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Before We Reach the Breaking-point

The Editor

IT IS the evening of a very happy Christmas day: a re-united family, a Christmas tree, a circle of friends, a grandchild's play, 'n everything. The radio brought the world's Christmas to this household; we have heard the cathedral bells of England and the hymns of all the nations. Not to speak of the white blanket that Mother Nature has spread so gently over Michigan! What a Christmas!

Another Note

And yet there has been a minor chord sounding down in that small and proverbially hard corner known as the editorial heart. The note was sounded by another editor, a famous one, John A. Hutton of the British Weekly, in his book, "Finally—With Paul to the End." For nearly a year this book has been on the shelf, begging for its turn; it came this morning, in a little eddy in the Christmas morning rush. It lost no time, but shot two arrows right out of the preface, and the arrows have stuck right there all day.

Arrow No. 1

Dr. Hutton is speaking of the letters from all sorts of folks that have come to him over thirty years. He has two paragraphs that fairly startle us; perhaps they will stir your own heart:

I do not seem to be of much use or interest to people until they are "up against it"—to use a very sincere phrase. This does not offend me at all. Nor does it surprise me. I was a Barthian long before I had heard that great man's name. For it was my own experience that God enters through a breach, or at some breaking-point, when all we can do is to cry out—"Finally," John A. Hutton, Harper & Brothers.

Arrow No. 2

Then he tells the story of a man who was about to commit suicide but he caught a note of hope from Dr. Hutton's sermon and was saved and the editor follows the story with a more general and sweeping statement:

The faith peculiar to the religion of the Old Testament and of the New is something which one does not want, and does not embrace until, from any one of a hundred causes, complications, shuddering, moods of shame over ourselves, or fear for some doom approaching the human race, our heart and flesh cry out—"Finally," John A. Hutton. Harper & Brothers.

Is He Right?

Can he possibly be right? If he is right, are we taking life as seriously as life deals with us?

Can it be possible that on this glad day no happy hearts have turned to God because of their overflowing happiness?

Have the merry shouts of Christmas festivities drawn no prodigals back into the family circle of a good God?

Have the bells of this Christmas day rung no souls back to God through the very joy of their chiming?

The Breaking-point

Is Dr. Hutton right that men must come near the breaking-point before they will stop and listen to the voice of a calling God?

Must men be flat on their backs before they will look up?

Did the wounded soldiers from sunny Italy, lying in field hospitals of Ethiopia, stand a better chance of finding God than the merry-makers in Merry England?

Must men be hard-pressed by their own sins or the sins of other men before they can see the desirability of a Savior?

Hard to Accept

All day, we have been rebelling against this statement of Dr. Hutton's. While God is so good, is man's heart so hard that happiness does not soften it to the point where men yield their lives to God?

If Dr. Hutton is right, then God is more patient than we have reckoned. He will forgive our hardness of heart during our days of joy, if we turn to him in the crisis of a tragedy.

If Dr. Hutton is right, it is no compliment to us that we thus presume upon God's love and mercy. It is no virtue that we drink deeply of life's joys and feel no cords of love drawing us to God, the great Giver of joys.

Only Half the Story

But that is only half the story. We, too, are looking back over a like period and the thing that sobers us is this, that so often, in life's crises, when men really feel the need of help, they seem not to be able to find the way to God. When men come up to the breaking-point, most of them break.

Even that is not all the story. The witness of these years emphasizes the sad fact that even in the crises of life, men do not usually try in any real way to find help from God. It seems as though men have burned (Continued on page 5)

Is the Church Going Communistic?

IF THERE is one sin above another for which earthly children should ask the forgiveness of their Heavenly Father it is the sin of calling one another names, especially bad and untruthful names. There has been a marked tendency in recent years for certain persons and groups to label anyone who questions our status quo a "communist." Some self-appointed interpreters and defenders of American liberty charge those who think that our American system is not perfect in its economic and social results, with working hand in hand with communistic Russia for the overthrow of our government. Certainly if anyone voices a conviction on social justice and peace he runs the risk of being called a "red", at least, "pink."

To Be More Specific

Not long ago I was asked by an intensely religious person if I did not think the world was rapidly getting worse. As part of the evidence to the contrary I submitted the growing interest in peace to which he violently replied: "Peace, peace! Who's for peace? Nobody but a bunch of communists!" Apparently he had forgotten that our Lord was once called "The Prince of Peace" and that a group of noble Christians like the Friends have throughout their history been opposed to war.

A few days ago a Detroit Newspaper carried on its editorial page a quotation from the 'Daily Worker', a communistic publication, stating that the National Council of Methodist Youth, representing one and a half million young people would support the student mobilization for peace as sponsored by the Y. M. C. A. and the Y. W. C. A. The point of the editorial was that these organizations have become victims of communistic propoganda and have sold out to Russia. The writer fails to recognize that an honest man might agree with his adversary on one point while disagreeing with him on all others.

False Rumors Flying

There are some clergymen who have expended a great deal of energy fighting the so-called communistic trends in their denominations. It is reported that a Methodist preacher arose in a district meeting and said that he had been informed that a communist from Russia has met with every group in our youth council meetings in Chicago and that he believed it to be true. A member of this congregation has told me that he has been advised that three members of the commission that edited the new Methodist Hymnals were communists.

Let it be clearly understood at the outset what the purpose of our sermon is today. The preacher is not in an argumentative state of mind. My primary purpose is not merely to refute these charges. I do want, first of all, to answer the question contained in our subject, viz., "Is the church going communistic?" Then I desire to do something more important and more positive and that is to indicate what the church ought to do.

The Nature of Communism

In order to answer the question we must know something of the nature of

Many requests have come to the Advocate for this sermon delivered in Nardin Park Church, Detroit. Dr. Reed has yielded to the Editor's urgent request to put it down in black and white, for the rest of the world.—W.H.P.

communism. Let me tell you briefly what Basil Mathews well describes as "one of the greatest romances in the world's life." On the first day of March, 1887, a seventeen year old Russian schoolboy received the word that his brother Alexander, two years his senior and his hero, had been seized by the secret police of the Czar and with his associates had been thrown into prison. They had hollowed out books and hidden in them bombs and thrown them at the official party as it had passed by. Subsequently they had been captured and within a few days Alexander was hung. His younger brother, Vladimir, was so enraged that he resolved to prepare himself to organize the Russian workers from factory and from farm to smash not only the political system of Russia but all capitalistic states and to establish a dictatorship of the common people.

Here Is the Romance

Thirty-five years later Vladimir Lenin was in the Czar's winter palace as the supreme dictator over the millions of the Russian people and the leader of a revolutionary movement that was cutting its way across the world. Lenin is dead but his embalmed body has become the shrine for his followers and his creation is making a bid for world domination. The legends of his life picture him as a super-human being.

Lenin

Lenin's father was an educated man who was the director of the country schools of the province in which he lived. It is recorded that in his home until late into the night the family discussed the ideas of a revolution for Russia. The father was a very religious man and believed in the principles of democracy. When Vladimir was fifteen years old he developed an anti-God complex and tore from his neck the little cross worn by all orthodox Russians. He spent many hours discussing Karl Marx's "Manifesto" with his brother upon whose death he set out to inaugurate a real revolution. He traveled and conferred with Marxian socialists in Berlin, Paris, Geneva and Austria. Upon his return to Russia he was thrown into prison and sentenced to Siberian exile. In 1917 when the revolution broke out he hurried back and within a short time was the dictator of Russia. This is romance of the Russian communism.

What Does It Mean?

In his recent book, "The World Mission of the Christian Religion," Dr. Wade Crawford Barclay states that communism is "both a philosophy and a method. As a philosophy, it is a form of materialism which asserts the omnipotence of physical forces. It believes as did Karl Marx that the determining factor in human life and social advance is economic. It is hostile to religion, contending that reli-

gion is based on superstition and with out any personal or social value.

"As a method, communism is a system of social organization international in its theoretical scope and believes in the common ownership of the means of production and products of industry."

It may be further stated that it believes in the dictatorship of the proletariat; merchants and traders and teachers and ministers are dis-enfranchised because they do not belong. It would build a classless society by the elimination of all classes except one. Its method is also militaristic, attempting to accomplish its purpose by physical force.

No Cause for Sneers

Whatever we may think of the philosophy and method of communism there is one thing we can not do: we can not dismiss it with either a sneer or a smile. A few years ago when anyone in America referred to communism it was only to denounce it. Now we all recognize the progress it has made. For example, reliable sources carry the information that literacy has risen in Russia from 35% in 1913 to 85% in 1935; that instead of three and a half million pupils in 1912 there are now over twenty-five million. Also that the total output of Soviet products, excluding agriculture, is 334 times what it was in 1914. Also that Russia has arisen from the 8th nation in the total industrial production in 1927 to the 2nd in 1935, only the United States surpassing her.

We also read that they expect to double their standard of living by 1937 and that if they do they will compare favorably with the material well-being of the West. I repeat that we can not dismiss a system that produces results like that with a sneer or a smile.

There is only one way to meet a system of that kind and that is to meet it with something better. It is at this point that communism presents a definite challenge to the Christian religion. If Christianity can not create a better social order with a superior standard of living and a spiritual dynamic for it then there is little hope for the universal Kingdom of God.

Communism vs. Christianity

This brings us to the relation of Communism to Christianity. I said a moment ago that when Lenin was fifteen years old he developed an atheistic complex and he always held it. Indeed, Karl Marx had considered religion to be an opiate of the people. At the time of the Russian Revolution, the established church had become more of a burden than a blessing. It had become an ally of the privileged class. As paradoxical as it may seem, the rejection of the church by the revolutionists may ultimately prove an advantage rather than a handicap to the cause of religion. But much more serious is the handicap of the whole idea of God and a spiritual basis for society.

(Continued on Page 18.)

Marshall R. Reed

Pastor Nardin Park Methodist Church

When Brother Meets Brother

E. M. Moore

FEW MEN are in the ministry because of financial considerations. Some have found it impossible to "make ends meet" and have reluctantly turned away from its service. Some have sought gainful employment until they "caught up" and then returned to our ranks again. Many do struggle on dragging debts behind them across the years or become wizards in budget balancing. A few rise to recognition and leadership because of unusual talents or favoring environment. The few stronger churches command their services, because we standardize promotion in terms of salary grade. And the contrast in these salary extremes is "deplorable."

Now to relieve this painful contrast the Salary Co-operative is proposed. The Promotional Committee is endeavoring to work out a basis of distribution that will be an equitable sharing in the light of what we are bearing. The criticism of this proposal by Rev. LeRoy Lord is in such fine spirit that one would like to agree with his fears. (See last week's Advocate.) But since we have some good hopes we seek further understanding.

Fear of Bureaucracy

The fear that we are trying to build a bureaucracy to sit in judgment upon the private affairs of each member of the Co-operative, which may become an ecclesiastical power-group secretly operating within the Conference, must be due to a complete misunderstanding of the efforts and ideals thus far involved. The committee is seeking to work out a very few differentials based upon the major differences in ministerial responsibility, such as wife, children and their education, health service, etc. We have set up several schedules and are not yet agreed that we have produced a satisfactory basis of equitable distribution. When such a basis has been agreed upon it will become a part of the original agreement, subject to modification from year to year as experience may indicate. The administration will require some formal approval of the claim made by each member but hardly offers room for arbitrary rule. This ought to be as simple as the administration of the Bureau of Transportation.

As to our invading any one's Christian liberty by creating "a super-cabinet" arbitrarily fixing the various salaries—that fear is groundless. We are trying to find a way to emancipate the underpaid brother from his economic slavery to circumstance. Paul is quoted, as though he would frown upon this movement. Listen to him in II Cor. VIII:14, 15, where he urges the churches to reciprocal giving, "your abundance being a supply at this present time for their want, that (when the tables are turned) their abundance also may become a supply for your want; that there may be equality: as it is written, 'He that gathered much had nothing over; and he that gathered little had no lack.'" Surely he was ready to share his ministerial support to the last crumb. If I ever dreamed of building "a power-group ring" in a Conference I would not build it upon such unselfish dispositions.

There is a sympathetic relation between this movement and the self-evaluation efforts being made in our Conference. I exceedingly regret that Brother Lord calls attention to this relation to sustain his fears of bureaucracy. Why should our

effort to improve the personnel, or working conditions of our Conference be feared as an invasion of our liberties? The Minimum Salary Plan needs the protection of lifted standards of educational and devotional efficiency no less than this Salary Co-operative will require it. There is a freedom from Conference discipline that means Conference deterioration!

The Fear of Losing the Sacrificial Spirit

That the Salary Co-operative will spoil the underpaid man by lifting him out of sympathetic co-operation with his people is to be considered. We had better suffer with our flock than seem economically apart from them. But why should this discipline in deprivation be reserved for the rank and file but not for our leadership? Perhaps we need some mechanical aids to humility.

However, the Salary Co-operative does not propose a princely salary to anyone. If every man in our Conference had last year been a member of a co-operative the 249 active men would have had \$308,546 to share (allowing for the parsonage differential), or an average of \$1,240. Have we many ministers who would high-hat their constituency because they were receiving a salary of \$1,240 and house rent? And would many churches envy such a highly paid servant? Last year was a "short year" and we may hope to reach a higher average in a normal period. I think it was \$1,700 in 1934. But is that a dangerous income for any man in the ministry? (Unless he has children, his share would drop below that figure, under a system of differentials.)

The real problem is not so much the effect that the "boost" would have on the low-paid men but how the high-paid man can live on the equation that would be allotted him. He will have larger perquisites but he will have "social-level-expenses" of which the rural man knows nothing. And this matter is too delicate and complex to cover it with a differential. When a top-salary man joins a Salary Co-operative it will be because he sacrificially chooses to prove the last full measure of devotion to his ministerial brethren, and to focus the attention of the church upon the inadequacy of the total ministerial support. With such a background of evidence it is conceivable that such a minister would preach with telling effect against selfishness and worldly ease in the pew. Now the "cover up" is, "the preacher is just like the rest of us in his seeking his own advantage." The Salary Co-operative might also beget "a new spirit in the church."

The Fear of Lay Misunderstanding

The attitude of the lay-mind is to be considered. It is normally conservative. Large bodies resist change. We do not want to upset a healthy conservatism unless building a better world calls for progressive measures. We do not want to discredit our leadership by rash undertakings. We need to be well understood. This movement is not primarily for political effect. It is primarily to spread equitably the ministerial support of the Co-operative Group and to remove such caste and class tendencies as arise from widely divergent salary grades. Will any layman oppose our voluntarily so doing?

Perhaps they have some "rights" in the disposal we make of their support after it is in our hands. We "divert" it to the aid of friends, relatives, and various philanthropies. Does any layman object? Will he wish to do so if we "divert" it to the under-paid men of the Conference?

Every layman will profit by any movement that improves the ministry as a group. Why, then, should he object to this spirit of sharing? How can a self-respecting layman tempt his pastor to accept donations on the side, since that would be an evasion of his co-operative sharing? Rarely one hears of such evasions. Most of our men would unhesitatingly repudiate such a subterfuge. Is it not a fair hope that "the new spirit in the ministry" would be less vulnerable than the old?

I have great faith in our laity and am confident that when we demonstrate our sacrificial devotion to each other they will find larger channels in which to emulate our example. However, I agree with Brother Lord that there will be some small souls (and there might even be some small-souled churches) that may shamelessly try to benefit by such a Salary Co-operative, by lessening their own giving. Education combined with gracious administrative pressure could slowly overcome this disposition. But if this "carnal" spirit should secure temporary advantage may we not expect that in the long run the finer spirit will prevail? Ananias and Saphira injured the sharing movement of their day by having too small a soul. But their hindrance was providentially removed.

It is only fair that we should recognize that while not primarily of political intent or character, this Co-operative Salary movement does have some social significance as related to liberal world programs. Indeed we were challenged to do something, besides give rhetorical utterance to the need of a better social order, when Stanley Jones wrote his famous book, "Christ's Alternative to Communism."

We have had a surfeit of rhetoric and too little social action. Dr. Jones called the church to actual application of the Kingdom of God to all of human life. The Spirit of the Lord was certified as waiting to empower us to dare to sacrifice as Jesus did, to prove that a heavenly spirit dominated His followers. What was needed was not Conference resolutions but Conference conviction, that a much-needed social movement for the betterment of the underpaid ministry could be brought about, and that we were the men to do it. This experiment won its right to proceed, upon that basis.

Those who hate socialism and everything that calls for social co-operation and mutual sacrifice for the benefit of the largest number, will take fright at this organization. So far as I know it has no connection with any political propaganda whatever. But it is an attempt to recover a true democracy in the ministry at that point where it suffers most—the caste and class distinctions that arise from widely divergent salary grades.

The Salary Co-operative will neither function, nor have a chance to function, unless it has back of it the selfless spirit of the Master. If we will "empty ourselves" of our advantage and position and for the sake of others become "poor"

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For Those Who "Hunger and Thirst"

A Help to the Family Altar and Personal Religion

☪ Sunday, January 5 ☪

Call to Prayer—Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Prayer for Guidance—Thy word has oft been a lamp unto our feet, still shed the kindly beam upon our pathway. As Thou didst lead Abraham and his tribes through mirage and desert thirst; as Thou didst guide Moses out of Egypt and didst see him dry shod across the Red Sea waters; as Thou didst call Samuel in the night beside the ancient Eli; as Thou didst speak assurance to Mary and Joseph, and didst watch over Bethlehem's manger and didst befriend Thy Son in years of youth and manhood—so mark the road for us; guide our feet; so lead our minds, that in our day we may do valiantly and share the bread of life with Thy children; through Jesus Christ, Our Lord. Amen.

