

## Michigan christian advocate.

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# Michigan Christian Advocate

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WM. H. PHELPS  
Editor

32 ELIZABETH STREET EAST  
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ELMER HOUSER  
Business Mgr. and Associate Editor

## METHODISM VERSUS WAR

### The Issue as Clearly Stated by the General Conference

#### THE REPORT AS ADOPTED SATURDAY, MAY 24

Following is the report of the special committee (see editorial write-up this week) presented on Friday last, and adopted on Saturday.

Millions of our fellow men have died heroically in a "war to end war." What they undertook we must finish by methods of peace. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.

The patriotism of the Methodist Episcopal Church has never been challenged. Neither our motives nor our loyalty must be impugned when we insist on the fulfillment of the pledges made to the dead and assert our Christian ideals for the living. Governments which ignore the Christian conscience of men in time of peace can not justly claim the lives of men in time of war. Secret diplomacy and political partisanship must not draw men into the dilemma of deciding support of country and loyalty to Christ.

The world is now open to a crusade for peace. War-weary nations everywhere are eagerly waiting. America must lead the way. Our nation and our church can do now what we may never be able to do again.

We set ourselves to create the will to peace. We recommend that a prayer for peace be prepared and used at every communion service.

Through its educational program our church must mould the present youth of all races into a peace-loving generation. We shall launch an aggressive campaign to teach the nature, causes and consequences of war. The glorification of war must end.

"We set ourselves to create the conditions for peace. Selfish nationalism, economic imperialism and militarism must cease. The establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life will be a powerful deterrent against war.

As great odium must be put on the war profiteer as was ever put on the slacker. The protection of special privileges

secured by investors in foreign lands has too often imperiled the peace of nations. This source of danger must be prevented. The rights of the smallest nation must be held as sacred as those of the strongest.

We hold the cause of peace dearer than party allegiance, and we shall tolerate no dilatory or evasive attitudes on the part of those who represent us.

We set ourselves to create organization for peace. Grateful to our Government for its leadership in the movement toward reduction of armaments and the promotion of tribunals for international arbitration, we insist upon a more decided and aggressive policy in these directions.

We urge our President to summon another conference of the nations for the more drastic reduction of armaments. We demand the immediate entrance of the United States into the Permanent Court of International Justice. The participation of the United States in a league of nations will receive our active support. We shall elect men to public office pledged to secure these ends. The ballot and other direct processes of democracy must now be employed in securing a warless world.

World Christianity is enlisting in the campaign for peace. We seek alliance with all the forces which make for the principles here advocated. We, therefore, propose that our church now assume its responsibility by appointing at this General Conference a Commission of twenty-five members, composed of five bishops, ten ministers and ten laymen, authorized and instructed to call a conference of the religious forces of the world to consider the best plans and methods for making the impact of United Christendom against the evils we deplore.

The principles of brotherhood are plainly challenged. The progress of the kingdom of Jesus Christ is clearly at stake. The issues are so momentous, the opportunity for leadership is so great that we here and now call on all people to avoid divisive and fruitless discussions and unite their energies in this great crusade for a war-free world. To this sublime end we dedicate ourselves, and for its accomplishment we invoke the blessing of Almighty God."

### "CHURCH MUST CUT CLEAN OF ALL WAR," GLENN FRANK

THE high point of Sunday, May 17, at General Conference, was the address of Glenn Frank, editor of the Century Magazine:

"The central message of Christianity is not to be found in any social, economic or political platform, but Protestantism is doomed if it keeps discreetly silent or indulges in merely amiable generalities about the now crucial issues of politics and industry, of war and peace.

"The church cannot, as it did in the last war, make its God the ally alike of Pershing and of Hindenburg and bring him back unsullied for worship in peace time.

"Ministers of God cannot turn themselves into hysterical press-agents of generals in war time and expect men to take them seriously as authentic representatives of Jesus of Nazareth the day after the armistice.

#### People Forget Too Easily

"We forget so easily! During the war our religious and secular press was filled with articles prophesying the vast spiritual uplift the war would bring to our civilization. Where are these fine dreams now? Can any honest observer contend that a single nation on earth has reaped a single spiritual benefit from the war? The few moral disciplines we had built up before the war have been in many cases scrapped without apology. The politics that was to bring us back to normalcy has brought us back to corruption and the baldest sort of money-changing in the temple of government. This is not a partisan political statement. I am a Republican, although I must admit a Republican by ancestry and inertia. (Laughter.) We have turned our backs upon every one of the things by which we gave a seeming spiritual sanction to war. Having stilled our consciences with the thought that we went to war to save the souls of men we have since the war trimmed our mission down to the smaller project of saving our own skins. Officially, at least, we are engaged in the high 'spiritual' adventure of converting the United States into a sort of sheltered Shylock of the nations, whetting his knife and gloating over his pound of sovereignty.

#### Must Not Be Dragged Into War

"The brutal truth is that from the beginning of time war never has, and to the end of time war never will stimulate spirituality in anything or anybody. War is the utter negation of all that the religion of Jesus stands for. The state may spend its time dilly-dallying with the problem of war; the church dares not. If in the future the church is to be more than an exhorting ambulance driver in world politics, it must choose between Jesus and the generals.

"It is so easy for the church to say that, as an organization, it will not bless any war, and then follow such an assertion with a weasel phrase such as 'except wars of defense and wars waged in a righteous cause.' As if any nation ever admitted that it fought a war that was not in self-defense or in righteous cause. Personally I believe it is wiser for the church to remain silent on the subject of war until it is ready to speak with a sweeping courage that will mobilize the mind of the world against war.

"I did not say that we should not defend our land against invasion. I do not say

that we may not be dragged into another war ever within the lifetime of my generation. All I say is that if we find ourselves dragged into war by the stupidity or the cupidity of political or industrial leadership, let us go into war honestly admitting that it is an ugly job that has been made necessary by the stupidity and cupidity of the human race, and not insult the name and disgrace the church of Jesus of Nazareth by fooling ourselves into thinking that we are entering a spiritual crusade."

### IS SECRETARY OF THE NAVY WILBUR A PACIFIST?

HERE is part of an address delivered at a Young Woman's Christian Association dinner in New York recently:

On Monday, in company with the Commandant, I visited the Philadelphia Navy Yard, and there I saw an incident that brings to mind one of the greatest events of history. Workmen were tearing apart two battleships, and the Admirals who were with me told me—and they were visibly affected by it—that these were two of the most powerful ships ever conceived, designed, and partially constructed.

As they looked upon the work of destruction those Admirals said, with tremors in their voices, "It is a tragedy," and one can well understand their attitude. But it was not a tragedy. It was the most significant advance in history toward a realization of the teachings of Jesus Christ.

The destruction of those powerful fighting ships was the pledge of the American's faith in mankind and no words can possibly detract from the significance of this event which has so recently been consummated, the joining hands of five powers to curtail their expenditures for fighting craft. And I think you do well in these meetings to appreciate that in the domain of the government there has been this step ahead. America is keeping the faith.

I did not come to preach to you on preparedness or on the obligation of every nation to protect itself against aggression. But I do want to say that we ought not to forget the picture of Elijah hiding in the cave and the passing of the hurricane and then the still, small voice and the admonition to Elijah that the Lord was not in the hurricane, in the thunder or the lightning, but in the still, small voice.

Bay by day, month by month, year by year, we should be making those preparations demanded by the exigencies of life. Are we getting ready for a fight? Are we willing to hazard that which must be hazarded that the fight may be successful? Every one of you, whether a citizen of this state or nation or some other state or nation owes an obligation of eternal endeavor to bring to government, social and religious life the simple teaching of the Man of Galilee that all men are brothers. . . .

Then about the thing I spoke of tonight. I think our people have a way of settling things and then leaving them alone. But the actual destruction of those ships, the cutting of the steel with acetylene torches, was visible proof that America keeps the faith, and though we hear a lot of talk that wars are not over and that there may be other wars, we are going right on to show

that we mean to keep the promises and that we keep the faith.

What splendid words those are from the man who is set to have charge of the great defensive arm of the American Government, the Navy of the United States.

### PASTOR'S APPEAL DENIED

REV. M. L. BENNETT and wife, with their attorney, were at Springfield. They filed a nine-point document of charges against the Bishop of the Detroit Area. The Committee on Episcopacy heard the complaints and then persuaded the complainants to withdraw the charges, as the committee felt that they did not have the grounds for such charges.

The complainants then filed a request with the Judiciary Committee for a ruling on three items as to whether the Bishop overstepped his authority in certain acts of administration. The committee reported:

Your Committee on Judiciary having considered the appeal of Milton L. Bennett of the Detroit Conference from the alleged action of the Bishop in placing certain conditions and restrictions on the appellant during his pastorate at the First Church of Highland Park, Michigan, during 1921 and 1922; in removing him from the pastorate of the church at Grayling, Michigan, in the Fall of 1922, and in failing to grant appellant a leave of absence at the meeting of the Detroit Conference in 1923, reports as follows:

That in suggesting to appellant the conditions of December 24, 1921, as conditions absolutely requisite for his retaining the pastorate of the First Church of Highland Park, Michigan, the Bishop acted for the best interests of the appellant and the church he was serving; that appellant was under no compulsion to accept said condition but was at liberty to reject same if he saw fit so to do; that he did accept same and agree to abide by the terms thereof and in so doing waived any rights or privileges granted him as pastor by Section 182 and other sections of the Discipline more particularly referred to in the complaint; that it does not appear from the evidence submitted to your committee that the Bishop was imposing an unnecessary hardship on appellant or acting unfairly in demanding that appellant either move his family to Grayling, Michigan, or that he quit the charge; that appellant according to his own testimony chose to quit the pastorate at Grayling, Michigan, rather than move his family from Detroit to Grayling; that the matter of leave of absence for appellant at the Conference session of 1923 was not properly put before the Bishop, hence could not receive action on his part; that the written and oral evidence submitted to your committee in this case does not sustain the allegations and charges contained in the complaint.

In the opinion of your committee the appeal should be dismissed.

Henry Wade Rogers, Chairman.  
Dix H. Rowland, Secretary.

If somebody could only get hold of our Bishop's data books for the last eight years, he could easily prove that the Bishop had defied the calendar and exceeded the eight-year limit by packing sixteen years of work into the eight years on Detroit Area. He could be convicted of this in any court. But not on the charges preferred by our brother from the Detroit Conference!

## A Devotional Address by Bishop Fisher

AT THE session of Tuesday, May 6, Bishop Fisher gave the following address to the General Conference:

I want this morning that we shall keep in mind the test which Jesus Christ applies to all our lives. Whether it be the individual life, or the corporate denominational life, or the national life, or the world life. There is but one test. We have been sent into the world to represent Him, and to be like Him. So far as my own life approximates his life, I am a Christian: where my life fails to be like his, I am a non-Christian. I may be a loyal member of a particular political group and the political group may have a Christian creed, but if I do not embody in my life the life of Jesus Christ, I am not a Christian.

I may be called a Methodist; I may be called a Presbyterian; if, however, I do not have Christ as the center of my life, I am not a Christian. And I believe that every man and every woman here today will believe that it is right that we should test our lives by this standard, and by this standard only.

That was a wonderfully impressive hour yesterday; it was one of the highest hours I have ever experienced in all my life, that hour when those three young men stood before us, by our unanimous request, to speak to us about their ideals. And did you notice that running through all three of the addresses there was the one great note of reality? They said, "We did not go to Louisville to find out whether we belonged to this group or to that group, but we tested every question that came before us by the ideals of Jesus Christ."

### Sundar Singh

Do you know that I would have thought yesterday I was standing in India and hearing Sundar Singh speak, because he has exactly the same ideals?

Three years ago, in Lucknow, he conducted a series of meetings in the Hindustani language, while it was my privilege to conduct the parallel meetings in the English language. And every day we met for a season of prayer so that his message and mine might run side by side, and so that Christ might have pre-eminence. At the close of one of the addresses I knew that there had come upon the audience a peculiar hush. Sundar Singh had spoken only twenty minutes, but everybody went out of that church with a very strange feeling of awe. And as I stepped up to the gateway a young Indian addressed me and said, "Did you see him?" I said, "Yes, isn't he lovely? The way he wears the long hair parted in the center, and the saffron robe, and the sandals, reminded me of the traditional pictures of Jesus." He said, "O, are you speaking of Sundar Singh? When I asked if you had seen him, I didn't mean did you see Sundar Singh with your physical eye; I meant, did you see Jesus. I saw Him. I felt Him. He was there."

### At Paris

I sat at a table in Paris when everything was in turmoil, after the signing of the armistice, and a young man came and sat on the other side, and said to me, "Were you not at the Labor Temple last

night?" I answered, "Yes." He said, "Did you hear the woman who spoke, presenting Jesus as the only way?" I said, "Yes." He said, "You were introduced, were you not, as a Methodist preacher?" I answered, "Yes." He said, "What do you conceive your duty to be as a Methodist preacher?" I said, "To proclaim the gospel of Jesus Christ." He said, "You are wrong; your duty as a Methodist preacher is not to proclaim the gospel of Christ, but to live the gospel of Christ." And I saw in his eyes the flash of absolute spiritual abandonment, and we fell to talking about reconstruction; how Europe could be rebuilt; how the world could be rebuilt after the war. And suddenly he looked across at me and waving his right hand said, "Do you know it might be a good thing if all of the cathedrals of France were torn down and the stones used to build shelters for the poor?" I said, "O, lad, you are wrong. Think of all the art; think of all the culture; think of all the history; think of all the idealism that has gone into these great cathedrals!" He said, "Yes, but I want to give you a note of warning. I admit I do not belong to your fold; I am a Socialist. But I believe that Jesus Christ is at the head of all our great forward movements, and while I do not subscribe to your creed, and you do not subscribe to my creed, I will say this to you: Only so far as my creed embodies the life of Jesus Christ will it succeed, and I say to you that only so far as these cold stones are melted, and only so far as your creed conforms to the life of Christ, will the world hear you."

I knew instinctively that I had learned something through the spirit and passion of this man who did not belong to my fold.

You will find all over the world today that men are turning to Jesus Christ. Look into our own American life. What have we? Both inside of the Church and outside of the Church we have people pinning their faith to the life and ideals of Jesus. You may find men criticising the Church; you find nobody criticising Jesus. You may find people criticising particular social organizations; you find nobody criticising Jesus. He is the one great way. He said in his prayer to the Father for his disciples, "O Father, as thou hast sent me into the world so send I these into the world. I pray not for the world." Is it not an odd thing, that Jesus did not pray for the world? He said, "I pray not for the world; I pray for these." If his life could be reproduced in them, he was willing to trust the outcome. He did not need to offer a detailed prayer for the various countries of the world; nor for the world as such, if his life could be lived in these disciples.

During our central Conference in Calcutta last December I had an instinctive feeling that we ought to invite representatives of other denominations and of certain non-Christian organizations. We invited Mr. Natarajan, the editor of the Indian Social Reformer, a man who is coming year by year closer to Christ.

And we invited Professor P. K. Senn, Professor of Law in the University of Calcutta. Professor Senn was asked to speak on the subject of "The Inescapable Christ." Dr. Jones will remember, that in his home, after a series of University Meetings, the speaker was invited over for tea, and at the close of the supper, Mr. Senn, although a high caste man, went over to a little table and took from it a New Testament, and offered it to the Christian Missionary who had been speaking, and said, "Will you read a portion of the words of Jesus and then offer a prayer before we retire?" And the missionary offered prayer and said: "In Jesus' Name we ask these things" and then followed the repetition of the Lord's Prayer in which the family united. And then afterwards P. J. Senn told how he had found Jesus to be inescapable.

He said that he had sought God in the Hindoo way, and in every way, but had finally come to the conclusion that the only way to find God was along Jesus road. I asked him to come to Calcutta and speak to us. He said, "No, I will not do it, because that might commit me to a statement that perhaps I am not ready to make." Finally, however, he came. Those of you who sat in that meeting will never forget it. He came to the platform quietly and talked for 25 minutes, never making a gesture, just with his left hand in the folds of his Bengali robe. He said he had tried in devious ways to find God, but that never until he found the Jesus road did he feel that he was on the right way. There in the presence of non-Christian students and non-Christian members of the university staff, in the presence of Christian missionaries, and of Hindoo and Mohammedan and Christian business men, and of lay members of the Christian Church, he lifted up Jesus Christ as the only road to God. At the end of the 25 minutes, he suddenly broke forth in what seemed to me one of the most eloquent statements I have ever heard. He said, "O Indians, just as I have found Christ inescapable, so India, vast, dear India will find Jesus inescapable." He said, "A little while ago I read a poem called 'The Hound of Heaven'. I forget who wrote it, but it represented God pursuing the human soul down through labyrinthine ways until at last he found the human soul. O Indians, God is not the hound of heaven in my case, but I have been a hound of earth, seeking Christ in devious and labyrinthine ways, seeking him through Hindooism and Buddhism and I stand here to say to you, that after these 15 years, in pursuit of God, I have finally realized that I shall find Him only along the Jesus road."

A prominent drug store located in the Times Square district of New York, which has been keeping open all night, has given up the night work. One of the officials of the company gives as a reason that "prohibition has made the all-night drug store unnecessary. They do not come here to get fixed up before going home." And this, right under the noses of Gov. Al Smith and President Butler!

Michigan's sugar beet crop of 1923 yielded the growers \$8,240,000.

