath the heavens,
Shall greed or wrath destroy;
And where was man's wise wisdom
There shall be peace and joy.

One aim and aspiration—
The true, the just, the good—
Shall bind the world together,
in one ideal brotherhood.
The loving Christ, their Savoir,
The nations shall confess,
And a little child shall lead them
In the paths of righteousness.
For the knowledge of God's goodness
In every heart shall be—
And the earth shall be full of life glory,
As the waters cover the sea.

No more poverty nor want,
The Neglected Walks of Life

REV. WILLIAM S. BOVARD, D.D.

The Neglected Walks of Life

No Rights of ideals can give us complete freedom from our burdens to bear. We are in the body; we are dependent on mother earth for our physical well-being, and so far as this life is concerned, we are dependent on the physical resources for our spiritual prosperity. This essential physical basis of life provides for a natural gravitation of the masses of people into the walks of life where the main business is to secure a living. The livelihoods sought are not so much chosen, as entered upon as a matter of course. There is no relative shortage of people entering the realm of trade, factories, to enter the ranks of trade. There may be temporary embarrassment.

Why a Shortage in Volunteers?

In the first place the home has very simply admitted its responsibility for guiding the life service choices of youth. The privileges of the home in this respect and many others are so unique that they simply cannot be transferred to any other agency. We must, therefore, go back of the school and church to the home and quicken the sense of responsibility in the parents for giving their children the instruction that will serve their choice of life service in the fields of education and religion. We must learn more about the determining influence of mother's counsel and prayers in the matter of life investment. Our homes must be helped to give the claims of religion a better chance at developing youth than obtains to-day. The conversation, reading, and comfort of home, while we endeavor to show that all the walks of life are abundant in opportunities for important Christian work.

A Concerted Movement for Recruits

One of the forward-looking actions of the recent General Conference is the provision made for a concerted movement on the part of all the boards of the church to present to the youth of the church the claims of the unified world program of Christianity for life service. The church has registered her interest in such a program by an unprecedented offering of money. We believe the youth of the church will match this offering with an unprecedented number of volunteers for definite Christian service.

The new Council of Boards should recognize the vital importance of the life service promotion to the educational and financial enterprises committed to it. If there is any matter in which all the boards are interested that should be deted from a common center it is this matter of life service enlistment. The whole church expects the Council of Boards to correlate such methods and approaches as are employed by the various boards. There is reason to believe that our young people have been thrown into serious confusion by the many independent approaches which have been made. It is becoming increasingly clear that we must not wait until the youth have reached the college age before attempting seriously to lay upon their hearts the claims of the Christian ministry and the call to the mission fields. In the beginning of the teen age period the aspirations of youth, and the commanding influence of the example of heroic servants of God, make these peculiarly susceptible to the claims of Christian adventure. Special supervision in the matter of life service should obtain all the...
Biographical

Western Christian Advocate

February 18, 1903

They were married in May, 1874, and until her translation, February 7, 1896, almost twenty-nine years.

"Waked this world,
Yoked in all corners of my land."

This marriage was blessed with four daughters, the fifth, a son, was born in 1858, at Waukegan, Illinois, during Dr. Cranston’s pastorate at the Presbyterian Church there. A son, Albert, was born in 1860, and a daughter, Minnie, in 1862, who received her lifelong and masterful devotion, are here today, reviving her memory and continuing their lives anew in the same and principles she held sacred. No less deep and sincere is the living reverence of her spouse, the Hon. R. H. Cranston, as of her companion and mother, and whose heartfelt tribute to her memory in her worth is one of the truer measures of the love sustained by the late Mrs. Laura Alden Cranston.
The Amen Corner

It was our misfortune lately to lecture before a cold, haughty, and unresponsive crowd, who sat like gravestones through the hour, and then dispersed as sparsely as from a funeral. Yes, gentle reader, we anticipate your comment. But, if it had been twice as bad as it was, a little applause, or heartfelt accord, might have helped to improve it, and we should not have felt as if we had been speaking under an exhausted receiver. We recall a time when, having to deliver an unsired lecture on a hot day, before a surfeited Chinese audience, we jokingly arranged with a company of friends to act as clackers for the occasion. With the first sentence uttered there was tremendous applause, which was repeated with the second and third sentences. At last they had mercy, and were more sparing; but the effect was fine. The audience did not suspect, and were soon manifesting liberal appreciation.

What would a political meeting be like if the most earnest exhortations and brilliant oratorical flights were not met with noisy silence? We do not want demonstrations quite as extraneous to those of those hot Presidential campaigns, but why can we not have a little more responsiveness in our religious meetings? Why should it be supposed that we honor God more by sitting like avenues of sphinxes, and not like congregations of human beings with some remnants of emotion? Why should our modern culture to altogether suppress the functions of the heart? Why should our religion, with even a large amount of intellectualism in it, become so stiff, staid, formal, and "commonly" solemn? It has got to be that now that expression of the feelings has been carried as far, in most of our Methodist Churches, that the good, pious old-timers are positively uncomfortable. There are many services that are "patriotically silent, solemnly solemn, splendidly still.