☪ Monday, January 6 ☪

Call to Prayer—They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Prayer for a Clean Heart—Lord, with the men of this and of every generation we plead for a better life. Before the honesty of Thy Son, we are furtive and ashamed; beside His clean hands our fingers are stained with many sins. When we view His forgiveness we cry out at our own spite and malice and hardness of soul. Thou, who, alone canst enter the secret places of the human heart, cleanse and freshen the wellspring of our thought, that we may live in power and happiness and purity. As clouds blacken the face of the sky and hide the sun which shines for all, so our misdeeds hide Thy face from us. Loosen us from that which first we fondly held, and which now holds us. Create in us a clean heart, O God, and renew a right spirit within us; through Jesus Christ, Our Lord. Amen.

☪ Tuesday, January 7 ☪

Call to Prayer—Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Prayer For Little Children—O Thou in Whom the whole family in heaven and in earth is named, Who presidest over the mystery of birth and of life, in Whose presence we live our years as a tale that is told, be especially near to all of tender years. Greater than a parent's love is Thy care for all creation. Stronger than all earthly affection is Thy provision for all our needs. Grant happy homes to the sheep of Thy pasture and the lambs of Thy flock. Give unto parents clear minds and willing spirits. Endow all who care for the young, patience which has no end, and loving kindness which endureth forever. Preserve for Thy service the beauty of childhood.

This Week of Prayer Program has been prepared for the Department of Evangelism of the Federal Council of Churches of Christ in America by Rev. George Stewart, of Stamford, Conn.

Conserve its bright dreams for the healing of the nations. Turn its kindly impulses for the redemption of society. Grant boys and girls for their companionship in the tumult of life and work the presence of Mary's Son. Guide us, as Thou didst guide Him with Thy Holy Spirit, and endow our children with some measure of His grace; through Jesus Christ, Our Lord. Amen.

☪ Wednesday, January 8 ☪

Call to Prayer—Let the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O Lord, our strength, and our Redeemer.

Prayer for the Church—Lord, we have loved "the habitation of Thy house, and the place where Thine honour dwelleth." Our fathers through many years found within her walls Thy mercy seat, help us their children to keep wide her doors to all questing and wistful spirits. Help us to keep her honour bright, her peace unbroken, her service wide as the paths of men, her courage undismayed. In the midst of confused tongues and wicked purposes, amid false religions and seductive creeds, help us, her sons and daughters, to make all her ways Thy ways, her arms as ample as the arms of God.

Where night covers the shame of cities, there be her love; where children toil away the bright heritage of youth, there be her hand to stay the despoiler; where the undefended suffer beneath the hand of the oppressor, there be her strength and Thine to protect them; where men forgetful of the ways of death cry, "War," there be her voice to preserve the peace.

Keep, O Lord, Thy church which Thy Son has purchased with his own blood upon the Cross. Let all her ways be fair, all her labors honest, all her thought of Thee and Thy purpose for this, our day, her house a refuge and a place of strength, her ministers a flaming fire, her members reborn to fresh, new hope, and her life a celebration of Thy love; through Jesus Christ, Our Lord. Amen.

☪ Thursday, January 9 ☪

Call to Prayer—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Prayer for Those of Our Number on the Boards of Our Churches—How can we praise thee for those men and women, set aside in our midst, to do Thy will in sharing the harvest Thou hast entrusted with us. Remember them in many a tedious hour and difficult day. To those who must gather the treasure of men to share with a brother's need, grant clarity of mind and the gift of winged speech. To those who must care for hard-pressed workers in distant lands, impart a valor

they can give to others. To those who must make flesh the friendship Jesus gave to all mankind, give purity of heart that they may see God. To those who must kindle the thought of the Church until it sees neglected quarters of the globe, impart imagination and faith, that together we may do Thy will and present the claims of Jesus Christ to every man born of earth as another son of Thine through Jesus Christ, Our Lord. Amen.

☪ Friday, January 10 ☪

Call to Prayer—If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Prayer for the Unemployed—By Thy Providence, O Lord, we are placed upon a kindly earth. Only our actions spoil the heritage Thou hast given us, only dullness and greed cause a brother or a sister to suffer the pangs of want. Teach us in our day so to order the fabric of this world's work that no willing hands hang empty, no feet be halted, no mind sink into black despair. Make tender our hearts to care for the needy, make strong our minds to solve the problems which torment our generation. Remember all those who guide the commerce of the nations. By our failures make keen our sense of right and wrong. Hasten that day when there shall be enough and to spare, when in the dignity of honest toil each may earn his bread and know not the pain of idleness and woe. In our own strength we are not enough to till this earth on which Thou hast placed our feet. Enlighten our minds, quicken our hearts, touch us with the feeling of another's infirmities, that from shadows of defeat we may be led to the light of a new and better day; for Thy love's sake. Amen.

☪ Saturday, January 11 ☪

Prayer for Grace to Live as Brothers—Lord, Thou Who hast made of one blood all people to dwell upon this earth, we confess our fatal weakness to disobey the rule of family love. Age after age we have lifted the sword against our brothers. We have coveted another's vineyard, we have filled the day with noise of battle, and made red the night with the flame of burning cities. The war drum hardly ceases. Marching men have dimmed our eyes to the sight of our brothers' need. Battles have laid waste the fruitful field, and armed peace has nourished the seed of future conflict. Lord of mercy and God of all comfort, enable now Thy sons and daughters to see the hopes and joys and sorrows of all Thy children are the same, the chance to work in peace, to rear children in beauty, to harvest the field sown with prayer and love, to live the appointed days of man, to settle difference in justice without recourse to iron shod brutality of war. Turn our hearts, O God, from Moloch unto Thee, for without Thee we perish. Grant us, Thou Who hast given so much, this added grace, to live here, and now as brothers; through Jesus Christ, Our Lord. Amen.

THE EDITOR'S OWN PAGE

William H. Phelps

Before We Reach the Breaking-point

(Continued from Page 1.)

out their hearts in selfish living and their souls seem dead.

Death

The fear of death does not drive many men to God. Dying men are often too sick to think, or too drugged to think clearly. Our observation is that most men die the way they live. They come up to the breaking-point—and break!

There Must Be Exceptions

But surely there must be some exceptions! There must be some men whose hearts respond as Matthew's did, when that loving hand was laid on his shoulder and that voice said simply, "Follow me."

Yes, thank God, there are such men who hear and heed that voice. Before the crisis comes, they walk right up to the cross and volunteer, taking forgiveness from Christ's own hands.

Thank God, also, that there is a time of life that we call *youth* when it is natural and normal for hearts to turn to God!

And there always will be choice souls to follow Christ before the storm breaks!

"I heard Him call, "Come, follow" that was all.

My gold grew dim, my heart went after Him.

I rose and followed, that was all;

Who would not follow when they heard HIM call?"

The Christian and the War Issue IV

BECAUSE England is the backbone of the League of Nations, bearing the heavy end of the load, she has been showered with praise and criticism, her motives impugned and exalted.

Hearst and his ilk are never so happy as when maligning England and they have had a merry time of late. One of the fairest things we have seen is from the pen of Raymond Leslie Buell in "The Foreign Policy Bulletin" of Dec. 6:

The view that League action against Italy is due purely to British imperialism is superficial. True, national interests are at stake in this as in every other international controversy. But the 50 states at Geneva did not accept the heavy sacrifices involved in economic sanctions solely to advance British imperialist interests. They accepted these burdens because of the belief that their own safety lay in a strengthened League. Similarly, in Britain, the demand for sanctions has come, not from traditional imperialists who could make a deal with Italy tomorrow but from the liberals and laborites, most of whom are strongly anti-imperialist. These people deeply believe, as the Peace Ballot indicated, that a real League is the only alternative to future war.

England's Mixed Motives

We came from English ancestry and maybe it is easy for us to believe much good in England's leaders today, and in the English people. We like the recent denial of imperialism as the main motive in England, by Marcus A. Spencer:

It isn't India that is in their thoughts at all. It is exactly and only what they say—a hatred of war, which they loathe as energetically as do you, and an attempt to blaze out a new trail.

And they are fighting, not a threat to their empire, but a threat to world peace inherent in every dictatorship founded upon force. In the back of everyone's mind here is not India; it is something far nearer home,

Hitler. If Mussolini is not stopped in Africa, the day is coming when he, or Hitler, (or a Stalin?) with yet more swollen pride will lead a nation of militarized yes-men into a war with some European neighbor, from which Britain cannot keep aloof. If this is self-interest, make the most of it. It is the self-regarding element in the British morality in this crisis. That, and the feeling that signed promises must at least be faithfully fulfilled, or there is no security for anyone anywhere.

England Hesitates

Even Stanley Baldwin seems to have been terrified at the possibility of war with Italy and yielded to the diplomatic pressure to sacrifice Ethiopia. Better that one nation should be dismembered than for all of Europe to be plunged into a new holocaust of war!

But the English sense of justice was outraged and Stanley Baldwin publicly acknowledged his mistake. The English nation has been trying to find a Christian way out of the mess, without war if possible, but with war if necessary, not to save their face but to preserve their sense of honor and justice.

That sounds funny to the pure pacifist, but it registers an effort of honest men to be Christian in a concrete case. It is these concrete cases that bother the pacifists.

Not "Merry" England

England is, of course, facing this issue with a sense of immediacy that we do not have over here. Here is an item in Edward Shillito's English news report to the Christian Century, another evidence of how honest men are having some difficulty in finding their way in a concrete situation like this:

How far should this nation go in asserting its loyalty to the covenant? More voices are raised against the use of sanctions in their extreme form. The conservative party is clearly averse to anything like swift or drastic sanctions. So also are the legions commanded by Lord Beaverbrook and Lord Rothermere. So also for different reasons are some labor leaders. Mr. Cripps calls the league a "Burglars' Union." On the other hand, Sir Herbert Samuel for the liberals, and the dean of St. Paul's speaking for many churchmen, are for carrying out our obligations to the covenant without faltering. He who wills the law, wills also the means for carrying out the law; this is the judgment of Dean Matthews. One agreement can still be affirmed: no one outside a lunatic asylum desires a war between England and Italy or approves any isolated action by this country.

English Voices

Some strong statements have come from our English friends. Take the statement of George Lansbury, former leader of the British Labor Party, who resigned because he could not support the government's policy of "Sanctions" against Italy:

"After nearly four centuries of struggle, the powers of this world took our great religion to their bosoms, and crushed spiritual values out of it. . . . Christians of all denominations are organized to carry out mass murder. The most accursed disregard of human life is sanctified and blessed by those who speak to us in the name of our Master who is the Prince of Peace.

"Prelates of our Church publicly regret that our nation has reduced armaments, and join in the clamant demand for more and more weapons of destruction. We are told that if others do this evil thing, we must follow their example. This means, if it means anything at all, that we do not accept the Gospel message, 'Overcome evil by good.'

"Let me be quite clear: this brutal, hell-begotten business of war has been blessed by the leaders of religion as a necessary though unpleasant evil. . . .

"Apart altogether from the Italo-Abyssinian dispute, the youth of the world is now being urged to make ready for another war to end war. From one end of the world

to the other a most terrific race in armaments is in full swing. Whatever happens in Abyssinia, this race is to go on. . . .

"With great humility I challenge my fellow-Christians, leaders, and followers, to join in a new missionary effort. . . . we must go back to Calvary, and with humility ask forgiveness for our own individual and national sins and for power to take our stand before the world, declaring our faith in the truth of the Gospel messages and our willingness to give up all imperial domination, and with Julian say, 'Thou has conquered, O Galilean,' and mean it as the first disciples meant it. . . .

"All Christian nations must give up this senseless nationalism which creates bitterness and war, and in its stead we must be willing to join in a great international effort to rebuild the world on the basis of cooperative service. We who are powerful and great must become servants and be willing to put all our gifts, material and moral, into the common pool. . . . Both civilization and our religion are worth saving, and will be saved if we who call ourselves Christians become more sincere and faithful. It is our privilege and our duty to repudiate the quite unworthy, fatalistic belief that all civilization and religions may decay. Our business is to keep Christ's Church militant here on earth, and to make the world safe for a civilization based on that religion."

An Impatient Parson

Canon H. R. L. Sheppard, author of "The Impatience of a Parson," is just as strong for unqualified pacifism:

"The man who disowns war with reservations is like a drunkard who disowns drink with reservations: there is bound to be a relapse." He refused to accept the idea that the ultimate sanction is force. "I believe it to be God. In my judgment, the Christian Church should outlaw not one war, but all wars, and say without any equivocation that, since war is not only futile and bestial, but wicked, those who persist in it are directly opposing the will of God. There is no such thing as a righteous war. What is called a righteous war is only one degree less sinful than what is called a wicked war.

"So long as war is looked upon as a possibility, however remote, so long as it is accepted that, in the last resort, we may kill our fellows, the temptation will always remain to appeal to its dread arbitrament, even in the name of righteousness.

"My pacifism . . . begins and ends with the overwhelming conviction that the law of Christ cannot, in any circumstances and for any reason, permit me to kill my brother. I renounce war and all its ways, now and always, and I will never take part, directly or indirectly, in another, God being my Helper." (Church Times, London, October 18, 1935.)

A Candid Rebel

An English writer who calls himself the "Candid Rebel," is trying to find out the duties inherent in the new family relationships involved in the League of Nations. Suppose he is biased, his conviction is perfectly valid to him:

A new authority has been set up, a new international family has been born, and the omen of sinister import is that Italy and Abyssinia are both in this new family, the members of which have pledged themselves by the most solemn and binding covenants to defend each other from any aggressor.

Shall the Duce be permitted to draw the sword and run amok among the members of this great family? Shall none withstand him? Will his dominance dementia be cured or satiated with one meal, or will the successful drinking of one nation's blood, as with a tiger, intensify the craving for such draughts? Thus the inevitable question arises, "If he be not dealt with now, who will be the next?"—Methodist Times and Leader.

Gandhi Questioned

How strange it is that the world turns for light to two very strange men, Kagawa of Japan and Gandhi of India. Gandhi has stuck to his theory of nonviolence, and of course, the public wants to know what he thinks right now. Here is the report:

Asked what England could do against Italy if Britain were nonviolent in Gandhi's sense of the term, the Indian leader replied: "If Englishmen as a nation were to become nonviolent at heart they would shed imperialism

and would give up the use of arms. The moral force generated by such an act of renunciation would stagger Italy into willing surrender of her designs. The effect of such conversion would mean the greatest miracle of all ages. And yet, if nonviolence is not an idle dream some such thing must some day come to pass somewhere. I live in that faith."

Put Gandhi down as a consistent pacifist. His dream of nonviolence is up for world review, right now.

Did Italy Figure on Our Pacifism?

There is good reason to believe that Mussolini figured on the popular dread of England and America for another war, and also on the rapid rise of pledged pacifism, especially in the colleges.

The votes in both countries had produced rather startling totals of those opposed to war and of those who would refuse to fight in any war.

The sudden revulsion of feeling in England against the Government's plan of giving Italy a big slice of Ethiopia was a big surprise to all and has upset Italy's interpretation of the votes. The English wanted peace but evidently not at any price.

It looks to us as though the wily Mussolini thought the pacifists would keep the two big nations out of the war, and so he waded into his adventure. If so, pacifism really did not prevent war, but made it look possible.

Dr. Joy's Answer

It may help some of our readers, while feeling their own way, to read the answer of Editor James R. Joy of The Christian Advocate (N. Y.) to one of his impatient pacifistic contributors:

Our correspondent assumes that the issue is one between two rival imperialist nations. On the contrary, we believe that fifty nations are uniting in a sincere effort to stop an outrage by a flagrant covenant-breaker, by economic pressure if possible.

If it becomes necessary to employ force, peace-advocates must face the issue which kind of a war they will tolerate. Shall they fold their hands and let Italy strangle Ethiopia, or shall they put Mussolini in handcuffs? Opinion will be sharply divided as to which method will best advance the cause of world peace.

Our belief is that if the League does not invoke all its "sanctions," and demonstrate conclusively its moral authority, it will sound its own knell, and leave civilization a prey to mad rulers and mad nations, with wars without end. Whereas, if the League goes the length in such a righteous cause as this, it will be a long time before any brigand nation will defy it.

This is not the ideal way to stop war. The ideal method is by casting the devil of self-seeking out of the hearts of men and nations. But it may avail to stop this war, and thus make it a bit more unlikely that any nation will run amok.

From our point of view, the fact that other nations, not excepting America, do not come into court with clean hands does not alter the situation. Until the League was created there was no organ for the expression of world opinion, though the need has always existed.

(Continued next week.)

Now, brothers, I would have you know the gospel I once preached to you, the gospel you received, the gospel in which you have your footing, the gospel by which you are saved—provided you adhere to my statement of it—unless indeed your faith was all haphazard.

First and foremost, I passed on to you what I had myself received, namely, that Christ died for our sins as the Scriptures had said, that he was buried, that he rose on the third day as the Scriptures had said, and that he was seen by Cephas, then by the twelve; after that, he was seen by over five hundred brothers all at once, the majority of whom survive to this day, though some have died; after that, he was seen by James, then by all the apostles, and finally he was seen by myself, by this so-called "abortion" of an apostle.—1 Cor. 15:1-8 (Moffatt).

TOPICS OF THE TIMES

Highlights and Sidelights of the News

Washington News Letter

Dr. Benson Y. Landis

N. C. J. C. News Service Washington Editor

Issues Facing Congress. As Congress meets again, two issues—Budget and Bonus—are very much in the forefront. An early vote on the soldiers' bonus is expected all around, but opinion is divided as to its prospects. There are those who think the vote for paying the bonus will be very much larger than at any previous time because of the 1936 elections. Among these are people who say that the Bonus will be passed, vetoed and passed over the President's veto.

Others do not think so. They believe the present Congress will be more in a mood to economize than have its several predecessors. They believe the Administration will make a real fight against adding \$2,000,000,000 to the public debt, or against the issuance of that much paper currency. This school believes the Administration can muster enough strength to prevent the bonus passing over a veto.