## THE COUNTRY CHURCH IN CHINA

James Maxon Yard

ABOUT three hundred and fifty million people in China live in the country, in small towns and villages. If, therefore, China is to be evangelized, strong churches must be established in the country. That Christian leaders are awake to this is proved by the fact that the National Christian Council has a Committee on the Church and Country Problems. Indeed, one of the secretaries of the N. C. C., Rev. K. T. Chung, is giving a large part of his time to the study of the Country Church.

The various schools of agriculture are also devoting much attention to the betterment of rural life, as are the normal schools. There is no finer example of the Christian spirit than in the work that is being done in the country itself by the various missions in Shantung and Chihli, and by the expert work of the School of Agriculture at Nanking University.

I have recently read a modern Acts of the Apostles. It is called "Agriculture and Forestry Notes" and is published monthly by Nanking University.

Mr. Roosevelt used constantly to refer in speech and writing to the horrible example of China as a deforested land. No doubt, the lack of trees had much to do with the more than eighteen hundred famines that have occurred in China in the past nineteen hundred years. In view of that the following paragraph from a recent number of "Agriculture and Forestry Notes" stirs one like a verse of Scripture: "The Department of Forestry is carrying on investigations in storage of tree seeds, source of tree seeds, seed testing, tree studies, temple forests, timber and fuel prices, and wood distillation."

Mr. Loudermilk, the chief forester, is a graduate of the University of Arizona and of Oxford and has had exceedingly fine experience in European forests and actual work in connection with the United States Department of Forestry. He is in addition one of the finest Christian gentlemen one could hope to meet.

Last winter there was a terrific epidemic of rinderpest in the Province of Honan, in which more than 50,000 head of cattle, valued at over \$1,000,000 perished. Imagine what that loss meant to the poor peasant farmers of China. It not only means that the farmer's work animals are gone with which he draws his products to market, but it also means that he has lost the means to an actual increase in his herd and his productive capacity is greatly reduced. Of course the Chinese are used to such things. There are always epidemics. Cattle and hogs and chickens and children die—but it can't be helped. Maybe the gods are angry—who knows the cause of such things? Nothing can ever be done.

But last winter a new kind of preacher of Christianity went to Honan when he heard the call. Dr. Charles S. Gibbs, bacteriologist of Nanking University, spent two months in Honan helping poor unknown farmers. Many of them will discover why he went and will begin to understand the text, "God is Love."

Dr. Gibbs had many difficulties to contend with but he was indefatigable, and besides saving many cattle he made at least one discovery of scientific importance. He worked against distance, against time and against cost. Without going into a technical discussions of the methods we can understand the following bit from the report. It is as thrilling as any story of adventure we have read.

"The chief difficulty encountered in keeping either of these methods under control has been due to the fact that the virus, in rinderpest blood will not last more than 24 hours and the best results are secured when the blood is used in less than 12 hours. This difficulty was experienced in Honan. At first Dr. Gibbs thought his work was limited to within a radius of 12 hours' time from the laboratory in Kaifeng, consequently he was obliged to turn down many opportunities to immunize cattle in villages beyond this area. The practice of securing a fresh supply of rinderpest blood every day consumed much valuable time. It seems the virus is present in the blood in most cases only during the inset of the disease and again just before death when all resistance has broken down. This meant that the animals from which the virus blood was taken had to be under observation for some time; besides a careful examination had to be made for the presence of other diseases. Many times a whole day's work was lost by the carelessness of an assistant during the process of collecting the blood.

"The above method had so many limitations that Dr. Gibbs finally discarded it entirely and gave his time to experiments in an attempt to find some way to prolong the life of the virus from the antibacterial action of the blood serum. As the result of these experiments, it was found that the blood could be kept active from five to seven days. This result has greatly increased the usefulness of the combined method. It is now possible to keep both the preparation of serum and virus under laboratory control and to work five days journey away from the base. This discovery is of great scientific importance.

"One big factor in the problem of rinderpest control is cost of the materials and treatment. To secure commercially prepared serum from the port cities and use on the native cattle is out of the question as the cost of the serum would in most cases be more than the value of the animal treated. Dr. Gibbs worked on this problem also, and was able to produce the immunizing agents so that treatments could be made for from one to three dollars. In every case treatments were paid for by the farmer. The interesting part of this is that he paid gladly, and that the demand for treatments was many times greater than could be met. The farmer may be conservative about adopting new ideas, but this winter's experience would indicate that he is keenly alive to the possibilities of the protection of his cattle and is willing to pay reasonably for it."

The church is the center for all this social and educational work that is being done in the country.

The Senate of the West China Union University at Chengtu has approved the plans and layout of the temporary buildings for the Women's Dormitory to be

erected on the University campus. This will be the first college for women in all of Western China, having a population of over 100,000,000.

## "WE MUST FIND GOD AGAIN"

John Oxenham

And we ourselves? Are our hands clean?  
Are our souls free from blame  
For this world tragedy?  
Nay then! Like all the rest,  
We had relaxed our hold on higher things,  
And satisfied ourselves with smaller,  
Ease, pleasure, greed of gold—  
Laxed moral even in these—  
We suffered them, as unaware  
Of their soul cankerings.  
We had slipped back along the sloping way,  
No longer holding First Things First,  
But throning gods emasculate,  
Idols of our own fashioning,  
Heads of sham gold and feet of crumbling clay.  
If we would build anew, and build to stay,  
We must find God again,  
And go His way.

## HUDSON MAXIM SLANDERS ABRAHAM LINCOLN

Clarence True Wilson

HUDSON MAXIM engaged in a radio debate with Mr. Daniel C. Roper through station WRC, Saturday, April 12th.

Mr. Maxim's address contained not less than 20 absolute misstatements. This is the trouble with these kind of debates—the drys are restricted to facts, and the wets are not restricted to, or by anything.

Mr. Maxim's mis-statements were of no particular consequence, except in the case of one which constitutes a slander upon Abraham Lincoln. Mr. Maxim attributed to Lincoln the following statement:

"Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond the bounds of reason, in that it attempts to control a man's appetite by legislation and makes a crime out of things that are not crimes. A prohibition law strikes a blow at the very principles on which our government was founded."

We will give Mr. Maxim one hundred dollars to prove that Mr. Lincoln ever made this statement. The thing is an atrocious fabrication, first appearing in a local option election in Atlanta, Georgia, many years ago, at which time it was used to influence the negro vote. There are no words too strong to characterize this sort of fakery. For Mr. Maxim particularly there is no excuse whatever because the apocryphal character of the quotation was long ago established beyond controversy.

## PRAYER BY BISHOP BIRNEY

O Jesus, come forth each morning into our midst, out of the mysteries and the silences of our lives and stand here with us. Help us to see thy face; help us to feel the touch of thy love and spirit, and somehow by thy grace, lift up our minds and hearts and judgment in every act we do, that we may do it unto thee. In Jesus' Name Amen.



# EDITORIAL

## IN THE HEART OF METHODISM

### OUR EDITOR'S REPORT OF SPRINGFIELD

#### Over the Hills

Suffering from the reaction of the debate on the bishops and their short-comings, after dinner, a group of us fled to Northampton to see the former home of President Coolidge and Smith College.

If you go anywhere from here, it will be over the hills. And such hills, in the glory of spring, looking down on the Connecticut valley! Not so strange, either, thanks to the skunk's cabbage at the foot and dandelions along the trail. These two American floral friends follow the flag everywhere.

Northampton is a typical New England town, old homes, old trees, old settlers and old traditions. There, right in the heart of it, Smith College with its 2,000 bobbed-hair girls.

#### Saturday Morning, May 17

Bishop Locke of Manila guides our devotions. Four years ago he voluntarily chose a difficult foreign area. Such men speak with their lives as well as with their words. Then Bishop Cranston says goodbye; feeble in body, this old veteran bids us farewell and gives us a little curtain lecture.

#### Business

Bishop Mitchell is presiding. We send our love to Dr. William Fairfield Warren, the honored veteran teacher of Methodism.

We are reminded of the famines in Europe by a representative of the "Christian Way of Life." He might begin on our flood of banquets at Springfield; we could do very well without the most of them. We would be better off and money ahead, but everybody is having them.

#### Treating Them White

We provide for the temporary release of a bishop, keeping his place but not in charge of an area. This is to provide for Bishop Bickley, whose health has been broken at Singapore. He went to his post heroically, and we propose to give him a chance to regain his health.

#### Graduation With Cum Laude

We shower goodwill upon our bishops about to retire, Bishops Burt, Stuntz, Bristol and Quayle. Bishop Burt fairly radiates brotherly love as he replies. It does not sound much like yesterday's razzing of our bishops. Bishop Bristol declares his faith in the word, "at evening time it shall be light."

We feel it in our bones that our old men will still be worth their weight in gold to the church.

After all, we do love the bishops. Why didn't William Watson sing of bishops instead of poets?

"Captains and conquerors leave a little dust,  
And kings a dubious legend by their reign;  
The swords of Caesar, they are less than rust;  
The poet doth remain."

Some men are sorry for what they said yesterday, and a lot more of us are even more sorry that they said some things. But perhaps the bishops need to feel once in a life-time how a preacher feels when a quarterly conference jumps onto him for a public dissection. None of us like it over-much. We provide for our first ballot for bishops on Monday, and for the debate on "War" to follow the ballot.

We crawl down the long line of "Reports" to No. 58, which provides for the better support of the theological schools, placing them under the Board of Education, and letting them into the family circle.

We indorse the proposed amendment to control child labor. "We want a Constitution that pays as much attention to the rights of persons as to the rights of property."

#### Two Bits of Advice

In our review of our Sunday School work we suggest two vital things:

"We would voice the need of a closer co-operation of church and Sunday School in the matter of Christian worship. There is a feeling in many circles that there is a widening gulf between the Church School and the Worship service of the Church.

"Since the Board of Sunday Schools and the Board

of Epworth League are in many cases working with the same groups of our young people, we feel that while we have not the power to recommend the union of these two organizations, as they now exist a greater degree of co-operation than we now have should be effected."

#### Monday, May 19

Bishop Anderson speaks on "Thy Kingdom Come." The audience is a bit preoccupied, thinking, "What five men are we to vote for?" But it rouses at his plea for the outlawry of war and for aggressive action. Let Washington broadcast to the world: "This is the United States of America speaking for peace." He gets so eager that he runs over his time and is rapped down by the presiding bishop.

#### Business

Bishop Eben S. Johnson, of Africa, presides. We get ready to vote for bishops, when Ray Allen moves to reconsider our action calling for the new bishops. Dr. Downey moves to lay this on the table, but the conference votes to go ahead on Dr. Allen's new lead.

Dr. Downey reminds us that we once settled this in "calmness and with open minds."

Dr. Bartholemew wants to go back and vote possibly for three. "Previous question" cuts short the debate and the vote for reconsideration is 452 to 367.

Ray Allen moves an amendment for three bishops instead of five.

F. A. Arter thinks that bigger areas can be handled acceptably by the bishops.

Editor Hartman is sure now that we shall need the extra men before the quadrennium ends.

A substitute motion to have no more bishops is quickly tabled, but a motion to table Dr. Allen's amendment is not tabled.

Editor Larkin thinks we should elect three, as both sides would be happier with the compromise.

"Previous question" closes debates and Dr. Allen tries to prevent Dr. Downey from making a chairman's closing speech, but Bishop Johnson decides in favor of giving the chance to the chairman, Dr. Downey. We have a bad half hour over the rules. Some of us know too much and some, quite otherwise.

Dr. Downey finally gets his chance. He fears the foreign areas will be sacrificed, and it will mean a retreat to go below five, but vote is 436 to 376 for the amendment. Now the committee can go back and wipe out two areas and it is a fair guess that it will be a hard job all around. Will it be Bangalore or Boston, Singapore or Detroit?

Bishop Johnson says he is sorry he called "time" on Bishop Anderson, but the conference thinks that Bishop Anderson is to blame, too. Anyway, we love Bishop Johnson for his brotherly request for forgiveness, a rare virtue in bishops and in all of us.

#### War

The much talked of report on War is introduced by George Elliott with a strong address favoring the declaration by the church, not as individuals, that "We as an organization separate ourselves from war, and take no part in its promotion." The debate in the committee took five hours. "The church is more than a mere annex to the state."

A minority report adds nine words, "unless indisputably in self-defense or in defense of humanity."

E. L. Kidney states his conscientious objections to the absolute pacifism of the church in case of certain wars.

A. W. Harris moves to refer this whole matter to a special committee to report in on Friday.

W. W. King also wants to refer this "difficult and delicate matter" to a committee "lest the church be embarrassed by extreme pacifism."

Another thinks we might as well face the issue now and take the attitude of Jesus on peace.

President F. E. Mossman thinks the present report is "not very statesmanlike" and favors revamping it.

Attorney Collins of Montana pleads for immediate decision, not delay.

Another declares that non-resistance is often impracticable. "The Good Samaritan would have been a better Samaritan if he had knocked the stuffing out of the robbers."

W. H. Finch doubts the ability of any new committee to get across any more acceptable report.

"Previous question" closes debate and a big vote sends the report to this special committee, and the war is over—until Friday. Dr. M. S. Rice is saying, "I told you so." We should have followed his advice in the first place.

#### Tuesday Morning, May 20

Bishop Burt leads today. Michigan still loves this former chief pastor. If his birthday had only come a few days later, he could have had four years more as a bishop. Still, it is nice to retire, while you are still wanted, and not to wait too long. He stirs our hearts with his vision of "fields white unto the harvest."

#### Business

Bishop Fisher presides. The Committee on Episcopacy has had a bad night of it, but reports on the problem of areas, eliminating Paris and Helena from the list of areas. (Detroit has been spared.)

Brother Lewis of North Montana protests against the elimination of Helena, "the last great missionary area." It greatly cheers the bishops to find how necessary they are, after all. Episcopal stock is rising.

E. P. Dennett, of California, says that some place must give in, "Why not Helena?" He does not say, "Why not California?"

Another amendment aims to restore Paris. Why pick on the weak areas and let the big areas go? Why punish Europe?

Another says that none deserve to die, but we must shut our eyes and slaughter two lambs.

Editor Hartman pleads for Paris. "Why weaken our thin line of advance in North Africa as well as Europe?" "Are we to march down the hill of Monte Mario?"

J. C. Willits moves the previous question but the conference wants to debate awhile.

A motion is made to substitute Buffalo and Pittsburgh for Paris and Helena. This is an effort to make these two areas take the medicine that their leaders persuaded the Conference to prescribe.

J. C. Bartholomew wants to amend the substitute, putting in Manila and Indianapolis as the lambs to be sacrificed. It is always some other area but our own that we are willing to sacrifice!

M. S. Rice declares his heart is heavy over this situation and insists we shall do wrong to crucify any area. This is the biggest short speech of the conference session. A. W. Harris moves the previous question and debate closes, Dr. Spencer insisting that we "divide" the question and vote on one area at a time.

The vote on the Paris area restores it, 448 to 344. Helena is also restored, 536 to 228. Manila and Indianapolis are saved by being laid on the table.

#### Drifting Back to Five Bishops

Buffalo fights for its life in this mixup but the vote goes 403 to 353 to slaughter Buffalo.

To relieve our hearts, we sing, "Blest Be the Tie That Binds," so easy to sing, but so hard to live!

Dr. Conner reminds us that to wipe out Pittsburgh means a possible interpretation of sympathy with the Steel Trust's antipathy to Bishop McConnell. The Trust would be glad to see him banished from Pittsburgh. Pittsburgh is saved from the melee by the "table" house of refuge.

Dr. Downey, as chairman, gets the last word. Buffalo is also tabled and so rescued from oblivion.

Thus we decide on no less areas and are ready once more to vote for five bishops.

#### A Peaceful Speech

We pause to listen to Captain Frank Olmstead, an army chaplain, who wants us to love the soldiers now as we did during the war. "There is a way into a warless world without discounting the sacrifices already made." Chaplains are on thin ice in this assembly, but he gets safely across. Blessings on our chaplains!

#### The Ballot

We cast our votes for five bishops, after a moment of silent prayer. We are serious enough now. It will take the men all the afternoon to count the ballots.

Meanwhile we all reflect on the sheer humanity of man. It has taken us all day to undo the knot that Dr. Allen got us into yesterday. He has not peeped all day, while we were untying the knot with our teeth. It has taken us three days to go an inch, but we have arrived, and we sing the Doxology with unusual fervor, Dr. Downey and Bishop Fisher both singing from ultra-grateful hearts.

#### A Cheer for Us.

The announcement that the \$2 bill is to stay with us has caused no sensation at the Conference or on the front page of the newspapers, yet it means the salvation of the Advocate. \$2 bills keep the Advocate alive. The campaign to have the \$2 bill abolished, leaving only the \$1 and the \$5 bills this side of the \$10 bill, was based on the superstition of gamblers that it was unlucky.

While the editor is away, it would be polite to send the office the first \$2 bill you get for your renewal, or have the Advocate sent to two friends on the "Dollar Offer."

#### An Easy Task?

Our Committee on War is now at work on a report that will satisfy everybody. The report must not have any loopholes and no comebacks. The special committee of 13 is composed of: Bishops Thomas Nicholson, Ernest G. Richardson and Luther B. Wilson, as episcopal members. The ministerial members of that committee are Revs. Samuel Plantz of Wisconsin; Ralph W. Sockman of New York; J. W. Abel of Oklahoma; F. R. Bailey of Baltimore and E. Stanley Jones of North India. The lay members of the committee are R. B. Von Kleinsmid, president of the University of Southern California; Attorney W. H. G. Gould of Philadelphia, Pa.; Attorney Dix H. Rowland of Puget Sound; and Ernest H. Cherrington, Anti-Saloon editor of Westerville, O.