Yes, we know the plea for decency, order, solemnity, reverence, and believe in it all. We must be proper; but we must not be too dourly proper. We must not carry our propriety to the verge of impropriety. If some good brother's feelings surge up within him under the preacher's fervent presentation of the gospel truth, and he is dying to shout a little and very mildly, we must not frown upon him, and bid him choke it down. We know what can be said about the brother of former days who was all the time saying "Amen" in season and out of season, when it was absurd as well as when it was applicable, falling into a meaningless habit of repetition. We do not expectantly want him back again, particularly if he were very sober, but reaction from him ought not to be allowed to swing to the other extreme of our being the "clump dogs" of whom our fathers used to talk.

Let us have a few more of the Amens of the fathers; not ventriloquially noise enough to imperil the peace, but uttered gratefully and quietly by reverent and appreciative lips, while the moonstruck eye proclaims the melted heart. Why not? Who would be hurt by it? What awful thing would happen? It would, we have some it, electricity the congregation, and fuse the emotions of hearts into one deep and tender feeling. We remember a sermon we were once preaching when a theological student. A big, blond-haired, pretty brother—so proved to be the Sunday-school superintendent—with a face like the rising sun, saw that we were "talking." Suddenly he lifted an

uneasiness "Amen" somewhere from the depths of his capacious form. We gave a perceptible start, the audience smiled, but the sermon immediately limbered itself out, and that Amen saved the day. In default of other encouragement, in one charge, we used to look again and again at an old gentleman whose head kept bobbing approvingly, like the heads of toy animals, loosely hung and set vibrating. We knew it was almost automatic, and did not mean much, but somehow it comforted and helped us. In another charge in the Far West there would be, occasionally, instead of the traditional Amen, the clapping of hands and cries of "Yes, that's so!" "That's true!" We do not altogether recommend these responses, but would almost prefer them to the dead-and-alive manner of apathetic frigidity that has come, in the present day, to affect our Methodism, and to put it in the straight-jacket of oppressive formality. We certainly have no delight in a religious pandemonium, and are not pleading for any Bollmannism in our services. Our colored brethren sing:

"I do believe without a doubt,
A Christian has a right to shout!

Sometimes they carry their doctrine to extremes in which we should not want to isolate them. But let us have a little more spontaneity and freedom. Let us bring back at least a little motion of the Amen Corner. Why should the Salvationists or the Protestant Episcopalians, with their prayer-books, have a monopoly on the responses? Brother, sister, would you like to say Amen or Hallelujah once in a while when the minister is preaching so gloriously about Christ and his great salvation? Would you be grateful if you could be allowed to say it even in a subdued and conscientiously respectable way? Do you fear sometimes that, if you don't let it out, somehow you will run the danger of apostasy or asphyxia? Well, out with it then! Out with it! Never mind what they think or say. Do not go around looking so apologetic and "out-of-season." Claim your rights in the house of God, and take the liberty of a child of the Father. But exercise reason and common sense; say Amen only when there's really something to say Amen to; don't split the people's ears; don't overindulge yourself or abuse your privilege; and we hardly think the Official Board, in even the most aristocratic church, will venture to come around and tell you how to keep still or threaten to turn you out. They will get the danger of apoplexy or asphyxia? Sometimes that, if you be grateful if you could be allowed to say something to say Amen to; don't split the people's ears; don't overindulge yourself or abuse your privilege; and we hardly think the Official Board, in even the most aristocratic church, will venture to come around and tell you how to keep still or threaten to turn you out. They will get

A commission appointed by the British iron-trade Association recently visited the United States, and thoroughly studied its great iron and steel manufacturing establishments. The London Economist, in summarising their report, makes the following most interesting general observations on the condition of labor in this country:

"The importance of the human factor is fully realised by all the manufacturers. It is all very well to admire American plants, the hygiene of machine tools, the devices for saving labor, etc. But we must add that the men who work in the factories are not to be despised. The American laborer is more than a workman. He is a man, through and through. And the American laborer in the factories is one of the most industrious and most healthy men of the world. He is not only the producer of his family, but also the producer of the future. The American laborer is not only the producer of his family, but also the producer of the future. The American laborer is not only the producer of his family, but also the producer of the future. The American laborer is not only the producer of his family, but also the producer of the future. The American laborer is not only the producer of his family, but also the producer of the future."
By the disciplinary rule as to age limit, three well-beloved bishops—Earl Cranston, John W. Hamilton, and Joseph C. Hartzell—are relieved from the heavier duties of their office. Many years these men have borne burdens, and each one has distinguished himself for some special service in the church.

At the same time, by their own voluntary act, two missionary bishops—Merriman C. Harris and Isaiah B. Scott—retired from active service.

Earl Cranston, the senior bishop, is an Ohio man, who numbers the whole constituency of the Western among his friends. He was ordained to the ministry in 1867, after having served three years in the army. Though his ministry began in Ohio, he was later called to serve churches in Minnesota, Illinois, Indiana, and Colorado, in all of which parishes he is still held in loving memory. He spent six years in Denver, Colorado, as pastor and presiding elder, and in 1884 he was elected one of the Publishing Agents of the church and stationed at Cincinnati, where he had once served as pastor for three years. His twelve years in the Book Concern here won him many new friends, and it was with sincere regret that they parted from him and his family when he was elected to the bishop's office and moved to Portland, Oregon, in 1896. Later he visited the missions in China, Japan, Korea, Mexico, and various European countries. He was one of the Commissioners for the Methodist Episcopal Church on the union of Methodism in Japan. In the city of Washington, where he has been since 1904, he has been a worthy and distinguished representative of our great Methodism. One of Bishop Cranston's fondest hopes has been to see the unites of the church North and South, and to his wise and tactful efforts must be credited much of the success of the recent move in that direction in the present General Conference. His big heart has overflowed with joy as he participated in the impressive scenes of the beginning of this union.
he was actuated by the same kind of motives as those which led him to champion the cause of the ill-used natives of the rubber-country; but he allowed himself to become so obsessed by one set of facts as to lose all sense of proportion, and he never saw that he was creating far more wrong than he could ever right; and he used methods which were calculated to reduce to chaos all that helps to make corporate life stable and peaceful. His career, even while still a minister of the Crown, was so marked by eccentricities that it is hard to look upon him as anything other than a very dangerous type of criminal lunatic.