The Neutrality Issue. Our temporary Neutrality Resolution, providing for mandatory embargoes of munitions against all nations at war impartially, will expire Feb. 29. Something will be done by Congress to the end of having a continuing policy. There is a bloc, largely of Administration supporters, that wants a discretionary policy. This would permit the President to help an oppressed nation and to hinder an aggressor. For example, it would permit the President, in the present difficulties in the Mediterranean and Africa, to help Ethiopia and to penalize Italy. It would permit closer, informal co-operation with the League of Nations. But the other bloc that wants a rigid neutrality policy is also powerful. It has gained some adherents during the summer. Then there are the complete isolationists, who do not even want the semblance of co-operation with the League. Still another school wants the President given power to embargo oil, cotton, copper, coal and other essential war materials, as well as munitions.

The Constitution. Overshadowing the meeting of Congress is the question, will the Constitution be a campaign issue in 1936? At present the situation is uncertain, but it appears as though the Supreme Court would supply the answer. If the court sustains the AAA, and most of the other New Deal legislation on which it must rule this winter, probably the Constitution will not figure much as an issue.

But if the AAA is thrown out, there might easily develop strong opinion among farmers for an amendment. At present only organized labor is campaigning for one. But if both the farmers and workers get interested in constitutional changes, something might conceivably happen. Then if the TVA is declared unconstitutional, all the people who are against the utilities might join in.

And this would all have an influence on Mr. Roosevelt's attitude. At the present time, I hear that the President's conservative advisors hope he will not go in for Constitutional changes. They think it is too hot and ticklish a subject, that too many people are imbued with the belief that the Constitution is sacred.

Here are some of the possible proposals which are in the air:

An amendment prohibiting judicial review of legislation, or of prohibiting "5 to 4" decisions on Constitutional questions by the Supreme Court.

Legislation increasing the number of judges—on the assumption that the new judges to be appointed would be liberals.

An amendment abolishing both judicial review and the Presidential veto; in other words, enabling Congress to legislate as it pleases and doing away with the whole system of checks and balances.

An amendment whereby the States would authorize the Federal Government to legislate on questions of wages, hours and working conditions in all trade and industry.

An amendment specifically empowering the Federal Government to pass laws for fair farm prices, better marketing conditions, etc.

An amendment particularly enabling the Federal Government to act in behalf of economic and social security.

An effort to re-write the whole Constitution and make it a modern document enabling the national government to deal with the critical issues of 1935 in no uncertain way. This school says the Constitution is obsolete, and needs to be thoroughly re-written.

Fascist or Communist? As Congress convenes again, the question faces the people, "What are we heading for in the United States?" Someone who recently asked this question of a number of leaders in one of our largest religious bodies received the reply: "Fascism." These leaders deplored it, but they believed it was coming. I think that this attitude is pure defeatism.

There are a considerable number of people who are certain it is "either Communism or Fascism" that we are going to have. Included among these are many well-known persons. But why must it be "either-or?" Are there not many middle courses, and are we not accustomed to taking the middle way in the United States?

In Washington I find much opinion to the effect that although we will have our Fascist demagogues—and we have always had demagogues—that the great body of the people will want to have as much public discussion and as much democracy in making decisions as we possibly can have.

We might continue in our present way of having a government-regulated capitalism, as England has had, for example, for a long time. At least one British visitor reminds us that twenty-five years ago the British conservatives and reactionaries protested just as ours are now doing. They would go to prison, they said, before they accepted moderate reforms that would take away some of their liberties. But in the end they accepted the regulations and, of course, they did not go to prison.

We might presumably expand our public enterprises and go in for public ownership on a wider scale than we are now doing. We might go Socialist a la Norman Thomas. America might expand the cooperatives, as Kagawa, the Japanese Christian, suggests, and emphasize a voluntary method of socializing property. These are a few of the steps we might take other than go Fascist or Communist, for there is no imperative that we go in either of these directions.

Church Going Communistic?

(Continued from page 19)

it mean? And how will it work? And just what shall I do? This question may also be answered in the words of Jesus uttered under quite different circumstances when he said that "Whosoever willeth to do the will shall know the doctrine." Whosoever is willing to begin to practice the Kingdom of God today will have little difficulty in knowing what to do. If we are willing to go Christian we can find out what that will mean for us.

Really what I am asking today is that we earnestly seek to apply to this particular field the principles of the sermon on the Mount which we have been attempting to interpret for nine Sunday mornings. We have sought to discover their meaning; now we discover one area in which they may be applied.

What of it if we are called names? Were not the early Christians and the early Methodists too? Jesus had reminded his disciples that they would be persecuted as had been the prophets before them. To be called "radical" and "unsafe" and even "communist" makes little difference if we remain essentially

true to the teaching and spirit of Jesus.

In the days of his ministry a rich young man asked Jesus how he might attain the abundant life. Jesus challenged him at the point of what is substantially the Central issue of the Marxian philosophy of living at the point of his property and his profits. He could not break away from them and so "went away sorrowful," missing his chance to help build the Kingdom of God. The Christian Church is challenged at a similar point today. If it follows the example of the rich young man it too will "go away sorrowful." If it follows the counsel of Jesus it will go the way of Eternal Life.

WHAT'S DOING AND WHO'S DOING IT

A Page of Suggested Activity Gleaned from the Experiences of Others

Mussolini Doomed

Italy justifies its colonial campaign with exactly the same arguments once used by England, Portugal, Spain and Belgium. It is "the white man's burden." And certainly Ethiopia needs saving as much as the Congo, Borneo or the Sudan. In reality, however, this saving would be just another brazen piece of conquest—no more and no less.

But Mussolini will fail and Italy will be humiliated. The Italians cannot take Abyssinia. They are doomed to defeat. Their position on the continent is bad. Economically, they are very weak. The other great powers are against them. Ethiopia is very far away. The Italian army there is small. The armies of its enemies are large.

There are terrible deserts, impenetrable passes and mountains that cannot be occupied. In many places there is no water, nowhere is there food to be captured. Everywhere the communications are extremely difficult. And before long, torrential rains will fall, making life in tents unpleasant and dangerous, and military activity impossible. However far Mussolini advances, he will meet only disaster in the end. For him this will be a catastrophe.

Then what? The collapse of facism! After that we democrats and socialists may exult. But over what? Italy will be disorganized, impoverished, embittered and paralyzed. Austria will be isolated. Germany will dominate central Europe. And the continent's real troubles will be just beginning. Europe's equilibrium will be destroyed and dangerous times will come. The league and deserts and rains and the British fleet will crush the adventurer, Mussolini, and make his people pay the costs. But the rest of us, also, will pay a terribly high price.

For the rapacity of Italy and of the other powers before her, who have seized other people's lands, we shall then settle the bill.—R. H. Markham in *Christian Century*.

The Townsend Plan

A Decatur reader figured out the Townsend Plan benefits for that community. He found that 150 people in Decatur are eligible for the pension which would mean \$360,000 per year. The present estimated income of Decatur's 400 families is \$1,000 per year or \$400,000, just \$40,000 more than the cost of the pensions. On a 2% transaction tax, Decatur would have to transact \$18,000,000 business in a year in the event the law provided that each community furnish the cash for its own pension payments.—*Charlotte Republican-Tribune*.

Young "Cast-Offs"

In a radio address on November 21, 1935, fourth in a series of America's Town Meetings of the Air, John W. Studebaker, United States Commissioner of education, estimated that there are 5,000,000 young persons in the country who can find no useful place in society and declared that they face general demoralization through idleness and loss of hope and ambition.

Although he believes that the federal

government is doing a great deal "to prevent the demoralization of the nation's youth by providing educational and recreational facilities," he insisted that the need is greater than the present facilities for meeting it and urged an expanded program. He pointed out that "we may as well face the facts and understand that temporary expedients are not adequate. When we see clearly that it will take some time to recover from the breakdown in our economic machine, and that unemployment is not likely to disappear quickly and quietly, we shall determine to make substantial and permanent plans for youth and adults alike."

What!

Rev. Howard A. Banning, a former Congregational clergyman at St. Johns, spent the past summer in Russia. In a talk before his old parishioners the other evening he said that since coming from Russia he had visited a certain section of West Virginia and saw worse conditions there than he did in all his travels in Russia.—*Murl H. DeFoe*.

Changes Coming

Babson's Reports, watchman on the wall for profit business, declared in its November 25 issue that 10,000 consumers cooperative societies now operating in the U. S. are symptoms of a consumer uprising and that "merchants who laugh off these consumers' crusades are sitting on dynamite."

"Years ago," declares the report, "we did not think such a thing possible! If anybody then had forecast a consumers' uprising in this country, we instantly would have denounced the idea as a false alarm. Today, however, we are not sure. . . . If such a thing as Townsendism, which is fundamentally unsound, can sweep the United States from coast to coast, there is an excellent chance that another prairie fire may be kindled by the consumers' rebellions already crackling. This consumers' movement has certain elements which are fundamentally sound. It has something of truth and crusading quality almost like a spiritual revival."

"Potentially it (the consumers' movement) has enough votes, enough money, and enough soundness to split things wide open. As the leaders of such crusades well know, if consumers ever get organized and go into real action, our present retailing, wholesaling and producing systems might be blown to bits.

"At present there are four kegs of dynamite: Consumers are already entrenched in Washington. . . . Another attempt will be made in January to tighten up the food and drug laws. . . . consumers' advisory services undertake to inform their subscribers on the merits of various makes of goods. Finally—and this may become the biggest keg of all—there is dogged growth of consumers' cooperative societies of the Rochdale type. In other countries there are sections where about half of the retail volume is handled by such societies. They are expanding into wholesaling and producing activities. In the U. S. about 10,000 of these societies are getting a foothold. Some are

large, some are small—all are symptoms

"We all must watch our step if consumers ever become wise to their latent power and decide to become dictators in fact as they already are in theory. We say, and say earnestly, that merchants who laugh off these consumers' crusades are sitting on dynamite."

John C. Ketcham

John C. Ketcham, former fourth district congressman, now state insurance commissioner, spoke in Newaygo, Sturgis and Mason, keeping up the title that we gave him several weeks ago as the administration's best builder of good will. John Ketcham says the premium tax on insurance sold in Michigan will jump \$200,000 this year and that much again in 1936 showing one of the virtues of the depression. Folks walked away from the stock market and put their money in insurance.—*Charlotte Republican-Tribune*.

Prisoners in State and Federal Prisons, 1934

Preliminary figures on the number of prisoners in state and federal prisons and reformatories in 1934 have recently been made public by the U. S. Bureau of the Census. On December 31, 1934, there were 138,220 such prisoners, a comparison with 136,947 in 1933. It is interesting to note that this increase in numbers does not indicate that a greater number of individuals were sentenced to prison in 1934 than in 1933; actually about 1,400 fewer were sentenced. Rather, the increase is due to the fact that there were some 3,000 fewer discharges in 1934 than in 1933.

Males greatly outnumbered females in prison population. The great majority of the prisoners were young—20.3 per cent were under 21 years of age and 63.3 per cent were from 21 to 39 years old. The ratio of prisoners to population was more than three and one-half times as high for Negro males as for native white males, and nearly three times as high for native white males as for foreign born males. It is pointed out that for the most part the foreign-born whites are now of middle age or older, and are thus beyond the "criminal ages," while the higher ratio of the Negro is, in large measure, probably due to the lower economic status of the Negro, the more general use of imprisonment as a punishment for Negroes, and unfavorable race attitudes. The most common offenses were burglary, larceny, homicide, robbery, and violating the liquor laws.

Call to Prayer—But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth.

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Who Is This Man Kagawa?

Edwin B. Chappel, Jr.

HE IS called savior and hypocrite. He is loved tremendously and hated intensely.

The royalties from his books bring him an income that the average man would consider adequate for every need—but he wears \$1.85 suits of clothes!

He counts the love of Christ the greatest gift of mankind, yet he is a severe critic of the Church of Christ.

A poet and a worker in the slums. A philosopher and an agitator. A pacifist and a man without fear. An apostle of health and a victim of disease. A sainted friend and a relentless enemy.

This is Kagawa.

Marshal all the forces of justice, pure and unadulterated, place them under the microscope of Christian experience, and you have Kagawa.

Do away with shams and pretense, with fear and prejudice, with established order and time-honored privilege, with pomp and display, and you have Kagawa.

Forget all your preconceived ideas of the man of the hour, the hero of the common people, blatant in speech, strong of body, powerful in action, and substitute in their place a small, mild-mannered person who smiles and talks of non-resistance, and you place your finger on Kagawa.

The First Year

Born out of wedlock to a rich and renegade father and a geisha girl on July 10, 1888, Toyohiko Kagawa caught an early glimpse of the severe life that he was destined to lead.

At the age of four, when both of his parents had died, he was sent to the small and desolate community of Awa to live with the legal wife of his father and a foster grandmother. He found there no love, no friendship, no congeniality. As an unwelcome stranger he suffered a torrent of abuse that would have crushed the spirit of most boys.

His only companion was the great mother Nature, to whom he turned with pathetic enthusiasm; a love that has grown stronger with the years.

He was long in escaping the loneliness that developed in Awa. Even when he was placed in a boys' school at Tokushima, a large city on the island of Shikoku, this loneliness haunted him. The lessons learned from Nature plus the long days with his own thoughts placed him far beyond the ken of his schoolmates. To them he was queer, too mature, too serious. To him they were rowdy and utterly lacking in ideals.

Then he came in contact with the Christian missionaries! He found cheerful homes. He found stimulating conversation. He found music and laughter. In the homes of Dr. H. W. Myers and Dr. C. A. Logan, the young student Kagawa began to sense something of the joy and privilege of living.

There was a Book that he read in these homes, especially the passages in it that told of a God WHO CARES. He read it eagerly, enthusiastically. He memorized passages that were to change the course of his life. Out of it came the prayer, "O God, make me like Christ."

Out of it, too, came a new Kagawa, a Kagawa with a purpose in life.

At seventeen he entered the Presbyterian College in Tokyo, but not hap-

hazardly. From the beginning he looked on the beggars and the underprivileged and the sufferers as his special charges. Stricken with tuberculosis in his second year, and forced to regain his health in an isolated fishing village, he shared everything with destitute fishermen who were his neighbors. He worked furiously at writing, little realizing that the words he formed with a Japanese writing-brush over the printed pages of old magazines (he was too poor to purchase paper) would later make his name known over the entire world. He studied the causes and the effects of poverty, he wrote incessantly, and he dedicated his life anew to the cause of the underdog.

The victory over tuberculosis was gained after a terrific struggle that only Kagawa can reveal. Shortly afterwards he went to the Kobe Theological Seminary where "Shinkawa" called him to a life that has had few equals in the experience of Christian men.

The Call of the Slums

A few years ago the slums of the principal cities of Japan were unspeakable. Thousands of people were jammed into vile-smelling houses, six feet square, without light or air. These houses faced on unpaved alleys three to six feet wide. The filth and the stench were nauseating.

The scum of the land found shelter in these pest holes. Criminals and prostitutes and seldom-employed laborers slunk in and out of alley-ways to their miserable quarters where the most dreaded diseases were as common as the rats and vermin which infested the districts.

Such a place was Shinkawa, in Kobe.

During his senior year at the seminary he passed much time teaching and preaching in this district. But this was not enough. He wanted to share the experiences of the creatures who made their homes there. He wanted to provide a place where they might learn the law of love and story of the "God who cares."

So he left the clean and airy rooms of the dormitory, against the protest of his friends, and moved into one of the dark hovels where he was to pass the next fifteen years of his life.

He began immediately to share his own cramped quarters with the destitute. Drunkards and criminals were his guests. Sometimes they stayed only for a night or so; sometimes they lived with him for weeks, even years! Kagawa asked no questions, made no demands. The more revolting the case, the more was he determined to show the love of Christ in his conduct.

Soon there was quite a company in this Kagawa hostelry. His total income at the time was about ten dollars a month—a niggardly sum with which to feed these hungry mouths.

Kagawa's enthusiasm knew no bounds. He gave away his clothes, he housed ten destitute men under his six-by-six roof, he nursed the sick, providing food and medicine, he conducted and financed many funerals. Short of funds, he begged his moneyed friends to come to his rescue.

And every morning and evening found him on the narrow streets preaching the love of Christ.

Criminals and bullies cursed him and threatened his life. He was subjected to

all the devastating diseases of the district. Men called him a fool and a hypocrite. But it didn't matter, ". . . because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted."

Success

One day the editor of an influential magazine, in search of feature material, called at his slum residence. Could he write something of his experiences? Did he have ideas that might be worth passing on?

Kagawa had the answer close at hand. It was the story he had written years ago when fighting for his life in the sea-coast town. In a moment the editor had the first of the Kagawa manuscripts in his possession, a work that was the beginning of the spread of Kagawa's name and reputation from the confining boundaries of Shinkawa to the furthestmost parts of the Empire—and then of the world.

After it had been published, this dusty manuscript, a novel that had lain so long in the hut in the slums, sold more than 250,000 copies!

Success in this direction, however, only caused him to drive the harder. It meant additional opportunities to help those whom he loved. It meant the privilege of writing with the happy realization that the words he fashioned on the long sheets of white paper might some day cause others to catch the gleam that was in his own heart.

So he carried on relentlessly while ruffians broke up his meetings and criminals threatened his life, chasing him with their knives. The organizers of vice ridiculed his efforts and his sincerity, growing more violent when they saw that it would take more than ridicule to stop him.

Kagawa said simply: "Those who are engaged in social reform and attempt to remake society must expect opposition and rough handling."

Marriage

In 1914 Kagawa was married. The young woman had been converted under his preaching and willingly turned from the beautiful wedding ceremony in the home of their missionary friends to the same hovel that her husband was occupying.

She found nine sick and poverty-mad people in the hut when she reached there, but she straightway set herself to the task of transforming the hut into a home. Since then she has shared the worst and the best with Kagawa, a companion who has never once failed him.

Kagawa came to America in 1917 and studied for two years at Princeton Seminary. On his return to Japan he and his wife once more entered the slums and took up where they had left off. But this time Kagawa was more concerned about the causes of poverty and the modern movements that seek to remove them than he had been in the first hectic days.