#### Our Vesper Ballot

Bishop Waldorf presides. First ballot shows no election. Total of 823, needing 549 to elect: Ralph A. Ward, 310; M. S. Rice, 288; Merle N. Smith, 267; E. Stanley Jones, 213; D. D. Forsyth, 204; Titus Lowe, 161; R. J. Wade, 153; G. A. Miller, 135; J. M. M. Gray, 134; John Thompson, 132; G. R. Grose, 106; D. L. Marsh, 97, etc.

Merle Smith withdraws, believing that the pastorate is his calling, and he does not feel called to the bishopric.

M. S. Rice also "counts the pastorate the highest office in the church," and does not feel that he can leave a great city pulpit for any other task.

D. D. Forsyth is "clear in his own judgment" that he ought not to seek this office, and withdraws.

J. M. Melear also asks for the privilege of withdrawing.

E. Stanley Jones modestly protests that he is unworthy the office. The crowd shouts, "no, no."

We vote again, as soon as we catch our breath, for four of these men would undoubtedly have been elected. It is serious enough nowadays to be anything, and this conference has impressed the world with the heavy responsibilities of the bishopric.

We hear that the "scatteration is something fierce," and so the second ballot, read at 5:30, shows. Total 815; necessary for election, 544; R. A. Ward, 461; E. Stanley Jones, 453; Titus Lowe, 363; R. J. Wade, 331; G. A. Miller, 302; G. R. Grose, 218; J. M. M. Gray, 201; John Thompson, 168, etc.

Dr. M. S. Rice's withdrawal did not prevent his getting 48 votes on the second ballot.

E. Stanley Jones declares that "if this will cut down his evangelistic opportunity" he must decline.

J. M. M. Gray also withdraws his name. This is something new in Methodism. Brother Crossland whispers: "No wonder, when everybody is making footballs or pin cushions out of the bishops." The only men now who seem to be willing to take the office are the men who are keen for service in the foreign fields. If this goes on, we shall have to cast lots for the victims.

#### Wednesday Morning, May 21

Bishop Shepard speaks. He tells of a man who never believed that a man could really be like Christ until he met Bishop W. X. Ninde. "Christ's most remarkable words were spoken to the least remarkable persons." Jesus would make forever untrue the words of the lonely girl, "Everybody is kind, but nobody really cares."

#### Business Reports

We settle to business on report No. 66, referring to the orthodoxy of our Sunday School publications. L. H. Bugbee presents the report as "a compromise." An amendment, calculated to stiffen the report, starts the music. C. M. Boswell attacks our S. S. publications for their modern ideas. C. H. Taylor shows how Methodism "allows freedom from an iron-clad system of doctrine," and our literature should not be discounted. The report is however, amended and adopted, with its counsel to the S. S. editors to be more guarded.

Our sympathy is with our S. S. editors who are trying to do the right thing and are always between the fire of the

(Continued on Page 12.)

## TOPICS OF THE TIMES

Elmer Houser

**Bonus Bill Has Become a Law.** As anticipated when comment was made in these columns last week on President Coolidge's veto of the soldier bonus bill, that measure was promptly passed over the president's opposition. In the house the vote was 313 to 78, or 53 more than two-thirds. In the senate the vote was much closer, 59 to 26, only three more than required. Had there been a change of three votes, the veto would have been sustained and the measure defeated.

The Washington correspondence of the Detroit Free Press tells us that in the final senate action, "the president was virtually without a champion." Lodge and Curtis, floor leaders, turned their followers against the president. The handful who stood by him complained that three of their number deserted at the last moment. Had there been any strong man to rally the president's party friends, we are told, the three might have been held and as many more secured. "The Democrats, having no obligation to stand by the president, rejoiced in the Republican disorganization." We are also told that "not a senator could be found who did not admit that the bonus was a gold brick and a counterfeit as a bonus." "Dozens of senators unhesitatingly admitted that they had capitulated to political expediency and surrendered to the watchful, hawklike lobbyists representing the 'organized minority' of the American Legion." In other words, congressmen and senators, in both houses, voted for the bonus bill because they were afraid of the soldier vote when they come up for re-election.

If the bonus would afford any substantial benefit, in the long run, at all adequate to the added burden placed upon the public treasury, no good American would begrudge it to the former service men. But an analysis of its provisions shows so little benefit to them, compared with the extra load it involves (and which they must help bear), it does seem that "gold brick" is not an inappropriate name for it.

**The Provisions of the Bonus Bill.** In a general way the provisions of the bonus bill are familiar. But it will not be without interest to restate them, now that it has become a law.

The beneficiaries of the federal bonus include all veterans of the world war in all branches of the service, up to and including the rank of captain in the army and marine corps, and lieutenant in the navy. It also includes women who served as yeomen in the navy and marine corps. Dependents of deceased veterans are also included.

Of the estimated total of 3,038,283 veterans, 389,000 are entitled to \$50 or less and will be paid in cash. All others will receive 20-year paid up insurance policies, based on time of service and whether overseas or at home, the "adjusted compensation" being figured at \$1 per day at home and \$1.25 abroad. The average insurance is estimated at \$962, the maximum being \$1,900 for overseas and \$1,600 for home service. On these policies loans may be made (by national or state banks) up to 90 per cent of their current face value, at any time after two years from the date of the policy, March 1 next. This means that on a \$1,000 policy, at the end of two years a loan of \$87.93 could be secured. The amount that can be thus borrowed increases each year, until at the end of nineteen years a loan of \$831.21 would be possible.

Each beneficiary must make application for his bonus any time before January 1, 1928. The cash payments will not be made before March 1st, next. It will require 3,000 additional clerks to handle the applications.

Thus the veterans who have reckoned on aid from the bonus will find that, two years from March 1st, next, they can borrow on an average \$87.93. This small amount will be disappointing to the veterans, especially with the prospect that, directly and indirectly, the added taxation the average man will pay will be very considerable.

The effect the bonus will have on tax reduction is what the experts in congress are trying to figure out now. Mr. Smoot, chairman of the senate finance committee, figures that the bonus will cost \$150,000,000 the first year, increasing annually until it runs into the billions. Hope is still felt that the tax reduction measure, at this writing in conference committee, can be so readjusted that with the treasury surplus now on

hand there will be sufficient to meet the bonus the first year without any serious effect on the nation's finances.

**Seeking to Suppress Peace Propaganda.** A curious episode of the current multifarious movements for world peace, already referred to in these columns, has occurred here in Detroit during the last few days. It is interesting not only as showing that the women as well as the men are interested in this matter, but as proving that folks (even the women) can fight as vigorously about peace as they do about war, and that to get peace one has to fight for it.

The case is this: "The Women's International League for Peace and Freedom" (of which Miss Jane Addams of Chicago Hull House fame is the president) has a "Pax Special" train (also called "Jane Addams Peace Special") touring the country, manned (there's no such word in the dictionary yet as "womanned") by 25 women peace propagandists from as many European countries. The "Pax Special" had Cincinnati on its schedule, but was given such a cold shoulder it never stopped there. There is a local branch of the W. I. L. P. F. (for short) in Detroit. Arrangements were made for the "Pax Special" to stop here, with a Sunday afternoon mass meeting on June 1, and meetings in some churches in the evening. (What churches is uncertain, as pastors interviewed, and Dr. Pearson of the Council of Churches knew nothing about it.)

Announcement of the foregoing greatly stirred the local chapter of the Daughters of the American Revolution. They insisted that the "Pax Special" shouldn't be allowed to stop here. Then, as if the women were not capable of fighting their own fight, Dr. Bert B. Shurley, commander of the Detroit chapter of "The Military Order of the World War," took up the cudgels valiantly for the D. A. R. He made a lunge a column long in the papers at the W. I. L. P. F., denouncing the "hysterical antics" of "a collection of women whose evident nervous and mental commotion would classify them scientifically among the border-line insane members of our so-called human family and who have not succeeded yet in entering an asylum." And lots more like it. Dr. Shurley demanded that these awful women should not be permitted to set foot in Detroit.

Curious to know just what these women, who have stirred up such a hornet's nest, really teach and preach, one turns to their own statement of creed, and finds that the gist of it is, complete and universal disarmament as soon as concerted agreement by all nations to do it is secured. They also urge world organization for social, political and economic co-operation, "moral disarmament through education in the spirit of human unity and through the establishment of social justice." Terrible, isn't it? Or is the effort to squelch these women a denial of the right of free speech? At all events, the dove of peace is having a hard time to alight.

**University Presidents Disagree with Butler.** As was surmised, President Butler of Columbia University finds no support among other leading educators for his attitude toward the prohibition amendment and law. Thus far, not one of them has placed himself alongside of Dr. Butler, while a good many have emphatically differed from him.

First comes Dr. Charles W. Eliot, president emeritus of Harvard University, who publicity takes issue with President Butler in a letter to Fred B. Smith, of New York, chairman of the Committee of One Thousand for Law Enforcement. His was the first response to an inquiry the committee sent to 150 college presidents, asking their views.

Dr. Eliot says President Butler's statements "will neither dishearten the dries nor bring reinforcement to the wets," and that "neither the Republican nor Democratic party would dare, much less be compelled to, spike a wet plank into its presidential platform." Again: "An overwhelming majority of the teachers and educators of our country believe in bringing up all children not to use liquor in any form." Dr. Eliot further says that "the testimony of manufacturers, physicians, social workers and others will soon convince the great majority of the American population, both native and foreign, that the complete disuse of alcoholic drinks will result in enormous benefits to any people that accomplishes it."

As to enforcement Dr. Eliot says: "The prohibitory legislation is being better and better enforced; and its complete enforcement will follow after a time, on the appointment of enforcing officers on the merit system instead of the spoils system."

Other prominent university presidents who agree with Dr. Eliot and not with Dr. Butler are: Ernest DeWitt Burton, head of the University of Chicago; and Walter Dill Scott, of Northwestern University. With 26 replies to Fred B. Smith's committee's inquiry, already in, every one is "absolutely, unqualifiedly, unconditionally opposed to President Butler's position."

## OUR WASHINGTON EDITOR

H. E. WOOLEVER

### Statistics as Arguments

THERE is evident the gradual passing away of the old type of spell-binding politician in the halls of Congress. Those who make long speeches today usually do so to many empty seats and largely for the purpose of having them published in the Congressional Record for home consumption. "What are the facts?" is the question which promises to be put more and more in the legislative halls.

Charts and tables of figures have decorated the walls of the house and senate frequently this year. Members of congress who lack the power of oratory have the satisfaction of citing figures. Some of those which have been used recently are as follows:

In formulating the tax bill it was pointed out that while the per capita internal tax in the United States is \$20, in Great Britain it is \$95, in France \$130, in Italy \$60, in Canada \$55. It is stated that New Jersey pays more income tax than twenty other states combined, and that New York, New Jersey, Pennsylvania and Ohio pay over 50% of the total income tax of the nation.

### A NEW MAYFLOWER VOYAGE

Dr. R. R. Reeder

ON our boat from Piraeus to Alexandria was an interesting group of 50 Armenian refugee girls from fourteen to eighteen years of age. They were pioneers, these orphaned heroines, and this was their Mayflower voyage to a strange country a thousand miles from their native land. The girls, if they make good, are the advance scouts of hundreds, perhaps thousands, to follow, of their exiled comrades stranded now and scattered through Greece, Syria, and the islands of the Aegean.

This great host of orphaned refugees is under the care of Near East Relief in schools, hospitals and orphanages, where they are being restored to sound physical condition, taught in the schools, and trained in various industries for self-support.

Egypt, which contains an Armenian population of some 20,000, has opened her doors to admit these orphans to be placed in family homes of their own race. Homes for these girls had been selected by an agent of the Near East Relief, who was waiting to receive them when we landed at Alexandria.

Experiences and responsibility, beyond their years, were written on their faces. The sudden uprooting of their homes, the severing of kinship ties by disease, massacre, deportation and exile, had left their trace of premature hardships, suffering and bitter memories on mind and body. But their spirits were not daunted—youth is exuberant and rebounds quickly to the touch of kind treatment to restored vigor and opportunity. These girls were not downcast; they looked out over the blue Mediterranean toward Egypt as the land of promise. Those of us who knew the tragedy of their past lives and contemplated the significance of their pres-

ent venture had greater difficulty to restrain our emotions than had these brave young girls.

Each girl had a complete outfit of clothing, necessary toilet articles, food for two days' voyage, and a blanket. All slept on the floor in one of the big rooms of the steerage quarters of the boat. Other steerage passengers included Moslems, Arabs, and Greeks. When toward evening with one of the Near East Relief staff I visited the room to see if the girls were safe for the night, we were surprised to find that they had already organized a relay of night-watches, with two girls as sentinels for each period of the night. Past experience and danger and a sense of group responsibility had made these young girls prudent and vigilant. Among them were three little girls who were going to Egypt for legal adoption in family homes of their own race; special responsibility for these was felt by the older girls.

On Sunday afternoon we all gathered on the open after-deck of the little steamer. The Associate General Secretary of the Near East Relief gave the girls a talk on the significance of this Mayflower voyage of the first group of the 500 girls already registered for homes in Egypt. At the close of his talk and after a little hurried whispering among the older girls, one of them stepped forward from the group and expressed their appreciation and thanks for all that America through the Near East Relief had done for them and their full realization of how much the record they were to make in Egypt would mean to those who might follow them.

When, through an interpreter, I spoke of Egypt as the land of opportunity for Joseph who, whether as a slave in Potiphar's house, a prisoner behind the bars, or as prime minister in Pharaoh's court,

The nation's present indebtedness is 22 billion and it owns at home and abroad securities of about 11 billion. How much may be collected on some of these securities received from European nations for war loans, is a question.

During the bonus discussion it was pointed out that the United States forces suffered 8% casualties of her total mobilized strength; the British Empire 25.8%; Russia 76.3%; Austria-Hungary 90%; France 73.3% and Italy 69.7% and the Central Powers 30.3%. The three countries paying the highest amounts in money are, in order, Great Britain, Germany, and the United States.

The advocates of farm legislation in congress have pointed out that farm products show a gross return of only 19% on 77 billions of invested capital, whereas manufacturers receive 62 billions in return on 44 billions of invested capital or a return of 150 per cent. In view of these facts legislation in behalf of the farmers is a necessity before the nation comes to its fullest prosperity.

### Congress Should Not Adjourn June First

There has been a marked desire on the part of certain members of congress to adjourn before the national party conventions. There are many reasons why political expediency should not control legislative action at this time. To close June 1st will mean that congress must neglect great issues, which should be settled and will permit the death of major bills which have been brought to the point of action at a large expenditure of money and the time of congress in their perfection. Such adjournment would doubtless leave unaccomplished legislation for farm relief; the determination of the great Muscle Shoals project, which offers such large benefits to the nation; the federal educational bill, the bill for the reorganization of the Government departments and other measures of almost equal importance. Congress should stay in session until it completes the task for which it is responsible.

always kept his courage and pushed upward, I found them quite familiar with this old story.

The girls then sang some of their national airs, a verse of our American national hymn whose "sweet land of liberty" they could enjoy in imagination only, camera shots of the group were taken, we played "Ring-around-Rosy" with the smaller ones, and then said "good-bye" to these double orphans of both family and country.

In every way these girls seemed to realize that they were the pioneers going on before of a new emigration, a sample lot of the thousands of their comrades still under the care of the Near East Relief, and that it was up to them to make good in this new and strange land.

The purpose expressed in their serious faces made it easy for the imagination to spell out the words of that veteran Christian pioneer and victim of many persecutions shipwrecked on this same sea 2,000 years ago: "This one thing I do, forgetting those things which are behind and reaching forth to those things which are before; I press toward the mark for the prize of the high calling of God in Christ Jesus."

### THE LAKE ORION BIBLE CONFERENCE

The Lake Orion Bible Conference for 1924, July 27-August 3, is being planned for strongly. Rev. Cassius E. Wakefield is chairman of committee on arrangements, and Dr. James B. Ely will direct the program. Homer Rodeheaver will lead the singing and have charge of the Christian Workers' Conference. Rev. W. E. Biederwolf is expected during part of the Conference. Prof. John Finley Williamson and four other qualified instructors will be on the faculty.

# Formerly From Michigan

ON THE TRAIL OF FORMER MICHIGAN PASTORS

THE EDITOR

Owen R. Lovejoy

The churches at Byron Center and Dorr gave us four men—J. H. Emmons, Hugh Kennedy and the two Lovejoys. Owen R. Lovejoy was one of our most successful and popular pastors of Michigan Conference. His last full pastorate was at Big Rapids, and he had begun his work at St. Johns when he moved East.

He left Michigan Methodism in January, 1899. He went to the First Congregational Church, Mt. Vernon, N. Y. His present church membership is with the First Congregational Church in Mt. Vernon, but since October, 1904, he has been connected with the National Child Labor Committee and since October, 1907, has been general secretary of the committee.

The name of Lovejoy is known wherever the subject of child labor is known. For twenty years he has been a prophet of the new social order, and we love to recall his Michigan beginnings. His brother, Luther E. Lovejoy, is still a member of Detroit Conference.

Bishop Thomas Nicholson

One of the best men that Michigan exported was Bishop Nicholson.