With great unwillingness the government has at last come round to the policy of compulsion; and it is quite outside the scope of this letter to argue for or against it. Only those who are in the inner circle of the administration know the whole facts upon which the decision is based, and only they ought to know. It is a gross misuse of language to speak of it as conscription, for that term has been long appropriated to the designation of a permanent system of normal organization on a military basis in times of war and peace alike; whereas this is only an emergency measure designed to meet a very exceptional need. It is much to be regretted that so many good men and women are talking as they are about their "conscientious objections" in regard to national service. The state has provided for meeting the case of the man who has conscientious objections to taking life, by giving openings for performing non-combatant services of national importance, but many have dragged the name and idea of conscience through the mud by refusing to perform even such services. It is really hard to see what right such men have to the advantages of English citizenship and protection, when in the time of the country's need they refuse to perform even non-combatant services on the plea that they are imposed by the combatant organization, the military power. But surely that is a matter not of conscience, but of intellectual differentiation.

"Dry me a helpful letter." In 1841 Dr. D. P. Kidder, under "Sketches of Travel," wrote of Brazil, an almost unknown land at that time. In 1846 J. B. Finley wrote exceedingly interesting personal reminiscences of frontier life in Ohio and Kentucky, and of experiences with Indians; Professor J. P. Laurn and his gifted wife; Jennie Fowler Willing; Cyrus D. Rans in 1862; T. A. H. Ryce, Professor William Wells, John H. Ogden, John Higby, Rev. N. D. Doonay, Edward F. Holley. Mrs. H. B. Ridgway, Hon. G. P. Disosway, Edward Eggleston, Mrs. II. C. Gardner—a minister's wife who had a blessed sense of humor, and whose stories are yet readable. During Dr. Wentworth's editorship he would make no advances in the fairy
MRS. LUCIE PARKER CRANSTON,
widow of the late Bishop Earl Cranston,
suffered severe injuries early Friday morn­
ing, October 22, from a fall down the
stairs in her home, "Perrinmore," near New
Richmond, Ohio. Both arms were broken,
a shoulder dislocated, and other injuric.
were received. She was removed to
Christ Hospital, Cincinnati. Pneumonia
followed her injuries and she died at
eleven o'clock Saturday evening. Prior
her marriage to Bishop Cranston on
November 3, 1905, she had been engaged
educational work as a teacher in Cin­
cinnati and in Washington, D. C. Her
birthplace was Cincinnati. She was known
for her vigorous mind, her active
interest in religious life, and her independent and
graceful temperament. Only a short time
her death she wrote to a mission­
ary officer, concerning the seventeenth an­
niversary of the Woman's Foreign Mis­
sionary Society, "I have been a member
of the Woman's Foreign Missionary So­
ciety since its organization, and whatever
the cost of anniversary membership, I
wish to be in."—The Western.
For photograph of Bishop Cranston
taken probably at time of organization of
Japan Methodist Church, see Bishop Honda's
envelope.
Cranston, Laura A. Martin (Mrs. Earl)

see Woman's Missionary Friend, March 1903, p. 85
April 1903, p. 130
February 18, 1903

Western Christian Advocate

[formatted text from the Western Christian Advocate, including a detailed description of events and emotions related to the departure of a beloved figure, with references to the death of the Bishop's daughter, and reflections on the impact of her passing on community and faith]

[content excerpt related to the death of the Bishop's daughter, including reflections on her character, her contributions to the community, and the impact of her passing on those who knew her]

[Further content discussing the effects of the event on the community, including quotes from those present and reflections on the role of the literature and faith in times of grief]

[Additional content on the community's response to the event, including quotes from those present and reflections on the role of faith and literature in times of grief]

[Closing remarks on the event, including reflections on the impact of the event on the community and the role of faith and literature in times of grief]

[Signature and date: David H. Mooney]
The Church and the Workingmen

Public attention has recently been drawn anew, by the sympathy openly expressed by Church people for the miners in their recent strike, to the relation of the Church with the workingman. It is admitted by all that, at present, that relation is not satisfactory. Denials there are many workingmen who come to Church regularly. If large numbers remain away, particularly of factory operatives; if the class known specifically as "artisans" seems to have broken as a class with the Church, there are still many individual exceptions. And there is a great company of clerics, and mechanics who labor at the various trades, who may be found in the Churches. There is no need of exaggerating the situation, or of picturing a great chasm between the Church and all those which it is almost hopeless to attempt to bridge.

The reasons for the alienation, whatever the extent, are not simple, but as complicated as is our modern society. We think it beyond question that a man, however poor and plainly clad, who conducts himself respectably, will be given a cordial welcome in any Church. No Church should ever exist for "the photocast" alone. It is not a religious but a social question which is raised, however, when it is asked whether a man in moderate circumstances would feel as much at home in a church, into the hands of the wealthy few and discriminating against the laboring classes can not be substantiated.