He investigated all the slum areas of Japan, he visited and talked with tenant farmers who were working two-acre farms under the most distressing conditions, he mingled with the workers on the docks and in factories. Stronger and stronger grew the conviction that the laborers and the tenant farmers and the underprivileged of all classes must pool their interests in order to improve their conditions.

But through it all he has fought the Communist program with all his strength and soul because it turns its back on Christianity. He says: "Karl Marx was an excellent pathologist. He diagnosed the ills of society correctly, but he had no therapeutic power. The spirit of Jesus Christ is the real spirit of social reconstruction."

Persecution and Recognition

As early as 1921, Kagawa was sent to jail for the part he played in the Kobe Dock Yard Strike. From that time on he was a marked man in police circles. He was followed and hounded unceasingly. The government was afraid of him and of his power with the people. But a few years later the same government, following the great earthquake in Tokyo in 1923, invited him to sit upon the Imperial Economic Commission, and later upon the Government Commission on Unemployed. His experience, his vast reading and research, and his undeniable sincerity won for him the recognition he so richly merited.

His influence in behalf of Japanese labor has been colossal. No other man has so helped to shape the labor laws of his country. None other has been so bitterly opposed, and so richly rewarded. Many of his projects have yet to catch the popular imagination. Only a few of his goals have been reached. But he never loses the ardor that has yielded such abundant harvest for his underprivileged countrymen.

To enumerate Kagawa's many projects—his churches, hospitals, social centers, kindergartens, consumers' co-operatives, gospel schools, publications, and experimental villages—would require a small volume. They are all kept alive through the donations that come in from many parts of the world to the Kagawa Fellowship. Kagawa himself is the chief contributor to this fellowship. All of his earnings, except a mere pittance for the needs of his family, go into the fund which maintains this wide and diversified program.

The source of the amazing energy needed for the leadership of this program is a secret. In spite of bodily handicaps he does the work of six men. On a recent tour of Australia and New Zealand, he spoke 268 times in less than four months, reaching nearly two hundred thousand people. His itinerary and speaking program for the United States on his present tour call for three and often four talks a day between jumps of several hundred miles. And all the while he will be writing articles for his own and other publications, keeping up a world-wide correspondence, making important decisions, and taking time for prayer and meditation.

A World Citizen

But while this unusual man, upon whose activities the eyes of the world are fastened, is primarily concerned with distressing conditions in his own small Empire, he is constantly reaching out to include all mankind in his plans for a world brotherhood. Kagawa is too big for one nation. He is a Christian internationalist.

He would build a new social order the world over. But in bold letters on the cornerstone of the structure he would chisel the words, "The Love of Christ." Communism? not according to the modern interpretation of that word. His is the communism of the early Christian Church, the communism of Tolstoi, the

communism of those who have believed in the evolutionary, not the revolutionary method for bringing relief to a weary world.

We cannot ignore Kagawa. His power is an established fact. Long before he was known outside of his own sordid slums, when a mere stripling, he revealed what was taking place inside his soul by the poems he jotted down on scraps of paper. These poems by the unrecognized youth of the slums explain the force, the power and international influence of the man of today. Then he was lifting the curtain on the raw material of which world citizens are made. He was carving his name in the space reserved for those with vision that reach far beyond the narrow confines of native lands.

"Songs From the Slums" is the first English interpretation of the Japanese originals.

How One Pastor Dared His Church to Read

THERE is a definite proposition I would like to make to every member of the church. It has for its object the deepening of the Christian experience, intelligence, and purpose, of every one of us. I am making this proposition, not because there is a drive on, but because, with all my soul, I believe it to be necessary. The proposition is simply this, that you and I begin anew today to give the Michigan Christian Advocate its true place of larger leadership in our lives.

In our zeal for depression economy we have taken away one after another many of the props that hold our church in the community life. The Advocate is one of these props that we have taken away. Only about one-third as many copies of the paper come to this church as before the depression. We must return the Advocate to its place in the life of the church. We dare not go on without this Christian literature.

The Dynamic

The dynamic for this proposition is found in the story Luke tells of Jesus sending forth the seventy, and of the report they bring on their return. Jesus was a mystic. He knew God, and his inspiration of joyous purpose has been the example for all the centuries to follow. But Jesus sent out these seventy to preach and heal, and on their return, enquired of their success; and when they told of their faithfulness and of the success of their ministry, Jesus exclaimed with an emotion that swept away forever any possible doubt of future success, "I see Satan fall as lightning."

The Seventy

The Advocate is to the church what the report of the seventy was to Jesus. There is no inspiration like that of a program and the knowledge of its success. No word of genuine pleasure and assurance that left the lips of Jesus surpasses this that came when he saw the success of these common people who had gone out to try his method in the power of his spirit. So, we may read great books, even The Book, and we may listen to the most surpassing eloquence of the day, but for real inspiration **there is nothing equal to the report of what is actually being done around us.**

The Michigan Christian Advocate is our report of the seventy. Men say to me, "But I take a fine religious paper already. It is filled with sermons and meditations,

and every aid to faith. Is not that enough?" I answer these men that for the church member there is nothing that can take the place of the church paper for pure religion, not because there is no religion elsewhere, but because his church paper brings to him the plans his church is making for the future and the report of what it is doing today.

Two Vital Factors

These two things are vital to any intelligent faith, and to any vital consecration. There is no substitute. Many of us read in secret our mystical helps to meditation, and then look out at the world around us through the eyes of the daily paper, conscious of all the evil of the day, but ignorant of the march of the forces of God, and we sigh in sorrow that the Golden Rule is failing. We have no courage and therefore no inspiration. If we would read the report of our seventy in our own church paper, we too would see Satan fall as lightning, and in the courage of that vision we would have faith to do much greater things than we do.

A New Start

So my challenge is that we begin now to give our church paper its rightful place of leadership in our church life. There are two ways in which I can do this. One is to take and read the paper myself; the other is to tell my friends about it. There are two ways in which you can do this; and they are the same two ways. Last year I made a present of the Advocate for six months to several people. This year I am going to ask you to do the same. A dollar from your pocket will not only send the Advocate for six months to some home, but will probably win a permanent subscriber for the paper.

I said at the beginning that my proposition would deepen the Christian experience, intelligence, and purpose of every one. The Advocate will deepen Christian experience by its helps to meditation. It will impress Christian intelligence by its news concerning the program and accomplishment of the church around us. It will strengthen Christian purpose through the stimulating examples of others.

Soul Food

On one occasion Jesus asked his followers, "Children, have ye any meat?" That has been a troubling question for many of us during these depression years. We have had to go hungry in the midst of plenty. With wheat and cotton being ploughed under, and hogs and cattle being destroyed, we have gone unclothed and hungry. But Jesus spoke also of spiritual meat. There is plenty of this to be had. It is all around us. Unlike physical food it is so distributed as to be available to all. If we starve spiritually it is our own fault. The food is here.

You say you cannot afford it? Well, the Advocate comes every week at a cost of four cents. I do not believe that the majority of the members of the Methodist church could not have it. There are some. But the majority of us could have it if we would realize its necessity. We must remember that the vital things in life are not the things we see. The things that are seen are temporal, but the things that are unseen are eternal. I am pleading for these unseen things, and for the best way in the world to learn about these unseen things as they work among us. Take the Advocate today.—P. Ray Norton, Plymouth, Michigan.

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Death of Former Bellaire Pastor

MYRON LEE NORRIS, minister of
the gospel and chivalrous Christian
gentleman, entered the immortal life early
Tuesday morning, December 17, 1935. For
six days only did illness claim him. His
going was from the Presbyterian Hospital,
New York City. He and Mrs. Norris had
left their home in Evanston, Ill., to be
with their daughter, Marion, who is secre-
tary to Dr. Allan Knight Chalmers, min-
ister of the Broadway Tabernacle Congre-
gational church, New York. Their son,
Earl, came by airplane from Kansas City,
reaching his father's bedside on Monday
afternoon.

A beautiful service of love and memory
was held on Wednesday morning in the
Thompson Chapel of the Broadway Taber-
nacle, conducted by the minister, Doctor
Chalmers. Interment was at Somers, Wis.,
with the Rev. Edwin C. Voight, associate
pastor at the First Methodist Episcopal
church, Evanston, Ill., and an old friend
of the family, officiating. The pall-bearers
were immediate relatives of the family.
Mrs. Norris and Marion returned at once
to New York, where they will continue to
live at 156 W. Seventy-eighth street.

Mr. Norris was born at Kanona, N. Y.,
September 5, 1854. He was a graduate
of Genesee Seminary, Lima, N. Y.; Gar-
rett Biblical Institute, Evanston, Ill.; and
Illinois Wesleyan University. He was re-
ceived into Rock River Conference in 1884,
and brought to his first charge, Hamp-

shire, his bride, Miss Ray Ozanne, who
was a member of his student charge in
Somers, Wis. He also served the follow-
ing charges: Sterling, First; Lighthouse;
Ashton and Franklin Grove; Morrison;
Sandwich; Rockford, Winnebago Street;
St. Charles; Evanston, Wheadon; Fern-
wood; Paulina Street, Chicago. Due to ill
health he took a supernumary relation in
1905-06, and the following two years sup-
plied at the Methodist church in Bellaire,
Mich., returning to full relationship in the
Fernwood pastorate. Ill health necessi-
tated his retirement in 1911, and he made
his home in Evanston.

To know Mr. Norris even casually was
to be impressed with his genial personality,
his innate culture, his gentlemanly bear-
ing, his clear mind, and broad sympathies.
To know him well was to appreciate the
fineness and strength of his intellect, his
sane and balanced judgment, his broad
and open-mindedness, his brotherliness,
his gentleness and kindness of spirit, his
unsullied Christian character, and the
depth and reality of his spiritual life.
Heaven is the richer for the entrance
of such as he.—Mabel P. Stecker (Mrs.
Daniel), Wilmette, Ill.

Fire at Lapeer

NOVEMBER 17th was a great day in
our church, for on that morning we
burned the notes of indebtedness which
had caused us no little concern. Our Vic-
tory Service was attended by over 200
people and when the flames consumed the
notes the folks heartily sang, "Rejoice,
Give Thanks, and Sing." Being the Sun-
day before Thanksgiving Day we had
much to be thankful for.

The spirit of the hour carried us on to
another great objective. After Mrs. Jarvis
had given her poem, "Our Church," in
which she pointed out the fact that "Our
Church" needed a new and clean dress for
our 100th Anniversary next year, the con-
gregation voted to raise funds for re-
decorating the church. The pastor called
for subscriptions and a wonderful response
was made. When we closed the service
about one-third of the necessary funds
were subscribed. We are going to con-
tinue in our efforts for this fund until we
reach our goal.

The money to pay off our indebtedness
at the bank was raised over a period of
thirty days. One of our laymen, Mr. H. L.
Baird, supplied a new Hammond electric
organ for a concert, as well as the talent
for a concert. Subscriptions were taken
and with each subscription to our debt
fund we gave a ticket to the concert. An
audience of over 400 people attended the
occasion and were greatly pleased.

Everyone felt happy because we had
cleared the way for greater things, and
at the same time had happy memories of
a real musical treat.—Arthur G. Wesley.

Evangelistic Campaign

THE Rev. L. D. Miles and Miss Ilene
B. Wingard, the former of Grand
Rapids and the latter of Cedar Springs,
closed successful revival meetings, Sun-
day, December 22, at the Arcadia Meth-
odist church on the Frankfort circuit.

For two weeks the services were well
attended with conversions and good re-
sults.

Meetings for children were held in the
afternoons by Miss Wingard, when large
numbers of children attended with ex-
cellent results. Many children and young

people made open confession of Christ
and their intention to be Christians.

A number of friends from the other
churches assisted in the meetings. The
evangelists visited scores of homes with
blessed results. Miss Wingard has mu-
sical gifts and is a real evangelist with
talent for leadership amongst all, particu-
larly the young. Brother Miles rendered
us splendid service.

Churches are fortunate if they can se-
cure their services. The necessary money
was raised with no urging and no diffi-
culty. It is hoped that these friends will
visit us again.—H. M. Smart.

Old Church Lighted

ELECTRIC lights have been installed
in the Redman Methodist Episcopal
church, six miles west of Port Hope, by
sons and daughters of pioneer members
of the church as a memorial to their
parents.

The church was lighted by electricity
for the first time in its long history at
the Christmas services Monday night. A
Christmas tree was also lighted in the
church.

Contributions of children of pioneers
made it possible to install an electric
power plant in the church.

The Rev. Wm. Morford, Port Hope, is
the pastor. He recently concluded three
weeks of successful evangelistic services
in the Redman church and it was in these
meetings that the project of installing
lights was conceived.

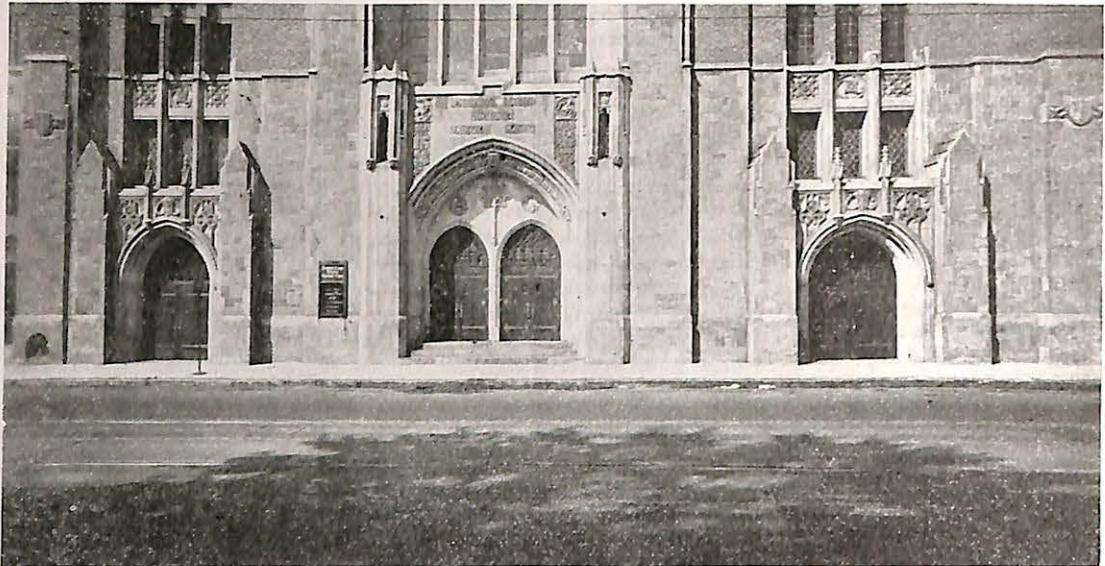
Personals

The will of Abby M. Burrill, of Lynn,
Mass., leaves \$300 to the First Methodist
church, Lynn; \$200 to the Woman's For-
eign Missionary Society, and \$100 to the
Woman's Home Missionary Society.

Senator Thomas D. Schall, whose un-
timely death has been announced through
the press, was the brother of one of our
Albionites, Mrs. Bina Schall Wilcox of
Aberdeen, S. D. The press of the country
has been loud in its praise of Senator
Schall, the Free Press noting the fact
that while he was blind he still had that
rare quality of insight. He was one of
the most outspoken members of the Sen-
ate. The terrible toll of the auto does
not spare any class. A recent page in
the Central Christian Advocate was de-
voted to the deaths of Methodist preach-
ers throughout America in recent weeks.
The simple record of the press is a fear-
ful indictment of this speed mania in
America. "Senator Schall, 58-year-old
blind Republican from Minnesota, died
of a skull fracture, hemorrhage and shock
after a valiant five-hour battle. He never
regained consciousness after being struck."

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Curtain Season
Send them to us early

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BOULEVARD TEMPLE CHURCH, DETROIT - JANUARY 13-14-15-16-17, 1936
Dr. Peter F. Stair, Dean Dr. Paul G. Halmhuber, Registrar

All Detroit Roads Lead Hither School of Religion and Public Forum

THE week of intensive training for the great tasks of the church, which is known as the Detroit School of Religion, each year registers a significant advance. This year's school is marked by the inclusion of the Public Forum, with its three groups of studies intended for the general membership and public. Everyone is welcome, and these groups offer special opportunity to those who find it impossible to attend every night.



C. C. BARNES

The Forum has made it possible to present this year, not only the strongest array of leaders the School of Religion has yet produced, but also a wider selection of courses and subjects to appeal to the interest of all within our church—officers and members alike. Both School and Forum, of course, welcome those of other religious affiliations also.

THE COURSES

- "Youth and Worship" (Course 317b), Mr. Walter L. Jenkins.
- "Great Christian Teachings" (Course 111b), Dr. William H. Phelps. (This is the course given in the Advocate one year ago.)
- "Our World Task—Missions" (Course 143b)—Mrs. Mary Thompson Ale.
- "Guiding the Religious Growth of Juniors" (Course 251b), Miss Ione Catton.
- "Guiding the Religious Growth of Primary Children" (Course 241b), Mrs. Mattie Fillmore.
- "Guiding Beginners in Christian Growth" (Course 231b), Mrs. Paul Shulz.
- "Music in Religion" (Elective), Miss Nellie Beatrice Huger.

THE FORUM

The Forum will follow the same schedule as the school, the first period each evening being devoted to a subject address and the second period reserved for discussion and debate. The themes will be presented as listed below on succeeding nights during the week.

"Preparation for Leadership." Leaders, Dr. Nathaniel Forsyth and Dr. W. R. Fruit.

The Church—Dr. Forsyth.
Finance—Charles Clark.
Leadership—Howard Baldwin.
Program—Dennis Strong.
Organization—Paul Voorhies.
(For advanced leaders) Official Board Members and prospective instructors.



BISHOP BLAKE

"Religions of Mankind." Leader, Dr. Charles C. Barnes.

Buddhism—Dr. Samuel Harrison.
Hinduism—Dr. E. Shurley Johnson.
Mohammedanism—Dr. Barnes.
Judaism—Dr. Leon Fram.
Christianity—Dr. Marshall R. Reed.
"Political-Social Movements." Leader, Dr. Chester A. Graham.
Fascism—Dr. Royal Hall.
Capitalism—(To be filled).
Nationalism—Mrs. Harold T. Miller.
Communism—Dr. Frederick B. Fisher.
Cooperatives—Dr. Graham.