After one year as supply and four years in regular standing as probationer or member in full connection of the Michigan Conference, Thomas Nicholson was ordained an elder, and was assistant secretary of the Conference, with James W. Reid as secretary. Feeling the need of more education he went to Northwestern and to Garrett. He accomplished eleven curriculum years in four and led in the building of the Fowler Methodist Episcopal Church, which stands and operates at Millard Avenue and 23rd Street, a fine stone building in a needy part of the city, which for more than a quarter of a century has had a fine record and is still doing a splendid work in what is now a foreign-speaking community.

When he had completed his work at Evanston, he was given a unanimous invitation by the district superintendent of Chicago to transfer to the Rock River Conference and to take an important charge. At the same time, two district superintendents in the Michigan Conference urged him to return, suggesting two of the most important charges in the Michigan Conference, one of them a charge of the first rank. Brother Nicholson thought he should stand by Michigan and the Conference which had received him and where he had, in his last pastorate at Union City, conducted one of the greatest revivals in the history of the Conference. He returned to the Michigan Conference.

Later in the week he was sent for by Bishop Bowman, who told him he was down for one of the conspicuous charges which had been mentioned to him. But the Bishop had other plans for him. He wanted him to take charge of the Big Rapids church, which at that time was divided, depleted, and in very bad condition. The previous year they had paid the pastor only about \$800, but they were very eager to have Thomas Nichol-

son as their pastor. Bishop Bowman said: "I will not appoint you against your will, but if you have sufficient consecration to consent I think the Lord needs you for that piece of work, and I believe you can save that church." Brother Nicholson replied that he did not propose then or at any future time to have anything to do with the making of his own appointments—a resolve which he has consistently kept.

He went to Big Rapids. Under the providence of God two things occurred of outstanding importance. The first was one of the greatest revivals in the history of the Church, one which took prominent officials of the city and men of large business standing into the Church. It marked a new day in the history of Methodism in that city. The other was that he became one of the leading parties in founding the Ludington Assembly and was the superintendent and manager of the initial program in its first year.

Before he left Chicago, Thomas Nicholson had not only been offered a professorship in Northwestern University, but on three different occasions he had been urged by the committee on faculty after he had declined to accept, and finally had been given his choice of the work either in Greek or in Latin. Under the custom then he should have had the work in the Academy, the Freshman work in the college, and should in due time have been eligible for the head professorship. The University never could understand why he declined such an urgent call, but he was thoroughly wedded to the pastorate and determined not to leave it. He believed profoundly in his call to the ministry. So he came back to Michigan.

Within two years eleven times he had calls to educational work. The frequency of these appeals, after his repeated declining, gave him serious questionings, and one night in the climax of that revival meeting in Big Rapids, while kneeling at the altar in the closing consecration service of that revival meeting, he had as clear a call back into educational work as he ever had in the ministry. There was no question in his mind about it. At that time Mrs. Nicholson was in Grand Rapids attending the annual meeting of the Woman's Foreign Missionary Society. Some months after he learned that in a similar consecration meeting at Grand Rapids on the same day and almost at the same hour, there had come to her a similar conviction, though they had been in entire agreement previously that he should remain in the pastorate. She did not tell him of her experience until some weeks afterward when he was debating the call to Cornell College.

About thirty days after this experience, Dr. W. F. King came to see Mr. Nicholson. He asked him to move six hundred miles, pay his own moving expenses, move out of a good parsonage such as they had at Big Rapids, pay his own house rent, and accept just about one-half the salary he was to receive at

Big Rapids if he stayed the next year. It was a test of consecration. But under the call of God he went to Cornell College. For nine years he made a very large measure of sacrifice. Four times at least while there he had opportunities to double and treble and once to quadruple the salary he was receiving, to return to the pastorate or to some other position in the Church, but he stood by Cornell College for nine years. Year after year during every one of those years they had a great revival in the college and Dr. Nicholson was, without exception, the leader of the meetings every year. They were in his charge.

Then came the call in a similar way to go to the frontier. Dakota wanted him, and they asked him to be president over one building standing in the center of twenty acres of raw prairie, without a sidewalk even on the proposed campus. The salary of the president at that time was \$1,200 and he was to furnish his own house. His friends thought he was clear crazy when he talked about going, but again it was the call of God. It came with unmistakable clearness and he went to Dakota with the result which the Church knows. If any man anywhere in the Church had predicted that acceptance of the presidency of that Dakota prairie college would in five years be the gateway to the secretaryship of the Board of Education, that man would have been considered stark crazy. But the Church knows the history and that is exactly what occurred.

It is needless to say any word about the eight years of administration at the Board of Education in New York, the planning of the Jubilee Education Movement which in his own day brought thirteen million dollars to the colleges, which brought them thirty-five millions before it finally closed up, and which single movement has in the sum total resulted to date in the raising of over sixty-five millions for our colleges.

Bishop Nicholson has made a great record as Bishop of the Chicago Area, and is one of the acknowledged leaders of Methodism. Thus we remind ourselves of one more of our sons who has gone out to honor us.

## ONE CHEERFUL D. S.

Methodism is marching steadily forward toward the goal of \$18,500,000 for World Service for 1924-25. From all over the United States encouraging reports are being received by the Committee on Conservation and Advance as to the subscription and over-subscription of apportionments. Hardships and financial reverses, instead of defeating the enlistment of the church, are proving a spur. How enthusiastic and encouraging is this letter which Dr. Marvin E. Gilbert, superintendent of the Hastings District, Nebraska Conference, recently sent to his pastors:

"I now have vouchers for \$7,417 that has been sent in on World Service since Conference. Eleven churches on this District have already sent in more money on World Service than they gave the entire last Conference year on Centenary. From reports already at hand I am led to believe that 80% of the charges on the Hastings District will give more to Benevolences this year than they did last year to the Centenary."

## HOW PROHIBITION LOOKS TO A LABOR LEADER

Warren S. Stone

Grand Chief of the Brotherhood of  
Locomotive Engineers

Every time you take a railroad journey you ride behind one of the 90,000 men I represent. You want them to be skilled men; keen, cool bright, wide-awake men of the very highest type, men who can think and act quickly, men with nerves of steel. You are vitally interested in all of this because into their keeping you trust all that you hold dear on this earth, the lives of your loved ones, and they bring them back safe to you again or die at their posts of duty, as many of them do each year. Railroad men must be absolutely reliable.

When you realize that on limited trains the engineer must pick up and correctly interpret on an average three signals per minute, each of which spells the difference between safety and disaster, you can understand why every sense must be alert. We who have spent most of our lives in the cab of a locomotive know the infinitesimal fraction of a second that oftentimes means safety. That alcohol slows down the brain action is conceded by all.

So ten years before the Churches began preaching prohibition, years before even the railroad officials began issuing orders about drinking, the Brotherhood of Locomotive Engineers was fighting the drink evil. A law of the organization that has been in effect during the twenty years I have been the executive reads as follows:

"The use of intoxicating liquors either on or off duty is prohibited. It shall be the duty of his division (lodge) to investigate any violation of this rule and if the member is found guilty he shall be expelled. Any division (lodge) failing to enforce this law shall have its charter suspended by the Grand Chief Engineer."

You could not put it much stronger than that, and I can say to you without fear of contradiction that that law is rigidly enforced. Again, the Brotherhood of Locomotive Engineers at their International Convention in 1918, with 902 voters present, by a unanimous vote of all delegates declared in favor of nation-wide prohibition. I know of no other international organization that has gone on record on this all-important question.

We hear much at the present time about the personal liberty of the individual and the infringement upon his personal rights by the enactment of the prohibition law. All law is the will of the majority and is enacted for the benefit of the majority, and the minority obeys—a technical violation of the personal liberty of the individual perhaps, but all civilization rests upon the principle of laws enacted for the repression of the interests of the few for the benefit of the great majority.

I am sure the wildest exponents of the theory of personal liberty would not agree that one of the engineers I represent should have the right to exercise his personal liberty and take two or three drinks before starting from the terminal with the limited.

Every law-abiding citizen who loves his country and is interested in its future welfare is vitally interested in the enforcement of the Eighteenth Amendment. In my opinion the future of our country de-

pends entirely on the enactment of fair laws and the enforcement of the same. As a matter of fact, all laws should be rigidly enforced, and should we by chance happen to have a bad law or laws, the thing for everyone to do is to obey such laws or law and work with all our might along legal channels to have such laws abolished.

There are some people laboring under the delusion that they are going to have the prohibition law modified or abolished. Someone should wake them from their Rip Van Winkle sleep. They might just as well talk about stopping the waves from beating on the shore or the sunlight descending from heaven, as about stopping the onward march of the prohibition movement. We are not going back to the old condition of things with their misery, want and poverty. Never again! Prohibition has come to stay.

## W. H. M. S. CONVENTION, ALBION DISTRICT

The annual meeting of the W. H. M. S. of Albion District was held at Concord, May 6-7. While the attendance was not large, those who were present received an inspiration. Mrs. Cora Downs Stevens, national field secretary, and Mrs. Maude Hildreth, conference corresponding secretary, were with us throughout the convention.

Mrs. Stevens gave the evening address, "Glimpses of Our Work." She is so thoroughly consecrated to this work, her audience was made to feel the responsibility resting on them as Christian women.

The convention voted to send the children's secretary and the young people's secretary of the district to the national meeting at Chicago next October.

The second evening was given over to the young people, Mrs. E. E. Marsh presiding. At 5:30 o'clock a fine banquet was served to 125 guests. This proved to be a joyous, peppy affair, followed by a program of music and pageants.

The reports from the various departments were encouraging and all present felt that the two days spent were surely worth while.—Mrs. M. B. Hawes, District President.

## STONE MOUNTAIN MEMORIAL COINS

Congress has authorized the issuance of five million half-dollar pieces to have on one side the profiles of Jefferson Davis, Robert E. Lee, and Stonewall Jackson as they are being carved on Stone Mountain in Georgia and on the other side the face of President Warren Harding. This is the largest number of special coins of any one denomination ever authorized by Congress. The coins are to be handled through the Federal Reserve Bank of Atlanta and the Stone Mountain Memorial Association. They will be sold at one dollar each, making a profit of two and one-half million dollars if they are all sold. This will be used in paying for the work of chiseling upon the face of Stone Mountain the images of many of the noble Confederate soldiers who fought in what has so far been termed a rebellion against the very nation that has authorized the issuance of the coins. The Nashville Tennessean pronounces this "a gesture of amnesty and reunion almost without precedent. . . . A gesture like this comes

from the depths of an understanding by which people on each side of the once bitter contest now see not only the deep loyalty by which their opponents were animated, but that in each case there were sincere and incontrovertible reasons for such faith."

According to Prof. Carl Murchison, of Clark College, who has just completed a three-year comprehensive survey of college men in American prisons, education does not decrease the tendency toward crime. The college-educated men turn criminal in the same proportion as do their less learned brothers. More lawyers are in American prisons than college men of other professions. Dr. Murchison found that the college-educated criminal is generally middle-aged and serving his first term. He does not often repeat his error.

While holiness is a Bible doctrine, a holy life is more convincing than the most elaborate argument of the reality of such a life. A man once said that he could defeat his mother in argument but that she vanquished him by her holy living. Verily what God puts on exhibition for us to see demolishes all human reasoning against its existence. Of course a holy life can only be lived by the help of God, but he has freely promised to give it.

International commercial statistics published at Berlin show that Germany, as compared with prewar prices, is the fourth most expensive country in the world to live in. In the leading commodities Swiss prices are 64 per cent above 1914, English and Polish 55 and 54 per cent, Germany 48 per cent, and America 43 per cent.

One of the professors at Johns Hopkins Medical School, distinguished for his work with the X-ray, has just submitted to his fiftieth operation to remove infections caused by burns from the powerful rays.

The divorce rate in Michigan in 1923 was one to every 5.7 marriages, according to W. J. V. Deacon, head of the Vital Statistics division of the State Board of Health.

Following the passage of the Alien Exclusion Bill by Congress, Prince Naruhiko, third son of the Emperor of Japan, has canceled his trip to the United States, which had been planned for this summer.

The new chauffeur was extremely reticent. In fact, his mistress thought him bashful.

"Won't you tell me your last name, John?"

"No'm; just call me John."

"Well, may I know what your last name is?"

"No'm; you'd better not."

"I insist upon calling you by your last name!"

"All right, then. Call me Darling."—Columns.

A visitor said to a little girl, "And what will you do, my dear, when you are as big as your mother?" "Diet," said the modern child.—Tit-Bits.

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**AMERICAN BEAUTIES**

(Not common June Roses)

**Claimants' Birthdays in June**

- 7—Rev. D. B. Miller, Mansfield, Ohio.
- 7—Rev. W. J. Balmer, 905 Lincoln Ave., Port Huron, Mich.
- 10—Rev. F. O. Jones, Chelsea, Mich.
- 11—Rev. L. N. Moon, 2721 East 2nd St., Long Beach, California.
- 21—Rev. G. E. Sloan, Owosso, Mich.
- 29—Mrs. W. W. Will, 520 Hayden St., Saginaw, Mich.
- 30—Rev. O. W. Willits, 406 S. Wilson Ave., Alhambra, California.

Brother Millar is the "Nestor" of this group, while Brother Balmer is the "Kid" and Sister Will is the only "clinging vine."

The average age of the seven is 75 4-7 years.—John E. Mealley, 1218 Bancroft St., Port Huron, Mich.

**REV. WILLIAM H. CARPENTER**

Rev. William Henry Carpenter, an honored supply in the Michigan Conference, who came to us from the Methodist Protestant church, which he joined in 1882, occupying responsible positions, and one of the best preachers in that church, was born in Delta, Mich., and died at the home of his daughter, Mrs. Cora Deller, Nashville, May 18th.

He was converted at Delta, at the age of 26 and served the Methodist church there as Sunday School superintendent and chorister for a number of years. After serving acceptably many country charges in Michigan, he retired in 1910.

He is survived by a widow, daughter and grandson. Funeral services were held at Delta Center M. E. church, May 21st, conducted by Rev. J. W. Vickers, assisted by Rev. H. V. Wade of Grand Ledge, Rev. J. G. Biery of Lansing, Rev. Geo. Osborne of Nashville, Rev. W. Willett of the Methodist Protestant church, and Revs. Putnam and Ostroch of the Evangelical church. Interment in Delta Center cemetery.

**MRS. MELINDA S. JORDAN**

ON May 16, 1924, at the Jordan home on Fitch street occurred the funeral services of another of Albion's venerable residents, Mrs. Melinda Smith Jordan, who reached her 90th mile-stone on December 27 last. Since April 4 Mrs. Jordan has been confined to her bed, the infirmities of age taking their inevitable toll, but her passing at the last was peaceful, undisturbed by any disease and with a mind which had been unclouded almost to the very last.

Since her coming to this city with her husband, Rev. H. D. Jordan, 35 years ago, the deceased has been a



notable figure in the life of Albion, especially in its religious life, for, always taking a great interest in young people and with their advancement ever at heart, her home has afforded shelter to many a student at the college who was gaining his education under financial difficulties. During her early years and while her strength permitted, Mrs. Jordan took an active interest in the affairs of the Methodist church, and did with a will what her hands found to do.

Some 30 years ago Rev. and Mrs. Jordan built the little chapel on Fitch street near their home, and the chapel has always borne their name and has ministered to the religious needs of a considerable group of people living in that section of the city. It is carried on now by a live organization and its growing influence is felt in the lives of many. At Bay View, also, is a home built by the Jordans for the purpose of making a resting place not only for their friends, but others who needed a respite. Many who have passed within its doors hold the builders in loving memory for the comfort given them.

The birthplace of Mrs. Jordan was Mt. Morris, N. Y., and the date of her birth Dec. 27, 1833. In 1836 she came with her parents, Edward and Eliza Day



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Smith to Jackson county where she spent her childhood and in 1852 became the bride of James W. Toogood, who passed away after a few weeks. In 1869 she was married to Rev. H. D. Jordan, who died 10 years ago.

Of her immediate family there remain a brother, A. H. Smith, who resides with his daughter, Mrs. Ralph McGormley on Bidwell street, and three half-brothers: Elmer L. Smith, of Detroit; Morris R. Smith, of Sterling, Ill.; Clarence O. Smith, of Hillsdale, one half-sister, Mrs. Cornelia Smith, of North Adams, and several nephews and nieces.—Albion Recorder.

**W. H. M. S.**

Niles District Woman's Home Missionary Society held its annual meeting at Decatur May 13-14.

From the unique devotional service conducted by Mrs. Walton at the opening to the closing prayer there was a spirit of intense interest.

At the banquet we listened to the work of the society broadcasted from the various stations under our own flag.

The pageant presented by the Decatur Queen Esthers under the leadership of Mrs. R. W. Harper was a beautiful sight; it showed careful training, and a presentation of what the work of the young people may accomplish.

The evening address of Mrs. Cora Downs Stevens was full of information presented in a very fascinating way.

Mrs. Hildreth, Conference Corresponding secretary, presented "Methods and Means," and our Conference president, Mrs. J. C. Willits, explained very fully "The Budget System." In conducting the evening devotions the pastor, Rev. W. Y. Pohly, struck the keynote of Home Missionary work.

Two local Misses, Beatrice Kidman and Beverly Newell, favored us with music from the piano and violin.