Some clergymen believe that the neglect of the Church arises out of the false sense of the need of religion in lives too much swayed in the material. The necessity of excessive toil, especially toil that is monotonous, machine-like, and dulling to the finer nature, has blunted the spiritual faculties. Prolonged and exhausting labor during the week leaves the system too debilitated on Sunday to enjoy sermons and psalms by them. Even the confections toiler feels a craving for rest of body and mind; and those who are little of their families during the week want to spend Sunday with them. There is also the demand for outdoor recreation, and Sunday is the only time in which it can be got.

Bread such representations are too severely condemned by good folks, in different circumstances, and having large command of their time, it would be well to inquire whether Christian manufacturers and tradesmen ought not to combine to relieve the overstrain in our industrial life, and allow a weekly half-holiday and more whole holidays throughout the year. In this way the Sabbath can be left free for purposes of worship, and there will not be even partial excuse for picnics and excursions in its holy hours. Perhaps, also, something simpler, with less theology and more practical direction and admonition—something in the line of popular Bible instruction—would be more acceptable to tired-out people than too many elaborate sermons.

No Church can overcultivate its social nature. The prodigious growth of the fraternal orders to-day is witness to the craving in man for social mingling and fellowship. For many these orders take the place of any felt necessity of the ministrations of the Church. They like their ritual, their mutual benefit provisions, their comradeship. And the Church is not to oppose Fraternity; for, Fraternity has sprung direct from the spirit and teaching of the Gospels. It must be shown that good as Fraternity is, excellent as are its teachings by sign and symbol, admirable as are its benevolences and its fellowship, the Church stands for something more intimate and fundamental—the connection of the soul with God in its inmost thoughts and feelings.

And, as Josiah Strong has forcibly reminded us, the Church must ever remember that in Christ's public ministry he did not confine himself to preaching, but healed the blind, the lame, the lepers; he had compassion on the multitude because they had nothing to eat, and, after his resurrection, his first question to the disciples at the lake was, "Children, have ye any meat?"—the very question he would now ask of struggling, toiling men.

It is one of the boldest lines of the present against the strain of city life and the artificial conditions of modern society that so much attention is being paid to nature in its various aspects and to the enjoyment of her many moods. Such magazines as "Country Life in America," "Outing," and "Home and Flora" have the trend sensitively, as do numerous books and articles on the subject. We instanter turn from our publishers that Dr. Quayle's latest volume, "In God's Out-of-Days," is proving "a great seller" and certainly deserves its popularity; for, in description, illustration, prose, and poetry, it is one of the handsomest productions we see of its kind. It is printed on good fine and heavy paper that, at first, the purchaser thinks he has got a gold leaf. But later he finds that it is a genuine article, through and through, de luxe and all that!
Ruth Cranston Dies at 67; Wrote 'Miracle of Lourdes'

Ruth Cranston, sixty-seven, a member of the World Foundation, author and lecturer, died Monday night at St. Luke's Hospital in New York. Miss Cranston, who lived at Beverly Hills, Calif., had been on a three-month lecture tour. She was taken ill at Philadelphia but came on to New York and was taken directly from the train to the hospital. Her latest book, "The Miracle of Lourdes," relating a number of miracles and having been affected at Lourdes, France, was published last fall.

Miss Cranston was the daughter of the late Rev. Earl Cranston, a bishop of the Methodist Church, who took her with him to China where she spent her early years. She was graduated in 1908 from Goucher College.

When she was 17, she had already begun selling articles to "Harper's Magazine" as well as the old "Delineator" and "Century." During World War I she was active in Red Cross activities in hospitals overseas, and later spent two years in India. One of the organizers in 1928 of the World Foundation, Miss Cranston was also active in the World Conference of Religions, both of which organizations had headquarters at Geneva, Switzerland. In 1939 she participated in the World Peace Round Table series that continued at Town Hall for a number of years.

In 1945 her biography of Woodrow Wilson was published, a book which benefited from documentation accessible to her as a friend of the Wilson family. She was a schoolmate of Wilson's daughters at Goucher College. Her "World Faith," a story of the religions of the United Nations, was published in 1949. Surviving are two sisters, Mrs. Ethel Mitchell and Mrs. Frank Warren.
Strike-Call Vote Taken at Macy's

The opening of Macy's New York was delayed about twenty-five minutes yesterday while several thousand of its employees attended a union mass meeting at which they approved a proposal for a four-year contract with a $2-a-week general wage increase the first year and $150-a-week increases in each of the next two years. The union membership requested at the meeting a Macy's proposal for a four-year contract with a $2-a-week general wage increase the first year and $150-a-week increases in each of the next two years.