Bishop Blake Speaks

Following registration on Monday eve-

ning, Jan. 13 at 7:30, Bishop Edgar Blake will give the opening address. At this opening session complete announcement will be made regarding credit requirements and class regulations.

Class Sessions

The School opens for registration at 7:00 P. M. Monday, January 13th. For each class there will be two sessions of fifty minutes each, beginning at 7:30 P. M. and with a twenty-minute intermission for conference, study and fellowship.

Registration

All students must register on or before the opening of the school. Registration forms with the list of courses are now in the hands of your Sunday School Superintendents. Please make use of them. Registration fee is \$1.00 with a single-night fee of 25c in the Forum groups. Churches or church schools will do well to pay the registration fees of their credit students.

A selected library of books will be given the church with the best representation.

Remember

The Time—January 13 to 17, 1936
Boulevard Temple M. E. Church, West Grand Boulevard at 12th Street.

Officers

John Ross.....President
P. G. Halmhuber.....Vice-President
Mrs. Joyce Jerome.....Secretary
Walter R. Fruit...District Superintendent
Frederick G. Poole.....
Director of Religious Education

Wesley Church Wants—

Have you in your home, beginners' music for piano, violin, and band instruments that you are not using? Wesley church, 2804 Sixth street, Detroit, is needing music is being offered. A band is starting rehearsals, and the boys and girls are having the opportunity of both class and private instrumental instruction. It is hard for them to buy new music, and yours can be used. Many thanks!—Rev. John Zoller.

The Sunday School Lesson

Lesson II
January 12, 1936

A Prophetic Vision Luke 2.

Rev. Clark H. Phillips, Lakeside Church,
Muskegon, Michigan

WE ARE near the beginning of a six-months' course of lessons about the Master as pictured for us in the Gospel written by Luke. Immediately following these lessons, will be studies in the Book of the Acts of the Apostles, generally considered as having Luke for the author. Therefore, it seems advisable to become better acquainted with Luke, the author of most of our year's lessons, the only Gentile writer of the entire Bible, and the author of more than one-fourth of the New Testament. Who was he and what did he do? What things did he emphasize? What particular contribution has he made to our knowledge of Christ and of the early church?

Who Was Luke and What Did He Do?

There is not a great deal of direct knowledge about Luke. The fact is that Luke was so busy writing about others that he never even mentioned his own name. He has given to the world much valuable information about Jesus, Paul, Peter, John, and other apostles and evangelists of the early church but he was too modest to write about himself. In fact, only three times is his name mentioned in the Bible, and each time it is by Paul (Philemon 1:24; Colossians 4:14; II Timothy 4:11). This trait of modesty is certainly to be commended. We often hear this remark: "Toot your own horn because if you don't, it won't get tooted." That is undoubtedly true of many small souls, but a great soul like Luke makes his contribution and leaves his mark on history's pages without talking about himself. If he were with us today, he would probably advise many self-tooters that it is better to attract attention by good driving than by tooting their own horn and annoying everybody near them.

There are a few generally accepted facts about Luke, together with many imaginings based upon possibilities. Dr. D. A. Hayes in his book, "The Synoptic Gospels and the Book of Acts," combines facts with imagination to suggest that Luke was born a slave boy in the household of Theophilus, a high official in Antioch, and to whom both of Luke's books are addressed. Because of young Luke's intelligence and attractive personality, Theophilus decided to educate him, and sent him to Tarsus, one of the best universities of that day. Here he met Paul, who was then a student at the university. There began the friendship between these two that lasted through the years. It was at Tarsus that he studied medicine, preparing himself for his later work as a physician.

Completing his education he returned to his master Theophilus at Antioch and became the family physician. Later the Christian Gospel was preached in Antioch and accepted by Luke. He told Theophilus about this new religion, and the master also accepted it. The first thing he did was to give Luke his freedom. Luke then spent some years traveling, and in his travels met some of the most brilliant intellects of his day.

After a few years he returned to Antioch, but later settled at Troas, where

Paul, on his second missionary journey, met him. Paul needed a physician at that time, and Luke decided to go with Paul as physician and companion. Paul later left Luke at Philippi in charge of the church in that city but after seven years Luke again becomes Paul's companion and remains with him to the last of Paul's life. With his friend gone, Luke sets himself to the task of writing a biography of Jesus and a history of the early church.

The above combination of fact and fiction is interesting, but it is worth while to note a few generally accepted facts about Luke: (1) He was the author of the Gospel of Luke and of the Acts of the Apostles, although there is not a complete unanimity among scholars on that point. (2) He was a companion of Paul. (3) He was a physician. Paul speaks of him in Colossians 4:14 as the "beloved physician." (4) He was well educated. Only an educated person could write with the accuracy and beauty found in these writings. (5) He was a Greek and wrote for the Gentile rather than the Jewish world. (6) He was loyal to Paul to the very last. Paul had had other companions in earlier days. But near the last he finds himself in prison, and some of his former companions, like Demas, had deserted him. And now Paul is writing his last letter, his swan song, the second letter to Timothy. And this is what he writes, in II Timothy 4:11: "Only Luke is with me." Luke was loyal. He stood by to the last. As one reads of this loyalty he recalls a sentence from the lips of Jesus, which Luke alone records for us. Jesus' popularity had also been waning. Many former followers had deserted him. Judas had already made plans for his betrayal. The cross was waiting for him on the next day. Jesus turned to the remaining apostles and uttered these words: "It is you who have stood by me through my trials" (Luke 22:29, Moffatt). There is a great deal of difference between a "bystander" and one who "stands by." Every minister thanks God for those in his church who "stand by." Luke was that kind of a man. (7) Finally, as we read this Gospel, which some scholars call "the most beautiful book ever written," and as we think of his life of service and loyalty, we feel that we state more fact than fiction when we say that Luke was a beautiful soul with a beautiful character.

What Did Luke Stress?

Mark had written a short Gospel telling what Jesus did. Matthew, a Jew, wrote more of what Jesus said as well as what he did, writing primarily for the Jews. Some years after the synoptic Gospels had been written, John wrote a story of the Christ having as his main object, "that ye might believe that Jesus is the Christ, the Son of God" (John 20:31). Luke was a Greek, writing with the Gentile world in mind. Having made a careful study of all the writings about Jesus which were then extant, Luke, as he writes in the first four verses of his Gospel, rearranged his materials and wrote in an orderly manner for the Gentile world this beautiful story of the Master. So it is not strange that he emphasizes some things not stressed by the other writers. I briefly mention only a few things stressed by Luke:

1. The universality of the Gospel. Matthew and Mark thought of Christ as pri-

marily for the Jews, but Luke demonstrated that he was for ALL people. For example, in the Christmas story, Matthew has the Wise Men say, "Where is he that is born king of the Jews?" But Luke has the angels say, "I bring you good tidings of great joy, which shall be to ALL people." Or again, in Luke 2:30-32, a part of the regular lesson for today, Luke has Simeon say, "For mine eyes have seen thy salvation which thou hast prepared before the face of ALL people, a light to lighten the GENTILES and the glory of thy people Israel."

2. The dangers of prosperity. In those matchless pictures of the "Rich Fool" and "Lazarus and Dives," which are narrated only by Luke, we have pictured for us in living form the statement of Jesus about it being hard for a rich man to enter the kingdom of heaven.

3. Luke's Gospel is a Gospel for the poor. It is he that states for us Jesus' program as he gave it to his people on that first Sabbath in Nazareth: "The Spirit of the Lord is upon me because he hath anointed me to preach good tidings to the POOR" (Luke 4:18). Matthew states the Beatitude, "Blessed are the poor in spirit," but Luke writes, "Blessed are ye poor" (Luke 6:20). Matthew writes, "Blessed are they that hunger and thirst after righteousness, for they shall be filled," but Luke 6:21 states "Blessed are ye that hunger now, for ye shall be filled." Matthew ceases with the Beatitudes but Luke continues with the woes, "Woe unto you that are rich." "Woe unto you that are full now, for ye shall hunger" (Luke 6:24, 25). Those looking for Biblical authority for the modern social gospel need look no further than Luke's Gospel to find plenty of authority for their beliefs.

4. Luke's Gospel is also called the Gospel of Childhood. In contrast to John who never mentions a child in his Gospel, Luke tells much about the childhood of Jesus, and he is the only one to tell of the birth and early days of John the Baptist, together with the events centering about it. Luke is the only writer to tell of Jesus as a normal lad, growing in wisdom, in stature, in favor with God and man. Adults as well as children, are greatly indebted to Luke for the vivid picture of Jesus, at the age of twelve, going up to the temple, and becoming lost.

5. Luke emphasized the place of women in the life of Jesus. At a time when women were considered of little importance, this author tells more about them than both Mark and Matthew combined. Only in Luke do we learn much about Jesus' mother. He tells of Mary hastening to her cousin Elisabeth with the news revealed to her by the angel. In Luke Mary sings that great song of praise, the "Magnificat." He pictures for us the ideal mother laying the babe in the manger, and treasuring in her heart the sayings of the shepherds and the angels. We see her searching in the caravan and later in Jerusalem for the lad that was lost. Luke tells us all we know about Elisabeth, Mary's cousin. He also tells of the company of women who went with Jesus on his journeys and "ministered unto him of their substance" (Luke 8:2, 3) because they loved him so dearly. It is Luke that tells of the women following Jesus on his way to the cross. He tells of the visit of Jesus to Mary and Martha. Women and children owe much to the Master who placed them in their rightful places, but it was Luke who recorded for us most

of the attitudes and statements of Jesus which have been responsible for the emancipation of womanhood and for the recognition of the rights of childhood.

As we realize how our Bible would be impoverished without Luke's story of the Christ and his history of the early church, we know that few men have made a greater contribution to our Christian religion, and we thank God for Luke, the accurate scholar, the beloved physician, the great soul. Both he and his books are worth knowing better, and that is our privilege in the Sunday School lessons of 1936.

Ames Church, Saginaw

THE early November (3 to 11) was the period for the Methodist Training School. We had an enrollment of ninety-six this year. The school met at Ames church, with C. E. Doty as Dean. The teachers were: Mrs. Ira Black, Training in Worship and the Devotional Life; Rev. W. C. S. Pellowe, Bible Geography; Miss Lillian Fehlberg, Psychology of Early, Middle, and Later Adolescence; Rev. Karl Patow, Old Testament; Rev. Parley C. Bingham, How the New Testament Grew. This was one of the best schools we have had with the largest enrollment of the four years. The district superintendent was with us one hundred per cent and aided us as far as possible. Rev. E. K. Seymour was devotional leader and Rev. Ira Black, book manager.

During November, we had a great uplift in Ames church under the leadership of Miss Lillian Fehlberg, now working in Boulevard Temple church, Detroit. She came as a parish visitor and worker with our young people. During the four weeks she practically covered the parish and did some very fine cultivation with the families not members of the church, but connected through the Sunday School. Her work with our youth was a marvel. I have never had anyone come into my church and do so much and such a worth while work as Miss Fehlberg. We in Ames church envy Boulevard Temple and wish we could afford such a helper.

Ames has lost in the death of Dr. E. E. Curtis the oldest member, a staunch supporter of the church for more than forty years. He was not young in years, but he was young in his thinking and in his vision for his church. Ames never had a member who took the church to his heart more than Dr. Curtis. He has been a friend to the ministers such as no one could excel. We hardly know the way forward without his wise counsel and very loyal support in every way.

Sunday morning, Dec. 22, was the occasion for a surprise dedication in Ames church of the beautiful Art Lantern Light Fixtures given by Mrs. Jacob Stingel in memory of her late husband, Jacob Stingel. Mr. Stingel was well known in the Conference, for he rarely missed attending the sessions for many years. He, too, was one of Ames church's best friends and it is surely a fitting thing that a gift in his memory should furnish the light for his church during the years to come.—C. E. Doty.

Rev. Paul Barnhart writes from Tam-pashores, Florida, that he is preaching on Sundays and working a cross cut saw on Mondays. Mrs. Homer B. Stuntz has been spending a week with the Barnharts. She is very happy in her two missionary sons, one in Bolivia and one in India.

Personals

The annual meeting and National Conference on the Rural Church is to be held in Washington, D. C., at Calvary Baptist church, January 13-17, 1936.

The convention of Ohio pastors will be held in Columbus, Ohio, February 3-6, 1936. The Rev. Dr. Harold Geistweit, of Cincinnati, is chairman. Among the speakers announced are: Bishop E. H. Hughes, Dr. E. F. Tittle, Dr. Rufus Jones, E. R. Bowen, Paul Scherer, and Douglas Horton.

The membership of the proposed Methodist Church is 7,213,837 in the United States only, and over 8,000,000 throughout the world. There is also a Sunday School enrollment of 6,437,000. The three churches now proposing union represent over one-half the communicant Methodist membership of the world and a Methodist constituency of over 30,000,000.

Rev. W. E. Blackstone died in South Pasadena, Calif., November 7, at the age of ninety-four years. His son, the Rev. James H. Blackstone, is a Methodist missionary in China. Blackstone senior was a trustee of the Stewart Evangelical Foundation, which gave considerable sums for the support of missions in China. He was the author of the "Blackstone Chart."

The Michigan Farmer, next to the religious papers, is the greatest character-building periodical in Michigan. It goes to three out of four farmers and is one of the best farm papers in the U. S. The Christmas number carries a front page by Dr. N. A. McCune who writes a short sermon for every issue. Mr. Burt Wermuth, the editor, is a prominent Detroit Methodist.

The Indiana state pastors' annual convention will be held in the First Baptist church, Indianapolis, on February 3, 4, and 5, 1936. Among those invited to present addresses are: Bishop E. H. Hughes, Dr. E. F. Tittle, Dr. G. Bromley Oxnam, Dr. A. W. Fortune, Dr. Rufus Jones, Dr. P. H. Hayward, and E. P. Bowen, who is secretary of the Consumers' Co-operatives in New York.

Under the terms of the will of Mrs. Alice J. Wilmarth, of Amityville, N. Y., nine Methodist institutions will share in a trust fund of \$15,000 in the event of the death or marriage of her daughter-in-law, who at present receives the income of the fund. The following institutions are named as beneficiaries: Methodist Episcopal Hospital, Brooklyn, \$3,000; Brooklyn Methodist Episcopal Home for

the Aged, \$3,000; Five Points Mission, 69 Madison Street, Manhattan, \$3,000; Endowment Fund Commission of the New York East Conference of the Methodist Episcopal Church, \$3,000; South Methodist Episcopal Church, Amityville, \$1,000; Port Orange Methodist Episcopal Church, Port Orange, Fla., \$500; Southside Hospital, Bay Shore, \$1,000; Simpson Methodist Episcopal Church, Amityville, \$500.

Mrs. Harry F. Ward, wife of Prof. Ward, of Union Theological Seminary, chose jail for three days rather than pay a \$5 fine when Magistrate Sweeney sentenced her on November 25, for picketing a Brooklyn department store. The judge, apparently shocked at the prospect of having such a distinguished visitor in his jail, first reached in his pocket, evidently meaning to pay the fine himself, then changed his mind and suspended sentence.—N. Y. Advocate.

C. O. D. Clothing Complaints

The Bureau continues to receive complaints against out-of-town men's clothing concerns. Twenty-two such complaints have been received against a single New York operator during the past few months.

Complainants allege that while smooth talking salesmen have promised to personally deliver garments for inspection before final payment, the merchandise has arrived C. O. D., and the salesmen have failed to put in a second appearance.

When opened, the C. O. D. packages have disclosed wrong size, color, style and fabrics inferior to the handsome samples submitted by the salesmen. Promises of two pants for the price of one have likewise failed to materialize—and two pant orders have shrunk to one pant suits by the time they arrived.

In view of this aggravated complaint record, it is again urged that prospective purchasers of clothing, from unknown out-of-town concerns, call the Bureau for the facts before placing an order or parting with their money.

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"FROM the overwhelming mass of material available Dr. Harris has made discriminating selection. The ripeness of his scholarship is evident in every paragraph. Years of study and thought and of the discipline of teaching are behind the work."
—Florence M. Fitch, Professor of Biblical Literature, Oberlin College.

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The Copper Country Training School

Lillian Fehlberg

THE Sixth Standard Leadership Training School for the Copper Country was held in the Congregational Church, Lake Linden, from Monday, November 11th through Friday, November 15th. This annual School is an inter-denominational enterprise and has the support of the Ministers' Association of Houghton, Hancock, and Calumet. A vital interest was shown by the more than one hundred students who availed themselves of this opportunity for more efficient training. Rev. S. A. Carey of Calumet acted as Chairman of the School Committee.

The course in "Psychology of Adolescence" was taught by Rev. F. G. Poole of Detroit. It is significant to note that the question reiterated most often by the adolescents, was this, "How can I make God real in my life?" Rev. Harry J. Lord of Northville, taught the Course in "Principles of Teaching." In analyzing their teaching experiences, the students became enlightened as to the strong and weak points in their own teaching procedure. "Drama and Pageantry" was taught by Mrs. Mattie Fillmore of Detroit. In this class the group discovered the major truth that drama was an experience of cooperative living. The central theme of the course, "Training in Worship and the Devotional Life," taught by Miss Lillian Fehlberg, of Detroit, proved to be, "How can I make God real to a group through the medium of the worship service?"

None of the faculty could have wished for a fuller or happier week. On the way north, the group was given a most hospitable welcome in the home of Rev. and Mrs. E. A. Flory, of Grayling. It was a thoughtful assembly of secular and religious teachers who compared notes on trends in education.

In the following afternoon it was the delight of the four members of the faculty to be entertained in the home of Rev. J. A. Yeoman, District Superintendent of the Marquette District. With the presence of Rev. F. J. Clifford, Dean of Michigamme, and his wife, there came an added joy. In fact, the details of our discussion descended to such depths, and the hilarity of our humor was hoisted to such heights, that only the knowledge of just arriving at our post of duty on time, finally forced us to say adieu to these fascinating friends.