Officers were elected as follows: President, Mrs. S. A. Walton, Three Rivers; First Vice-President, Miss Clara Griffin, Niles; Second Vice-President, Mrs. W. L. Sarber, Benton Harbor; Third Vice-President, Mrs. Wm. Brown, St. Joseph; Recording Secretary, Mrs. S. C. Burrell, Benton Harbor; Corresponding Secretary, Miss Ella Murphy, Coldwater; Treasurer, Mrs. W. H. Shumaker, Three Rivers; Department Secretaries, Missionary Education, Mrs. F. N. Drake, Edwardsburg; Young People, Mrs. J. C. DuBois, Decatur; Children's Work, Mrs. H. P. Johnson, Coldwater; Mite Boxes, Mrs. Mary VanDyke, Niles; Christian Stewardship, Mrs. Mary Gifford, Dowagiac; Evangelism, Mrs. J. S. Hieber, Sturgis; Field Secretary, Mrs. J. C. Willits, St. Joseph.—Ella E. Murphy,

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## IN THE HEART OF METHODISM

(Continued from Page 6.)

two extreme wings. Such men are bound to be under fire during a transition time such as Methodism is passing through. We have laid the foundations of the best S. S. literature on earth, and must not kick over our beginnings.

We move to adjourn on May 29. No more fooling from now on! Dr. E. J. Warren returns home today with the feeling that the conference is made up of very human folks, no angels having crossed his trail.

### Debate on the Boards of Benevolence

A lot of fine work has been done to make over the whole line-up of our Boards. The proposed plan puts the Board of Education for Negroes under the wing of the Board of Education, and puts the Deaconess work under the Board of Hospitals and Homes. It puts the area secretaryship up to those areas that want a secretary and will support him. This latter point seems a mistake to your scribe. What great business would think of calling in all its traveling men, its business getters, in time of stress? We can not see the wisdom.

We read over carefully the minority report, known as the "Straight Commission Plan," advocated by George M. Fowles.

Dr. Hingeley pleads for the admission of the Board of Pensions and Relief into this new scheme.

### Wednesday Evening, May 21

Secretary P. J. Maveety is the power behind the throne at the big meeting tonight.

No speaker at any of the evening meetings at the Auditorium has moved an audience to applaud more than Mrs. Mary McCleod Bethune, president of Dayton-Cookman Collegiate Institute, whose rapid-fire speech, sincerity and humor meet continuous response.

### Thursday Morning, May 22

Bishop Mitchell speaks of Christ, "He can not be hid." We can not even cash a check that does not bear the date "in the year of our Lord." How we sing!

Majestic sweetness sits enthroned  
Upon the Saviour's brow.  
His head with radiant glory's crowned,  
His lips with grace o'erflow.

### Business

Bishop Blake speaks of our desk and chair, made by our Italian Methodists; they will be sold next Monday.

Bishop Thirkfield presides. The ballot is announced, but no election. There are 818, with 546 necessary to elect. Titus Lowe, 475; G. A. Miller, 463; R. A. Ward, 458; R. J. Wade, 399; G. R. Grose, 361; Stanley Jones, 277; John Thompson, 217, etc. Dr. C. E. Guthrie, having 62 votes, graciously withdraws. We pray and try to vote as we pray.

### Eureka

The popularity of E. Stanley Jones is the wonder of the Conference. It is accounted for because of the feeling that he is "different," his prayer life and his evangelistic fervor and his emphasis upon the higher life, being welcomed as a change from the "go-getter" class.

We have found out what is wrong with our bishops. They lack perfection! But when we contrast them with the leaders of any other denomination, we would vote for ours with a war whoop. We love them so much, we have to remind them occasionally that they are not perfect. No, sir, we would not trade.

### Four-Year Proposal Killed

A vote of 177 to 11 in a closed meeting of the Committee on Episcopacy yesterday killed a memorial asking as an amendment to the present law that names of all bishops be submitted to the General Conference every four years for a vote on whether or not they should be continued; if not approved, it was requested to continue them in a retired relation.

### News from Dixie

The special session of the General Conference of the Methodist Episcopal Church, South, has been called for July 2 by the College of Bishops to consider the proposal for unification recently adopted by our General Conference. The date of the meeting is believed to have been adopted by a vote of 10 to 4, as Bishops Warren A. Candler, Collins Denny, U. V. W. Darlington and James E. Dickey later issued a statement voicing opposition to the date on the ground that

so early a time would deprive the annual conference of their constitutional right to elect new delegations, if they prefer, to any special conference called by the bishops.

### Consolidating the Boards

Editor Hartman wants to consolidate the Boards into six. G. H. Spencer wants to go further yet. F. A. Horne warns against the Commission Plan as making for autocratic control. C. O. Ford is opposed to all our plans as not drastic enough to satisfy the church. A. E. Kirk is sure the sacrificing public will appreciate consolidation to the point of efficiency. Economy may be a poor substitute for efficiency. Says another: "The church wants us to do something more than knock the Boards in the head." F. C. Dunn says humorously, "Why not have another Board of Education for Laymen?" We get into such a parliamentary tangle that we have to suspend the rules in order to debate the real issues before us. Some fan cries, "Play ball." We do, by an hour's strong debate. M. S. Rice asks the debaters to prove their statements as to the "saving" possibilities of the two plans. It is easier to assert. R. J. Wade makes the best speech. Ray Allen revives and speaks for the Commission Plan. Dr. Guthrie objects to the peaceful assimilation of the Board of Epworth League.

Editor Hartman's amendment is tabled. The debate runs into the dinner hour. The tellers return to save our lives from talk. It takes 551 to elect and G. A. Miller crosses the bar with 570, our first bishop to be elected, a man whom most of us have never seen, but whose missionary record at Panama has made him widely known.

Next come the "almosts": Titus Lowe, 542; G. R. Grose, 494; R. A. Ward, 423; R. J. Wade, 413; B. T. Badley, 305; John Thompson, 224.

We vote again and run for dinner.

Bishop George A. Miller has been the superintendent of our Panama and Costa Rica Mission, a man well known throughout Methodism because of his numerous books, his successful ministry as a pastor in the United States and as a missionary in the Philippine Islands, and for the splendid work he did as Centenary Secretary in South America. He not only speaks Spanish, but he knows the people, sympathizes with their aspirations, and is loved and respected by them. His heart's interest is in Latin America, where he will probably be sent.

### Two More Bishops

At 4:30 the ballot is read. Total, 826; necessary to a choice, 551. Titus Lowe has 594 and G. R. Grose has 564, and are therefore elected. Thus follow: R. J. Wade, 469; B. T. Badley, 437; R. A. Ward, 371; John Thompson, 164, etc.

Bishop Titus Lowe has been for your years one of the general secretaries of the Board of Foreign Missions. He was previously a pastor at Omaha, and before that had served as a missionary in India. He is willing to go to India.

Bishop George R. Grose has been for some years the president of DePauw University at Greencastle, Ind. He was once the pastor of your scribe, during his student days at Boston, and it is a joy to witness his election to the episcopacy. He is anxious to go to China, where he recently spent several months, writing the life of Bishop Bashford.

After scads and oodles of debate, it seems like a week, the two fathers leave the closing words for their children and we must decide which plan is best. By a vote of 465-292 we reject the minority and we are now to perfect the regular report.

### The Sixth Ballot

With 530 necessary to elect, B. T. Badley of India receives 533 and is elected. Next come: R. J. Wade, 469; R. A. Ward, 306; John Thompson, 80, etc.

Bishop Badley is one of our leading missionaries of India, the acknowledged leader in our Centenary work in India. We vote again and break ranks.

### Friday Morning, May 23

Bishop Leete speaks. Joy does not come from "busyness," nor worldly frivolity, but comes from the heart at peace with God, and in service of Christ.

### Business

Bishop Blake is at the desk today, still showing the marks of his hospital term, but gritty as ever. "It is hard to keep a good man down."

The ballot is opened, but no election. With 532 necessary to elect: R. J. Wade, 475; R. A. Ward, 241; John Thompson, 37, etc. We try again, hopefully, and for the most part, prayerfully.

L. D. Dickinson presents a resolution concerning the death

of Dr. Paul H. Linn, one of our best unification friends in the South.

**Perfection**

We try to perfect our plan for the Benevolent Boards. There are 858 different ideas as to this perfection. Speakers walk carefully, for the crowd will not stand unfairness nor rambling.

We attempt to combine the Board of Sunday Schools and Epworth League.

The ballot interrupts for a moment, but alas, no election. Needing 542 to elect, R. J. Wade has 434 and R. A. Ward has 318. We feel for both of 'em.

**More Debate**

T. O. Huckle reminds us of the practical value of coordinating League and Sunday School work as demonstrated by Bishop Henderson's combining these two interests in the work of Dr. and Mrs. Stair.

Three of our efforts to "perfect" are tabled one by one.

**War**

The committee on War reports, but discussion is postponed until Saturday. The thirteen have made their report unanimous. Six months ago this report would have been considered "red-hot." But now—

Another ballot registers no election. Needing 528 votes, R. J. Wade has 355 and R. A. Ward has 337. It is getting exciting, for us. Still worse for them. The debate is resumed, which is still worse.

It is circus day in town and we can hear the caliope, but

article "280" is still in force and we stick to our tasks.

Dr. Hingeley pleads for the orphaned Conference Claimants Board to be taken into the family circle, and we open our hearts and say, "Come in."

Dr. Vogel tries a new combination of Boards, and his motion refuses to be tabled. This would put the Board of Sunday Schools and the Board of Epworth League under the Board of Education. Their friends rally, but they both go in by a big vote.

**Another Ballot**

"No election" is the verdict. Needing 549, R. A. Ward has 336 and R. J. Wade 274. Dr. Wade makes a statement that he is constrained to withdraw from the contest. We vote again by faith.

Then we have a good laugh over a motion to exclude all our officials and secretaries of the Boards from membership in future General Conferences. Blessings on those men, black or white, who add to the "gaiety of nations." The chair rules it out of order, but it serves its purpose.

We finally adopt the plan and will provide for a combination into six boards instead of ten, as formerly; watch for the new plan and study it.

Bishop Blake has played an errorless game today. We wish some of the other bishops would get the same microbes that bother him. It is a good sickness for presiding officers to have.

(Friday evening the fifth Bishop was elected, Rev. Wallace E. Brown, of Syracuse, N. Y., the only pastor of the five.)

**REV. ROBERT H. BREADY**

ON March 24th, 1924, passed from this life Robert H. Bready, good minister of Jesus Christ, at his home in Grand Rapids. His last conscious hours were marked by calm and beautiful words of affection and trust. At his bedside were his wife, his sister, his daughter, his brother and his pastor.

The service was held at Trinity

congregation. Many ministers were in attendance, including Rev. Dr. Kingdon of Lansing, and the Reverend Charles Bready of Aurora, Illinois.

The sermon was preached by his pastor, Dr. Burnett, who chose as his text, "Him that overcometh will I make a pillar in the temple of my God." Rugged strength of character and unswerving loyalty to Christ were the outstanding

He was admitted on trial in 1875 and served the following churches in order: Casnovia, Oshtemo, Colon, First Church, Lansing; Trinity Church, Grand Rapids; San Antonio, Texas; Edmore, Benton Harbor, St. Johns, Eaton Rapids, Reno, Nevada; Portland, Dowagiac, St. Joseph, Trinity Church, Grand Rapids; Sturgis, Hillsdale, Big Rapids, Niles and Cadillac. In the year 1905, while serving Cadillac he was granted a retired relation.

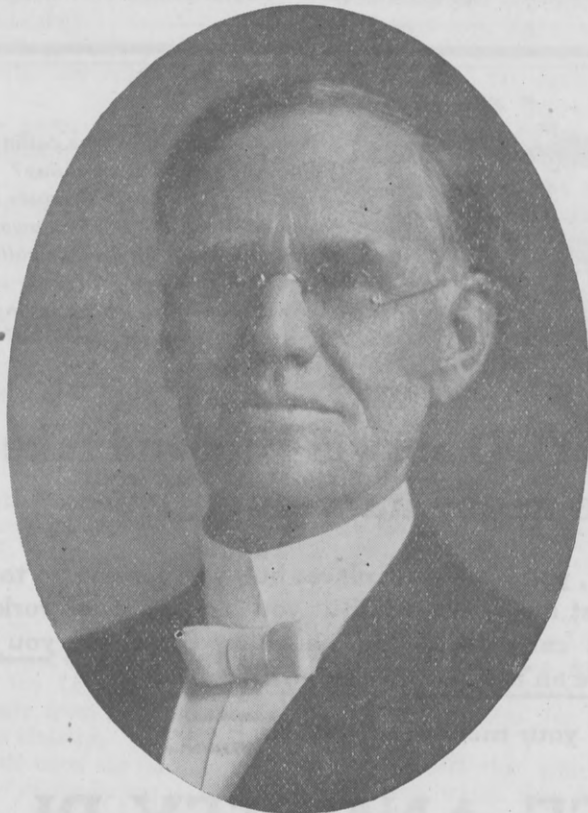
He was ordained deacon by Bishop Merrill in Grand Rapids in 1877 and was ordained elder by Bishop Foster in 1879. By a curious coincidence he witnessed the ordination of his own son, Russell H. Bready, in the same churches at Ionia and Grand Rapids. He was granted the Degree of Doctor of Divinity by Nebraska Wesleyan in 1895.

Thus endeth the earthly career of a noble spirit. Dr. Bready exemplified the loftiest ideals of the Christian ministry. He was a consistent Christian. He was a fearless preacher. He was a devoted pastor. He was indefatigable in service. He was a princely friend. He was a noble husband. He was a considerate father. His memory is a fragrance and a benediction. Being dead he yet speaketh.

He is survived by a widow, Emma, a daughter, Rhobie Correll of Lansing; two sons, Russell H., of Detroit, and Fred of Helena, Montana; his brother, Rev. John A. Bready of Grand Rapids, and his sister Mary of Grand Rapids.

**CROSWELL DOINGS**

This church enjoyed a double Easter treat as this was the morning when they welcomed back their pastor, Rev. Stricker, after his absence of ten weeks in Arizona on account of Mrs. Stricker's health. In the evening the choir of thirty voices and orchestra gave the pageant, "The Resurrection," under the direction of Mrs. Osceola Porter. The church was not large enough to accommodate the audience and the program was repeated on Tuesday following, the overflow from Sunday evening packing the house. On the Sunday evening following the pageant was repeated in Sandusky Methodist church.



Church, of which Dr. Bready was once pastor. The body lay in state in the church for four hours with staunch friends as attendants. A group of city pastors served as bearers. Dr. William F. Kendrick conducted the service, assisted by Drs. Puffer, Hoag, Bray and Burnett. The singing was in charge of Reverend Guy Fleming, a member of the conference. By request of his son, Rev. Russell H. Bready, three sublime hymns of the faith were sung by the

qualities of this good man. He had been loved and revered wherever known. Always he was a convincing and winsome witness for the faith and countless scores of men and women had reason to thank God profoundly that they had known him. The affection of his closest neighbors, including several of Catholic faith, was particularly marked and beautiful.

He began his ministry in the Michigan conference as a supply September, 1874.

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**MRS. R. L. COPE**

**M**R. MARY E. COPE, daughter of Philip and Margaret Tapley Jones, was the youngest of a family of twelve, all of whom are dead except two brothers, Wesley Jones, of Stanton, Mich., and Gibson Jones, of Lowell, Mich. She has a large number of other relatives too numerous to mention in this article, Mrs. Dr. Orr, of Caro, and Mrs. Eva Swan, of Stanton, Mich., being among them; the latter helped care for her during her sickness.

She was the wife of Rev. R. L. Cope, mother of Herbert Leon Cope and Mrs. Scott Campbell, and grandmother of Rita Campbell. She departed this life Tuesday evening, May 6th, 1924, from her home in Caro, aged 71 years and 6 months.

She was born in Burford, Ont., Oct. 30, 1852. Her birthplace was just across the street from the birthplace of her husband, though she did not meet him until both were grown to manhood and



womanhood. She came to Michigan when about a year old with her parents, their home being near Lowell.

She was converted in her youth, baptized and united with the Methodist church, to which her parents belonged. At the age of 17 she united in marriage with Robert L. Cope, Christmas day, 1869, who shortly after their wedding, chiefly through her influence, was converted and soon after became a Methodist preacher and for forty years together in the great work of the Master they occupied Methodist parsonages and worked to lead those to whom they ministered to a saving knowledge of Jesus Christ. They celebrated their golden wedding four years ago last Christmas at their home in Caro. She was a true loyal helpmeet to her husband, a successful helper in revivals, an efficient Sunday School teacher and Epworth League worker, as well as a successful finance raiser when the parsonage or church edifice needed such help; was always an earnest worker in the cause of temperance, assisting the W. C. T. U. wherever she was located. As a Sunday School teacher she has on several charges collected a class of young people from among non-churchgoers, and

she usually succeeded in bringing them all to the church altars for baptism and church membership. ...

In her home she was a tender and loving mother. Her children call her blessed. Herbert Leon, as he has appeared on platforms all over the United States and Canada, in every lecture has mentioned his good mother as the chief source of his uplift and success. During her sickness scores of letters from church friends, old Sunday School and League pupils have come to cheer her. Some magazines have published her photo, and complimentary writeups of Mother Cope, as one of the best known mothers.

Her sickness caused her intense pain and suffering. Hospital and local treatments failed to bring her relief, but she often spoke of the strength and grace given by her Lord and Saviour, Jesus Christ, as all sufficient. She repeatedly asserted that the song, "He walks with me and He talks with me, and calls me his very own," expressed the communion she daily enjoyed with Jesus, during her sickness. When the closing hour came Tuesday evening, she called Herbert and Fery, her children, and also her husband, to her bedside, clasped her hand on theirs, with bright clear eyes looked in their faces and spoke clearly, "Jesus, lover of my soul, let me to Thy bosom fly," and she was gone to be with Him. Truly, "Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, for their works do follow them."