LEARN TO SWIM

That reminds r

DALTON 50th YEAR

SWIMMING SCHOOL
33 WEST 48th ST. & Y. 28

BOOKLET "A" ON REQUEST

The meeting of Local 1-D of the Retail, Wholesale and Department Store Union was held at Manhattan Center, 311 W. 34th St., near the Herald Square store. There were many calls at the meeting for an immediate strike, but Sam Komanetsky, union president, argued that the strike should be left up to the union leadership.
Science, Theology and Religion

The Orthodoxy of a Nonagenarian

As Reported for Himself

By

EARL CHANSTON

To the General Conference

1932

Atlantic City, N. J.
Science, Theology and Religion

NEITHER as philosopher, scientist, nor saint do I venture this message—it may be of farewell for awhile to the Church that has had a nourishing patience with me from barefoot boyhood to this ninetieth year of my pilgrimage; nor dare I assume even patriarchal airs while thrills of conscious growth still certify the childhood of my immortality. And it all began in the poverty miracle of my early boyhood when my young Yankee schoolmaster called at my mother’s door to tell her that I was ready for the Third Reader, and to ask if he might give it to me. That interview gave him his first real vision of my mother, and of his own career as a stepfather. Other “miracles” of my early boyhood, as now recalled, were the steam engine and the telegraph, but that stepfather miracle had me teaching a country school at sixteen, and saw me through my college course at twenty-one, just in time for the Civil War (1861), in which we both had a loyal part. For my brave widowed mother and myself—her needle our support—his schoolroom became our sanctuary (which for him registered itself in the daily doubling of his working hours in the schoolroom, for office work outside his school duties) meant more than the locomotive, the telegraph, or steamboat. A great teacher was J. W. Longdon, as all the town agreed; but to me he was a great man who so loved a “wonderful woman”—almost his last words to
me, as he spoke of her—that he gave himself to the comforting for life of a son not his own save by adoption.

How by way of protective preface I may write that my first college assignment was for a literary contest—my subject, "The Person of Science." That was seventy-four years ago. Note now its later achievement: I sit at my study table in the almost century-old furniture, built by my wife herself, and besides the passing of many years of our daily just

across the Ohio River, now navigated by steamboats and barges built of steel, there are automobiles by scores noiselessly rushing by; some at fifty miles an hour, over a floor-smooth concrete highway. Overhead is the humming of steel wings high in the air! I turn to the radio and hear the music and speech of a continent alone, born from the ends of the earth—no, if voiced for myself or family alone—no, if voiced, tragedy, sorrow, voices of kings, politicians, congresses, conventions, markets—nothing missing! I sit here and see everywhere. I take up my phone and call whom I will, however far away, whose wires wait the message. I touch a button in the wall and my room is all bright; another, and my kitchen answers on the instant, so that in my age I rise betimes without the shiver of my boyhood fire-making; all this though I am neither king, president, multimillionaire, nor even sage nor saint beyond the embryonic stage. And all this would have been incredible "miracle stuff" a half-century ago! But to my thinking today this finite on-going toward planetary omnipotence, omniscience, and force control warrants my faith in the divine paternity of Jesus Christ—Himself the miracle of the ages—and His on-going redemption of manhood to God's original design.

Madly erratic as some of man's imaginings may appear, such as the scientific accomplishment of one billionth of an inch to every hypothetical electron, by a learned university professor (with no apology to his com­

pets in laboratory research), and reckless as may seem Professor Einstein's觀察 the atmosphere color out of the aerial sys-

em, or his holding in suspence the law of
gravitation—so long in the service of science, and so faithful in its functioning—yet they do afford latitude and longitude for any "superstitions" of Moses and the prophets, and for some modern theologies, so-called.

The hypothetical atom, with its proton and electron, was doing valiantly until deliberately challenged by a rival theory which substituted "waves" in their stead. Then, by a rising English professor, they in turn were recently retired by a mere "vacuum" or hole for "negative energy" to occupy and that heresy as orthodox by another British scientist of high repute. Thus may one note the change of styles in theoretical science though he were dealing with fashions in Paris.

Now comes Dr. W. R. Whitney, director of research for the General Electric Company, and vouched for as "a world figure in science," deliberately affirming in a "verbatim" interview: "We have our theories, but can't prove them. We speak of the lines of force; we draw a diagram of the magnetic fields. We know there are no lines there, and 'field' is just a word to cover our ignorance." Of the buoyant magnet he says: "I say that the magnet floats in the air by the will of God; and no man can give a more precise answer." Of the speed of light: "Our theories are but educated guesses. Our best scientists today have to recognize that we are just kindergartners following playmates, as were our ancestors, and as our children will be. No scientific concept can stand still."

Yes, there are rifts in science as in the theologies. But the Church neither scorns science as science, nor scorn its values at any stage of its experimental going on. We must all hide God's time. Courage, ye mystics of the cross; your religion is on the same plane with the other dynamics of the skies!

The Atomic Genesis Theory

If one reads the first chapter of the Bible, substituting, as he reads, the word "atom" for the word God, and keeping in mind that the hypothetical atom of science includes two factors, called "proton" and "electron," functioning reciprocally each through countless invisible units of energy, and in and through the one father-atom, with its automatic millions of solvent and combining units (a trinity of Infinities working in unity), the reader will have in his concept the current theory of creation from the scientific viewpoint. To the devout scientist it appears as God's method of creating the heavens and the earth. To the atheistic scientist and his group no God-minded or power appears essential, if I understand their attitude. Their eternal matter carries its own "pup" of heat and motion, as well as creative intelligence. But both science and theology must take many a reverse somersault before they can function progressively in chemical affinities or in high-voltage syllogism. Let us follow this automatic adventure:

The Atomic Genesis Romance in dignified script would read as follows: In the beginning the Creative Atom (invisible, imponderable, yet omnipotential) unconsciously began to create the heavens and
the earth. And its earth was without form and void of design. And the Creative Atom moved upon the chaos of abysmal darkness and there was light. Then dry land emerged as clouds and seas gathered the waters to their associate domains. When the eternal atom, adrift in boundless space, attuned the timeless reons to its infinities by seeding the earth with every plant and flowering shrub and tree, each bearing its life-germ in itself, having first lighted the vaulted sky with suns and moons and stars to mark the growing seasons by days and months and years to guide the procession of edible fruits and grains, as if waiting other forms of life unformed as yet in its unconscious self, but soon to appear—flies, insects, reptiles, birds of every plumage, and beasts of many forms—every type having its seed in itself! (Miracles galore!) As yet the Eternal Atom knew not the good or evil in its creative on-going, nor marveled at its laboratory or automatic chemicals merged in countless ways to make the heavens and the earth and whatever was yet to be.

On, on now to the crowning miracle! The stage is all set for cosmological romance. Suns, moons, and stars have lined their orbits to the music of the spheres. "Exact science," as embryonic timekeeper, listens in tune, awaits the signal from the limbo of hazy infinitesimals, charged with magical potentialities. Breathless the heavens! When suddenly the hitherto unconscious Atom finds its soul and thrills with it knows not what. Skyly, awkwardly, the Atomic Protas races toward the Electronic Eve (or was it yee ver?).

Hitherto mere nobodies, now by automatic consciousness of their unity they attain awareness of the glory of their joint achievements and their yet more glorious mission!

For it all sounds like Mother Goose talk about a Giant Deity. Professor Milikhan opines that the Cosmic Ray with its limitless voltage, may smash the atom into a revelation of its secret doings, but his experimentation so far, as reported points toward another infinity of hypothetical infinitesimal.

Having already mythically achieved elementary matter, and later the life, the seed, the soil, the coalition of air and water with seed and sunlight, the countless variations in form and plumage, in type, form and odor, in leaf and plumage; in bone and scale, in habit and endurance; in voice from squeak to song, and from grunt to roar; in bulk from the infinitesimal to whale and mastodon; in movement from creep to leap to flight—there must be no halting now.

And, miracle of miracles! At last, somehow, out of the wiggles or the wave of the atomic energy emerges man to rule and reign in cosmic majesty, charged with volitional mentality, armed and armored in personality, with proton and electron functioning in sex individuality—and therefore predestined biologically to contest omnipotence, analyze omniscience, and set bounds to omnipresence, whether in pursuit or defiance of their ancestral unity, science cannot answer. Enters theology!

Meanwhile the Anthropoid of science hides in the jungle! Nor does he till the
field, nor spread the skies on wings of his
own contriving, nor talk across the oceans.

Just as science is science, no matter how
often befogged in its transitional phenom-
ena, so religion is religion, despite the
crudeness of its traditional beginnings and
its staggerings through the titanic states of
tentative philosophies and scientific theo-
ries, birth, and all transpiring in the realms
of the invisible! It is enough to confirm
one's faith in miracles that science in hon-
est pursuit of God's methods has tripped
itself into such marvelous discoveries. But
the laboratories of faith, in the domain of
spirit, have been no less active and pro-
ductive of abiding conviction than has
science in the exploitation of the physical
elements. To the contrary, the spiritual
has lifted the plane of creative motivity
from the obscure to the rational, from the
blindly evolving to the deliberately prog-
ressive, and from the epochal to the eternal.

And from the chemical action of cell
and tissue to the limitless variety of self-
germinating, living organisms, there is even
to evolution a tremendous advance, signifi-
cant of intelligent purpose, that mightily
appeals to man's creative mentality, how-
ever perverted may be its human appli-
cation.

But now the time is here when only
religion can save science from self-destruc-
tion by war. Thus, without the Christian
dynamic, must the laboratory psychologies
lose themselves in themselves and intellect
forfeit its primacy, or leave man's cruel
childhood revelling in the glitter of the
passing pageant heedless of its prophetic
import.

But who shall save the Christian dy-
namic? Surely not those who would ex-
change the Infinite for a Finite God, the
spiritual for a carnal regeneration. Nor
they who would confess their sins in meta-
physical formulare, expecting forgiveness
on submitting their brains for a chemical an-
alyses of their mentality as a test of moral
responsibility, or last of all the deluded
betrayers of covenant vows, seeking reality
in existence.

Tape-Line Infinity

If words mean anything, the finite can
never compass the infinite. Reality will
forever transcend apprehension as omni-
niscience transcends human mentality.

How pathetically puerile, then, our tape-
line surveys of Godhood by any data avail-
able to our racial understanding! We can-
not even standardize our own mentality.
Contrast the scholarly modesty of the sci-
entists who have achieved the incredible
with the froth of sensational pensters and
pounding aspirants, who acclaim and
boast the "miracles of science," but dispense
the God whose "dom, power, might are
to be revealed in their timely discovery and
intelligent application.

Smother man's concept of the benevo-
elent Infinite; chill his apprehension of the
supremacy of spirit in God's universe;
ridicule his faith in the eminent juster-
mercy-lov sovereignty that gives immor-
tality its eternal value, and the pretense
of the twentieth century, the world over
today, is a humanity roaring its way back
to animal in a riot of ambitions, greed,
and brutal appetite. Our only salvation...
Genius and mental exhilaration are as incidental to the earth life as are the plays of childhood, the romance of youth, or the achievements of adventure in our maturity years. All these are the music that rivers our canon, uplifted, and often wearily wringing. God knows our yearnings of vision and our impatience of spirit, and treats us with fatherly concern and motherly patience through the sorrows of our chastening, while we are growing; but He holds us to our destiny. The atheist of this age, as classed by science, philosophy, or religion, is the theorist who indolently or deliberately accepts the retrogressive as the destiny of souls.