On Tuesday of that week, the Methodist Ministers' Association invited the faculty to their meeting in Calumet. The Cornish luncheon served in the home of Rev. S. A. Carey of Calumet, will long remain in the memory of this ecclesiastical group. How those religious folk can eat pasties! In fact, an analysis of this Cornish meat-pie resulted in naming it an "edible thermos." Leave it to the faculty to become technical. Ministers from other denominations attended the afternoon meeting in which Mr. Poole and Mr. Lord made thought-provoking contributions.

The famous mountain drive of the Copper Country stamped itself indelibly upon this team of touring teachers. The wistfulness of the autumn landscape; the frivolity about Fanny's Hole Lake; the immensity of the Devil's Wash Tub; the sentiment aroused upon seeing the Eagle Harbor Methodist Episcopal Church, the first in that part of the country; the novelty of viewing the national shrine

of the Knights of Pythias; the wonder of beholding the sixteen foot snow fences which in a few weeks would be snowed under; the delight of observing an American eagle fly from its perch; and the adventure of becoming marooned in the snow at the foot of a hill, with no emergency supplies—such were the experiences of the exponents of religious education the day they drove to the tip of the Peninsula.

No trip to the Copper Country is complete without seeing "the wheels go 'round" in the stamping mills and smelting factories. It was most surprising to discover the wealth of Bible material applicable to the various phases of the manufacture of copper. With a professor to help us ascertain the hidden marvels found in the many minerals on exhibit in the Houghton School of Mines, that afternoon was equally well-spent. Life is richer because of these shared experiences. Through them we have discovered anew that we enjoy most what we share with another.

"In His Steps" to Be Filmed

PLANS are shaping up for the production of a modern talking film of my book "In His Steps," which, since its publication has been translated into 20 languages with a total sale of over 25,000,000 copies throughout the world.

Since motion pictures made their advent, I have had many requests from producers for permission to film the story. This permission I have consistently refused because I had no assurances that it would be filmed with the spiritual dignity it deserves. The producers I felt were interested only in the possible box-office value of the story.

About a year ago, Mr. S. A. Bloch asked if he might produce the picture. He was engaged in the production and sale of motion pictures and equipment for churches and schools and after discussing my book with him, I felt fully convinced that he was the one man who had the deep insight to comprehend the spiritual value and timeliness of the story. Thus, I gladly assigned to him the full rights to the book.

Mr. Bloch has assured me that every person for the film will be chosen with great care and that only the best talent available from the scenarist to the acting cast will be employed.

I am confident that such a production will merit the unqualified support of every person interested in clean films bearing a spiritual message. In order to make this cinema the success it deserves to be, I shall appreciate your valued cooperation, as well as editorial comment.—Charles M. Sheldon.

Creeks Are Interesting Autumn Study

Spawning Trout and Furbearers Making Ready for Winter

Fern Berry

WE USUALLY consider the long aisles of the woodlands or the browns of the plains, dressed in all shades of autumn splendor the most interesting studies of the fall. It is quite true that the woods are inhabited with many shy small creatures wearing fur and feathers in the fall, but a trip along a spring creek is fully as interesting and quite surprising in late fall. Choose some frosty morning in late October or in the fore part of November. Dress warmly and wear footwear that will shed water. Go quietly!

If your creek flows through pasture fields and has many shadows with riffles, then you are fortunate for you will be quite likely to see the Brook Trout on their spawning beds. You may have fished that particular stream a dozen times during the summer and you may have become convinced that there wasn't a trout in it over seven inches long. But if you walk carefully where you see a disturbance in the water and look carefully you will find that there are many good-sized trout there. These big ones, "the ones that got away," are busy on the spawning beds and some of the larger ones may have their upper fins protruding from the water at times. You may approach quite closely, for the trout do not seem so timid at this time. If you toss a small stone or a stick into their midst they will leap and take to deep water in a great confusion of movement. However, they are soon back again. It is a pity that mink and raccoon prey on these spawning trout which are easily caught in the shallow water.

You will notice, along the banks of the stream, small holes which you may imagine are made by the foot of a cow in the soft sod or muck. Look closely, and if you see water in the hole, you will know that it is the air hole of the bank rats or muskrats that burrow into the banks of the streams instead of making houses. They slip out into the water and if you linger until dusk or go early enough in the morning you may see them splashing in the water.

There, beneath that overhanging root at the very edge of the stream is the trail of a wise old mink. The wild grasses as they bend over the water's edge make a hidden pathway for his inquiring feet and eyes. A stone placed at the edge of the water or a leaning tree or log makes a fine hunting site for a raccoon.

Within a few feet of the edge of the stream, bubbling up in the creek bed is one of the many springs that feed the icy creeks of Michigan. These creeks are known as spring creeks. In one such creek in Osceola county (Beebe creek) there are dozens of these springs. Along the banks of the creek are others. The water from them is very sweet and cold. One such spring had a cocoanut dipper, made by cutting a cocoanut half in two and using the shell for a dipper. There are hundreds of fishermen scattered about the country who have drunk from this shell and, to the writer's notion, no water ever was better.

Marion, Michigan.

Faith

Maude Wortley Steinbach

Help us to cast aside the fear
Of what tomorrow's dawn may bring;
Life's simple things bring deepest joy,
A rose in bloom, a bird that sings.
Let's live today.

Let's live today, and rest assured
That love divine will stay our tears;
That love which keeps the harvest time
Ever returning through the years.
Let's live today.

Flint, Mich., 610 Thompson St.

"Please boycott the bootlegger, and thus put him out of business," is the plea of the wets. The dries always did boycott him. His life depends solely on the patronage of lawless wets.

Social Passion or Passion for Souls

Glen W. Palmer

THE social passion or the passion for souls—does the one exclude the other? Many seem to think so.

A young minister was greatly perplexed because he seemed to lose his passion for and power to gain souls when he began preaching a social gospel. Should he give up the possibility of gaining recruits for the Christian forces or continue preaching social betterment?

"What the people want is comfort and reassurance," declares another pastor. And then he proceeds to show that the minister of the Gospel has no right to burden his congregation with problems of social betterment in the worship service.

"I believe in the social gospel and I believe in the individual gospel," said a third. "We must give place to both, but I cannot allow the social gospel to interfere with the salvation of souls so I must give the latter first place."

"I preach a straight social gospel," says still another. "In these modern times we can have no patience with outworn theories that only prepare one for the world to come while making no provision for the world in which we now live."

"Don't mix politics and religion!" shouts many an indignant layman as the preacher of social problems deals with his theme.

And so the ancient discussion goes on. Yet there is a basic misconception inherent in all such attitudes as these just expressed. Clergy and laity alike seem to be involved. This attitude either divorces social betterment from religion or else assigns it to a category by itself. And then, there are, of course, those who adhere strictly to the social gospel alone.

But the religion of Jesus is not dual in nature. It is not an "individual gospel and a social gospel." It is all the gospel. It comes out of God's great passion for the salvation of the world. The God of whom Jesus speaks is characterized by active love. He is, as someone has said, "the Aggressive Lover."

If such be the case, there can be no artificial lines drawn between two parts of the religion of Jesus. We cannot thus dismember the Master without doing injury to the great Gospel which He brings.

The gospel is a unity. It is the great compassionate God gathering to His loving heart all who will come. Such ones love God because they have partaken of the spirit of God. They love man, even the very humblest, for the same reason.

The need for some clear thinking at this point was effectively brought out by Dr. John W. Langdale in his address before the Annual College of Preachers meeting at Evanston last winter. In discussing some books which we need to have written, Dr. Langdale said that we need one which will "link spiritual insight and social passion as though they are one." Certainly such a book would do much to clear up the present confusion on this matter of individual and social gospels.

When the church gets straightened out at this point there will be no lack of evangelistic zeal. In fact, it is becoming increasingly evident to some that this is the line along which the "next revival" must follow.

Dr. E. Stanley Jones is, in a sense, the "Morning Star" of that revival. No one has a deeper concern for the success of the Gospel than he. No one has had greater success in bringing that Gospel to the people. Yet Jones has a social passion that is completely integrated with his passion for souls. They are not two, but one.

What we want, then, is not the "individual gospel" and the "social gospel." We want what has been called "Christian radicalism turned evangelistic." It is only along this line that genuine and complete salvation can be attained.—The Christian Advocate.

How to Go to Sleep

Rev. Leslie D. Weatherhead

THE Rev. Leslie D. Weatherhead, M.A., lecturing on "The Psychology of Sleep," at the City Temple Literary Society, London, gave the following advice regarding "God's amazing gift of sleep":

(1) Don't worry about not sleeping. If only you would lie awake happily you would soon go to sleep!

(2) We should try to quiet down the mind before going to bed.

(3) It is most important to have quiet because, you see, it is not the quantity of sleep that is as important as the quality. Scores of people wake up in the morning tired because of their muscles being tense (thereby producing toxins—poison) through noise stimulus. Do render any assistance you can to the Noise Abatement Society!

(4) Remember the necessity for complete relaxation.

(5) Remember, also, the influence of color on the mind. Green, grey, blue are soporific; red, gold, excitement. Blue in the bedroom; red in the dining room.

Discussing the amount of sleep necessary, Mr. Weatherhead said that Canon "Dick" Sheppard had told him on the previous Monday afternoon that he could manage on four and a half hours. "I don't think most people," the lecturer said, "can do with less than six or seven hours."

Reminding his audience—which overflowed into the lecture hall below—that the mind tended to use the last thoughts of consciousness before sleep, Mr. Weatherhead remarked: "All good preachers read over their sermons last thing on a Saturday night. If you can go to sleep with a sermon on Saturday night you can keep your congregation awake with it on Sunday morning."

People should never go to bed with hate or suspicion in their minds. All such thoughts would do more harm to them than to the person whom they concerned. There was real value in saying one's prayers last thing at night. And it had been proved that prayers—positive prayers—uttered over a sleeping child could achieve definite and beneficial results. The mind of a child—just after dropping into sleep—was receptive to these audible impressions.

In welcoming the lecturer the president (Rev. Dr. F. W. Norwood) said that no words of introduction were necessary, since this was Mr. Weatherhead's eighth successive visit and he was by now an institution like the Bank of England and as welcome as the spring flowers! Mr. Weatherhead expressed his surprise at being asked to lecture on "Sleep" from the pulpit of the City Temple, because he considered it to be the most wide-awake

pulpit in the land. However, "God's amazing gift of sleep" was most important, as every person spent one third of his or her life in sleeping. Dr. Norwood, then minister, had already slept sixteen years of his life.—Methodist Times and Leader

If Beer Is the "Act of God"

THE age-baffling question "What is Beer?" has no terrors for Judge Franklin C. Hoyt, recently appointed head of the new Federal Alcohol Control Administration," according to the American Business Men's Research Foundation.

Tackling the interrogation that has so oddly confused the political sages of all time, Judge Hoyt, fearlessly frowning upon the potent products of the still, as responsible for "practically all the evils which liquor has inflicted upon the human race," avers on the other hand, says the Brewer's Journal, that:

"Fermentation is the act of Nature, and that, to many, must mean, in the most reverential sense, the act of God."

Judge Hoyt, it seems, received \$25,000 for this definition and its accompanying text from the purse of William Randolph Hearst, the liquor advertiser and publisher. It was a striking pronouncement in the document entered by Judge Hoyt in the "Temperance Essay" contest, financed by Hearst in 1929.

No wonder the beer makers are elated. As the makers of a product created by "act of God," the implication of course is that the brewers, to say nothing of their army of distributors, are divinely authorized to carry on their systematic seduction of youth and old age alike throughout America!

The "Catch" in Judge Hoyt's Definition

But, there is a legal "catch" in Judge Hoyt's identification of beer with the Supreme Being as far as it concerns the long suffering public.

For, if beer be indeed an "act of God," the makers of this ingenious draft cannot rest easy when it comes to paying for the pranks, damages, and trail of tragedy that inevitably follow the "brewers' big horses." But, on the other hand, a word to the wise (if such there be) beer drinker, might well be timely.

For do not insurance policies exclude "acts of God" from their protective provisions?

No wonder Judge Hoyt's picture began a felicitous parade through the drink trade's eager press.

Give Us the Old Jokes

Aunty pushed the cake toward her small nephew. "Won't you have another piece dear?" she asked.

"No, thank you very much, Aunty," said the boy slowly.

"What's the matter, Tommy?" Aunty inquired. "You seem to be suffering from loss of appetite."

Tommy gazed pathetically at the cake. "It isn't loss of appetite," he replied. "What I'm suffering from is politeness." Vancouver Province.

Teacher (looking over Teddy's homework): "I don't see how it's possible for single person to make so many mistakes."

Teddy (proudly): "It isn't any single person, teacher. Father helped me." Selected.

Personals

Dr. and Mrs. F. H. Clapp expected to sail from Seattle, Wash., January 4, on their trip around the world and—we trust—back again.

Mrs. Frederick Coates, widow of the late Rev. Frederick Coates, of the Detroit Conference, died at Flint on Christmas day, at the age of seventy-nine.

Rev. Decatur N. Lacy has just been appointed assistant pastor of First Church, Seattle. In Michigan he served pastorates in Jackson, Battle Creek and Pontiac.

Rev. Ralph M. Dean, of the Michigan Conference, has been transferred to take up his duties as chaplain of the CCC camp in the Sparta, Wisconsin, district. We can be sure that the Sparta district will be conscientiously served.

Professor Carl Rufus, of Ann Arbor, is touring the Orient and this notice appeared in the Ewa College bulletin: "Last Wednesday Dr. Carl Rufus, professor of astronomy at the University of Michigan, filled us with awe and wonder as he told us of this immense universe in which we live. The seniors were intensely interested, for they had developed a speaking acquaintance with many of the constellations named."

A very pretty Christmas wedding was solemnized in the Methodist church of Bad Axe when Miss Ruth L. Watters, of Flint, daughter of Rev. and Mrs. Frank C. Watters, became the bride of Owen James of Flint, son of Mr. and Mrs. Jos. H. James of that city. Miss Beulah Watters of Ironwood, Mich., a sister of the bride, was bridesmaid. The groom was attended by his brother Horace James, a student at Albion College. Mr. and Mrs. James plan to make their home at 832 Garland street, Flint.

Rev. William Richards writes from Belleville: "I had a splendid surprise; after the morning service the congregation waited until I came out and there stood a beautiful Plymouth sedan, a Christmas present from the church, congregation, and community, with an engraved sign 'A Happy Christmas to Rev. and Mrs. Wm. Richards.' It astounded us; we are thankful to God that such an expression of the people's hearts toward us. It makes one feel life's responsibilities greater to deserve such kindness."

Mrs. Fred Garrod, whose death was recently recorded in the Advocate, was one of the old-fashioned Methodists and in every way a rare woman. Her home was the center of hospitality. The late Elmer Houser was a great friend of the Garrods and spent one never-to-be-forgotten day in their home. She was proud of her eight grandchildren, and she had reason to be. Two of them graduated with honor from the Ypsilanti Normal. Her oldest granddaughter was recently selected as one of the eight Normal choir to go to Washington and Boston.

Central church Lansing, lost one of its strong men by the death of Charles A. Barnes, who died Monday, Nov. 11, at his home, 418 S. Sycamore street, at the age of 64. He had been with the Auditor General's department a total of 34 years. "One of the employees longest in service of the state, he had an unusually

wide acquaintance. His knowledge of tax laws and problems of tax collection was valuable to many state officials outside the department. Even a justice of the Supreme Court remarked that many times members of that body had found occasion to take advantage of his experience and knowledge." Besides being a prominent employee of the state, Mr. Barnes had distinguished himself in Masonic affairs, having held a number of offices in the order. He was past master of Lansing Lodge No. 33. He was also a member of the board of the Central Methodist church. Surviving are the widow, Mrs. Nora A. Barnes, and two daughters, Mrs. L. E. Miller of Sturgis, and Mrs. R. W. Barnes of Ionia.


Emma Vanvaukenburg was born in Corning, N. Y. Oct. 9, 1858, and died at her home in Eaton Rapids, Dec. 16, 1935. She came to Michigan with her parents when she was two years old. She was married to Andrew Waldron in 1879, at Lansing, Mich. Two years after their marriage they moved to Cavour, S. D., where they lived for twenty-five years; they returned to Eaton Rapids in 1907 where she spent the remainder of her life. Two children were born, Seward of Sioux City, Ia., and John who lived with his mother. At the age of 18, while living with her grandmother in Illinois, she was converted and joined the Methodist church. Her husband died in May, 1924. She loved her Bible. Her "delight was in the law of the Lord." She loved the church, and was grieved when her health did not permit her attendance. She leaves her two sons, Seward and John; a half-brother, Seward Bateman, of Lansing; a step-sister Mrs. Anna Speers, of Eaton Rapids; a step-brother, Porter Bateman, of Dimondale; several nieces and nephews, and many friends who knew and loved her.

Mrs. John D. Ellinger, mother of Rev. Henry W. Ellinger died at the home of her daughter, Mrs. Ida DeGroot, in Grand Rapids, December 25 1935. She was born in Grand Rapids, October 27, 1856, and suffered a stroke of paralysis on November 29, 1935. She is survived by two children, Rev. H. W. Ellinger and Mrs. Ida De Groot and four grandchildren. Mrs. Ellinger's mother was a charter member of the German M. E. church of Grand Rapids and Mrs. J. D. Ellinger was a member of the Methodist church from early childhood and at the time of her

death was a member of the Plainfield Avenue church. She was a woman of strong religious convictions; she was a home body and gave her life in service to bring up her own family; also for two years she cared for her widowed brother's three small children, and also for her widowed daughter and her two children. "She has gone to her heavenly home to join her husband and daughter, Mamie, who preceded her a few years ago." The funeral services were held in Grand Rapids on December 27, Rev. H. V. Wade, of Plainfield Avenue church officiating.