The funeral was held from the Methodist Episcopal church at Caro

Friday afternoon, May 9th. The pastor of the church, Rev. C. E. Doty, preached, assisted by Rev. I. W. Cargo, of Cass City, and Rev. John Dobson, of Albion.

**SAGINAW BAY DISTRICT  
W. H. M. S.**

Annual meeting will be held in Cheboygan, June 5 and 6, opening at 10:00 o'clock Thursday morning with a board meeting. This will be followed with the regular public sessions of the convention each morning, afternoon, and evening. The convention will close with a banquet on Friday evening. The general theme of the banquet will be "Our Most Valuable Asset—The Young People."

A good program has been prepared. Among the speakers are Mrs. Carl Holmes, conference president, of Detroit; Mrs. Collins J. Block, national field secretary; Mrs. G. A. Palmer, of Detroit, conference corresponding secretary; Mrs. Parker Jordan, conference secretary of young people's work. There will also be several of our own officers who will have a message.

It is hoped that every auxiliary will have two or more delegates in attendance. Entertainment will be on the "Harvard plan," with dinners and suppers served at the church. All desiring entertainment, write Mrs. Fred Hubacker, 419 Court St., Cheboygan, Mich. Come for the opening session. Stay for the closing banquet.—Mrs. G. G. Hicks, Dist. Cor. Secretary.

St. Hyacinth's, one of the finest Polish Catholic churches in Detroit, costing \$350,000, at McDougall and Farnsworth streets, was dedicated on Sunday.



*Hark, the voice of Jesus calling,  
"Who will go and work today?  
Fields are white, and harvests waiting,  
Who will bear the sheaves away?"  
Loud and long the Master calleth,  
Rich reward He offers free;  
Who will answer, gladly saying,  
"Here am I, send me, send me?"*

**Will YOU answer Him and take your place in the harvest ?**

**Yes, you have your place; but you cannot go to the most needy places. But you can pay other workers; you can provide the necessary tools and you can have an assured income while you live.**

Let your money help, through our

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Write to:

**George M. Fowles**, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, or

**W. J. Elliott**, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

# SUNDAY SCHOOL LESSON

ISAIAH S. MORRIS, M. D.

## Lesson X.

June 8, 1924.

### EZEKIEL ENCOURAGES THE EXILES

Ezek. 34:11-16, 25, 26.

#### The Rise of the Preacher-Prophet.

THE instinctive human tendency in times of trouble, affliction or sorrow is to turn to God. When human sympathy fails, when human help is powerless, and human arms are impotent, it is then that we look to a higher power in our helplessness for some sort of comfort and relief.

The most distinguishing spiritual fact of Jewish history was the influence of the prophets of God.

This element of religious teaching became more and more a factor as the spiritual life of the people declined.

Originally the religious life of the Jews had been exclusively associated with the Temple at Jerusalem, and now that the Temple was destroyed, it is easy to see that they would, for a time at least, be almost at sea with respect to their spiritual leadership.

But they were not to be left helpless or hopeless on account of the loss of the temple, though exiles in a strange land. God gave them the prophets to teach them so that the spark of religious life might not be extinguished.

The decline of the political power of Israel and Judah was the beginning of the prophetic era.

Before the exile were Amos, Hosea, Jonah, Micah, Nahum, Zephaniah and Isaiah.

During the exile were Zephaniah, Jeremiah, Ezekiel, Daniel, Habakkuk, and Obadiah.

After the exile were Haggai, Zechariah and Malachi.

#### Ezekiel

was the most influential and conspicuous prophet of the exile. A careful study of his writings gives a clear insight into the conditions of the people while they were in Babylonia. Years before the destruction of Jerusalem Ezekiel had set the keynote of what was to be the new song of the Jewish people. "The children's teeth were not to be set on edge because their fathers had eaten sour grapes." (Ezek. 18:2).

Sixty-six times Ezekiel uses the phrase, "Know that I am the Lord," that the people might eliminate from their thinking all references to idolatry.

He dwells very little upon the past, but seeks to inspire hope of the future in the hearts of the exiles. Chapters 33 to 48 deal with important matters relative to the return from captivity and restoration of the temple.

At first his message was received with indifference, very much as the same exiles treated the prophecy of Jeremiah before the destruction of Jerusalem.

The prophet made frequent use of the parable of the shepherd and sheep, declaring that Jehovah will personally take charge of the flock, feed and care for

them. And "there shall be showers of blessing."

#### The Restive Captive.

While the Jews were technically in an actual state of servitude, nevertheless they were allowed considerable privilege in the management of their personal affairs.

The Jews were, and always have been, a patriotic people, and however much they have failed in other things, they have persistently taught to regard themselves as the most favored people on earth. And they were right in it. It was therefore all the more trying to find a place, and undertake to adjust themselves to the conditions of slavery.

The fact that they were not driven under the lash as their forefathers had been in Egypt, did not make their conditions desirable.

Liberty with a thousand disadvantages is worth more than bondage with a thousand privileges; especially since the privileges were bound with chains, and chains always galled the feet and hands and arouse a spirit of resentment in those who have had a taste of freedom.

The Jews in Jesus' day boasted of their superiority to servitude (John 8:33). Paul to the Galatians emphasized the blessings of independence in the Gospel when he says (5:1), "For freedom did Christ set us free."

#### The Shepherd and the Sheep.

The prophet now draws a significant parallel between God and His people, and the shepherd and his flock. It almost seems as we study it that he must have had in mind the 23rd Psalm as he wrote. Five hundred years after David wrote that Psalm, Ezekiel takes it up and sends it singing on toward its fulfillment five hundred years still later, in the person of our Lord, who has become the "Great Shepherd." "The Chief Shepherd"—chief in ownership, in sovereignty, in supremacy (I Pet. 5:4), and "The Shepherd and Bishop of our souls," knowing and caring personally for each of the flock (I Pet. 2:25).

Let us compare the interpretation of shepherd life as exhibited by David (D), by Ezekiel (E), and by Jesus (J).

1. **The Good Shepherd** (D) Jehovah is my Shepherd I shall not want (Ps. 23:1).

(E) I myself will be the shepherd of my sheep (Ezek. 34:15).

(J) I am the good shepherd (John 10:11).

2. **Restores them when wandering** (I Peter 5:4). (D) "He guideth me in the paths of righteousness for his name's sake" (Ps. 23:3).

(E) "I will seek that which was lost, and bring that which was driven away. I will deliver them out of all places whither they have been scattered in the cloudy and dark day" (Ezek. 34:12, 16).

(J) "He doth leave the ninety and nine and go after that which was lost, until he find it" (Luke 15:4).

3. **Provides pasture and water.** (D) "He maketh me to lie down in green pastures; he leadeth me beside still waters" (Ps. 23:2).

(E) "I will feed them with good pasture—by the water courses—I will cause

them to lie down" (Ezek. 34:13-15).

(J) "By me if any man enter in, he shall go in and go out and shall find pasture" (John 10:9).

4. **Very tender to the weak and feeble.** (D) "He restoreth my soul, Thy rod and Thy staff they comfort me" (Ps. 23:3, 4).

(E) "I will bind up that which was broken, and will strengthen that which was sick" (Ezek. 24:16).

(J) "He will gather the lambs in his arms, and will gently lead those that have their young" (Isa. 40:11).

5. **The Universal Shepherd.** (D) "I shall dwell in the house of Jehovah forever" (Ps. 23:6).

(E) "I will bring them out from the people, and gather them from the countries and will bring them into their own land" (Ezek. 34:13).

(J) "Other sheep have I which are not of this fold; them also I must bring and they shall hear my voice; and they shall become one flock and one shepherd" (John 10:16).

#### The Parable-Psalm.

"We are told a Persian story of a prince who dedicated one apartment in his palace to the memory of earlier days, ere royal chance had lifted him from lowliness to honor. There, in a tiny room with bare floors, was the simple equipment of shepherd life—the brook, the wallet, the coarse dress, the water course—and there he spent a part of each day, remembering what he had been as an antidote to those temptations which beset men in the dazzling light of royal favor. So David the king, and Ezekiel the prophet, and Jesus our Lord did not forget the days of toil and service, in which those experiences were followed by the more conspicuous place of authority and dignity and power.

#### Application.

Suppose we let Rev. F. B. Meyer make the application for us:

"This only we say further, as we close this meditation: that as this Psalm hath virtue, which streams to heal those who touch, so it is true that its power lies in dwelling so little upon man and so much upon God. Every verse tells us about what He is doing. This is the true secret power of life. O, trembling heart, look away, and look up. Your sorrows have been multiplied indeed, by looking at difficulties and second causes. Now cease all this. Talk no more about the walled cities and giants, about the rugged paths and dark valleys, about lions and robbers. But think of the love and might and wisdom of the Shepherd.

Love that spared not its blood!

Might that made the world!

Wisdom that established law!

Your salvation does not depend on what you are, but on what He is. For every look at self, take ten looks at Christ.

Tell us no more of your tears, your failures or your sins; but tell us, oh tell us, of the all sufficiency of Jesus, and how your needs have challenged and commanded His deliverance.

Sing again the old song of how all your wants are swallowed up in the shepherd love of God. And emphasize each "He" as you say again the Psalm of childhood and of age." (From the Shepherd Psalm).

What shall we say more about this Psalm than has been said already? The finest-minded saints who have ever lived

since it was written, have exhausted their vocabulary in describing its beauties.

"The Lord is my Shepherd,  
He leadeth me,  
I will fear no evil,  
For Thou art with me."

## EPWORTH LEAGUE

June 8, 1924

### THE TRINITY OF FRIENDSHIP

W. S. Westerman, Jr.

**T**HE words of Jesus, "I have called you friends," are perennially fresh and meaningful in their application to each new human experience which comes to us. To discover the real charm of life, to appreciate life to the very full, it must be seen in the beautiful garments of friendship. And this friendship will not be dissociated from the master Friend Himself, if it is to have lasting vigor and eternal meaning.

No friendship is complete which does not include Christ. No friendship is safe unless it can include Christ. As we review the friendships of our lives we discover that those which have borne the test of time are characterized in large part by the spirit of the third partner, Jesus, Himself.

The years of youth, especially the plastic and formative days of high school and university training, are times when we may establish many friendships. It is a significant thing that in the selection of our real friends we single out those whose interests touch ours in a religious way. We ought to be grateful that we have a choice in the matter, and that we are privileged to make such a choice. We may forget those with whom we worked as partners in the chemistry or physics laboratory, or the other members of the cast in the class play, or even those with whom we associated in social or athletic events. But we can never get away from the memory and the helpful influence of those friends with whom we talked and worked as we went about the Master's business together.

How profitable, how beautiful it is, to use the opportunities which human associations present as a means to bringing about the trinity of friendship. A certain college girl went to the pastor of her church and said to him:

"There is something of great importance in which I want your help. One of my acquaintances has just told me that she has no faith in God, and never has had. What can I do to help her?"

The pastor did not hesitate in his answer. He knew the college girl to be a conscientious follower of Christ. But one thing was needful. And he said to her:

"Mary, just be her friend. Just be her friend."

Mary was a bit puzzled at the simplicity of his suggestion. She had thought that her pastor would advise some special, unique plan whereby her acquaintance might be won. But he said no more than that—"Just be her friend."

Mary left her pastor with his words in her thoughts and with a determina-

tion in her heart to give them a fair trial. During the months which followed she took hold of every possible opportunity to foster friendship toward her unbelieving acquaintance. She thought friendship, she prayed friendship, she practiced friendship. And friendship resulted. Neither was it a two-fold friendship—but another person was added. A real trinity was formed, Mary, her acquaintance and the Master Friend.

We need have no fear that our friendships will be lacking in joyousness, in wholesome cleanness, in serious endurance, if each friendship becomes a trinity never excluding the Christ but consciously taking Him in.

### "PEACE" ON THE SCREEN

A set of sixty lantern slides and lecture manuscript describing the organization and activities of the League of Nations and the Permanent Court of International Justice, just completed by Jonathan A. Rawson, Jr., has been made available for general use by the League of Nations Non-Partisan Association. Application for the use of the slides and manuscript should be addressed to Jonathan A. Rawson, Jr., 18 East 37th St., New York City. The royalty is five dollars for each use.

### A CASKET OF CAMEOS. More Texts That Made History. F. W. Boreham. The Abingdon Press. \$1.75.

This is Mr. Boreham's fifteenth book. It is the third in his series of sermon-essays on noted texts that have helped to shape notable personalities. In "A Bunch of Everlastings" and "A Handful of Stars" the author struck a new and rich lead, and this third of the series falls not a whit below the others, but is a little better if anything. Boreham is unique and perennially fresh and wholesome. Our Abingdon Press never made a greater hit than when it undertook the publication of "The Boreham Books." One who "gets the habit" of reading them just must have every successive volume.—E. H.

### STUDENTS' HISTORICAL GEOGRAPHY OF THE HOLY LAND. William Walter Smith. George H. Doran. \$2.00.

The carefully prepared text matter, giving the latest information, the number and quality of the illustrations, and the unique sketch and color maps, make this volume superior to any small historical geography of the Holy Land hitherto published. An entirely new feature, and one which will be welcome to Bible students, is a map made from a very recent survey, showing the roads, railroads, and towns under their modern names, together with the Old and New Testament names and sites. This is an essential volume for Bible students, teachers and preachers.

### HOW TO DRAMATIZE BIBLE LESSONS. Mary M. Russell. Geo. H. Doran Co. \$1.50.

In this volume the author of "How to Produce Plays and Pageants" renders a most welcome service to the increasing number of teachers who realize the great value of the dramatized incident in teaching the Bible to the young. A unique feature and one that teachers will highly appreciate, is that each play is accompanied by its Bible story all ready to tell—not as history, not always in the form and details of the Biblical narrative, but as a story for children built on the same principles that underlie other stories, and in language and teaching adapted to the understanding of boys and girls. An invaluable book for workers

in Daily Vacation Bible School, Week Day Schools of Religious Education, and Sunday Schools.

### THE CHRIST OF THE LOGIA. Prof. A. A. Robertson. George H. Doran Co. \$2.00.

In this book the facts of modern research are faced with candor. The weapons that scholarship once turned against Christ are turned against his foes. The picture is turned now this way and now that, but each facet shows the Christ of faith and of hope to be the Jesus of history and of life.

Dr. Robertson has contributed in this scholarly and yet popular study a work of great originality and significance for these times of doubt and controversy.

### WITH THE CAMPUS JOKESTERS

"Did the speaker electrify his audience?"

"No, he merely gassed it."

A fishy old fisher named Fischer  
Fished fish from the edge of a fissure;  
A fish with a grin  
Pulled the fisherman in  
Now they're fishing the fissure for  
Fischer.

—Pheno Cosmian, Dakota Wesleyan.

Little words of dumbness  
Said in class each day  
Make the flunking student  
Homeward wend his way.

Let poets sing their lilted song,  
And gaily smite their lyre,  
Give me the man who whistles while  
He's putting on a tire.

"New coat?"  
"No, new roommate."

Algebra is tricky,  
Physics, it is deep;  
Latin keeps me busy,  
French is not a treat;  
"Speaking" takes preparing  
Themes do tease my brain;  
"Wish I was in Dixie,"  
Cuttin' sugar cane.

The prosecuting attorney was examining a Negro witness. "Now, Mose," he said, "tell us what you know about this fight."

"Well, boss," began Mose, "I think—" "I don't want to know what you think. Tell us what you know."

"I thinks—" "I told you not to tell what you think." "But," said Mose, apologetically, "I ain't no lawyer. I can't talk without thinking."

"Doesn't that mule ever kick you?" "No, sah, he ain't yit but he frequently kicks de place where ah recently was." —Missouri Wesleyan Criterion.

Twelve rebel generals in Mexico were either executed or killed in action in the week ending on Easter Monday.

## 5000 CHRISTIAN WORKERS Wanted

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## OUR NEWS DEPARTMENTS

### PERSONAL

Extensive repairs are being made on the Greenville church.

Word from Lansing says that Rev. L. H. Manning is still a very sick man.

Professor F. S. Goodrich will supply First Church, Grand Rapids, during the absence of Rev. King D. Beach in Europe.

Announcement is made of the approaching marriage of Miss Welthy Honsinger to Bishop Fred Fisher. Miss Honsinger is well known in W. F. M. S. circles.

The Easter class received at Ypsilanti by Pastor Dunning Idle totalled 106—28 by letter; 34 on confession of faith; 13 students affiliated and 31 enrolled as preparatory members.

The Detroit Preachers' Association in its meeting on Monday, June 2, will listen in while ye editor of the Michigan Christian Advocate tells about "What We Did At General Conference."

Rev. M. L. Fox and wife sailed from New York on the S. S. Minnetonka on May 17. They go first to England, Scotland and Wales. Professor Whitehouse will supply St. Johns for the summer.

Rev. F. Merle Townsend goes from Hubbardston, Mass., to be the pastor of Pedro Miguel Church in the Canal Zone, now a Union church. They will take with them an assistant, Florence Jane, born May 15.

Miss Evelyn Vickers, a graduate of 1919 of Albion College for the past three years teacher of Latin in Marshall high school, will teach in Lansing next year at West Junior High. Rev. J. W. and Mrs. Vickers have purchased a home in that city at 1229 Climax street, East Side. They expect to move in middle of June.