Faith

In every relation of man's life and in every calling, faith is of "the spirit that giveth life." Why should religion alone be excluded from its operative or its fruitage? For chemical inspiration, mechanistic cognition, and nonvolitional motivity there is no law, therefore no science. Temperamental impulse is a relic of vestigial instinct. It would seem that mechanistic mentality is self-classed as outside the category of inspirational faith. One might fancy a connection between chemistry and analytic mentality, but not of either with poetic vision or inspirational adventure. As growth pledges the ultimate spiritual values of our immortality, so Christian faith holds the one rationally balanced philosophy of growth.

Thus faith as incentive is more than childish trust. The greatest exponent of its place in religion defined it as "the substance of things hoped for, the evidence of things not seen." Psychologically, what less or more than faith-in-outcome inspires the research and experimentation of the patient devotee of science, whether or not he realizes that he is "thinking God's thoughts after Him"? Faith, as the key to love, and to the character content of the life that now is, as well as that beyond. It is the bond of all satisfying relationships, personal, political, commercial, social. Ever is it the inspiring pledge of the more and better yet to be. It is the lure of the laboratory, where the permanent is God's school of constructive art, where man finds both pattern and inspiration for every honorable bestowment of his powers.

Freedom

The freedom into which we are born (even as Americans) consists in our voluntary acceptance of a code of personal conduct ordained of God, through our ancestors, for individual and community self-protection and development. The freedom that safeguards manhood must first be in safety within itself. Therefore must personal freedom be forever grounded in the equity of mutual concession for the common need— as the negation of the licentious. As firm and vital as the bond that united the Siamese twins is that which holds freedom to self-control. Distinct as they seem, they must as one meet the tests of life and death. Without self-control, freedom turns to bondage. Without freedom, personality fades into nonentity.

It is God's problem, implicit in the words, "Let us make man in our own image and likeness." With that charter comes the freedom of man's finite mentality as related to his earthly domin-
ion. By the same record, "God looked upon all He had made and pronounced it very good." Those two words were in effect the committed of the Infinite to an eternal purpose—for omniscience does not function in experiment. What the ultimate outcome may be we cannot rationally anticipate, save as assured by the only God-man, of its spiritual import and culmination through the rebirth of the soul, whereby man attains a freedom he could not have known, nor valued, prior to his experience with evil. In that restoration by redemption he becomes God's co-worker in the rescue of their joint offspring. Therein God came nearer to His human family than to the unfallen angels who heralded the advent of the Divine Son, by virgin motherhood, as the mediator of the covenant of grace to every soul who welcomes Him in His mediatorial mission.

Maze and Maelstrom
The one leads to the other. Sin breeds confusion. In whatever guise it hides toward the maelstrom called hell. One has only to scan the scholarly magazine reviews of the many current books on philosophy to lose himself in their maze of controversial intellect. For the mental discipline, or dissipation, of the student they provide a testing arena. For substances of conviction they entail confusion without exit. What relief it would afford the thinking of our day if the two words—"sectarian," as applied to religion, and "schools," as differentiating philosophies—could be transposed in our everyday usage! Our churches, as schools of religion, differ in their approach and emphasis, but com-

form in their devotional inspiration and purpose. It is the sectarianism of the competitive philosophies that reappears in the theologies of successive generations. Mental apprehension of any standpoint logically precludes acceptance of its validity, which, in religion, becomes the aim or impulse of spiritual faith. And these center the peril inherent in the mechanistic psychology—the maelstrom that engulfs conscience, and with it the soul-consciousness of God and all spiritual aspiration. The Christian psychology, as exemplified in the personality and teaching of the God-man, offers the only philosophy possible for our confused mentality. Witness the world-wide, the Americas of today. To attribute the woes of mankind to war is to toy with facts by way of throttling conviction. The seed of the World War, as of all wars, save wars for freedom of conscience, were sown in a false philosophy of life. Ambition, greed, and lust are the dominant traits of the natural man as revealed in uncontrolled behavior, both racially and individually. Nested in these obsessions are the jealousies and hates that, under the guise of patriotism, as a virtue, have written the bloody code by which royalty and plutocracy have bullied their gnos- surd and augmented their power from the spoils of their neighbor peoples, and this by the sacrifice of countless lives of misguided men who were trained to account their maiming or their death amid the horrors of battle a crowning distinction, at whatever cost to humanity, home, and family. And what of democracy as escape from
such tyranny with its lord-and-lady social order? As a demonstration, how few people know the financial combinations latent in their laws and charters creative of opportunity for insensible corporate powers which are easily maneuvered into competitive production and monopolistic control, or by manipulated directorates of sound enterprises into inflation of capital stock under spurs of increased earnings, while, and with apparent consideration, allotting the new stock to their own stockholders at a price well under the market quotations, they proceed to apply the new capital to buying improved outfitting through contract with related directorates, and so ad infinitum without breach of law until a debacle of speculative valuations smashes the circuit.