Dr. Elmore E. Curtis, 74, died Sunday, Dec. 22, at his home in Saginaw, after an illness of two days. For more than 50 years Dr. Curtis had been a practicing physician in north Saginaw. He was stricken as the Saginaw County Medical Society was completing arrangements for a testimonial program in his honor. As one of Saginaw's well known physicians, his career made of him almost a community institution. For 19 years he was a member of the board of education of the old West Side school district and for several of those years served as president of the board. Born in Elsie, Mich. Aug. 12, 1861, Dr. Curtis graduated in 1885 from Bennett Medical college. Mrs. Curtis died several years ago. Dr. Curtis leaves three sons, Russell L. Curtis of Midland, Floyd E. Curtis of Erie, Pa., and John R. Curtis of Chicago; two daughters, Mrs. Edward

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L. Behrens of Lake Charles, La., and Miss Margaret Curtis at home, and a brother, Frederick Curtis of Corunna. Dr. Curtis was a prominent member of Ames Methodist church. As a memorial he gave the church its organ. Known as the Elizabeth S. Curtis memorial organ, it was dedicated in May, 1932. Dr. Curtis' funeral was conducted by Rev. G. H. Curtis and Rev. C. E. Doty.

Bishop Cushman has announced the appointment of Dr. Ira G. McCormack to Fort Collins, Colorado, pulpit made vacant by the death of Dr. Verne Mitchell a few months ago. Dr. McCormack has been superintendent of the Denver district of Colorado Conference.

Church Going Communistic?

(Concluded from Page 2.)

Beyond Belief

No one could have believed a quarter of a century ago that within twenty-five years religion would become such an outcaste in a whole country as it has in Russia and that in so short a time the Gospel of Jesus would become only a memory. Dr. Walter Van Kirk, writing a recent article for the Federal Council of Churches Bulletin, expresses his belief, based upon his observations in Russia last summer, that in a short time "Russia will become a godless and a churchless land."

He noted that there were a few churches attended by the older people but the youth of Russia reared on a diet of atheism are anti-religious. Some of them laughed at him when he spoke of religion as something more than creeds and dogmas. He reports that he asked one hundred kindergarten children what they thought of God and they replied politely, "There is no God."

He learned that a worker can not become a member of the communist party until he formally disavows his belief in religion and the church. He asked the priest of a rural church that he attended what he thought of the future of religion in Russia and he replied that there is no future for religion there. The offering in that church that day consisted of five pieces of black bread, four green apples, and one egg.

"Russia," he observes, "is in the business of getting rid of religion." It is utterly inconceivable that Christian people who believe in God and Christ can go for the communistic philosophy of life.

Another Contrast

Let us draw a further contrast between communism and Christianity. The philosophy of communism is that economic values are the real values of life; Jesus said, "A man's life consists not in the abundance of the things he possesses—Seek first the Kingdom of God." The spirit of communism is the spirit of hatred toward all who are not of one class; the spirit of Christianity is the spirit of love for all classes. The method of communism is the method of violence; the method of Christianity is the method of good will.

An American Visitor

The contrast may be more vividly presented in the form of two illustrations. The first is that of an American citizen who visited Russia a few years ago and attended some lectures given by a Russian professor. At the close of one lecture in which he had presented the humanitarian aspect of the communist program opportunity was given for questions. The American visitor observed that the principles that had been declared were essentially much in keeping with what Jesus had declared. So, he asked, "What place would you give to Jesus in your system?" The quick reply was: "We give him no place. He was not a class hater."

The second, quite in contrast, to the first came from an experience at the University of Michigan a few years ago when Sherwood Eddy debated the war issue with a university professor. After the arguments had been presented on both sides Mr. Eddy said significantly in summary: "I am a Christian and therefore I can not hate."

The Answer, "No"

Coming directly to the question of our subject, viz., "Is the church going communistic?" our answer is that it is not. We must be fair enough to admit that the communists have realized some ideals that are essentially Christian. For example, they are building a society in which the color line is not drawn; this

is an ideal of the Christian world but one that has not been practically realized. We must grant the truth wherever we find it. But the church is not going Russian communistic.

Dr. Blaine Kirkpatrick, general secretary of the young people's division of our church in the Board of Education, in commenting on the accusation that communists met with the youth council states definitely: "No communist from Russia ever sat in a youth council of our church. There is no communist in Central Office or in the Board of Education."

Methodism

I would not presume to speak for any denomination but our own. I think I know the mind of Methodism from personal acquaintance with many of our leaders and from the revelation of that mind as made in our church literature. No doubt one of the most vital issues to come before our General Conference next May will be the social and economic issue. It is to be hoped that its pronouncement may be sufficiently liberal to truly reflect the teaching and spirit of Jesus. But I am convinced that the Methodist Church will not endorse any system of thought or action that is based on a philosophy of materialism or dependence upon violence for the fulfillment of its purpose. It is not going communistic!

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However, the answer to that question

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is not the last word to be spoken today; rather it is only the preface to something even more important. Those of us who would be most loyal to the United States and would rather live here than in any other place in the world must confess that the United States of America and the Kingdom of God, as preached by Jesus, are not synonymous terms. Imagine putting a map of the United States upon a map of the Kingdom of God that proscribes the boundaries of that spiritual commonwealth. They do not match. There are some individuals who are good citizens of both; there may be some areas where they match fairly well but for the most part they do not harmonize.

America "As Is"

If this language is too figurative let us put it this way: Here is a country with natural resources sufficient and scientific knowledge adequate that every man, woman, and child might live in comfort. Yet we know they do not. The average wage for a laborer before the depression was about \$1200 a year and the most conservative estimate would indicate that it would require from \$500 to \$1000 more to provide a decent standard of living for the average family.

A former Federal Secretary of Labor stated that 86% of our people are poor and an eminent economist agreed with him. Reliable studies revealed that eight million of our fellow citizens live in dire poverty, twelve million on a bare subsistence and twenty million on a fair subsistence.

It is not enough to say that our people are better off than the people of any other country; it is something but it is not enough. We are not comparing the various countries of the world. We are comparing our country as it is with what the Kingdom of God might make it.

The Church's Task

The Christian Church has always faced the problem of trying to make a reality in society of the idealism that it professes to possess. Is the church to become a tool of the state? Must it always give approval to the economic policies of the party in power?

It is reported that some one once said to the King of England that presumably as a conservative he would not welcome nor co-operate with the labor party. To this he replied: "I would have you understand that no political party has me in its pocket."

Likewise the Christian Church must affirm that no political party—whether Republican Democratic, Socialist, Communist—has it in its pocket.

It must also be said that no economic system—whether capitalistic, socialistic, communistic—has the church in its pocket.

Dr. Hough is right in his contention that it is the function of the church to be the critic of civilization. To be, if you please, like an Amos who courageously denounces injustice regardless of what party may be in power. To be, if you please, like Jesus, who, altho' he led no revolt against the government, fearlessly declared principles that would make prevailing principles impossible. Or to be like the early Apostles who bravely asserted that they must obey God rather than man.

America Better Heed

There is a very definite relationship between this point of view and what is going on in the world today. The church in America should learn from the fate of the church in Russia that it ought

not to submit to the control of reactionary forces.

On the other hand, the church ought to declare its Gospel with such power that it will be in a position to help fashion the new social order that is bound to come. It is said that in the early days of the Russian Revolution a Christian-missionary showed Lenin the social creed of the Churches of Christ in America and he said: "If this is what you stand for—then go ahead." But when he saw about him in the organized church not an expression of a social creed but an embodiment of re-action and privilege his early hatred of religion was intensified.

In the world crises that appear to be forming everywhere the real question seems to be whether Christian men and women will become inseparably tied up with privilege or seriously attempt to build the Kingdom of God on earth.

As churchmen we may well stand with Stanley Jones when he says: "I am not a communist nor do I call myself a socialist—but I am a Christian seeking for a solution of this problem. I am sure—desperately sure—that Christianity must give a lead at this place or abdicate, that it must transform a system as well as individuals."

Let the Church Go Christian!

He was a clever newspaper reporter who closed his book in which he described life in America by saying: "And so, ladies and gentleman, I give you my country, America, a wilderness crying for a voice." After traveling up and down the land he concluded that Americans have many minor interests but few dominant desires. In such a time of confusion as to the direction in which we should move something decidedly positive ought to be said. We are not dealing in negatives today. We would not be against something so much as we would be for something. If we may use the language of Dr. Kirkpatrick when he speaks for

the Epworth League the positive word is this: **Let the Church Go Christian! We need to spend our energies not so much in fighting some other economic system as we do in making the whole order Christian.**

Ideas

We still believe in the power of an idea. Ideas are more powerful than armies. The Kingdom of God idea is one of the most dynamic that has ever entered the mind of man. A recent writer has declared that our industrial plants possess new ideas that they dare not release because they would completely transform some of the industries. What would happen if we released in our present order the Kingdom of God idea?

Some one observed not long ago that "Up to this time Christianity has been merely a tolerated sect of the Western World. It has been surrounded by a vast paganism which has controlled the political and economic life. Our major decisions have been made upon the basis of pagan ideals and procedures." If this be true—and who can deny it?—it surely is time for Christianity to assert its power or abdicate.

More Personal

No doubt some one is saying to himself: "This sounds all right but it is too indefinite and too remote to mean much to me. Where does it touch my life and where can I begin to do anything about it?" Stanley Jones interprets Jesus' statement, after he had announced his program in the Nazareth synagogue, that "this day is this scripture fulfilled," to mean that Jesus was saying, "That as far as I am concerned this program begins today." This is the answer to your question "As far as I am concerned it begins today. I will not wait until everybody is ready but I will begin now."

And, no doubt, a second question will follow the first and will be: What will

(Turn back to Page 7.)

DEBATERS AT THE GENERAL CONFERENCE to be held in 1936 will find an indispensable source from which to draw facts in the three-volume compilation

JOINT COMMISSION ON UNIFICATION



of the Methodist Episcopal Church
and the Methodist Episcopal Church, South

In the quadrennium, 1916-1920, the subject of Unification was before the Joint Commission of the Methodist Episcopal Church and Methodist Episcopal Church, South. Protracted sessions were held in Baltimore, Traverse City, Mich., Savannah, St. Louis, Cleveland, and Louisville. The revised stenographic reports of these meetings were published in three volumes, an aggregate of 1,750 pages. They constitute the fullest and frankest discussion of the problem by the leaders of Methodism, and form a record which should be preserved in every library which specializes in church history. These volumes are a mine of fact and argument which may be drawn upon in the debate which will follow the publication of the new Plan of Unification which the churches will be asked to vote upon in 1936.

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A Hugh Kennedy Booth Festival

THE annual Booth Festival for Hugh Kennedy Sub-District was held at Fowlerville on Saturday afternoon and evening of Nov. 23. Nearly 110 Leaguers gathered at 6:30 for the bountiful pot luck supper served by the ladies of the Methodist Church.

Following the supper, a mixed program with Miss Glendora Gorsline of Williamston in charge, was presented. This consisted of several musical numbers from the various leagues represented and also a Thanksgiving Play given by the Howell Epworth League.

After a short business meeting, the various booths were judged and the results were as follows:

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The other Leagues represented did a fine piece of work also, and they are to be highly complimented. Those Leagues were as follows: Williamston, Webberville, Belle Oak, Perry, Morris, and Hartland.

The total of all the contributions for our Bronson Methodist Hospital amounted to \$304.65, which was an increase of nearly fifty per cent over last year's contributions, which proves that a great deal of interest was shown. Let us endeavor to do still better next year.—Marion Kimberly.

Detroit Friendship Home

THE regular meeting of the executive board of Detroit Friendship Home was held at the Home on December 4, with all members present.

The superintendent, Mrs. Bowdoin, reported everything in good condition, the only discouraging fact being that there is still room for two more girls in the Home. Mrs. Andrews, field secretary, told of the cordial reception given her when she went to present the work at an out-of-town church. She will be glad to speak before other auxiliaries if requested to do so.

The board wishes to thank all auxiliaries which have sent in supplies and gifts of money this fall.

Canned goods and staple groceries will always be welcome. At the present time a clock and a typewriter are needed; gifts of money toward the expense of buying these will be most acceptable, or a good used article which someone may be able to give will be appreciated.—Louise Donaldson, Publicity Chairman.

W. F. M. S. Fiftieth

ON A beautiful August afternoon, in 1935, about seventy-five members and friends of Middlebury W. F. M. S. assembled in the home of Mr. and Mrs. Claude Spiess for the occasion of the semi-centennial of the society. A beautiful and interesting program was presented by the committee in charge, the outstanding feature of which was a memorial service in honor of deceased members and the presentation of corsages to more than thirty members of twenty-five years' service.

Mrs. C. E. Potter, the present corre-

sponding secretary and a former president of the society, gave a most interesting resume of the history of the organization from its inception.

The idea of the formation of a W. F. M. S. was presented to the members of the Ladies' Aid Society which met in the home of Mrs. John Sherman, April 22, 1885, by Mrs. O. W. Willits, the pastor's wife. The Ladies' Aid was called to order by the president, Mrs. G. C. Potter, and after prayer by Mrs. D. L. Warren and a brief business session, the new missionary society was formed.

The original ten charter members were Mrs. David L. Warren, Mrs. Will Warren, Mrs. John D. Sherman, Mrs. Andrew Sherman, Mrs. Albert Sherman, Mrs. John Payne, Mrs. John Dennison, Mrs. Fred Alchin, Mrs. George Potter, and Mrs. O. W. Willits. Mrs. Fred Alchin was the first president of this organization and Mrs. Andrew Sherman, first recording secretary. Of the original charter members one member, Mrs. Albert Sherman, was living at the time of this fiftieth anniversary. She passed to her reward December 1, 1935. Today the society has a membership of about thirty, many of whom are twenty-five-year members.

Three other very active organizations have sprung from this society, namely: the Standard Bearers, the King's Heralds, and the Light Bearers.

Mrs. Myrtis Brown, a treasurer for several years, presented a financial report of the society covering the period of fifty years. Total money raised and disbursed, \$8,651.26—Eight Thousand Six Hundred Fifty-one Dollars and Twenty-six Cents!

New officers elected for the coming year are: President, Mrs. Charles Warren; Recording Steward, Mrs. Claude Spiess; Treasurer, Mrs. W. J. Brookins; Corresponding Secretary, Mrs. C. E. Potter.

The personnel of the society is excellent and the society is most surely a splendid tribute to the memory of its originators as well as to the church and the community.—W. J. Robinson.

Lakeview Players

THE Lakeview Players, of Flint, is an independent club, aiming to be of help to the church at all times, and to try to present religious drama in such a way as to appeal to all that is best in any audience.

In the past year we have presented "Pilgrims of the Way" and "The Rose on the Dial" to a number of churches in Flint, Port Huron, and Saginaw districts, and are continuously working on new dramas for production.

The members have been happy in having had the privilege of helping in sending numerous delegates to Albion Institute, maintaining a scholarship in Butler Memorial school in Delhi, India, sending supplies to hospitals, entertainment provided for the helpless and infirm; last but not least, the young people have been brought together in the service of the Master each week.—Milton E. Percival, President Lakeview Players, 2205 Aitken Avenue, Flint, Mich.

Dr. Robert E. O'Brian, for four years president of Morningside College, Sioux City, Ia., has resigned that post. Dr. Frederick W. Schneider, faculty member, is acting head of the college.

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Revival at Pompeii

Sunday evening, Dec. 15th, our Methodist church closed a successful series of fifteen days' special meetings, conducted by our pastor, Rev. W. E. Ragan, who brought a wonderfully inspiring message each evening.

A very good attendance and interest were had. While there were no conversions, the church was strengthened and seems to have taken on new life. We are praying that the revival spirit will continue.

We are trusting and praying that much good will eventually come as a result of these two weeks' meetings.—M. H. P.

"Share the Wealth Song" is the name of a leaflet by Peter Pennanen, of our Rochester church (5c at Book Concern).

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Boys and Girls

"Wooden Hen" in Korea

G. B. F. Hallock

SINCE returning from a recent visit to Korea I have read with intense interest occasional brief accounts of everyday life in that country by Rev. F. S. Miller. He is one of our many wideawake missionaries in that field who has the gift of seeing and describing things in their local setting. In the March, 1935, number of The Korean Mission Field he tells how one missionary doctor saved his reputation, which story I am here giving in condensed form.

Druggist Kim and druggist Yi were exchanging private opinions concerning missionary physicians, as they sat in Kim's store surrounded by his stock of herbs, deerhorn powder, dried frogs and centipedes. "These Western physicians are wonderful surgeons," said Yi; "but when it comes to giving medicine they do not know Korean insides as we do. Their medicine is too weak for us. I bought a bottle of medicine for my mother. It was enough for a week the American physician said. But my mother thought, 'If it cure me gradually in week, why not take it all at once get well in a day?' She swallowed all, and not kill her as would have done if it had been strong enough."

"I used to think as you do," replied Kim, "but I change my opinion lately, and tell you why. You remember I asked the missionary to buy me one of those machine hens (incubator) that hatch eggs by lamplight. When it came I so proud of I put in front room where everybody could see it, and start it going. After ten days got tired of smell of kerosene burning night and day, so told servants put it in cellar. So after full time, by directions the missionary translated to me, I opened hen and not hear a peep. Waited three days more days, not a peep. I began believe I bought American fraud, and my wife say, 'I told you so.'

"I complained to one of hospital assistants. He say he ask the Doctor's opinion of wooden hens, if wooden hens really worked in America, and if we could not talk English to them.

"The Doctor said, 'Of course they will if you treat them according to politeness. Bring me three eggs, so can examine.' I took him the eggs. Breaking them, he said, 'These eggs hatched all right for ten days. What did you do the tenth day?'"

"Then I had to admit I had been so impolite as to put wooden hen in the cellar that very day. So I have concluded a man who knows that much about the insides of Korean eggs, down to the exact day, knows more about Korean insides than any of our Korean doctors. And that's all I have to say."—Presbyterian Tribune, Rochester, N. Y.

the buildings. This bird is well known to every country boy from its fly-catching habits and for the ease with which it catches and devours bees. A great many of these birds are killed each year by motorists.