The death of Rev. James Draper, a retired member of the Michigan Conference living at Hart, is reported, at the advanced age of 92. The funeral services occurred May 19 at Hart, where he had lived for years. He was a pioneer minister of Oceana county, having preached there 53 years ago.

District Superintendent Olmstead and his co-laborers have issued the preliminary program of the Epworth League Institute at Michigamme, August 8-18. With Bishop Waldorf, Geraldine Townsend, Dr. and Mrs. Stair and all the district talent, the Institute is expected to be the best ever.

At a special board meeting in April the official board of Michigan Avenue church, Lansing, voted to raise the salary of their pastor, Rev. Thomas G. R. Brownlow, \$500, starting September 1st. At the board meeting in May, Pastor Brownlow made the motion that the advance in salary be only \$300 instead of \$500 as voted.

"The Imperial Voice" is the title of a new book by Dr. Lynn Harold Hough, published by Macmillan. The Christian Century says about it: "There is never a lack of pungent phrase with a tang and a salty flavor in Lynn Harold

Hough, and he is thoroughly up to himself in this volume of sermons and addresses."

Among the Springfield visitors are Geo. W. Olmstead, W. L. Stidger, F. H. Zeigen, Helen DesJardins, Mabel L. Keech, Dr. H. L. Canright, L. E. Lovejoy, D. H. Glass, Frederick Spence and Mrs. Spence and Mrs. W. A. Foote, W. F. Crossland, F. L. Leonard, William Richards, Mrs. Dunning Idle, Mrs. S. S. Kresge.

Rev. Edward G. Lewis, retired member of the Michigan Conference, died on May 19, at Grand Rapids, where he resided. Death was caused by heart disease. His age was 65. He had been a member of the conference since 1888. He served pastorates at Vermontville, Char-

### A MIDNIGHT CALL

Midnight, May 31, closes the Centenary. All payments by churches and individuals must be in the hands of Morris W. Ehnes, treasurer, by that hour for Centenary credit to be received. There are no exceptions, no extensions possible in this rule. Finally and absolutely, the Centenary books close at midnight, May 31, 1924.

The last year—yes, the last hours—of the Centenary are now in the making. The decrease in Centenary receipts for the last five months—November, December, January, February, March—reaches the terrific total of \$932,483.99. This means unless stopped that the Centenary is coming to a close in an anti-climax. It means more than that—it means that our service around the world is threatened with curtailment, which is heartbreaking in the face of the world's need and the sacrificial efforts of the missionaries to carry forward the work which they have begun.

lotte, Three Rivers, Division Street, Grand Rapids, Ionia, Muskegon and Niles. A fuller sketch will appear later.

First church, Saginaw, lost a loyal and useful member in the death of Frank McLellan, April 12, at the age of 74 years, after an illness of nearly five year. He had been a resident of Saginaw county all his life, and of Saginaw since 1897. Before coming to Saginaw he had been superintendent of our Methodist Sunday school in Freeland, for 20 years. He is survived by his widow and one son, Dr. G. H. McLellan, of San Diego, Cal. Another son, Melbourne B. McLellan, preceded him in death, March 26th.

Mrs. Simpson W. Horner, whose husband was for many years a prominent member of Detroit conference, and who now resides at 6908 Mower street, Germantown, Philadelphia, is making slow but certain recovery from a serious and prolonged illness, following an operation in the early winter. In the midst of her illness came the shock of the sudden death of her youngest son, Simpson W. Jr., which occurred in January. Great comfort was brought to her at that time through the ministrations of Dr. Edward S. Ninde, of West Chester, Pa., an old acquaintance and former pastor at Germantown, who officiated at the funeral of this loved and devoted son.

Rev. Arthur F. Wesley, of Montevideo, Uruguay, who had been in attendance at the General Conference, gave the Advocate a welcome call on Friday last. He is a Detroit boy, the son of Mrs. F. N. Wesley, a veteran W. F. M. S. worker, so he comes naturally by the missionary spirit. Brother Wesley joined the Detroit Conference, transferring in 1918 to Rock River Conference, whence he went to South America five years ago. He is superintendent of work in Uruguay, Argentina and Chile. He returned this week to his work, leaving his wife and four children to spend the summer at her parental home in Calgary, Alberta. His mother will accompany him to his home in Montevideo. After a few months Brother Wesley will join his family at Ann Arbor, where he will take some special studies.

Rev. William Pellowe, pastor of Preston church, Detroit, will be a delegate to the World's Sunday School Convention which meets at Glasgow, Scotland, June 18th. Accompanied by Mrs. Pellowe and their son, he will sail from Montreal June 7th on the "Marloch," one of the specially chartered boats which will take delegates from the United States and Canada. The Preston Sunday School is making a present of the cost of the expense as a delegate to their pastor. After visiting his people in the western part of England, Mr. Pellowe will spend the greater part of July in London as a member of a party of ministers and social workers under the leadership of Sherwood Eddy, noted Y. M. C. A. worker. The party, with headquarters at Toynbee Hall, a social settlement, will study the social conditions at the heart of the Empire. Prominent British leaders will address the group and grant interviews to it.

On May 6 at a meeting of the mathematics club of Albion college, Professor W. Carl Rufus, of the department of astronomy of the University of Michigan, gave an account of recent researches made by him with the reflecting telescope of the observatory at Ann Arbor. After months of research work Prof. Rufus made the discovery of a new principle in astronomy, "Atmospheric pulsation of the stars." As Prof. Rufus is a graduate of Albion college, class of '03, his great achievement has created much interest in college circles there. The discovery has been announced in scientific circles and is expected to be one of the most significant discoveries ever made in the astronomical field. Prof. Rufus spent months working out his new theory and one night in April, 1923, after having been at his telescope all night long, finally made the last step in his investigation and was able to announce discovery of the new principle.

## More Religious Books in the Home

## GENERAL PERSONAL

Mr. David Lloyd-George is reported to be considering prohibition as a possible campaign issue in Great Britain.

"Billy" Sunday is so much better he will not require an operation. He expects to resume his evangelistic work in the fall.

John R. Mott, returning from a tour of Europe and the Near East, says conditions show a marked improvement over last year.

President Coolidge, Queen Wilhelmina of Holland, President Millerand of France and King Albert of Belgium have consented to act as honorary chairmen of the Huguenot-Walloon Tercentenary Commission.

Dr. F. Scott McBride, the newly chosen general superintendent of the Anti-Saloon League of America is a United Presbyterian minister, fifty-two years of age, who has been state superintendent of the Illinois Anti-Saloon League since 1912.

A portrait of Dr. John Clifford, late eminent British Baptist minister, is to be accorded place in the National Portrait Gallery of England without a wait of the usual ten-year period after death before acceptance. Among the contributors to the fund for the portrait are the Archbishop of Canterbury, the Prime Minister, the Lord Chancellor, the Lord President of the Privy Council, and David Lloyd George.

## GENERAL METHODISM

The McCabe Memorial Church at Wilmington, Del., was dedicated by Bishop McDowell on Sunday, May 18. It is a fine structure of white stone, yet cost only \$88,000.

The average salary of ministers in the

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Methodist Episcopal Church, South, last year was \$1,350, and for presiding elders \$3,237. Fifty churches paid a salary of \$5,000 or more.

It was one of the greatest surprises the German politicians ever experienced when as the result of a three weeks intensive campaign, a Methodist delegation marched up to the Reichstag in Berlin and presented a petition for local option signed by half a million German voters.

## GENERAL RELIGIOUS

American Lutherans have given up to date \$6,500,000 to relief work in the Old World.

There were 44,873 young men under Jesuit training in the United States last year, in universities, colleges and high schools.

The First Baptist church of Kansas City, Mo., uses the radio to carry its preacher's messages to an overflow meeting in another room.

There are some 4,800,000 colored communicants in the Christian churches of America, and it requires 1,600 new negro preachers each year.

The Southern Presbyterian General Assembly at its annual session last week in San Antonio, Texas, avoided the fundamentalist - modernist controversy by simply reaffirming the fundamental belief of the church as set forth in its confession of faith.

The Northern and Southern Presbyterians haven't unified yet, but their respective names are so near alike it won't require much change when they do. The northern body calls itself, "The Presbyterian Church, U. S. A." and the southern body, "The Presbyterian Church in the United States."

The Presbyterian Board of Foreign Missions denies a story that the threatened \$1,000,000 deficit was "underwritten by a group of millionaires." There were over 2,000 givers who made up the deficit, and the largest gifts were one of \$25,000 and a dozen of \$5,000 each or more.

## OUR NEIGHBORS

The annual meeting and election of the Detroit Council of Churches will be held at the Tuller Hotel June 18, from 12 to 2. A dollar luncheon will be served.

The Michigan Baptists at their state convention in Kalamazoo last week re-elected Rev. W. H. Hamilton of Battle Creek as president. Lansing was chosen for the 1925 convention.

The Detroit Presbytery has appointed a committee of three ministers, three elders and three ladies to consider the advisability of organizing a Presbyterian hospital, a home for aged and a home for children.

The Michigan Conference of the Evangelical Association once known as the Albright Methodist Church, has four districts: Detroit, Flint, Grand Rapids and St. Joseph. It has thirteen churches and appointments in Greater Detroit, including Pontiac, Wyandotte and Dearborn.

Because the Free Methodist pastor and folk at Corunna opposed Sunday baseball, the council of that city, by a vote of 4 to 3, refuses to allow the Free

Methodist Conference of Northwestern Michigan to use McCurdy Park for its annual gathering this year, a privilege it has enjoyed for years. The conference therefore will go to Owosso.

The Presbyterian General Assembly met at Grand Rapids on Thursday last. There was a lively contest for moderator. There were three candidates, Dr. Clarence E. Macartney, of Philadelphia, pronounced fundamentalist; Dr. Charles R. Erdman, of Princeton Theological Seminary, and Dr. Joseph E. Vance, of Detroit, both the latter declaring themselves liberals, but with modernist leanings. Dr. Vance withdrew before the opening session. William Jennings Bryan threw his influence in an eloquent speech for Dr. Macartney, who won by a majority of 18 votes out of 810.

## THOSE WOMEN

Mrs. Shantabai David, the first woman delegate from India to General Conference, is the oldest child of Krishna Chovey, the first Hindu convert under Bishop Taylor's preaching.

Women are ordained to the Congregational ministry, there being at least thirty-four who have taken the vows. Of these there are seventeen who are pastors of churches, while others are working with their husbands or in teaching, etc. Altogether there are seventy-five listed as preachers. The Rev. Bessie F. Crowell, pastor of First Congregational Church, Monmouth, Maine, was a Methodist pastor for five years; but desiring ordination, she turned to the Congregational Church.

The National Assembly, a student group belonging to the Young Women's Christian Association, has elected to the office of first vice-president a Negro girl. She is Miss Emma McAllister, a junior in Spellman Girls' Seminary, Atlanta. The new president of the Assembly is a student from the University of Texas; the second vice-president is a Wellesley student; the secretary is enrolled in Wesleyan College at Macon, Ga. Thus it appears that two of the four officers are from Southern institutions. Those two and a Wellesley girl are to conduct the affairs of the Assembly in collaboration with a girl of color. Not a word has been heard of resignations.

## OF GOOD REPORT

The American Board (Congregational) gets \$400,000 for its foreign missionary work from the residuary estate of John B. Donchian, himself a product of the Board's Missions in Armenia.

Mr. and Mrs. G. W. Bottoms, Baptists,

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of Texarkana, Texas, have given \$10,000 for a church house at Nazareth, where Jesus spent His boyhood days. A gift of \$75,000 was also made by them to endow a chair of missions in the Southwestern Seminary at Fort Worth, Tex., and a like sum for the Buckner Orphans Home at Dallas.

EDUCATIONAL

Dr. Kenyon L. Butterfield accepts the presidency of Michigan Agricultural College.

Dr. George A. Gordon of Old South Congregational Church, Boston, will preach the baccalaureate for Boston University on June 15.

The University of Chicago will erect a new theological building on its campus at a cost of \$400,000 to provide ample facilities for the divinity school under the leadership of Dean Shailer Mathews.

Following a lively controversy at Syracuse University between anti-war and preparedness factions, Chancellor Charles Wesley Flint last week was sworn in as colonel of the U. S. army reserves. He declared himself "an apostle of peace" in doing so, believing that in present world conditions a small regular army and a large reserve army are absolutely necessary.

"The best way to lead your boy to heaven is to go that way yourself."

WASTE IS IMMORAL

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Let's use the brains God gave us and not dash our foot against the Stones of Want, Destitution, Dependence, Humiliation, Mortification, Misery and Wretchedness.

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IV—Place my name on your files for your next Festival Budget, which is free.

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TO METHODIST WOMEN

The General Conference of our Church sent a delegation to Washington to protest against any modification of the Volstead Act and to urge that the prohibitory amendment be adequately enforced.

Our country faces a crisis. The forces of intemperance are waging bitter war. The world looks on to see the outcome of this great conflict in Christian America. Shall the forces of righteousness fail? Not if Methodism can help it!

But Methodism is made up of Methodists, of whom sixty-two percent are women. What are we doing? Shall we elect bad men to office by staying away from the polls? Or, shall we use our voices and our votes in defense, not only of "God and home and native land" but in the interests of the Kingdom "to the uttermost parts"? The world will know the outcome and the significance of the approaching elections. It is ours to help America lead in the moral miracle of the ages.

The Woman's Convention on Law Enforcement asks all Christian women to unite on the Sunday following Memorial Day in prayer and covenant that the powers of evil may not prevail at the coming party conventions nor at the polls, but that the country for which our brave lads were willing to die may, by observance of righteous law, help to "make the world a decent place to live in." Let us "carry on," women of Methodism!

Mrs. Wilbur P. Thirkield, Pres. of W. H. M. S.
Mrs. Thomas Nicholson, Pres. of W. F. M. S.

Capt. J. J. See, professor of mathematics in the navy, government astronomer at Mare Island navy yard, and a well-known authority on the theory of ether, has discovered that the radio wave travels slower than light.

"The religion of many men partakes of the qualities of a jellyfish. In its own element it floats and lives. On the sands it is helpless and perishes."

Happy Is the Child with Books

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## EVENTS OF THE WEEK

### ALL AROUND MICHIGAN

Detroit's city tax rate this year will be about \$21.36 per \$1,000 of assessment, against \$22.46 last year.

The laker Orinoco foundered on Lake Superior, off Pointe Aux Mines, on May 18. Her captain and four others were drowned, and sixteen of the crew escaped.

The largest bust of Abraham Lincoln in marble ever made has been placed in the Detroit Institute of Arts. It is by the famous sculptor, Gutson Borglum, is five feet high and weighs 9,000 pounds.

Michigan sawed more lumber last year than the year previous, 402,109,000,000 board feet, as against 356,864,000,000 in 1922. Michigan, which once led in lumber production, is now the ninth state. Washington led last year with 4,775,861,000,000 board feet, then Oregon, Louisiana, California, Mississippi, Texas, Arkansas, Wisconsin and Minnesota in order.

### FROM OCEAN TO OCEAN

Cyrus Woods has resigned as American ambassador to Japan.

President Coolidge will not take a vacation this summer, but will remain "on the job" at Washington.

The senate committee on agriculture by 10 to 6 rejects Henry Ford's offer for Muscle Shoals.

The Senate, by 56 to 5, has adopted the majority report of the Borah investigation committee, exonerating Senator Wheeler of Montana from improperly accepting fees in oil cases.

The tax reduction bill, as finally agreed to in conference, was approved by the Senate on Saturday and was expected to be endorsed by the House on Monday. The president will have ten days to sign or veto.

Successful experiments have been made in transmitting photographs over long distance telephone lines. Such transmission was made from Cleveland to New York May 19, the feat being accomplished in less than five minutes. It is described as "a simple, rapid and accurate picture transmitting system."

Conference agreement on the tax reduction bill writes into it the Democratic schedule of 40 per cent maximum sur-tax and other features quite different from the original Mellon measure. It

is estimated that it will reduce the federal revenues approximately \$475,000,000, and leave a treasury deficit of \$100,000,000 for 1925. Opinions differ as to whether the president will sign or veto it.

### ACROSS THE SEAS

Italy and Belgium have agreed that the Dawes reparations plan must be put into effect at once.

The three United States army aeroplanes which are on a flight around the world reached Japan from Alaska May 19th.

The Irish Free State has granted general amnesty to all political prisoners except De Valera and some other republican leaders yet to be tried.

Major-General Sir Charles B. F. Townsend, who commanded the British troops in Mesopotamia during the World war, and known as the hero of Kut El Amara, died May 18.

Germany has ratified a treaty with the United States, similar to that with Great Britain, extending the right to search and seizure of vessels carrying contraband liquor to this country.

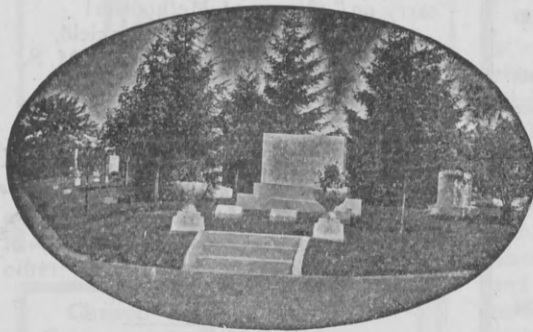
### FENNVILLE ON THE MAP

It may not be known that Fennville is one of the towns of the state that is very much alive. It is in the midst of the Fruit Belt, and one of the greatest fruit markets in the United States. All trains stop at Fennville. The Methodist church is building a valuable addition to its building—a very fine banquet hall, kitchen, rest room, and four good sized Sunday School class rooms, which will make it a fine community center.