But back of all the abuses of power is that same un-Christlike philosophy of life, put bluntly in "every man for himself," with its corporate progeny. It remains to be seen how the oligarchic dictatorship that declares against the Church, as in Russia, because of its ecclesiastical alliance with the tyranny that so long condemned its people to serfdom, will eventuate.

Of the essence of Christianity, neither lenders nor people had ever had a demonstration by their former rulers, and too few by other European governments. Will our nominally Christian America prove itself a century in advance of Russian ideals by promptly readjusting the relation of workers' capital to that of the corporate industries?

On the answer to that question depends the future of democracy in our own beloved country. And so Church speaking...
Why? We have seen them both on their knees crying to God for help in the darkening days of their great adventures for freedom. Many have been the boastful exaggerations of the human values in our memorial recognition, but the faith of the masses rests its assurance rather in the divine sanction manifest both in the victorious achievements against great odds and the ever-expanding benefits of their enduring freedom conceived as grounded in moral and religious convictions. To say this is also to reaffirm their faith that only through their moral and religious defense can their freedom be impeded. And since only one's religion can standardize one's code of good conscience, the accepted ethics of a people will ever be the token of their religious faith, whether that be Christian, Hindu, or other type, and whether or not reverently observed by the majority concerned.

Daniel Webster, of high repute, though never canonized as a saint, yet all aglow with Boston atmosphere, facing in eloquent speech his august peers of the Senate, thanked God that while not intent on "raising mortals to the skies," he had none of that other spirit which would drag angels down. He was holding inviolate the realm of angelic loyalty to the supreme will of the universe. Though not individually conforming to all its beings, he paid tribute to the majesty of its divine authority as the sovereign of all heavenly government in the earth beneath as in the heavens above. The orator knew his audience.

David Hume ventured a contrast between Webster at his best, deferring to standards that condemn his worst, and the recent phenomena of a Boston philosopher, of the apostolic lineage of John Wesley—which is now a world-wide spiritual communion—starting his peers in covenanted faith and allegiance with the metaphysical specter of a finite Deity dragged down in the meshes of His own ambitious undertakings?

If God impeded and if that postulate were valid it would leave Christendom the spoil of a spurious Christ; and a God to be headlined in the current fashion of a reckless press as "Omniscience entrapped by its own Finite Progeny." How inevitably the book, Jesus in Our Teaching, exploiting a human Christ, chimed in with the Finite Godhead?

A university professorship has its perils as well as its inspirations. Is not even eclecticism itself often shrouded with "taking the name of God in vain"? Nor is it that tragedy confined to the papal vicarage of Duty. There is more spiritual without reverence; formal confession without contrition; contentious fervor without spiritual aspiration. Unless God be transcendent in every Godlike attribute, we have no God "whose mercy endureth forever," no Christ to function as our Mediator, no Lamb of God that taketh away the sins of the world, no anchorage for the strategies of love divine. The world is back in chaos!

And now that we have really come to the doctrinings of God's divinity, how shall the competitive schools share their adventures in academic formula until the interstellar space above and around are looped in dancing array of metaphysical attempt.
doxies latent in the transition of an infinite Godhood to a system harmonized with current university programs? But I do and will hold Methodism and its simple life as my standard, exponent of God's Fatherhood, Christ's all-sufficient sacrifice for the sins of a lost world, and the witness of the Holy Spirit to my individual reconciliation with God's plan of redemption. And it will ever be my chief joy that I so preached and served through my sixty-six years in the Methodist ministry.

METHODISM, HOLD FAST YOUR SPIRITUAL HERITAGE!
CHURCH, Earl, Methodist Episcopal Bishop (elected 1896); b. Nov. 19, 1836; s. Earl and Jane (Montgomery) C. He was graduated at Ohio University, Athens, O., in 1851 (A.B., 1856; M.Litt., 1857; B.D., Allegheny, 1860). He served Ohio infantry and West Virginia cavalry in the Civil War, as 1st sergeant, 1st lieutenant, adjutant, and captain. In 1866 he entered the Methodist Episcopal ministry in the Ohio Conference, and was elected publishing agent of the Methodist Episcopal Church and served from 1866 to 1868. He spent two years (1896-1898) in episcopal visitation in China, Japan, and Korea, and was one of the Commissioners for the Methodist Episcopal Church on the union of Methodism in Japan. As resident bishop in Washington, D.C., from 1904 to 1918 he was a worthy and distinguished representative of his Church.

To his wise and tactful efforts should be credited much of the success of the movement toward the union of Methodism North and South. He had charge of the Methodist Episcopal Missions in Mexico in 1886.
WAR DEPARTMENT
WASHINGTON

December 26, 1906.

My dear Bishop:

I send you herewith the indorsement of the Acting Judge-Advocate General in respect to the application of the Rev. Benjamin S. Haywood, with respect to which you spoke to the President.

Very respectfully yours,

[Signature]

Bishop Earl Cranston,
The Ontario, 305,
Washington, D. C.
My dear [Name],

The situation of things upon which you mention in your letter is that it will be lawful for the rent, as being the property of the person named, to be resumed, at any time, subject to revocation at any time, which means for such a purpose, as in case the tenant should resign it again.

As to sale of its, that will require an act of Congress. I suppose this might be secured in time. Shall we try to have it?

Yours truly,

[Name]

Dec. 2nd 06

All will come with you and have a very happy New Year.
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org