A pair, nesting near the house will cause the housewife much amusement as well as some anxious moments if she happens to be a bit timid. It arouses the ire of these birds to see a washing including white sheets, hung on the lines. They will swoop and cry out in an alarming manner and often drive a timid maid out of the yard entirely.

The father bird will perch on a high limb near the nest and will stand guard all during the brooding and rearing of the eggs and fledglings. If a crow or a hawk or blue jay chances to enter the yard a great "how-de-do" is started. The parent birds, joined by the friends from other nearby nesting sites will take up a merry chase and will run the invading birds clear out of the neighborhood. Robins, with nests near by, will often join up with their more aggressive neighbors in chasing off hawks or crows or jays.

A pet crow escaped from the loving care of his mistress and went "visiting" to a nearby home which had at least three kingbird families in the orchard. The crow had been raised a gentleman and did not fear the sharp fighting weapons of the kingbird. He alighted on the kitchen roof and started to strut about and investigate. Whoops! what a fury overtook him. Five kingbirds, encouraged by a pair of robins, swooped down upon him—and the feathers flew. The crow was handicapped to some extent by having a wing clipped and was awkward in the air. Two boys rescued the poor crow and carried him home to his mistress.

The kingbird is slate colored above and pure white below. The old birds have a patch of crimson on the head which is shown at will. These birds are very valu-

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able in the orchards and gardens for they are insect eaters.

Autumn and Winter Time for Sundry of Bird Nesting Habits

Fern Berry

YOU may think that you are well acquainted with the bird inhabitants of your grounds or of the neighboring woods and fields and roadsides but you will be greatly surprised should you take time to make a study of the nests found after the thick foliage disappears.

Your spirea or lilac bush is quite likely to contain the nest of a catbird family or the dainty fiber or horse-hair lined nest of one of the warblers. Your evergreen tree is quite likely to have one or more tree sparrow nests and your orchard and large shade trees will have kingbird and robin, warbler, sparrow, or possibly the hidden nest of a screech owl within a hollow. The brown creeper builds beneath the loosened bark of large trees and the ruby-throated hummingbird has a gem of



Dog Cart With its Load of Scriptures Entering Rome With Victor Emanuel's Army, September 20, 1870

The First Bibles to Enter Rome

SEPTEMBER 20, 1870, was a "High Day" in the old city of Rome, for the King, Victor Emanuel, entered with his victorious army. To his people he gave freedom and liberty, and allowed Protestant work to begin there.

Among the throng following the army were many peasants with dog carts carrying produce to sell, or clothes and bedding so they could stay through the festivities.

One dog cart, looking like the others, was very different; its load was of Bibles and Testaments in Italian—the very first to enter that famous city. The men were Italians, agents of the London Bible Society, who understood the citizens and could speak to them as countrymen and friends.

There were thousands of visitors and strangers in Rome that day. One was a Methodist missionary who secured this picture of that wonderful dog cart and its leaders.—Mrs. Wilma J. Brown.

Kingbird Is Aggressive but Interesting

Fern Berry

THE Kingbird or Bee Martin is the "boss" of the bird world and is about boss of the grounds when the nest is placed in a tree close to the home gardens. It most frequently places its bulky nest in a fruit tree in the orchard or near

a nest which looks exactly like a tiny moss-covered knot. It does not build in evergreen trees. The oriole will choose a sturdy tree overhanging a driveway if possible, and an oak tree in preference to others, in which to hang his cradle nest. The brooding bird seems to like the diversion of watching comers and goers of the human family.

Many ground warblers and sparrows build in grassy corners of your grounds and their neat little nests are found after the frost has wilted the grass and vegetation about them.

If you have a pond of water near you, you will find the nests of redwinged blackbirds in the tussocks of grass or low brush growing near or above it. You are quite likely to find the nest of a wren in the most unexpected places. In the pocket of your rainy-day coat which has been hanging in the garage, or in your boot. The hollow post in the garden fence will more than likely hold the nest of a bluebird.

Before the coming of heavy snow to weigh down these cleverly constructed homes of our bird folk, you can gain a good idea of how much time and labor is put into the building of these nests. It is well worth while to spend a few hours in studying the architecture of the builders of the air and winter and late autumn is the very best time for it.

Invitation to Santa Claus

Come, Santa, with your cheeks of red!
It's time for you to leave;
Hitch up four reindeer to your sled
And get here Christmas Eve.

I live with mother in a cot,
The last one on the street;
So many things that we have not,
Most anything's a treat.

Now, thank you, Santa, in advance,
And if snow turns to rain,
With sled and reindeer take no chance,
But come by aeroplane.

For Little Danny,
—C. W. P.

When Brother Meets Brother

(Continued from Page 3.)

enough to share their deprivations, we shall become a new ministry with power.

The man who, like Brother Lord, is actually thinking and challenging, is helping the world movement to a larger Christian brotherhood. I know he has this spirit in him and he will help us to think our way through to all that we ought to do and how to do it. The real obstructionist is the man who tries to laugh the case out of court; or who carps at it as wild-eyed and long-haired or "too communistic." Let us remember that long before Karl Marx stands Jesus Christ, paramount socialist and brother to the very common man. When the violence of modern communism has gone down in its own bitter disintegration, the Kingdom of God will have come, by such movements as have sacrificed for the sake of a concrete brotherhood.

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Religious Question Box

Readers of this Journal are invited to send in questions regarding the Protestant, Catholic or Jewish faiths. Questions will be answered as promptly as possible. They should be addressed to Dr. R. A. Ashworth, The National Conference of Jews and Christians, 289 Fourth avenue, New York City. Name and address must accompany questions so that a personal reply may be sent if necessary.

Q. To just what event did the 400th anniversary of the printed English Bible, recently celebrated, refer?

A. On October 4, 1535, the first English Bible, complete from Genesis to Revelation, was issued from the printing press and made available to the people. This was the translation of Myles Coverdale, 1488-1569, from earlier translations into German and Latin or portions of the Bible, which seemingly included the Swiss German of Zwingli and Leo Juda, the Latin of Pagninus and of the Vulgate, and the available translations of Luther and Tyndale.

Q. What basis is there for the theory that the British people are the "lost ten tribes of Israel?"

A. An eminent rabbi answers: The British Israel theory is the result of a fantastic treatment of history, a quite unscientific linguistic derivation, and a naive reading of the Bible. It is only by making assertions for which there is not the slightest warrant in history that British Israelites are able to bridge the gap between children of Israel in Biblical times and the people in the British Isles. It is only through an unfounded belief that quite accidental similarities of sound between some Hebrew words and some English words are twisted into an organic relationship between the words, when demonstrably the English words have quite a different derivation from Anglo-Saxon, Latin, or some other language quite other than Hebrew. It is only by reading as literal prophetic sayings that are meant symbolically, or, conversely, by treating symbolically Biblical words which are meant purely literally that Biblical support can be given to the theories of the British Israelites.

Q. Does the term "Jew" refer to the tribe of Judah only, or to all who worshipped at Jerusalem?

A. The term Jew originally meant a man of the tribe of Judah; in late Biblical days, after the exile of the ten tribes, it came to designate all the children of Israel, since the tribe of Judah was the main survivor. The Jews of today do not know, nor have they known for very many centuries, to which tribe they belong, with the exception of those who are of priestly stock and those who belong to the tribe of Levi. All the others are known simply as Jews, without any special tribal affiliation.

Q. Were the Apostles Roman Catholic?

A. The question thus put would seem to answer itself. What the enquirer really wants to know is probably, "Is the Roman Catholic Church apostolic?" The Roman Catholic Church believes itself to teach today the same doctrines which the apostles taught; hence it believes that the apostles were Catholics and that the Catholic church is apostolic.

He did not waver at the cross,
But straight He walked the road;
All unafrighted by their threats,
He entered death's abode!

Kocktail Kicks

There are no half-way measures with that stuff (strong drink); either you drink or you do not. If you do, sooner or later you will make a beast of yourself.

While the national repeal of the 18th amendment carried by a vote of 3 to 1, it is significant, according to the recent poll of the American Institute of Public Opinion, that one-third of the votes cast stated things were better, one-third that things were worse, and one-third that they were about the same, as to drinking today and under prohibition. This means that the public would now vote fifty-fifty on repeal.

In half the hotels, my rest has been disturbed by late carousals due to drink. Because of this condition an increasing number prefer tourists' homes. At the present rate, hotels will soon be big saloons with its accompanying evils, patronized only by the drinking class.

The six thousand letters collected and reported by the recent Cleveland (Ohio) Plain Dealer-Automobile show give the following facts: the drunken driver heads the list in automobile accidents; the in-and-out driver is second; the road hog is third; the horn blower ranks fourth.

We noted in a recent metropolitan daily that 500 of the total 1700 inches of display advertising was for liquor; many of these city dailies once refused such advertising and they will do it again when enough of the readers (especially those not living in the large centers) send a postal card to the editor stating that on account of such offensive advertising the paper will be discontinued. These readers will do well to become loyal to their local newspapers free of such a program of profit.—D. Carl Yoder.

The Drys Who Changed Their Minds

I SPEAK to you who helped establish prohibition in 1920. And then you changed your minds. There are wets who stayed wet and drys who stayed dry. You changed your minds. It was you that put us where we are. Are you satisfied with what you have done?

You were promised that the saloon should not come back. It is here—now—wide open. You see it rising—the same dread power that once controlled and corrupted the politics and the governments of the cities and states, and ruined homes.

We have the pious advice that we should teach temperance. We do. The teacher gives the boy a lesson which is certified by tragic human experience through thousands of years. The teacher tells the boy that wine is a mocker and strong drink is raging, and hopes he will not forget.

Then the advertiser takes that boy in hand. He has at command unlimited pages in newspapers and magazines, billboards on every highway, movies in every town, radios in almost every home. He has at command captivating artists in word, picture, and song. He has hundreds of millions of money to spend.

There is the power which the Eighteenth Amendment had blocked. There is the tiger which you unchained when you changed your minds and abolished prohibition.—William Lowe Bryan, President Indiana State University.

Woodmere's Revival

UNDER the leadership of Helen Riggs Brown, preacher and evangelist, and Miss Leah Brown, song director, children and young people's worker, the Woodmere Methodist church, Detroit, began a series of evangelistic meetings, Sunday, October 27th, through to November 17th. No greater sermons were ever preached in this church and throughout the entire series the spirit of faith and prayer prevailed.

Several came to know Christ as their personal Saviour for the first time, and the entire membership was lifted to a higher level of Christian living. As a direct result of the meetings, a fine class of new members will be received into the membership of the church Sunday morning, January 5th.

An added feature of the series was the "book store," from which Bibles, books, and a great assortment of religious literature was purchased by the people. No one can begin to estimate the value of spiritual growth and moral good from such a source. This feature proved to be so valuable, that we have installed this as a permanent part of our church program.

Miss Brown's work with the children cannot be measured in words. In fact, her ministry was such, that the official board together with all interested members and friends of the church called her to fulltime work in the parish. She began her duties Sunday, December 8th. She is the pastor's assistant, and her duties are as many and varied as any preacher's in the Conference.

The blessings were so many that time and space will not permit to name them. Just one example: The Lexoria Billboard, a publication of the older young people's Sunday School class, has this item in its Christmas number: "Eleven of our number made public confession of their faith in Christ. Mrs. Brown and Miss Brown have endeared themselves to our hearts."

The power and spirit of the meetings are still upon us and we are anticipating even greater things for our church in the fruitful weeks and months ahead.—Gordon M. Wood.

Christmas at Bronson Hospital

THE holly wreaths are in the window and the tall red candles are adorning the mantle—Christmas once again has come to Bronson and what a lovely Christmas it has been.

The first event—a party at the church house given by the Nurses Service Guild of the First Methodist church. It was delightful—a unique little play held everyone's interest until the curtain fell and then a peppy game followed. Santa presented himself early, just for the nurses' benefit, and what a jolly time! He forgot no one. Last but not least, a delightful luncheon was served and all too soon everyone was wishing each other good night and a Merry Christmas.

On Friday, December 20, the faculty entertained the students at the Y. W. C. A. parlors. Dinner was served at eight. The guests entered the candle-lighting dining room to the sweet strains of "Silent Night." At each table two members of the faculty were hostess. The dining room was attractively decorated with the season's brightest offerings. A large wreath

Night Service

Lady Attendant

FLOYD L. HAMILTON FUNERAL HOME

Office and Chapel
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NEAR WEST GRAND BOULEVARD
MADISON 5020

adorned the center of each table. Between courses Christmas carols were sung. Dinner was over and everyone returned once again to the living room and in the glow of the firelight, the old, old Christmas story was dramatically read again. It was beautiful—but lo—footsteps, and there he was again, Santa with a large bag over his shoulder, bringing lovely gifts to all the nurses. There were gifts from the Guild, from the faculty, from the hospital management, and from each other; besides large contributions of candy, nuts, fruits and gifts from doctors and friends, including former patients. It was lovely, but soon each one was joyfully on her way home, with the Christmas spirit still running high.

Tuesday, December 24, at noon, part of the nurses left to be with loved ones on the following day, but the majority stayed to carry on the Christmas spirit. Early Christmas morning, at the farthest end of the topmost floor, they started to sing carols softly in a candle-lighted procession. It was beautiful, and the patients enjoyed it. In and out, around the elevator, and to each floor they marched and ended in the dining room to eat breakfast by candle light. After breakfast the usual hospital routine was carried out, but what fun wishing patients, friends, doctors and visitors a Merry Christmas!

Dinner was served at noon, a lovely Christmas dinner with everything anyone could possibly wish for. The afternoon passed quickly and after a delightful little supper, the work was finished and the night nurses came to carry on where the day nurses left off.

The last candle burned away, Christmas was over, and each person at Bronson Hospital is wishing the rest of the world—A Merry Christmas and a Happy New Year.—Marjorie Peck, R. N.

Ethiopian Christmas

Quite difficult it was this year
To sing the Christmas chime;
The war-planes paralyzed the ear,
Machine guns raced the time.
—Lloyd Frank Merrell.

Advocate's Honor Roll

Pastors Reaching Quotas

Ann Arbor District—C. W. Brashares, R. D. Hopkins, W. S. Smith, J. W. Greenwood, John VanHavel, P. Ray Norton, D. C. Littlejohn. (District total, 153.)

Detroit District—B. J. Holcomb, John Marvin, E. M. Moore, Leslie Sarah, W. J. Prisk, W. E. Marvin, W. O. Moulton, G. W. Olmstead. (District total, 188.)

Flint District—Glen R. Asplin, Dean Parker. (District total, 67.)

Marquette District—Ira Cargo. (District total, 24.)

Port Huron District—Norman La-

Marche, George B. Marsh, Herbert N. Hichens, Wm. Morford. (District total, 55.)

Saginaw District—S. H. Berry, Joseph Blackmore. (District total, 51.)

Albion-Lansing District—G. E. Wright, F. M. Thurston, H. R. Carey, D. L. Reedy, N. B. Lawrason. (District total, 70.)

Big Rapids District—B. B. Swem. (District total, 28.)

Grand Rapids District—L. W. Stone, M. D. McKean, W. M. Jones, I. W. Minor. (District total, 78.)

Grand Traverse District—William Simpson. (District total, 31.)

Kalamazoo District—W. Y. Pohly, Warren E. Brown, Olive Knapp, J. W. Broxholm, C. E. Deal, H. E. Walker, F. J. Schlueter, O. W. Carr, Stanley Niles, W. H. Helrigel. (District total, 102.)

A special prize goes to Rev. H. C. Cooley, of Bessemer, who walked five miles to get a new subscriber and did not get him across the line. The recording angel will award a few that we miss, but we get most of them. And yet there is room!

Rev. Roy E. Burt, Chicago Methodist preacher, is on a tour of Michigan for the Socialist party, beginning Sunday afternoon at three, Jan. 5, in the Socialist hall in Royal Oak.

Our Michigan readers will be wishing success to Evangelist George Bennard's new song, dedicated to Stanley Jones, "The Christ of the Human Road." Will it equal his "Old Rugged Cross"? Brother Bennard thinks so.



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A DOUBLE FLAME

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Many
Sanctuaries
Threatened
With
Foreclosure



An
Emergency
Call to Save
As Many
As Possible

Caring About Them

Our churches have stood the strain of the past five years better than banks, railroads, hotels, and most other borrowers, but some churches will now have to give up the fight.

These are "going" churches—all but their load of debt. They are needed, many of them more now than ever before, but their debts will break them unless somebody comes to the rescue. These are the neediest cases where Methodism's responsibility is unchallenged. Caring about them will start a flame and warm the hearts of those in distress, if not in despair. Your Sanctuary offering will let them know YOU CARE.

A regular World Service voucher will be furnished for your gift or offering for the report to the Annual Conference.

Sharing With Them

These sanctuaries are sacred to the worshippers. They have hung their hearts on them. Many of them are modest in size and cost, but lost if the impossible debt is not refinanced. They will become stores, dance halls, barns, garages—even saloons—if we lose them.

They are important to their communities. Some are centers of missionary work in difficult fields. Their members are praying and paying with all the marks of sacrifice.

The help you make possible will be in the form of a one per cent missionary loan, so that your gift will keep on doing good for years to come.

Responding in a neighborly way in emergencies has always characterized God's people.

It will warm your heart and that of your church to send a Sanctuary offering, even though your own church carries a debt, and will thus create a double flame through your answer to their emergency call.

To W. J. ELLIOTT, *Treasurer*
Board of Home Missions and Church Extension,
1701 Arch Street, Philadelphia, Pennsylvania.

Enclosed is my contribution of \$ _____ to the Save-the-Sanctuary Special Offering.

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For further information address F. W. Mueller, Superintendent, Department of Church Extension, 1701 Arch Street, Philadelphia, Pennsylvania.