The town is, also building a school house that will cost at least \$50,000 and this will be ready for occupancy this fall. This would be a splendid place for some good factory. The right kind can have a building site free. New

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## Why Not Books?

houses must be built to provide homes for her people. The Fennville Herald, speaking of commencement week, says: "On Sunday evening Rev. Charles Nease, pastor of the Methodist church, delivered the baccalaureate sermon to the graduating class, which occupied a section of seats in the center of the church, followed by the faculty and juniors. Rev. Nease discussed the open and closed mind and emphasized the importance, not only while in school but all through life, of having our minds open and ready to receive the truth concerning everything. It was a very fine discourse."

The General Conference passed a resolution designating Sunday, May 25, as Centenary Settlement Day in view of the close of the Centenary period May 31, and requested that all collected funds be sent to the treasurer before May 31.

R. J. WADE.

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THE METHODIST BOOK CONCERN  
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# The Empty Seat

RHODA J. DONALD

JIM NELSON hurried along the road that beautiful spring morning with his eyes fixed on the ground. The birds sang, the perfume of wild flowers met him on every side but Jim neither heard nor saw these signs of Nature's awakening, for, strange to say, the only thing before his eyes now was his own pew in the church yonder. His pew empty this lovely Sabbath day while he, who should be sitting there this very minute, was hurrying toward the hills back of Mapleville. Jim Nelson was running away.

He almost smiled as he realized how ridiculous it seemed that a member of the church in good standing should be racing along with his back to the church but he anxiously increased his speed and sighed with relief as he turned into the path that led through the dense woods. He was fearful that he might meet somebody who was curious enough to ask why he was going in that direction and he wouldn't for anything give the real reason. Jim was trying to get away from his friends, from his neighbors and, most of all, from himself.

Mapleville had been his home for fifty years. He loved every inch of those wooded heights and many a hard problem had been solved up there under the trees. He, like the Master he was trying to serve, went to the hills to pray but never before had he gone there during the hour for church service, so now every step of the way there rose before him his own familiar pew, empty!

He had sat there with his bride, fifty years ago, proudly conscious of the admiring glances sent their way. Together with their children they had worshipped there year after year but long since, she whom he loved had gone Home and the children had scattered and gone. He had sat there alone until today, and now, he too, had left it.

Jim swallowed the lump of bitterness that persisted in choking him. He was leaving it, not because he had ceased to love it. Every stick and stone was dear to him, but because he had outlived his usefulness. He was too old-fashioned for the present day and slow, too slow for such progressive times.

The conviction had gradually dawned on him that perhaps he ought to drop out of active work before they asked him to. That would break his heart to be put out. His class of boys was the hardest to give up but he had sent in his resignation. He had struggled fiercely to keep up to date but he must have failed for hadn't he overheard one of the boys say to the others just the Sunday before something about old-fashioned things. It was Larry Foster and Jim Nelson had been Larry's father's teacher years ago.

That settled it. He couldn't stand in the way of those boys, so with trembling hand he wrote his resignation. They must have a young man now. They had organized and to Jim's amazement they had carried things with a gusto that left him sitting helpless. He was amazed as he listened to those youngsters, babies just a short time before, as they went through the lesson discussion with the vim and vigor of a baseball game.

There were other things, however, that worried Jim and proved his out-of-dateness. He couldn't keep still in church nor prayer meeting. His heart bubbled over with thankfulness always and the "Amens" and "Praise the Lords" burst from him almost involuntarily. It was hard to realize that nobody in this wonderful twentieth century praised God aloud. And he couldn't help calling the members "Brother" and "Sister," much to the amusement of the young people. But worse than that Jim was almost sure to ask people sometimes if they were Christians. Yes, he realized now that he was a back number and had better retire before he was asked to. Jim had failed to modernize.

The rapid changes during the last few years had left him breathless at times. The new methods of management, new schemes for meeting the church debts, new recreations, new ways of conducting services and the easy way of entering the church all excited Jim's amazement. One new thing after another swept him aside and seemed to have left him stranded. It was then he had decided to drop things, for only younger men could keep pace with the times. Yet it hurt, for he had promised God that as long as he lived he would work for Him and now he wasn't needed.

All this passed through Jim's mind as he swept through the woods and mounted to his favorite seat under a huge maple that overlooked the town. Instantly his eyes turned toward the spot he loved above all others—the church. Fifty years this coming week since he had knelt at that altar and dedicated himself to God. He had knelt there, his wife beside him, and had placed their all upon the altar. He brushed the mist from his eyes as he recalled the joy of that day, watching between tears the steady stream of people now entering the building. In fancy he went in with them and sat down in that empty pew, then, watch in hand, Jim followed the service through.

Jim hummed the hymn he loved best. They might be singing that now. He followed the prayer with bowed head and uplifted heart and tried to guess what text the minister might select for his sermon. It might be "Let not your heart be troubled." What a beautiful text that would be and Jim tried to preach it to himself. There wasn't the slightest reason, he told himself, why he should be troubled. For fifty years God had let him work for Him and he ought to be satisfied to quit now. But he wasn't. He loved to work, to feel he had a part in God's Kingdom. How could he sit with folded hands when there was so much to be done?

There, the service was over and the people were pouring through the doors and Jim stood up and watched them, then he slowly left the hilltop and reached home by the most inconspicuous pathway. But his problem was still unsolved. It followed him to bed that night, disturbed his sleep and he woke with a start. He dreamed that he was sent for to come to the church and when he went there the room was full of peo-

ple who pointed scornful fingers at him. "Old-fashioned! Old-fashioned! Out of date. Drop out."

The words scorched his heart and he breathed a sigh of relief as he found it was only a dream. But he lay awake puzzling for the rest of the night. How could he help being out of date? He had tried his best to keep up with the times and thought he was doing splendidly until he overheard the boys talking. He saw groups of older ones, too, whispering and laughing and when they turned and caught him looking they had smiled so queerly and walked off. Well, never mind, he had worked with the best of them in years gone by so he could easily step out now.

The next day he received a bunch of letters, and the next and the next and the next. Each envelope contained a card, a gold bordered, gold lettered card with a few words on each and signed by members of the church. Monday's mail brought a bunch from the Official Board. Tuesday's was from the Ladies' Aid. Wednesday's came from the choir and Missionaries but Thursday's mail brought a large envelope and from it peeped eight boys' faces. With a glad cry he held it up and gazed and gazed. How he loved those boys. Now he knew what it was all for. This was the fiftieth anniversary of his church membership. They wanted to make it easy for him to drop out. There were greetings and congratulations and on every card was this sentence in large golden letters: "We missed you Sunday. Your pew was empty."

That evening a telephone message reached him. He was to be ready at seven sharp. Larry Foster would call and take him to the church. Ah! His dream was coming true. They probably would tell him gently that his resignation had been accepted but why should Larry come for him? At first he thought he would play sick, but no, he had better disappear so he feverishly slipped on his coat and was about to go to the hills when the door opened and Larry walked in.

"Come on, Mr. Nelson, the boys are waiting," he smiled and that smile won out. Jim wouldn't miss this last chance of meeting the boys, and, he might as well face the thing first as last anyway, so he silently made ready and off they went together. Larry chatted happily and Jim answering in monosyllables. Jim felt weighed down with the thought of his future idleness after he had promised God to work while life should last.

He lifted his head, however, as they entered the church. No one should know how he felt about being out of date. When they reached the vestibule seven other boys appeared, grouping about him affectionately but without a word they led him to the inner door and there, on the threshold he paused in amazement. The church was full as he had dreamed. Only his pew was empty and toward that the boys piloted him and—sat down beside him.

He stared about in wonderment a moment. The platform, choir loft, communion rail, all were gay with color, gold being the predominating hue. What was it for? Before he could ask the minister mounted the platform.

"We have met here tonight," he smilingly announced, "to honor one of the

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(Founded 1789)

NEW YORK CINCINNATI CHICAGO BOSTON DETROIT  
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charter members of this church, the only one by the way, who is now living, as far as we know. We shall try to present a little of the work which Our Brother Nelson has helped to establish and keep alive all those fifty years."

Then the organ peeled forth his favorite hymn and there followed before his astonished eyes such a pageant of church history as Jim never had dreamed of. The whole history of Mapleville church was pictured before his eyes and many times he was forced to wipe the mist away for the years slipped back, back, back, back and once more he saw the small beginning and the gradual growth and he had helped in it all! He hadn't realized how much it meant until now. Why grieve to drop out after all that? But that wasn't all. When the wonderful presentation had ended the minister again ascended the pulpit.

"We have tried to show a little of what the years have done for us and Brother Nelson has given those golden years to God. We cannot show the hearts he has comforted, the souls he has strengthened, the discouraged ones he has cheered but in all those years his record shows he has never failed to give help and succor in time of need. In order to show our appreciation of his presence among us we desire to present him with a small token of remembrance and trust he will be spared a long time yet to work among us for we absolutely refuse to accept his resignation. We are more than happy to celebrate his jubilee year."

Jim did not move, though the minister held out his hand in which lay a golden object. They couldn't possibly mean him. All this work and planning for him! Jim breathed deeply but did not rise, so the minister came down, half lifted him to his feet and pressed into his hand a beautiful gold watch.

"May every tick of that watch strengthen the bond of love between you and Mapleville church," he said gently, then with a gesture he waved the congregation to their feet and soon the place resounded with: "Blest Be the Tie That Binds."

"And may every tick of this watch make me believe in myself," Jim whispered as he gazed in awe at the lovely gift. "I'll take the best experiences of the old days and entwine them with the new and grow with the rest of them. My pew shall never be empty while I live."

### NONE SO BLIND. Albert Parker Fitch. The Macmillan Co. \$2.50.

A novel of the period, having to do with college life at Harvard. Not only in its setting, but in the characters depicted, it is fully up to date. Dick Blaisdell, Francis Morland and the other Harvardites, as well as Mrs. Morland and her daughter, Felicia, representing the blue blood of New England's aristocracy, are evidently sketched from life. The story tells how Dick Blaisdell made a failure of his first three years at Harvard, and lost his self-respect. Then comes his senior year, his new resolution to make good, and how he succeeded. Of course Felicia Morland's love story is mixed up with the narrative. Dr. Fitch has portrayed the Harvard background and Harvard's traditions and ideals, faithfully, as well as the thinking and objectives of the ultra cultured young people of today. That isn't saying the ideals and thinking and objectives aforesaid are the loftiest and most worthwhile. But the sketch has at least been drawn with fidelity.—E. H.

**JULIA ANN MUMFORD**

**JULIA ANN CAMBURN** (the mother of Rev. A. W. Mumford, of Michigan conference) was born in Macedon, N. Y. Feb. 10, 1831, and came with her parents to Moscow township, Michigan, when five years old. October 3, 1848, she was married to Elisha C. L. Mumford, who died April 22, 1898. To them were born eight children: Charles L., of Law Paw; Wm. B., of Adrian; Mrs. E. B. Gregory, Jonesville; Arthur W., of Lansing; Frederic B., of Columbia, Mo.; Herbert W., of Urbana, Ill.; Mrs. C. F. Ward, Hillsdale, who died in March, 1923; and Mrs. O. M. Stephenson, of Detroit, whose death occurred in 1917. Mrs. Mumford's death took place Thursday, May 8th, at the home of her daughter, Mrs. E. B. Gregory, where she had lived the larger part of the time for the last ten years.

Brief services were held Sunday afternoon at the late home by Rev. Wm. Pickering, who also conducted the service at the Moscow Plains church, and



in his remarks in connection with his sermon briefly mentioned some of the outstanding features in the life of the deceased, who had for 82 years been a member of that church. The first Methodist class in Moscow township, known now as the Moscow Plains church, was organized at the home of her mother, Mrs. Sarah C. Camburn.

The sermon was impressive and fitting. Mrs. M. J. Ward, accompanied by Mrs. W. M. Glasgow at the piano, sang "Sun of My Soul" and "Safe in the Arms of Jesus." The floral offerings were many and beautiful. The five sons bore the remains from the church to their nearby resting place, a duty they had performed for the father 26 years before. A grand good life well spent, the long years of which enabled her to see her children as men and women taking part in the affairs of the community in which they live. Of her 113 living descendants a large number were present to pay their last respects with the friends of the family in the old neighborhood.

"Grow old along with me;  
The best is yet to be—  
The last of life for which  
The first was made."

—Browning.

**W. H. M. S.**

The 24th annual meeting of the W. H. M. S. of the Grand Traverse District will be held in First Church, Petoskey, beginning Monday evening, June 2, continuing Tuesday all day and Wednesday forenoon. It is earnestly desired that every charge on the district be represented.

We will have with us our Field Secretary and Deaconess, Mrs. Ella Hartshorn, Conference Corresponding Secretary, Mrs. Maud Hildreth, also Mrs. Cora Downs Stevens, National Field Secretary, who will bring us a message we cannot afford to miss. Be sure and take advantage of this great opportunity to learn more of our work.—Mrs. Jas. Pinnock, District Corresponding Secretary.

**W. F. M. S. REMEMBER!**

The luncheon, under the auspices of the Detroit District W. F. M. S., to be served in the Central M. E. church, Detroit, Tuesday, June the tenth, at one o'clock.

Dr. Ida Kahn, in charge of the Mission Hospital at Nanchang, China, will be the speaker. Dr. Kahn is of international reputation. Every Christian woman will want to hear and meet her. Tickets, 65 cents. All women interested are welcome.

Tickets may be obtained from the auxiliary corresponding secretaries or from Mrs. J. L. Hay, 487 Charlotte ave. Phone Glendale 1653-J.

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Dean Inge, of St. Paul's, London, stingingly says: "We are losing our Christianity, mainly because Christianity is a creed for heroes, and we are harmless, good-natured little people who want everybody to have a good time."

God is love.

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**SHOWERS OF REFRESHING AT MARSHALL**

**D**URING the absence of Rev. J. R. Wooton, at General Conference for a month, Rev. L. A. Meade and party, Mr. W. Norman Greenway, violinist and song leader, Mr. Cyril Barker, pianist, both from Toronto, and Mrs. Meade, who sang with her husband and accompanied, have conducted a most successful evangelistic campaign in which the somewhat conservative town has been aroused with an awakening unknown for years.

The beautiful new church has been visited with showers of blessing. The building has been crowded nightly. Mr. Meade is a young man and greatly commends himself by his methods. His powerful appeals and his after meetings, when penitents were invited to an inquiry room as in the Moody days, won much approval. One night of special interest was during the last week, when 275 high school students attended, enjoying a supper given by the ladies, and seventy-two decided for Christian life service.

Sunday, May 18th, the closing day, was perhaps the most remarkable and impressive of all the days, when people were present from Williamston, Grand Ledge, Mason, Albion and Homer.

Both morning and evening, Rev. J. W. Vickers, of Grand Ledge Circuit, took in two splendid preparatory classes for membership. At night, Evangelist Meade conducted a young people's mass meeting and in the social service the Presbyterian and Baptist pastors with their people were present. The singing was led by the three combined choirs.

**LINER ADS**

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 ment Plan.

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Marshall is to be congratulated on the fine co-operation of its efficient official board, who in a businesslike way organized itself for work in the various departments necessary for success in such a campaign. The citizens generally showed warm sympathy, a Catholic music dealer loaning the two pianos free of charge. On Sunday evening there were 26 converts, among them the mayor of the city. There were 225 persons altogether who entered the inquiry room, and were enrolled as converts. Of these 125 expressed preference for the Methodist church, 26 for the Presbyterian, 26 for the Baptist; the remainder were divided among Lutheran, Episcopal, Church of Christ and Catholic churches. The church has realized a great uplift. A Gospel team is being organized among the young people.—J. W. V.

**JEWS CLAIMING CHRIST**

**T**HERE has been noticeable in recent years a considerable and increasing tendency on the part of educated and progressive Jews to recognize with pride the fact that Christ was one of their own race and nationality. Some of them assert that he was the greatest of all their prophets. In a recent issue of the American Israelite is the report of a great crowd assembled at Temple Emmanu-El, New York, where Dr. Nathan Krass, before a record congregation, denied that Jews were responsible for the crucifixion of Jesus. He said, politicians, Roman sycophants, who

among other things: "The modern Jew, looking forward, not backward, cries out of the depths of his soul: 'Do not bother about those who anciently crucified Christ on Calvary. Stop! Stop crucifying Christ today.'" He declared that Jesus taught Jewish doctrines, his disciples were Jews, his friends and associates were Pharisees, "those much maligned and little understood leaders of the Judaism of Jesus' day. Therefore the Jews had no reason to crucify Jesus or to be particeps criminis in his death. The priests, who were in league with Pontius Pilate, were corrupt Sadducean were intimidated by Pilate," and Pilate himself assumed the responsibility for the crucifixion when he declared to Jesus, "Knowest thou not that I have power to crucify thee and have power to release thee?" The accuracy of the interpretation by Dr. Krass may be questioned, but it is significant that he and others would evidently rejoice if they could remove from their race the stain of responsibility for the rejection and death of Jesus. So far as they can today they would drown out the cry of the crowds, "Crucify him" by the acclaim of the multitudes who shouted hosannas in his honor. We may well remember the prayer of Jesus, "Father forgive them for they know not what they do," and join with the modern Jewish leader in pressing the message of the hour for both Jew and Christian—"Stop crucifying Christ today."—Congregationalist.